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## CaVazzoni, Francesco[[@Headword:CaVazzoni, Francesco]]

             an Asian painter, was born at Bologna in 1559, and studied under Passarotti, and afterwards in the school of Caracci. His principal works are at Bologna. The, most admired are, Magdalene at the Feet of Christ, in Santa Maddalena; The Crucifixion, in Santa Cecilia; and St. Johns Preaching, in San Giovanni. He was living in 1612.

## Caaba[[@Headword:Caaba]]

             SEE KAABA.

## Cab[[@Headword:Cab]]

             (קִב, kab, a hollow vessel; Sept. κάβος), a measure for things dry, mentioned in 2Ki 6:25. The rabbins make it the sixth part of a seah (q.v.) or satum, and the eighteenth part of an ephah. This would be nearly two quarts English measure. SEE MEASURE.

## Cabala[[@Headword:Cabala]]

             We give here some additional particulars.

1. The Sephiroth. The Cabala insists upon the following points with regard to these:

i. That they are not created, but emanated (נאצל) from the En-Soph.

ii. That they form among themselves, and with the EnSoph, a strict unity, and simply represent different aspects of one and the same being.

iii. That all the ten emanations alike partake of the perfections of the EnSoph.

iv. That, as emanations of the Infinite, the Sephiroth are-infinite and perfect, like the En-Soph, and yet constitute the first finite. On the accompanying wood-cut is shown the figure of the archetypal man, representing the ten Sephiroth. Another grouping is given in the table on following page.

2. Creation of Angels. "God," says the Sohar, "animated every part of the firmament with a separate spirit, and forthwith all the heavenly hosts were before him" (iii, 68a). These angelic beings consist of two classes-good and bad-have their respective princes, and occupy the three habitable worlds in the following order: The angel Metatron inhabits the second world, the World of Creation. He alone constitutes the world of pure spirits, and is the garment of Shaddai, i.e. the invisible manifestation of the Deity. His name is numerically equivalent to that of the Lord. The angelic host inhabiting this world are divided into ten ranks, answering to the ten Sephiroth; and each is set over a different part of the universe. The demons, who constitute the second class of angels, inhabit the fourth  world, or the World of Action. Though they are the grossest and most deficient of all forms, they still form ten degrees, answering to the ten Sephiroth. The prince of this region of darkness is Samael, angel of poison or death. He is the evil spirit who seduced Eve; and has a wife, called the Harlot, or the Woman of Whoredom, who, together with him, is treated as one person, and is called "the Beast."

3. The Destiny of Man and the Universe. It is an absolute condition of the soul to return to, the infinite source from which it emanated, after developing on earth the perfections, the germs whereof are implanted in it, If the soul, after assuming a human body, during its first sojourn on earth, fails to acquire that experience for which it descends from heaven, and becomes contaminated by sin, it must reinhabit a body again and again, till it is able to ascend in a purified state. This transmigration, however, is restricted to three times. The world, being an expansion of the Deity's own substance, must ultimately share that blessedness which it enjoyed in its first evolution. Even Satan himself, the archangel of wickedness, will be restored to his angelic nature, as he, too, proceeded from the Infinite Source of all things. When the last human soul has passed through probation, then' the Savior will appear, and the great jubilee year will commence, when the whole pleroma of souls, cleansed and purified, shall return to the bosom of the Infinite Source:.

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

             the title of the celebrated system of religious philosophy, or more properly theosophy, which has played so important a part in the theological and exegetical literature of both Jews and Christians ever since the Middle Ages. SEE PHILOSOPHY. The following account of it is partly compiled from Herzog's Real-Encylclopadie.

I. The Name. — KABBALA (from the Hebrews קִבָּלָה Kabbala' the received), properly denotes reception, then a doctrine received by oral tradition. The term is thus in itself nearly equivalent to ““transmission,” like the Latin traditio-Massora, for which last, indeed, the Talmud makes it interchangeable in the statement, “Moses received (קַבֵּל) the Law of Mount Sinai, and transmitted (מָסִר) it to Joshua.” The difference betweenit, however, and the word מִסּוֹרָה (from מָסִר, to deliver) is, that the former expresses the act of receiving, while the latter denotes the act of giving over, surrendering, transmitting. The Cabala is also called by some חָכְמָה נַסְתְּרָה, secret wisdom, because it pretends to be a very ancient and secret tradition, and ןח, grace, from the initials of these two words.

The term Kabbalah is employed in the Jewish writings to denote several traditional doctrines; as, for example, that which constituted the creed of the patriarchal age before the giving of the law; that unwritten ritual interpretation which the Jews believe was revealed by God to Moses on the mount, and which was at length committed to writing and formed the Mishna. Besides being applied to these and other similar traditions, it has also been used in, comparatively speaking, modern times, to denote a singular mystic mode of interpreting the Old Testament.

We are reminded by this indefinite title that among the Jews, as throughout the greater part of the East, human knowledge, whether historical or scientific, rested principally on a sort of succession, and the best claim for its reception was an unbroken chain of traditionary evidence. Hence the care with which Judaism established the regular consecution of the sacred custodians of truth, from Moses through Joshua and the so-called greater prophets, thence through Ezra and “the Great Synagogue” to the teachers of later times, subdividing at length into the various schools or period of particular rabbis and their hereditary adherents. While, therefore, the truth was gradually exhibited in the writings of the Law, the Prophets, and the Talmud, the Cabala indicates the verbal exposition of these, orally transmitted along with them, and not generally known to the people, but containing a deeper or more thoroughly initiated style of instruction. It thus came ultimately to designate a particular theologico-philosophical system, that arose and established itself in the bosom of Judaism, yet in a measure independent of, or rather supplementary to it.

II. Original Documents. — Instruction in Judaism being principally verbal and founded on memory, its phases of development could necessarily leave but little mark on history; and as such a philosophy would thus naturally, in process of time, become a mystery, at least in the view of posterity, the origin and progress of the Cabala are yet largely matters of conjecture, and it is even a subject of scientific controversy whether in its speculative form it can be distinctly traced earlier than the Middle Ages, although its leading principles appear to have been derived from ancient documents, the nature of which is still very imperfectly understood, such as the so-called revelations of Adam, Abraham, Moses, Ezra, etc. SEE APOCRYPHA. The Talmud, indeed (both in the Mishna and Gemara of the tract Chagiga, passim), makes mention of a doctrine imparted only to a few carefully selected persons, and even applies to it certain fanciful names (drawn from the phraseology of Gen 1:1, and Eze 1:1), significant respectively of a speculative cosmology and a speculative theology; but it is uncertain whether these designate definite treatises, or, if so, whether these have in any identifiable form descended to modern times. The only works which can with any propriety claim to embody these earliest views are the following two, that became the acknowledged texts of the Cabala in the latter part of the Middle Ages; a third cabalistic treatise (called the סֵפֶר בָּחַיר, Sepher Bachir, or Choice Book), which is found in an edition of Amst. 1651, and attributed to a rabbi, Nechoniah Ben-Hakana, of the first century, has long ago been generally acknowledged to be fictitious, although a cabalistic work of the same title is mentioned as early as the fourteenth century.

The first of these is the Book of Creation (יְצַירָה סֵפֶר, Sepher Yetsirah, often reprinted, as ed. Steph. Rittangel, Amst.1642, with a Latin translation and commentary; and the ed. of J.F. van Meyer, with a German translation and commentary, Leipz.1830,4to), ascribed to the renowned rabbi Akiba (A.D.120). It is a rather short treatise, in oracular sentences, the language of which, more obscure in import than in form, does not resemble the Hebrew of the Mishna. As a book of the same title appears to be already mentioned in the Gemara, where wonderful power is ascribed to it, and as R. Saadias is said to have commented upon it as early as the tenth century, it is certain that we can ascend to a considerable antiquity in tracing its authority. SEE JEZIRAH.

The other and more important cabalistic text is the celebrated Book of Light (סֵפֶר הִזּוהִר, Sepherhaz-Zohar, from Dan 12:3), first printed at Cremona and Mantua in 1560, and since often reprinted, ‘as at Sulzbach in 1684, fol., with various additions. Tradition ascribes this work to a contemporary of R. Akiba, namely, R. Simeon Ben Jochai, a teacher much praised in the Talmud for his great wisdom and legal knowledge, although nothing is there said directly of his writings. Incredulous criticism considers it as a production of the thirteenth century, the time of its first appearancein the history of literature, and ascribes it to a Spanish Jew, Moses of Leon. It appears, however, to be older than this, having probably originally appeared piecemeal in the East at intervals, the whole being completed inits present form about the eighth century. It includes certain special tracts or treatises, in which the author seems especially to develop his own sentiments, and which form, so to speak, the kernel of the science sought to be imparted. Three of these are designated by particular names (The Book of Confidence, and the Greater and Less Collections); the popular distinction made by the Jews, however, between a great and a small Zohar sometimes refers to the varying fullness of the editions merely. SEE ZOHAR.

III. Fundamental Doctrines. — These are somewhat differently expounded in the above-named books (to the separate articles on which the reader is therefore referred for full particulars), and most at large in the latter. The following, however, is a summary of the cabalistic views as expressed in the general writings of later authors of that school:

1. Nature of the Deity.— God is above everything, even above being and thinking. It cannot, therefore, be said of him that he has either a will, intention, desire, thought, language, or action, since these properties, which adorn man, have limits, whereas God is in every way boundless, because he is perfect. Owing to this boundlessness of his nature, which necessarily implies absolute unity and immutability, and that there is nothing without him, i:e. that the τὸ πλαν is in him, he is called EN-SOPH=without end, boundless, and can neither be comprehended by the intellect nor described with words, for there is nothing which can grasp and depict him to us. In this incomprehensibility or boundlessness, God, or the En- Soph (אֵין סוֹ), is in a certain sense not existent (אִיַן); since, as far as our mind is concerned, that which is incomprehensible does not exist. Hence, without making himself comprehensible, his existence could never have been known. He had, therefore, to become active and creative in order that his existence might become perceptible.

2. Development of the Deity. — But since, on the one hand, the will to create, which implies limit, and the circumscribed and imperfect nature of this world, preclude the idea of taking it as the direct creation of him who can have no will, nor produce anything but what is like himself, boundless and perfect; and since, on the other hand, the beautiful design and order displayed in the world, which plainly indicate an intelligent and active will, forbid us to regard it as the offspring of chance, the En-Soph must be viewed as the Creator of the world in an indirect manner, through the medium of ten “Sephiroth” or intelligences, which emanated from the En- Soph. The etymology and exact meaning of the word are obscure. It is the plur. סְפִירוֹת, sephiroth', of , סְפַירָה, which R. Asariel, the first Cabalist, derives from סָפִר, saphar', to number; while later Cabalists derive it from סִפַּיר, sappir', the sapphire, from the word מְסִפְּרַיס, “declare,” in Psa 19:1, or even from the Greek σφαῖραι, spheres.

From his infinite fullness of light the En-Soph sent forth at first one spiritual substance or intelligence; this intelligence, which existed in the En- Soph from all eternity, and which became a reality by a mere act, contained the nine other intelligences or Sephiroth. Great stress is laid upon the fact that the first Sephirah was not created, but was simply an emanation (אֲצַילָה); and the difference between creation and emanation is thus defined, that in the former a diminution of strength takes place, while in the latter this is not the case. From the first Sephirah emanated the second, from the second the third, from the third the fourth, and so on, one proceeding from the other, till the number ten. These ten Sephiroth form among themselves, and with the En-Soph, a strict unity, ani simply represent different aspects of one and the same Being, just as the flame and sparks which proceed from the fire, and which appear different things tothe eye, form only different manifestations of the same fire. Differing thus from each other simply as different colors of the same light, all the ten emanations alike partake of the En-Soph. They are boundless, and yet constitute the first finite things; so that they are both infinite and finite.They are infinite and perfect, like the En-Soph, when he imparts his fullness to them, and finite and imperfect when that fullness is withdrawn from them. The finite side of the emanation of the Sephiroth is absolutely necessary, for thereby the incomprehensible En-Soph makes his existence known to the human intellect, which can only grasp that which has measure, limit, and relation. From their finite side the Sephiroth may even be called bodily, and this renders it possible for the En-Soph, who is immanent in them, to assume a bodily form.

3. Forms of this Development. — The ten Sephiroth, every one of which has its own name, are divided into three groups of three Sephiroth each, respectively operating upon the three worlds, viz, the world of intellect (עוֹלָם הִשֵּׂכֶל), the world of souls (עוֹלָם הִנֶּפֶשׁ), and the world of matter (עוֹלָם הִטָּבַעִ). 1. The first group operates upon the intellectual world, and consists of Sephiroth 1, denominated כֶּתֶר, or רוּם מִצֲלָה, the crown,or the inscrutable height; 2, called חָכְמָה, the creative Wisdom , 3, called בַּינָה, the conceiving intellect. The result of the combination of the latter two (as “father” and “mother”) is likewise represented as דּ — עִת, or knowledge, i.e. concrete thought, the universe of mind, the effect ofλόγος. 2. The second group exercises its power upon the moral world, and consists of Sephiroth 4, called הֶסֶד, infinite grace (also גְּדוּלָח, greatness); 5, called דַּין, or גְּבוּרָה, divine justice, or judicial power; and 6, which is called תִּפְאֶרֶת, beauty, and is the connecting link between the opposite Sephiroth 4 and 5. 3. The third group exercises its power upon the material world, and consists of Sephiroth 7, called נֶצִח, firmness; 8,called הוּר, splendor; and 9, which is called יְסוֹד, the primary foundation, and is the connecting link between the two opposite Sephiroth, 7 and 8. Sephirah 10 is called מִלְבוּת, kingdom, and denotes Providence or the revealed Deity (שְׁכִינָה, Shekinah) which dwells in the midst of the Jewish people, goes with them and protects them in all their wanderings and captivities. The first triad is placed above, and the second and third triads, with the unit, are put below, in such a manner that the four Sephiroth called crown, beauty, foundation, and kingdom, form a central perpendicular line denominated the middle pillar (עִמּוּד אֶמְצָעִי). This division yields three different forms in which the ten Sephiroth are represented by the Cabalists, and which we subjoin in order to make the description more intelligible. The first represents an inverted tree, called עֵוֹ חִיִּי, the tree of life, while the second and third are human figures, called אָדָם קִדְמוֹן, the primeval man. Yet, notwithstanding the different appearance of these three forms, the Sephiroth are so arranged that the three triads and the middle pillar are to be distinguished in each one of them.

4. Processes of the Divine Development. — These Sephiroth, or God through them, created the lower and visible world, of which everything has its prototype in the upper world. “The whole world is like a gigantic tree full of branches and leaves, the root of which is the spiritual world of the phroth; or it is like a firmly united chain, the last link of which is attached to the upper world; or like an immense sea, which is being constantly filled by a spring everlastingly gushing forth its streams.” The Sephiroth, through the divine power immanent in them, uphold the world which they have created, and transmit to it the divine mercies by means of twelve channels (צַנּוֹרוֹת). This transmission of the divine mercies can be accelerated by prayer, sacrifices, and religious observances; and the Jewish people, by virtue of the revelation, and the 613 commandments given to them, SEE SCHOOLS, have especially been ordained to obtain these blessings (שֶׁפִע) for the whole world. Hence the great mysteries of the Jewish ritual (סוֹד חִתְּפַילָה); hence the profound secrets contained in every word and syllable of the formulary of prayers; and hence the declaration that “the pious constitute the foundation of the world” (צִדִּיק יְסוֹד עוֹלָם). Not only does the En Soph reveal himself through the Sephiroth, but he also becomes incarnate in them, which accounts for the anthropomorphisms of Scripture and the Hagada. Thus, when it is said that “God spake, descended upon earth, ascended into heaven, smelled the sweet smell of sacrifices; repented in his heart, was angry,” etc., or when the Hagadic works describe the body and the mansions of God, etc., all this does not refer to the En-Soph, but to these intermediate beings. These Sephiroth again became incarnate in the patriarchs, e.g. Sephira 4, love was incarnate in Abraham; 5, power in Isaac; 6, beauty in Jacob; 7, firmness in Moses; 8, splendor in Aaron; 9, foundation in Joseph; 10, kingdom in David; and they constitute the chariot throne (מֶרְכָּבָה).

5. The psychology of the Cabala is one of its most important features. All human souls are pre-existent in the world of the Sephiroth, and are, without an exception, destined to inhabit human bodies, and pursue their course upon earth for a certain period of probation. If, notwithstanding its union with the body, the soul resists all earthly trammels, and remains pure, it ascends after death into the spiritual kingdom, and has a share in the world of Sephiroth. But if, on the, contrary, it becomes contaminated by that which is earthly, the soul must inhabit the body again and again (עִיבוּר, גִּילְגוּל) till it is able to ascend in a purified state, throughrepeated trial (restricted by Nachmanides and the later cabalists to threetransmigrations). The apparently undeserved sufferings which the pious have sometimes to endure here below are simply designed to purify their souls. Hence God's justice is not to be impugned when the righteous are afflicted and the wicked prosper. This doctrine of the transmigration of souls is supported by an appeal to the injunction in the Bible, that a man must marry the widow of his brother if he died without issue, inasmuch as by this is designed, say the cabalists, that the soul of the departed onemight be born again, and finish its earthly course. Very few new souls enter into the world, because many of the old souls which have already inhabited bodies have to re-enter those who are born, in consequence of their having polluted themselves in their previous bodily existence. This retards thegreat redemption of Israel, which cannot take place till all the pre-existent souls have been born upon earth, because the soul of the Messiah, which, like all other souls, has its pre-existence in the world of the spirits of the Sephiroth, is to be the last born one at the end of days, which is supported by an appeal to the Talmud (Yebamoth, 63, a). Then the great jubilee year will commence, when the whole pleroma of souls (אוֹצִרהִנִּשְׁמוֹת), cleansed and purified, and released from earth, shall ascend, in glorious company, into heaven. SEE METEAMPSYCHOSIS.

IV. Origin, Date, Design, and Relations of the Cabala. — The rise of Cabalism is involved in great obscurity. The Jews ascribe it to Adam, or to Abraham, or to Moses, or to Ezra, the last being apparently countenanced by 2Es 14:20-48. The opinions of Christian writers are as variously divided; and the Cabala is such a complex whole, and has been aggregated together at such distant periods, that no general judgment can apply to it. In its crude form it is undoubtedly to be attributed to the authors of the books Jezirah and Zohar above named, and therefore cannot be assigned an earlier date than these writings. Its fuller and more mature doctrines, however, as above delineated, are due to the speculations of later masters of this school. The account of this theosophy has been greatly obscured by modern writers, who, in their description of the Cabala, confound its doctrines with the Jewish mysticism propounded in the works called the Alphabet of R. Akiba (אלפא ביתא דר עקיבא, or אותיות דר עקיבא), the Description of the Body of God (שיעור קומה), and the Delineation of the heavenly Temples (היבלות). Even the book Jezirah does not contain the doctrines of the Cabala as above expounded. All these productions, and others of a similar nature so frequently quoted by writers who give an analysis of the Cabala, know little or nothing of the Sephiroth, and of the speculations about the EnSoph, or the being of God, which constitute the essence of the Cabala. Nevertheless, these works are unquestionably to be regarded as having induced the more refined speculations of the Cabala, by the difficulty in which they placed the Jews in the south of France, and in Catalonia, who believed in them almost as much as in the Bible, and who were driven to contrive this system whereby they could explain to themselves, as well as to their assailants, the gross descriptions of the Deity, and of the plains of heaven, given in these Hagadic productions. Being unable to go to the extreme of the rigid literalists of the north of France and Germany, who, without looking for any higher import, implicitly accepted the difficulties and anthropomorphisms of the Bible and Hagada in their most literal sense; or to adopt the other extreme of the followers of Maimonides, who rejected altogether the Hagadic and mystical writings, and rationalized the Scriptures, it may be conjectured that Isaac the blind contrived, and his two disciples, Ezra and Azariel of Zerona, developed the modern system of Cabalism (about 1200-1230), which steers between these two extremes. By means of the Sephiroth all the anthropomorphisms in the Bible, in the Hagada, and even in the Shiur Koma, are at once taken from the Deity, and yet literally explained; while the sacrificial institutions, the precepts, and the ritual of the Bible and Talmud, receive at the same time a profound spiritual inmport. The Cabala in its present state is therefore almermeneutical system, which, in part at least, was instituted to oppose the philosophical school of Maimonides (q.v.).

The relationship between the Cabala- and Neo-Platonism is apparent. The Cabala elevates God above being and thinking, and likewise denies all divine attributes; so does Neo-Platonism. The Cabala, like Neo-Platonism, places intelligent principles or substances between the Deity and the world. The Cabala teaches that the Sephiroth, which emanated from God, are not equal to God; Neo-Platonism teaches that the substances, thought, spirit, and nature (νοῦς, ψύχη, and φύσις), which proceeded from one being,are not equal to their origin (οὐκ ϊvσον δὲ τὸ προÞὸν τῷ μείναντι); and the Cabala has adopted the very same classification of the Sephiroth into the three great spheres of intelligence, animation, and matter. The comparison between the emanation of the Sephiroth from the EnSoph, and the rays proceeding from light to describe immanency and perfect unity, is the same as the NeoPlatonic figure to illustrate the emanations from the one Being (οϊvον ἐκ φωτὸς τὴν ἐξ αὐτοῦ περίλαμψιν). The doctrine of the Cabala, that most of the souls which enter the world have occupied bodies upon this earth before, is Neo-Platonic (comp. Zeller, Geschder Philosophie, III, 2:944). SEE NEO-PLATONISM.

V. Later Processes of Cabalism. — In the hands of the younger disciples of the cabalistic science, the secret knowledge was not only studied in its philosophical bearing, but also, and even rather, under two new aspects (which were not mentioned by their predecessors, and which carried it farther than it went at first, though by this we do not mean to say that it received any positively novel additions), namely, the practical application and the hermeneutical method. We find that in olden times secret philosophical science and magic went hand in hand. The sorcerer mentioned in Acts 13 was called by the Arab name of עֵילָם, the secret, i.e.learned; in Acts 19 we read of books of magic which were at Ephesus; the sporadic mentions made of the Cabala in the Talmud are accompanied by descriptions of miracles. When R. Chahina and R. Oshia studied the book of Jezirah, we are told in the treatise Sanhedrim of the Gemara, they also made each time a three-year-old cow, and lived thereon. It is no wonder, then, if the Jewish cabalists of the latter part of the Middle Ages transmitted the conception of their science to their Christian adepts, not only as speculative (עִיּוּנִית), but also as practical (מִעֲשִׂית), i.e. in plain English, that they connected with it the idea that a true cabalist must at the same time be a sorcerer. It is self-evident, however, that we must here distinguish between theosophic overstraining and mere juggling, although in actual practice the difference may sometimes have been hard to perceive. The effects hoped for or believed in magic were accordingly transmitted outwardly through amulets, talismans, exorcisms, images, signs, and such things, consisting of certain writings, names of angels, or mysterious letters, whose connection, however, always leads back to the name of God. This last, unpronounceable to the unconsecrated, but known to the cabalist, whether it consist of four (יהוה), twelve, or forty-two letters (numbers which result from combinations from the Sephir system), was, as such, called הִמְּפֹרָשׁ שֵׁם, the declared name; and he who knew how touse it was a בִּעִל הִשֵּׁם, or master of the name. The well-known implements of magic, such as Solomon's keys, the shield of David, etc., owe their origin to this line of ideas. Amateurs will find a very entertaining account of these things in Eisenmenger's Entdecktes Judenthum, in Schudt's Jewish Curiosities, and other works of the same character. SEE AMULET.

The exegetical ingenuity of the Cabala is interesting to, the theologian. The principle of the mystic interpretation of Scripture is universal, not particular to such or such schools, as every one will perceive in Church history, and even in the history of Greek literature. We find it in Philo, in the New Test., in the writings of the fathers, in the Talmud, and in the Zohar; and the more it departs from the spirit of the sacred text, the more had the latter to be brought to its support by distortions of its meaning. For such operation there are no known rules except the exigencies of the case and the subjective mass of the sense. SEE MYSTICISM. In the mean time, the Jews had already, by the arbitrary character of their alphabet, arrived at all manner of subtleties, of which we have already isolated examples in earlier writings, but which were especially established as a virtuosoship in post-Zoharic times. From this arose the following species of cabalistic transformation:

1st. גֵּמִטְרִיָּא, Gematria (γεωμετρία), i.e. the art of discovering the hidden sense of the text by means of the numerical equivalents of the letters. For example, in the first and last verses of the Hebrew Bible are found six א's, which, according to this method, means that the world is to last 6000 years. The numerical equivalent of the first word of Genesis is 913, which is also the number given by the words בְּתוֹרָה יָצִר (by the law Heformed it, i.e. the world), from whence it follows that the law existed before the creation, and that the latter was accomplished through the former. If the second word of Genesis (בָּרָא) be added to the first, the result is 1116, which is also the equivalent of בְּרוֹאשׁ הִשָּׁנָה נִבְרָא(in the beginning of the year it was created), by which is known that God created the world in thebeginning of the year — that is, in the season of Autumn. The antiquity of this method is already shown in Rev 13:18, where the solution must be ciphered out with the aid of the Hebrew — (or Greek) alphabet. It is also considered as Germatria when Biblical numbers — for instance, dimensions of buildings are expressed in letters, and words again made of them. Still later came speculations on the greater,smaller, inverted, and suspended letters found in the Masoretic text; for instance, Deu 6:4; Gen 2:4; Num 10:35; Jdg 18:30, in which some deep meaning is looked for, although they may perhaps have originally been but peculiar marks to aid memory.

2d. The particularly so-called “figurative” (צוּרִיִּית) Cabala, נוֹטִרְיֵקוּן, Notarikon (from Lat. natzre, to extract), consists in framing with each letter of a word several new ones, e.g. from the first, word of Genesis six can thus be framed: בָּרָא, he made; רָקִיעִ, the firmament; אֶרֶוֹ, the earth; שָׁמִיִם, the heavens; יָם, the sea; תְּהוֹם, the abyss. We thuslearn the correct scientific nature of the universe, besides the propermeaning of the text. Again, it consists in taking the first letters of several words to form a new one: e.g. Deu 30:12, מִי יִעֲלֶהאּלָּנוּ הִשָּׁמִיְמָה, who shall bring us to heaven? Answer: מִילָה, circusm cisioni.

3d, תְּמוּרָה, Temurah (permutation), the anagram, of two kinds. The sifiple is a mere transposition of the letters of a word: e.g. we thus learn Michael (מִיבָאֵל). The more ingenious kind is that by which, according to certain established rules, each letter of the alphabet acquires the signification of another: as Aleph that of Tan, both that of Ayin. Then, again, the letters may be read forward and backward (which constitute the alphabet of Athbash, אִתִבִּשׁ), or the first letter that of the twelfth, the second of the thirteenth, and the reverse (making the alphabet called Albam, אִלְבּס). SEE ATBACH.

The more multifarious these trifles, the easier it is to arrive in every given case at a result, and the less wit or thought is required. Thus the Christian theology of the 17th century, which itself inclined to literal belief, and which, by its strong polemical aspect against the Jews, was led to a diligent study of the cabalistic arts, through them found everywhere in the Old Test. evidences of the Christian dogmas (e.g. Gen 1:1, בְּרֵאשִׁית=בֵּן רוּחִ אָב שְׁלשָׁה יְחִידָה תָמָה, i.e. filius, spiritus, pater; tres unitasperfecta).

In the 13th century we find evidence of a knowledge of the cabalistic ideas and methods in the works of the Spaniard Raymond Lullus; but with him, as well as among his direct and indirect followers, these elements of Judaic philosophy take the character of eccentricities and superstitions more than of grand speculative theory. Two centuries elapsed after this before the Cabala really entered the circle of Christian mental development. Its admission was prepared, on the one hand, by the overthrow of the worn- out scholasticism of Aristotle, and the consequent tendency toward Platonic ideas, although, of course, these latter were yet in their more elementary form, as they had been transmitted to Alexandria by Eastern influences; on the other hand, the same result was conduced by an awakening interest in the study of nature, which, it is true, was still in apoetic, dream-like infancy, but was the more inclined to entertain itself with mysteries, as it had discovered as yet but few natural laws. To these was, however, joined a third and more powerful influence, namely, the belief handed down by the fathers of the first centuries that all the wisdom of nations, and chiefly Platonic philosophy, actually took their origin in the Hebraic revelation; that, in a more extended sense than the popular religious histories admit, the Jewish people were the possessors and keepers of a treasury of wisdom and knowledge which time or zealous research could alone reveal. What wonder is it, then, if the assertion of the them followers? The progress of Christians toward the Cabala was greatly helped by the conversion of a large number of Jews to Christianity, in which they recognized a closer relation to their Gnostic views, and also by the Christians perceiving that Gnosticism could become a powerful instrument for the conversion of the Jews. Among the converted Jews we notice Paul Ricci, physician in ordinary to the Emperor Maximilian, and author of Cdelestis Agricultura; Judas Ben Isaac Abrabanel (Leon Hebraeus), son of the renowed Portuguese exegist, and author of the Dlalogi de amore. Among Christians we will only mention the two most important: John Pico della Mirandola and John Reuchlin; the former as a highly gifted and enthusiastic syncratist, author of Conclusiones cabbalisticce secundum secretarm disciplinam sapientice Hebr. (1486); the other a faithful disciple of the classics, in connection with mysticism, but opposed to scholasticism and monachal torpitude, author of De verbo mirijco (1494); De arte cabbalistica (1517). His, and some other writings of the same kind, are collected in the work Artes CabbaEsticce h. e.reconditce theologice etphilosophicw Scriptorum, tom. 1 (unicus), ex. bibl. J. Pistorii (Basle, 1587, fol.). The powerful preponderance of the religious and Church interests, as well as those of practical politics, which became perceptible in the first quarter of the 16th century, giving to the mind a positive impulse, and to studies a substantial foundation, arrested the further development of the Cabala; and when, in latter times, it was occasionally taken up again, it was rather with the view of giving a high- sounding, mystericus name to theories which had not strength enough to stand by themselves, than as a genuine resurrection If the old systems.

VI. Literature. — As a sort of accessory subject of the so-called Orientalism, and even of Biblical erudition, the Cabala is mentioned by the ancient archaeologues and isagogics (as Cuneus, Respubl. Hebr.; Walton, Prolegg.; Hottinger, Thesaurus Philol.; Leusden, Philologus Hebr.; Pfeifer, Critica Sacra, and many others); but they contain nothing of importance respecting it. Much more copious, though not yet complete, is the information contained in the works of Buddeus, Philosophia Ebrceorumr (1702); Hackspan, Miscellanea; Braum, Selecta Sacra, v; Reimmann, Jiidische Theologie. The work of Sommer, Specimen theologice Sohzrice (Goth. 1734), is (like many others which Fabricius quotes in the Bibliographia Antiq. p. 246) only a polemico-apoiogetic attempt at tracing the Christian doctrine of the Trinity in the Cabala. Of a higher philosophic character are the works of Wachter, Spinozismus im Judenthum, and Elucidarius cabbalisticus s. reconditce Ebrceorum philosophica brevis recensio (Amst. 1699), in which the polemic tone prevails. Next are Basnage, Hist. des Juifs (tom. 3), and Brucker, Hist. Philosophice (vol. 2), who, however, from insufficient study of the original sources, acknowledges himself unable to master its intricate history. Among later writers we find the well-known works of Tennemann, Tiedemann, and Buhle. The line of the more recent monographic researches begins with Kleuker (Riga, 1786). But Christian writers, whose early knowledge of rabbinic literature has been fast waning, generally forsake it. Tholuck's treatise, De ortu Cabbale (1837), treats only of a preliminary question. Lutterbeck, in the first volume of his Neutest. Lehrbegriy, has a very interesting chapter on the Jezirah and Zohar. Molitor's extensive work, Philos. d. Geschichte d. Tradition (1827, pt. 1-3), is chiefly theoretical. Reuchlin (De arte Cabbalistica, 1517) is still a valuable authority. One of the latest is Etheridge (Jerusalem and Tiberias, Lond. 1856, 12mo). Next to the extensive work of Ad. Franck, La Kabbale ou la Philosophie religieuse des Hebreux (Paris, 1842; tr. by Jellinek, Lpz. 1844), we name the Philosophia Cabbalistica et pantheismus (1832) of M. Freystadt. See the Eclectic Review, Feb. 1856; Christian Remembrancer, April, 1862.

The earliest cabalist was Asariel, whose Commentary on the Doctrine of the Sephiroth (פֵּרוּשׁ עֶשֶׂר סְפִירוֹת), in questions and answers, has been published (Warsaw, 1798; Berl. 1850); also his Commentary on the Song of Songs (Altona, 1764), usually ascribed to his pupil Nachmanides or Ramban (q.v.).

Among the most important cabalists we find Rabbi Moses Ben Nachman, author of the Books of Faith and Hope (אמֵוּנָה וּבִטָּחוֹן); R. Jose, of Castile, author of שִׁעֲרֵי אוֹרָה(Doors of Light); R. Moses, of Cordova, פִּרִדֵּס רִמּוֹנִים(Garden of Pomegranates); R. Isaac Loria, הִגִּלְגּוּלִים סֵפֶר(Book of the Wanderings of Souls); R. Chayim Vital, עֵוֹ חִיִּים(Tree of Life); R. Nastali Ben Jacob Elchanan, עֵמֶק הִמֶּלֶךְ (Valley cf the King); R. Abraham Cohen, of Herrera (vulg. Iriva), שִׁעִר הִשָּׁמִיִם (Door of Heaven). Some of these works (translated into Latin) are to be foundwhole or in their principal parts in the Kabbala Denudata of Chr.Knorrvon Rosenroth (Sulsh. 1677, 3 vols. 4to), with all kinds of exegetical apparatus, and some texts from the Zohar. The cabalistic literature is fully noticed in Bartolocci's Bibliotheca Magna Rabbinica and in Wolff's Bibliotheca Hebraia, tom. ii and Iv, though not in the correct order and construction; see also P. Beer, Geschchte der Lehren aller Secten der Juden, und der Cabbala,(Briinn, 1822, 2 vols. 8vo); Senet, De Cabbala Judceorum (Rost. 1702); Sennert, De Cabbala (Wittenb. 1655); and especially the copious list of expositions upon the works of Simon ben- Jochai, the reputed founder of Cabalism, given by Furst, Bibliotheca Judiica, in, 329 sq. We may specify the following: Zunz, Gottesd. Vortrige der Juden (Berlin, 1832), p. 402 sq.; Landauer, in the Literaturblatt des Orients, vol. 7 (1845); 8:812 sq.; Joel, Religionsphilosophie des Sohar (Lpz. 1849); Jellinek, Moses benSchem-Job de Leon (Lpz. 1851); Beitr ge zur Gesch. der Kabbala (Lpz. 1852); Auswahl Kabbalischer Mystik (Lpz.1853); and Philosophie und Kabbalah (Lpz. 1854); Steinschneider, Jewish Literature (Lond. 1857), p. 104115, 299-309; Munk, Melanges de Philosophie Juive et Arabe (Par. 1859), p. 190 sq.; and especially the masterly analysis of the Zohar by Ignaz Stern, Ben-Chananja, 1-5; thelucid treatise of Gratz, Gesch. der Judzn, 7:442-459; and the able review of it by Low, Ben-Chananja, v, p. 325 sq. (also Lpz. 1863, p. 73-85). Ginsburg has lately published a compendious but copious and clear work entitled The Kabbalah, etc. (Lond. 1865), in which, however, he controverts the traditional view of the authorship by rabbis Akiba and Ben- Jochai, and assigns it an origin prior to the Zohar, which he attributes to Moses of Leon; considering this rather as the offspring than the parent of Cabalism.

## Caballero, Raymondo Diosada[[@Headword:Caballero, Raymondo Diosada]]

             a Spanish theologian of the Jesuit order, was born at Palma, in the isle of Majorca, in 1740. He was educated at Madrid, but took refuge in Rome at the time of the suppression of his order' and devoted himself to literature. Nearly all of his works were published under the pseudonym of Filibero de Parripalma. He died in 1820. He wrote, De Prima Typograpice Hispanicce Ntate Specimen (Rome, 1793) : — L'Eroismo de Ferdinando Cortese Confirmato contro le Censure Nemiche (ibid. 1806):Bibliothecce Scriptorum Societatis Jesu Supplementa Duo (ibid. 1814-16). See Hoefer, Nouv. Biog. Generale, s.v. ; Rose, Gen. Biog. Diet. s.v.

## Caballo, Bonaventura[[@Headword:Caballo, Bonaventura]]

             an Italian prelate, was bishop of Caserta, and died in 1689. He was remarkable for his piety.

## Cabasilas, Nicolas[[@Headword:Cabasilas, Nicolas]]

             archbishop of Thessalonica in 1354, a firm supporter of the rights and independence of the Greeks against the Roman Church. In the Hesychastic controversy he took part with the monks of Mount Athos against Barlaam (q.v.). He wrote several works, among which are,

1. Exposition of the Greek Liturgy (Greek), translated into Latin by Hervet, and given in the Bibliotheca Patrum under the title Compendiosa interpretatio in Divinum Officium: and,

2. Περὶ τῆς ἐν Χριστῷ ζωῆς, etc., Life of Jesus Christ (Ingoldst. 1604; a bad Latin version). This book is of value as illustrating the mystical tendency among the Byzantine writers. See Cave, Hist. Lit. anno 1350; Stud. u. Krit. 1843, p. 724; Gasz, Die Mystik d. N. Kabasilas, etc. (Greifsw. 1849); Walch, Bibliotheca Theologica, 1:640; 2:570.

## Cabasilas, Nilus[[@Headword:Cabasilas, Nilus]]

             uncle of the preceding, a Greek theologian, and archbishop of Thessalonica in the first half of the 14th century. He wrote Περὶ τῶν αἰτιῶν τῆς ἐκκλησιαστικῆς διαστάσεως, first printed at London (n. d.), afterward, Greek and Latin, at Basel (1544); again at Frankfort (1555), and atHainault (1608). In it he shows that the arbitrary claims of the papacy were the true cause of the schism between the East and West. He wrote also Περὶ τῆς ἀρχῆς τοῦ Πάπα (Francfort, 1555, 8vo; Hanover, 1608, with the works of Barlaam). Dupin says that these writings are “full oflearning.” The book on the papal supremacy was translated into English by Gressop (London, 1560, 8vo). Cabasilas died in 1350.-Hoefer, Nouv. Biog. Generale, 8:15; Cave, Hist. Lit., Wharton's Appendix; Dupin, Ecclesiastes Writers, cent. 14.

## Cabassole, Philippe De[[@Headword:Cabassole, Philippe De]]

             a French prelate, was born at Cavaillon (Venaissin) in 1305. He became chancellor of Sicily, patriarch of Constantinople, cardinal and legate, and was intimately associated with Petrarch. He died at Perousia in 1371, and was buried in the Carthusian Church of Bonpas, where his marble mausoleum was seen in 1791. He wrote a few sermons and practical works in Latin. See Hoefer, Nouv. Biog. Generale, s.v.; Rose, Biog. Diet. s.v.

## Cabassut (Cabassutius), Jean[[@Headword:Cabassut (Cabassutius), Jean]]

             an eminent Roman canonist, was born at Aix, in Provence, 1604 or 1605, entered the congregation of the Oratory 1626, and died at Aix, agedeighty-one, Sept. 25, 1685. At Rome he was regarded as an oracle in every thing relating to the canon law and casuistry, and a good Oriental scholar. He wrote Juris Canonici theoria et praxis (4to, 1696, 1698, and by Gibert, with notes, etc., 1738); also Historiarum, Conciliorum et Canonuminvicem collatorum veterumque Ecclesice rituum, ab ipsis Ecclesice incunabulis ad nostra usque tempora, notitia ecclesiastica (best ed. Lugd.1685, fol.; again, Lyons, 1725; and in an abridged form, 1776, 8vo).

## Cabbon[[@Headword:Cabbon]]

             (Hebrews Kabbon', כִּבּוֹן, in Syriac, a cake; Sept. Χαββών v. r. Χαβρά and Χαββά), a place in the “plain” of Judah, mentioned between Eglon and Lahmam (Jos 15:40); possibly the same with MACHBENAH (1Ch 2:49). It is perhaps the modern ruined site el-Kufeir, marked byVan de Velde (Map) at 10 miles south-east of Ashkelon.

## Cabbon. Lieut[[@Headword:Cabbon. Lieut]]

             Conder suggests (Tent-work, ii, 335) that this may be the modern El- Keibeibeh, which is laid down on the Ordnance Map at two and one half miles north-east of Yabneh (Jabneh or Jabniel) as an inhabited village; and Tristram (Bible Places, p. 40) adopts this identification. The name tolerably well corresponds, but the position seems too far. north for the grouping in Jos 15:40. SEE JUDAH, TRIBE OF.

## Cabersussa, Council Of[[@Headword:Cabersussa, Council Of]]

             This was a town of Africa, in Byzacena, where, in 394 a pseudo-council was held by fifty-three Donatist bishops, followers of Maximianus of Carthage, who condemned Primianus, bishop of Carthage (see Baluze, Nov. Coll. p. 368).-Landon, Eccles. Dict. s.v. SEE AFRICAN COUNCILS.

## Cabet[[@Headword:Cabet]]

             SEE COMMUNISM.

## Cabezalero, Juan Martin De[[@Headword:Cabezalero, Juan Martin De]]

             a reputable Spanish historical painter, was born near Cordova in 1633, and studied under Don Juan Carreno. His best works are the Assumption, and a picture of St. Ildefonso, in the Church of San Nicola. There is also an Ecce Homo and a Crucifixion by him in the Church of the Franciscans. He died in '673. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cabiac, Claude De Bane[[@Headword:Cabiac, Claude De Bane]]

             seigneur de, a French theologian, was born at Nismes in 1578. He was of the family of the barons of Avejan, and was for a time a Calvinist, but, having pursued his studies with the Jesuits of Tournon, he became a zealous Catholic. In 1620 he was made consulter at the presidial of Nismes, where he died about 1658. He wrote, L'Ecriture Abandonnee par  les Ministres de la Religion Reformee (1658). See Hoefer, Nouv. Biog. Generale, s.v.; Rose, Gen. Biog. Diet. s.v.

## Cabin[[@Headword:Cabin]]

             (חָנוּת, chanuth'; Sept. merely Graecizes, ἡ χερέθ), properly a vault or cell (so the margin) within the dungeon, and under ground, for the separate confinement of prisoners (Jer 37:16). Others (Scheid, in the Diss. Lugdun. p. 988) understand it to mean a curved post, i.e. the stocks (comp. Jer 20:2-3; Jer 29:26). The idea conveyed in either case is that the prophet suffered the most severe and loathsome imprisonment. SEE PRISON.

## Cabiri[[@Headword:Cabiri]]

             (κάβειροι), in Greek mythology, were divine beings of an early order, apparently belonging to a tribe existing previous to the Greeks. Their worship was continued even after the spreading of the Pelasgic religion, especially in the islands Samothrace and Lemnos. It afterwards passed over into an unintelligible secret worship, in which the Cabiri were often confounded with different deities. In Boeotia the Cabiri were in close relation with Ceres and Proserpina, and therefore probably they may be looked at as assisting daemons, of fruitfulness. In Rome their worship was united to that of the Penates, who were believed to have come from Troy; it was finally carried so far as to represent persons of the imperial court as Cabiri, on coins, etc. They were usually depicted as very small) with a hammer on their shoulder, and the half of the shell of an egg on their head, with a very thick belly. It is believed that the Romans brought this worship to the Celts and Bretons, but confounded the titles of the priests with those of the deities, because they themselves did not know the fundamentals of the doctrine. See Smith, Dict. of Class. Biog. and Mythol. s.v.

## Cabiz, Also Called Aime[[@Headword:Cabiz, Also Called Aime]]

             a learned Mohammedan who became noted for maintaining the superiority of Jesus Christ to Mohammed. Being summoned before the Divan, he silenced the two “cadilaskers” of Roumelia and Anatolia. He was then set at liberty, but the sultan, having listened to the discussion, referred the matter to the mufti and cadi of Constantinople. This time Cabiz was found guilty, and sentenced to death. He was executed on September 19,1527. An edict published on occasion of his execution forbade all Mohammedans, under penalty of death, to prefer thenceforth the doctrine of Jesus Christ to that of Mohammed. — Hoefer, Biographie Generale, 8:27.

## Cabling[[@Headword:Cabling]]

             a, round moulding frequently .worked in the flutes of columns, pilasters, etc., in classical architecture, and nearly filling up the hollow part; they seldom extend higher than the third part of the shaft.

## Cabot, Marston[[@Headword:Cabot, Marston]]

             a Congregational minister, was born at Salem, Mass. He graduated in 1724, and was ordained over the Church North at Killingly, Conn., in 1730. He is said to have been attacked with apoplexy in the pulpit, and to have died a few hours after, April 8, 1756. He published five sermons. See Cong. Quarterly, 1861, p. 156.

## Cabral, Francios[[@Headword:Cabral, Francios]]

             a Jesuit missionary, was born in 1528 at Covilhaa, in Portugal, and entered the Society of Jesus at Goa. Appointed a missionary, he traversed great part of India and Asia. After spending several years as professor of theology at Goa, he was made vice-provincial in Japan. He baptized, in 1575, the king of Bungo, who several years before had received hospitably Francis Xavier, but was not converted until the arrival of Cabral. He passed over into China, where he labored abundantly, and thence returned to Goa, where he governed the house of the Professed thirty-eight years. He died at Goa, April 16, 1609.-Alegambe, Script. Soc. Jesu; Hoefer, Nouv. Biog. Generale, 8:36.

## Cabrera (Morales), Francisco[[@Headword:Cabrera (Morales), Francisco]]

             a Spaniard, who lived in the 17th century, and taught at Salaxnanca. His History of the Popes, joined to that of Chacon and Vettorini, was printed in 1630. A new edition of the work of Chacon was brought down by Oldoini to 1677. Supplements by Guarnacci to 1740. and by J. P. de Cinque and R. Fabricius to 1756, have been added.

## Cabrera, Alfonso De[[@Headword:Cabrera, Alfonso De]]

             a Spanish Dominican, was born at Cordova about the middle of the 16th century. He was sent, soon after his elevation to the priesthood, to preach the Gospel in America. After his return he preached with wonderful success in the chief cities of Spain; and died, worn out by his excessive  labors, Nov. 20, 1598, before he had completed his fiftieth year. He left four volumes of sermons and some treatises, which have often been printed in Spain, and at Paris and Palermo.

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

             a Spanish theologian, brother of Alfonso, was a priest of the order of St. Jerome of Cordova in the 17th century. He first taught philosophy and afterwards theology, at Cordova and elsewhere. He wrote a Commentary on the Summa of St. Thomas (Cordova, 1602,2 vols. 8vo). See Hoefer, Nouv. Biog. Generale, s.v.

## Cabrisseau, Nicolas[[@Headword:Cabrisseau, Nicolas]]

             a French theologian, was born at Rethel, Oct. 1, 1680. He was highly esteemed by Tellier, archbishop of Rheims, but persecuted by the successor of that prelate as refractory to episcopal authority. In 1722 he was banished thirty leagues from the archiepiscopal jurisdiction, and was employed by cardinal Noailles at Paris; but was persecuted afresh :and imprisoned at Vincennes, and finally sent in exile to Tours, where he died, Oct. 20,1750. He wrote some practical religious works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Cabul[[@Headword:Cabul]]

             (Hebrews Kabul', כָּבוּל, according to etymology, bound, but signification uncertain [see below]), the name of a town and a district.

1. (Sept. Χαβώλ, but other copies blend with the following words into Χωβαμασομέλ.) A city on the eastern border of the tribe of Asher, and apparently at the northern part, beyond Beth-Emek (Jos 19:27). It seems to correspond to the village Chabolo (Χαβωλώ) mentioned by Josephus (Lfe, § 43, 45) as on the confines of Ptolemais, in Galilee, 40 stadia from Jotapata. A fortress by the name of Kabul is mentioned by Arabian geographers in the district of Safed (Rosenmiuller, Analect. Arab. in, 20). Dr. Robinson, during his last visit to Palestine, accordingly found a village called Kabul on his way to Accho, situated “on the left, among the lower hills” (Biblioth. Sacra, 1853, p. 121; Later Bibl. Res. p. 88; for Talmudical notices, see Schwarz, Palest. p. 192).

2. (Sept. translates ῞Οριον, boundary, but in neglect of the context, ver. 12, which favors the derivation of Simonis [Ononmast. p. 417] and Hiller [Onomast. p. 435, 775], as i.q. “something exhaled, as nothing ;” Josephus [Ant. 8:5, 3] calls it Χαβαλών, and says [apparently from conjecture] that it is a Phoenician word indicative of dissatisfaction.) A district containing “twenty cities,” given to Hiram, king of Tyre, by Solomon, in acknowledgment of the important services which he had rendered toward the building of the Temple (1Ki 9:13). Hiram was by no means pleased with the gift, and the district received the name of Ca. bul (as if signifying unpleasing) from this circumstance. The situation of Cabul has been disputed; but we are content to accept the information of Josephus (Ant. 8:5, 3), who seems to place it in the north-west part of Galilee, adjacent to Tyre. The foregoing town, named Cabul (Jos 19:27), being also in Galilee, it is possible that it was one of the twenty towns consigned to Hiram, who, to mark his dissatisfaction, applied the significant name of this one town to the whole district. The cause of Hiram's dislike to what Solomon doubtless considered a liberal gift is very uncertain. It has been conjectured (Kitto, Pictorial Bible, note on 1Ki 9:13) that “probably, as the Phoenicians were a maritime and commercial people, Hiram wished rather for a part of the coast, which was now in the hands of Solomon, and was therefore not prepared to approve of a district which might have been of considerable value in the eyes of an agricultural people like the Hebrews. Perhaps the towns were in part payment of what Solomon owed Hiram for his -various services and contributions.” SEE HIRAM.

## Cacalla[[@Headword:Cacalla]]

             a Spanish martyr, was a friar of Austin's order, and priest of the town of Valladolid, in Spain, and preacher sometime to the emperor Charles V. He was burned in 1560. See Fox, Acts and Monuments, iv, 454.

## Caccia, Guglielmo[[@Headword:Caccia, Guglielmo]]

             (called il Moncalvo), an eminent Piedmontese painter, was born at Montalbano, in Montferrat, in 1568.. He settled first at Milan, and painted in the Church of San Antonio Abate a representation of the titular saint,  with St. Paul. His best oil paintings are, St. Peter, in the Chiesa della Croce; St. Theresa, in the church of that name; the Descent from the Cross, which many consider his masterpiece, in San Gaudenzio, at Novara; also, the Raising of Lazarus and the Miracle of the Loaves. He died in 1625. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Caccia, Orsola[[@Headword:Caccia, Orsola]]

             Maddelena and Prancesca, daughters and scholars of Guglielmo Caccia. They assisted their father in his fresco works, and are the only women ever known to have practiced this branch of the art. In Montferrat they painted a number of cabinet pictures, and more altar-pieces than any other females. Orsola founded the convent of the Ursulines at Moncalvo, the chapel of which is decorated with some altar-pieces by her. There is also a Holy Family. Orsola died in 1678, and Francesca at the age of fifty-seven. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale,

## Caccia, Pompeo[[@Headword:Caccia, Pompeo]]

             a Roman painter, flourished at Pistoja in the first part of the 17th century. There are a number of his works in that city, among which is the Presentation of Jesus in the Temple, at the Salesiape, dated 1615.

## Cacciaguena, Buonsignore (Or Geronimo)[[@Headword:Cacciaguena, Buonsignore (Or Geronimo)]]

             an Italian monk and priest, a native of Siena, flourished in the second half of the 16th century. He was a friend and companion of St. Philip of Neri.' He left several works on practical piety, for which see Hoefer, Nouv, Biog. Generale, s.v.

## Caccianiga, Francesco[[@Headword:Caccianiga, Francesco]]

             an Italian painter, was born at Milan in 1700, and studied under Franceschini at Bologna. He afterwards went to Rome, where he obtained the favor of the prince Borghese, for whom he executed a number of works. . His best productions are at Ancona, where he painted several altar-pieces, the best of which are the Marriage of the Virgin, and the Last Supper. He died at Rome in 1781. See Spooner Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cacciari, Pietro Tommaso[[@Headword:Cacciari, Pietro Tommaso]]

             an Italian theologian of the. Carmelite order, lived in the second half of the 18th century. He was a doctor in theology, apostolic examiner, and controversial reader in the Propaganda at Rome, and left, in Latin, a work on the writings of Leo the Great (Rome, 1751, 2 vols. fol.). See Hoefer, Nouv. Biog. Generale, s.v.

## Caccini, Giovanni[[@Headword:Caccini, Giovanni]]

             an Italian architect and sculptor, was born at Florence in 1562, and studied under Dosio. He erected, at the Church of La Nunziata, in Florence, a loggia with arches and Corinthian columns, sculptured out of Siena marble; he also designed a grand choir and altar for the Church of Santo Spirito. He died in 1612. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Caccini, Tommaso[[@Headword:Caccini, Tommaso]]

             a Dominican of Florence, and doctor of theology, who died Jan. 12, 1648, is the author of Storia Ecclesiastica del Primo Concilio Niceno Adunato e Confermato di S. Salvestro (Lucca, 1637). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 663. (B. P.)

## Caccioli, Giovanni Battista[[@Headword:Caccioli, Giovanni Battista]]

             an eminent historical painter, was born in the castle of Budrio, near Bologna, in 1628. He studied under Domenico Maria Canuti, and painted several pictures for the Bolognese churches. He died in 1676. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

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

             a French Jesuit, born at Neufchateau in Lorraine, died at Pont-a-Mousson, Dec. 22,1633, aged thirty-six, leaving many ascetical works, the principal of which are Vie de Jean Berchmans, a Jesuit, from the Italian (Paris, 1630, 8vo): — Vie de S. Isidore. et de la B. Marie della Cabeca sa femme (Verdun, 1631), from the Spanish of J. Quintana: — Vie de S. Joseph (Ponta-Mousson, 1632, 12mo). See Biog. Universelle, vi, 450.

## Cacodaemon[[@Headword:Cacodaemon]]

             in Greek mythology, was the title of an evil spirit, in opposition to Agathodcemon (a good spirit).

## Cad[[@Headword:Cad]]

             in British mythology, was an idol that was worshipped in the form of a fighting ox. He was also called Tarw-Cad. He seems to have been a god of war.

## Cadalous (Lat. Cadolus Or Cadeolus), Pietro[[@Headword:Cadalous (Lat. Cadolus Or Cadeolus), Pietro]]

             an Italian prelate, sprung from the family of Zanachia, was a native of Parma, of which city he became bishop by simoniacal means; on the death of Hugo, A.D. 1046. He was a warm supporter of the emperor Henry, who intruded him into the see of Rome under the title of HONORIUS SEE HONORIUS II (q.v.).

## Cadan[[@Headword:Cadan]]

             SEE CATAN.

## Cadana, Salvatore[[@Headword:Cadana, Salvatore]]

             an Italian monk, born at Turin, lived about the middle of the 17th century, and wrote Ottavia Sacramentate (Venice, 1645): — II Principe Regnante (Turin, 1649). See Hoefer, Nouv. Biog. Generale, s.v.

## Cadda (Ceadda, Or Chad)[[@Headword:Cadda (Ceadda, Or Chad)]]

             was an early English bishop, whose name is attached to a spurious charter of A.D. 706 (Kemble, C. D. No. 58); possibly Hedda or Headda, bishop of Lichfield. See Smith, Diet. of Christ. Biog. s.v.

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

             a Methodist Episcopal minister, was born in Ireland, Oct. 28, 1782. He was carefully trained by his pious widowed mother, with whom he emigrated to Lancaster, Pa., in 1798; experienced conversion when about twenty; and after having faithfully discharged the duties of a class-leader, exhorter, and local preacher, he entered the Baltimore Conference, in which he sustained an effective relation for thirty-seven years. In 1852 he  became superannuated, and died at his residence in Baltimore County, Md., June 26,1859. Mr. Cadden was remarkable from childhood for his sobriety and firmness of disposition. He was diffident and retiring, deep in piety, and faithful in labors. See Minutes of Annual Conferences, 1860, p. 20.'

## Caddis[[@Headword:Caddis]]

             (Καδδίς, or rather Γαδδίς, as most texts read; so also Josephus, Γαδδίς or Γαδής, Ant. 13:1, 2; derivation uncertain, see Grimm, Handb. in loc.), the surname (διακαλούμενος) of JOANNAN SEE JOANNAN (q.v.), the' eldest brother of Judas Maccabaeus (1Ma 2:2).

## Cadell[[@Headword:Cadell]]

             was a Welsh saint of the 7th century, patron of Llangadell, a church formerly in Glamorganshire. SEE CATELL.

## Cademann, Adam Theodule (Or Gotthelf)[[@Headword:Cademann, Adam Theodule (Or Gotthelf)]]

             a German Lutheran preacher, was born in 1677 at Haynichen, near Freiberg, in Saxony. He first pursued his studies at Gera, then at the universities of Leipsic and Wittenberg, where he received his degrees. In 1707 he became vicar at Litzenroda, a: village near Torgau, in 1713 pastor at Siiptiz, and finally, in 1729, archdeacon at Kemberg, where he remained until his death, which occurred February 16, 1746. See Hoefer, Nouvelle Biographie Generale, S. v.

## Cademann, Johann Georg.[[@Headword:Cademann, Johann Georg.]]

             a German theologian of the 17th century, was born at Oschatz, in Saxony, and studied at Jena and Wittenberg, where he took his degree in 1654. In 1656 he became pastor at Dahlen, and in 1676 archdeacon at Wurzen, where he died, Dec. 28, 1687. Among his writings are Disputatio de Causa Instrumentali JustiJfcationis (Jena, 1650, 4to): — Disp. de principiis Immanarumn Actionum (Wittenb. 1654, 4to): — De Justitia Distributiva (1654, 4to): — D Mafjestate (1654, 4to). — Hoefer, Nfouv. Biog. Generale, 8:63.

## Cademann, Johann Rudolph[[@Headword:Cademann, Johann Rudolph]]

             a German Lutheran theologian, son of Johann Georg, pursued his studies at Leipsic, where he took, in 1699, his degrees in theology. In 1708 he was appointed deacon at Naumburg, and in 1717 superintendent at Pegau, where he remained until his death, which occurred about 1720. He wrote Disput. de Schola Libertinorum, ex Act. Ap. VI. 9. (Leipsic, 1704). See Hoefer, Nouv. Biog. Generale, s.v.

## Cadeoldus (Or Edoldus), Saint[[@Headword:Cadeoldus (Or Edoldus), Saint]]

             a French prelate, originally a monk, became abbot of Grison, and finally bishop of Vienne. He died in 696, and is commemorated Jan. 14. See Smith, Diet. of Christ. Biog. s.v.

## Cades[[@Headword:Cades]]

             (Καδής v. r. Κῆδες and Κεδές), a Graecized form (1Ma 11:63; 1Ma 11:73) of the name of KEDESH SEE KEDESH (q.v.) in Naphtali (Jos 20:7).

## Cades-Barne[[@Headword:Cades-Barne]]

             (Κάδης Βαρνή), a Graecized form (Jdt 5:14) of KADESH-BARNEASEE KADESH-BARNEA (q.v.).

## Cadesreuter, Christoph[[@Headword:Cadesreuter, Christoph]]

             a German Lutheran preacher and pedagogue, lived in the latter part of the 16th century, in the diocese of Hof, Bavaria. He wrote Grammatica Graeca (Leipsic, 1599). See Hoefer, Nouv. Biog. Generale, s.v.

## Cadfan[[@Headword:Cadfan]]

             was a Celtic saint of the 6th century, of good birth in Armorica, who crossed over into Wales at the head of a large company, mostly his own relatives, supposed to have been exiled in consequence of the Frankish invasion, He is chiefly known as the first abbot of a monastery founded by him and Enion Freuhin, in the isle of Bardsey. An ancient Welsh inscription upon a rude pillar at Tywyn in Merionethshire, where was one of the many churches of his foundation, is thought to refer to him.

## Cadfarch[[@Headword:Cadfarch]]

             a Welsh saint, who lived about the middle of the 6th century, was the founder of the churches of Penegos, Montgomeryshire, and Abererch, Carnarvonshire. He is commemorated October 24.

## Cadfrawd[[@Headword:Cadfrawd]]

             was an early Welsh saint. See Rees, Welsh Saints, p. 92, 100.

## Cadgyfarch[[@Headword:Cadgyfarch]]

             was an early Welsh saint. See Rees. Welsh Saints, p. 102.

## Cadharians[[@Headword:Cadharians]]

             were a Mohammedan sect who deny predestination, and hold that human actions are solely regulated by the free-will of man himself. They have been styled the " Manichaeans of the Mussulman faith,"' because they maintain the existence of two original coordinate principles, the divine and the human.

## Cadiocenus (Thadiocenus Or Thadiacus)[[@Headword:Cadiocenus (Thadiocenus Or Thadiacus)]]

             was a supposed archbishop of York, who retired into Wales A.D. 586. See Stubbs, Reyist. p. 153.

## Cadion, Jean Baptiste[[@Headword:Cadion, Jean Baptiste]]

             a French theologian, who died as a canon at Autun about 1600, after having been curate at Alise, left a Vie de Sainte Reine (Alise, 1648), See Hoefer, Nouv. Biog. Generale, s.v.

## Cadir[[@Headword:Cadir]]

             is an order of Mohammedan monks founded by Abdul-Kadir-Gilani, who died; at: :Bagdad in 1165. They never cut their hair, and always go bareheaded and barefooted. They can leave the order at pleasure, and are under no vow of celibacy.

## Cadizadelites[[@Headword:Cadizadelites]]

             are a modern Mohammedan sect who resemble, in some degree, the ancient Greek stoics. Their faith and practice seems to be a confused mixture of Mohammedanism, Christianity, and Judaism. They pray at funerals for the souls of the departed, calling upon the dead to remember that "there is but one God only." They read the Bible in the Sclavonic tongue, and the Koran in the Arabic. They love Christians, and protect them from insults on the part of other Mohammedans. They believe that Mohammed is the Paraclete or Comforter. They hate images and the sign of the cross, and practice circumcision, claiming in this to follow the example of Christ.

## Cadle, Richard F[[@Headword:Cadle, Richard F]]

             a minister of the Protestant. Episcopal Church, who died in November, 1857, at Seaford, Del., was for many years at the head of the mission among the Oneida Indians at Green Bay, Lake Michigan. In 1853 he took charge of the churches at Seaford, Laurel, and vicinity, in Sussex County, Del, He was an earnest and faithful minister of the Gospel. See Amer. Quar. Church Rev. 1858, p. 612.

## Cadmiel[[@Headword:Cadmiel]]

             (Καδμίηλος v. r. Καδόηλος), one of the Levites whose “sons” returned from the captivity, and who assisted at the musical performances at the restoration of the temple worship (1Es 5:26; 1Es 5:58); evidently the KADMIEL SEE KADMIEL (q. v) of the Hebrews texts (Ezr 2:40;Neh 7:43; Neh 12:24).

## Cadmus[[@Headword:Cadmus]]

             in Greek legend, was the son of Agenor and of Telphassa or of Antiope. Agenor, king of Phoenicia, had, besides four sons, an extraordinarily beautiful daughter, Europa, whom Jupiter carried off in the form of a bull. When the disheartened father sent his sons and his wife away in search of her, with the command not to return without her, Cadmus and his mother reached Thrace, where the latter died. Having taken friendly leave of the Thracians, he went to Delphi to inquire of the oracle where his sister could probably be found. He was told to follow a cow of a certain description, and to settle there where she would fall exhausted. The cow wandered  through Boeotia, and fell on the spot where the city of Thebes was built Then Cadmus desired to sacrifice the cow to Minerva and sent some of his attendants to a spring of Mars to get some water. This spring was guarded by a dragon of the god, who tore several of the attendants to pieces, whereupon Cadmus, assisted by Minerva, slew the dragon, broke his teeth, and, by the advice of the goddess, sowed them. From this seed there grew armed men, who killed one another. Only five of the sowed men (Spartans) were left remaining: Echion, Udeus, Chthonius, Hyperenor, and Pelor, and from them the Thebans derived their five tribes. Cadmus was compelled to serve the god eight years, for his injury to the dragon; at the expiration of which time, however, he had become so fully reconciled to the god that the latter gave him his daughter Harmonia as a wife. Minerva gave him the kingdom. The gods all came to the wedding, which was celebrated with the greatest brilliancy. The children of Cadmus were, Polydorus, Autonoe, Ino, Semele, and Agave. After a number of years Cadmus left Thebes, and in his old age he died, at the same time with his wife, or, as Ovid says, they were changed into snakes. He taught the Greeks the use of ores for weapons, and instituted writing by letters among them. See Smith, Diet. of Gr. and Rom. Biog. and Mythol. s.v.

## Cado (Or Cataw)[[@Headword:Cado (Or Cataw)]]

             was a Welsh saint of the 6th century. See Rees, Welsh Saints, p. 232.

## Cadoc (Cadocus, Docus, Cathmael, Cattwg The Wise)[[@Headword:Cadoc (Cadocus, Docus, Cathmael, Cattwg The Wise)]]

             abbot of Llancarvan, in Wales, was the son of Gundleus (or Gwynllyw Filwe), and was educated by an Irish anchoret, Menthi. He then went to Gwent (or Caerwent), Monmouthshire, where he. studied under St. Fathai. From Gwent he removed to Glamorgan, and founded the monastery of Llancarvan, of which he became first abbot. He was the friend of Dubricius, and the means of the conversion of St. Iltritus, He was born, probably, about the beginning of the 6th century; Colgan and Lanigan assign 570 as the date of his death. He was commemorated Jan. 14. The fables of Cattwg the Wise are printed in the lolo Manuscripts, edited by E. William (1848). His Life is given in the Acta Sanctorum of the Bollandists, under Jan. 2, 602. Colgan (Tr. Thaum. 152, 185, n.) seeks to identify the Mochatocars left by St. Fiac at Innisfail as the Cadocus of Wales, but the dates do not harmonize. He has also been confused with St. Sophias of Beneventum. His Scotch dedication was at Cambuslang, County 'Lanark.

## Cadog[[@Headword:Cadog]]

             a Welsh saint of the 5th century, was the founder of Llangadog Fawr Church, in Carmarthenshire, and others. He is not to be confounded with Cadoc (q.v.).

## Cadogan, William Bromley, Hon[[@Headword:Cadogan, William Bromley, Hon]]

             an English clergyman, was born Jan. 22,1751, and educated at Westminster School, and at Christ Church College, Oxford. He was presented to the vicarage of St. Giles, Reading, in 1774, and soon after to the rectory of Chelsea. He spent the greater part of his life at St. Giles in faithful and successful ministerial labors. He died Jan. 18, 1797. His publications consist of several single sermons; and after his death appeared Discourses, Letters, and Memoirs of his Life,. by Richard Cecil, M.A. (1798). See Chalmers, Biog. Dict. s.v.; Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Cadonici, Giovanni[[@Headword:Cadonici, Giovanni]]

             an Italian theologian, who was born at Venice in 1705, and died Feb. 27, 1786, wrote several works, in which he attacked the Molinists and the pretensions of the Roman Church. See Hoefer, Nouv. Biogs Generale, s.v.; Rose, Gen. Biog. Dict. s.v.

## Cadonici, Giovanni (2)[[@Headword:Cadonici, Giovanni (2)]]

             an Italian theologian, was born at Venice in 1705, and became a canon of the church of Cremona. He was a man of learning, and opposed the pretensions of the court of Rome and the doctrines of the Molinists. In a curious work, entitled “An Exposition of this passage of St. Augustine, The Church of Jesus Christ shall be in subjection to secularTprinces,” he shows that as princes are subject to the Church in things spiritual, so the Church is bound to obey them in things temporal; and that in ancient liturgies, as the Ambrosian, Mozarabic, etc., prayer was made, specially and by name, even for persecuting princes. He wrote also Sentimens de St. Augustin (1763); De Animabus Justorum (Rome, 1766, 2 vols. 4to). Hedied Feb. 27, 1786. Landon, Eccl. Dict. s.v.; Hoefer, Nouv. Biog. Geerale,8:74.

## Cadotis[[@Headword:Cadotis]]

             SEE JERUSALEM.

## Cadovius, Anton Gunther[[@Headword:Cadovius, Anton Gunther]]

             a German theologian, was born at Oldenburg, Aug. 16,1654. He studied at Leipsic, Jena, and Wittenberg, and, after a course of travels, became preacher of the' duchess Christine Charlotte) and, in 1678, pastor at Esens, in East Frisia, where he died, April 3, 1681, leaving De Itinere Sabbati (Vitemb. 1673) : — De Tempore (ibid. 1674) : — De Justitia (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Cadrod[[@Headword:Cadrod]]

             was a reputed Welsh saint of the 6th century.

## Cadry, Jean Baptiste[[@Headword:Cadry, Jean Baptiste]]

             (better known by his anagram, Darcy), a French theologian, was born in 1680 at Trez, in Provence. He studied first under his father (who was superior of the college of Grimaldi), and afterwards at Paris (1701), where,. having entered orders, he obtained the vicarage of St. Etienne-du-  Mont, and later (1716) that of St. Paul. In 1718 he was nominated canon of Laon, but, on account of the papal interference, he returned to Polisseau. He died at Sarigny-sur-Orge, Nov. 25, 1756. He was an opponent to the bull Unigenitus (q.v.), and wrote the last three volumes of the Histoire du Livre des Reflexions Morales et de la Constitution Unigenitus (Amsterdam, 1723-38); the first being prepared by Joh. Louail: — Temoignage des Chartreux au Sujet de la Constitution Unigenitus (1725): — Observations Theologiques et Morales sur les deux Histoires du P. Berruyer (1755). See Nouv. Diet. Historique; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 652; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Caducanus[[@Headword:Caducanus]]

             a Welsh divine, was bishop of Bangor, but, leaving his bishopric, he became a Cistercian monk in Monasterio Durensi, his bishopric not being rich, and at that time very troublesome on account of the civilwars. Caducanus "was no less happy than industrious in his endeavors, writing a book of sermons, and another called Speculum Christianorum." He died in 1225. See Fuller, Worthies of England (ed. Nuttall), iii, 494.

## Caduceus[[@Headword:Caduceus]]

             was the rod or sceptre of Mercury, being a wand with two wings, entwined with two serpents, borne by that deity as the ensign of his quality and office, and given him by Apollo for his seven-stringed harp. Wonderful powers were assigned to this rod by the poets, such as laying men asleep and raising the dead. It was also used by the ancients as a. symbol of peace and concord. See Smith, Diet. of Class. Antiq. s.v.

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

             SEE CHADOENUS

## Cadurcus, Johannes, D.C.L[[@Headword:Cadurcus, Johannes, D.C.L]]

             a French martyr, was degraded and burned at Limousin, in France, in 1533, for exhorting his countrymen upon All-hallow's day, and afterwards confounding a friar out of the Bible. See Fox, Acts and Monuments, iv, 396.

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

             a Methodist Episcopal minister, was born in Montgomeryshire, North Wales, May 28,1791. He was converted and joined the Methodists in 1812; began preaching in 1814; and emigrated to Delaware County, O., in 1821, where he labored as a local preacher till 1828, when he joined the Ohio Conference, and was sent as Welsh missionary to Oneida County, N. Y. Three years later he returned to Delaware County, labored one year in the Ohio Conference, and then, on account of the small salary that he had been receiving, was obliged to locate in order to support his family. He labored successfully as a local preacher 'until 1844, when he re-entered the Ohio Conference, and for four years travelled extensively through Ohio and Pennsylvania. In 1848 he was stationed at Pittsburgh, 'Pa., and in the following year, when many preachers fled the city on account of the terrible pestilence that raged there, Mr. Cadwallader was always found at his 'post, not only among his own people, but among others. Failing health obliged him to become a supernumerary in 1854, and he retired to his home in Delaware County, O., where he died. Oct. 19, 1855. See Minutes of Annual Conferences, 1856, p. 113.

## Cadwell, Christopher Columbus[[@Headword:Cadwell, Christopher Columbus]]

             a Congregational minister, was born at Lenox, N. Y., Dec. 4, 1811. At the age of eighteen he went to the Manual Labor Institute at Whitesborough; thence to Lane Seminary, expecting to complete his theological course there, but became dissatisfied with the officers of that institution in repressing free discussion, as he declared, and left, in company with many others. In 1835 he was ordained, and began to preach in the April of that year, removing to Kingston, Canada, in 1836. In the fall of the same year he returned, and was a member of the anti-slavery convention held at Utica, N. Y., which was broken up by a mob, and completed its sessions at Peterborough. In May, 1837, he went back to Canada, and remained until February, 1838, preaching at various points with success, after which he returned to New York. In June he emigrated to Wisconsin, and spent his first year at Southport, now Kenosha. Subsequently he preached a few months at Racine; in 1840 went to Rochester, in Racine County, where he organized a church, and one also at North Rochester; in 1843 he removed to Waukegan, Ill., then called Little Fort, organized a church and preached there until July, 1844; in the same year went to Paris, Wis., and organized a church in that place. With broken health, he returned to his friends in New  York State, Sept. 16, 1844. His health improving, he began to preach again in February following, and returned to the church at Little Fort, Ill., in May, 1845. After two years his health again failed, and he removed to Caldwell Prairie, Wis., where he built a church; preached also at Burlington, and helped build another church; early in 1854 he took charge of the churches at .Genoa and Richmond, Ill., spending fifteen years with them, and erecting two church-buildings. Desiring to enter more directly into missionary work, he went to Missouri in June, 1869, and began his labors in, Barton and Vernon Counties. He had founded a church at Lamar, and other organizations were in contemplation, when he died there, Jan. 16, 1870. See Cong. Quarterly, 1870, p. 405.

## Cadwell, Elisha B., M.A[[@Headword:Cadwell, Elisha B., M.A]]

             a Methodist Episcopal minister, was born in Warrick County, Ind., Nov. 29, 1850. He was converted in 1861; licensed to preach in 1871; and admitted into the South-east Indiana Conference in 1874. He graduated at More's Hill College in 1875; was elected professor of ancient languages in his alma mater in 1878, and died March 13, 1879. Mr. Cadwell was an earnest Christian, a faithful pastor, .and a sound and instructive preacher. See Minutes of Annual Conferences, 1879, p. 26.

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

             a Methodist Episcopal minister, was born at Westfield, Mass., Aug. 11, 1805. He was converted in his twenty-fourth year; immediately began earnest and successful work for Christ, in holding cottage meetings, and after laboring zealously some years as class-leader and local preacher, he entered the New England Conference in 1836. He continued his earnest work to the day of his sudden death, Jan. 8, 1876. Mr. Cadwell was not especially brilliant, nor did he possess marked ability, but he was a good man, fresh and vigorous. See Minutes of Annual Conferences, 1876, p. 69.

## Cady, Daniel Reed, D.D[[@Headword:Cady, Daniel Reed, D.D]]

             a Congregational minister, was born at Malta, N. Y., Oct. 8,1813. He was a student at Hamilton Academy; graduated at Williams College in 1838, and at Andover Theological Seminary in 1845, having studied law at Albion, and practiced two years. He was ordained at Rutland. Mass., Oct. 29, 1845; was dismissed Oct. 11,1849; was installed at Westborough, Dec. 5, 1849, and was dismissed, Feb. 6, 1856, after an illness of fifteen months;  was installed at Arlington, then at West Cambridge, Feb. 14,1856, and dismissed, June 29, 1877, on account of impaired health. He was director of the American Educational Society, trustee of Massachusetts Home Missionary Society, and member of Executive Committee, manager of Massachusetts Sunday-school Society, and of the Congregational Board of Publication. He died at Westborough, May 17, 1879. He published Memorials of Lieut. Joseph P. Burrage (Arlington, 1864): — of Deacon John Field (ibid. 1870): — of Rev. Reuben T. Robinson (Winchester, 1871) ;-also a sermon, The Bible in Schools, besides other memorials. See Vital Statistics of Cong. Ministers, 1879; Cong. Year-book, 1880, p. 74.

## Cady, Lawton[[@Headword:Cady, Lawton]]

             a Methodist Episcopal minister, was born at Killingly, Conn., July 24,1796. He was converted in the South in 1820, where he spent some years amid slave institutions, which he thoroughly abhorred; and in 1842 he joined the Providence Conference, wherein he served the Church until his death, June 18, 1871. Mr. Cady was an excellent man, a thorough Methodist, a lucid, accurate, logical, argumentative preacher, amiable, and a favorite among his acquaintances. See Minutes of Annual Conferences, 1872, p. 37.

## Caecias[[@Headword:Caecias]]

             in Greek mythology, was the north-east wind. He was represented on the Tower of the Winds in Athens, with earnest features, wet, loose beard and hair, and with a flying dress about his strong limbs. With both hands he holds a winnowing basket, out of which he throws rain and hailstones on the earth. He was so represented for bringing for Greece storms and hail, clouds and snow, and cold, wet weather.

## Caecilia[[@Headword:Caecilia]]

             SEE CECILIA.

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

             is the name of several females in the Latin calendar.

1. A Roman lady, and one of the four principal virgins and martyrs of the Western Church, commemorated in the Latin and Greek churches, Nov. 22. Of her life hardly any authentic account has come down to us. It is supposed that St. Cecilia was born at Rome in the 3d century, of parents  who secretly adhered to the Christian religion. At a very early age she took the vow of chastity, and as she grew to womanhood became distinguished for her musical talent, mental graces, and personal loveliness. She could play skilfully on all the musical instruments of the day, but was so little satisfied with them that she set herself to invention, and produced the organ. Acceding to her parents' wish, she became, at the age of sixteen, the wife of Valerian, a young nobleman. Upon the nuptial night she informed her husband that she was guarded night and day by a glorious angel. Valerian, desiring to see the angel, was told that he could not unless converted to Christianity, to which he consented, receiving baptism at the hands of pope Urban. The prefect Almachius commanded him to abjure the faith, and upon his refusal to do so, had him, and his brother Tiburtius, beheaded. Soon after he sent to Cecilia, and commanded her to sacrifice to the gods. Upon her refusing to do so, the prefect gave orders that she should be cast into her own bath, after it had been heated to an intense degree. "But a heavenly dew falling upon the spouse of Christ refreshed and cooled her body, and preserved her from harm." A day and a night the prefect waited for news of her death. Then 'he sent one of his soldiers to behead her; but though the sword smote her neck thrice, the executioner could not cut off her head, and departed, leaving her on the floor of her bath, covered with blood. She lived three days, never ceasing to exhort the people to continue steadfast in the Lord, and died Nov. 22, A.D. 280. Urban and his deacons buried her in the cemetery of Caixtus, on the Via Appia, near the third mile-stone, and consecrated her house, which she had given to God, as a church forever. It is alleged that her body was found at Rome by Paschal I, A.D. 821, in the cemetery of Prsetextatus, adjoining that of Calixtus, and removed to the Church of St. Csecilia, which he was then rebuilding.

The legend of this saint has furnished the subject of several remarkable pictures, the oldest of which is a rude picture of her on the wall of the catacomb called The Cemetery of San Lorenzo, probably of the 6th or 7th century. The most celebrated of the modern representations of St. Caecilia is the picture by Raphael (Rome, 1513), and now in the gallery of Bologna. It is not known when St. Caecilia was first regarded as a patron saint of music, and in the ancient documents that have come down to us there is nothing to show that she ever made use of musical instruments; and, in fact, before the 15th century, she is seldom seen depicted with them. The tradition which connected her name with music is easily accounted for.  Pope Paschal built on to St. Ceecilia's Church a monastery, to which he gave a handsome endowment, providing that the religious should guard the bodies of the saint and her companions, and chant the praises of God around her tomb day and night (Baillet, Vies des Saints, ad diem Nov. 22). Such a service of song could not but kindle a legend-loving imagination, and the story grew that often Cecilia's own instrument was heard accompanying the vocal music. In England, at the latter part of the 17th century, her day was found a convenient one for holding an annual festival set on foot for the encouragement of music. For a more detailed account of St. Caecilia see Baronii Annales, s. an. 821; Bollandists, Ata' Sanctorum, April 14, p. 204; Ceillier, Histoire des Auteurs Sacres (Paris, 1859, vol. ii); Jameson, Sac. and Legendary Art, p. 583-600 (Lond. 1857, 3d ed.); Tillemont, iii, 259-689; Harper's Magazine, Nov. 1880.

2. Martyr at Carthage with Dativus, A.D. 304. 3. Called also Clara, is supposed to have lived in the 7th century, and to have been abbess of Remiremont, in Lotharingia, for a period of thirty years. She is commemorated Aug. 12. See Bolland, Acta Sanctorum, Aug. ii, 732.

## Caecilian[[@Headword:Caecilian]]

             is the name of several saints.

1. Jerome says that Cyprian was converted "sua-dente presbytero Caecilio," etc., a statement that has probably influenced most editors to substitute Caecilius for Caecilianus in the texts of the Life of Cyprian, by his own deacon, Pontius. Caecilianus is, doubtless, correct. He was cetate as well as honore presbyter, and Cyprian, as a deacon, probably lived with him, reverencing him greatly "as the father of his new life." He appears afterwards as venerabilis sacerdos (Bolland, Acta Sanctorum, Jun. 1, p. 264), and was inserted as Sanctus Ccecilius in the Roman martyrology (June 3) by Gregory XIII (see Morcelli, Afr. Christiana, ii, 76).

2. An ecclesiastic who was first archdeacon, then (A.D. 311) bishop, of Carthage. When archdeacon, he resolutely supported his bishop, Mensurius (q.v.), in opposing the fanatical craving for martyrdom. When nominated as his successor this was remembered against him, and a party, headed by a wealthy but superstitious lady, Lucilla, prepared to fill the vacant see. Csecilian's party hastened matters; the election took place, and Caecilialn was consecrated by Felix, bishop of Aptunga. Secundus, primate of Numidia and bishop of Tigisis, was shortly invited to Carthage by the  opposing party. He came, attended by seventy bishops, and cited Caecilian before them. Caecilian declined to appear, but professed his willingness to satisfy them on all personal matters, and offered to lay down his episcopal office and submit to re-ordination at their hands. Secundus and the Numidian bishops answered by excommunicating him, and ordaining Majorinus, a member of Lucilla's household, as bishop. In the resultant schism, Constantine took sides with the Caecilianists, and a council was called in the Lateran, Rome, A.D. 313. The personal charges against Caecilian were examined and dismissed, and his party proclaimed the representatives of the orthodox Catholic. Caecilian proposed a compromise, but his advances were rejected. A council was called at Aries, A.D. 314, which confirmed the validity of the ordination of Caecilian. This was endorsed by Constantine, Milan, A.D. 316. Cecilian lived until about A.D. 345.

3. A martyr with others at Csesaraugusta (Saragossa), under Datianus, the praeses of Spain. His natalis was April 16 (see Usuard, Mart.).

4. A martyr at Carthage with Dativus A.D. 304. SEE CECILIA, 2, above.

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

             SEE DONATISTS

## Caecilius[[@Headword:Caecilius]]

             is the name of several men in early church history. SEE CAPELLA.

1. Caecilius Natalis, the pagan in the dialogue of Octavius, by Minucius Felix, is supposed by Tillemont to be no imaginary personage, but a real convert. Tillemont discusses his identity with Caelianus, and with the married presbyter who converted Cyprian (iv, 46, 47, 50; Jerome, Viri Illus. c. 67; Pontius, p. 3).

2. A presbyter and friend of Cyprian. SEE CAECILIAN, 1.

3. One of the seven bishops said to have been ordained by the apostles at Rome, and sent into Spain. The seven are celebrated together in a Choriambic hymn in the Mozarabic liturgy on May 15 (Acta Sanctorum, May iii, 441).

4. The martyrdom of Caecilius on the farther side of the Tiber is assigned to Nov. 17 in the Martyr. Hieron.

5. Bishop of Biltha, in proconsular Africa, a member of the Committee de Virginibus Subintroductis (Ephesians 4), A.D. 249, sat in each of the synods, de Pace maturius danda, etc., and as senior bishop spoke first in. the synod  de Baptismo III. He is not impossibly the same bishop who is addressed by Cyprian on the subject of the mixed chalice (Ep. 63)

## Caedmon Or Cedmon[[@Headword:Caedmon Or Cedmon]]

             an Anglo-Saxon Benedictine and poet, born in Northumberland, died at Whitby in 676 or 680. He is' the first person of whom we possess any metrical composition in our vernacular. It is a kind of ode, of eighteen lines, celebrating the praises of the Creator, preserved in Alfred's translation of Bede. “Bede gives the following account. Caedmon seems to have had the care of the cattle of the monks of Whitby. It appears to have been the custom of our Saxon forefathers to amuse themselves at supper with improvisatore descants accompanied by the harp, as is still practiced at meetings of the Welsh bards. Caedmon, when the harp passed round among the guests, was fain, as it approached him, to shrink away from the assembly and retire to his own house. Once, after it had thus happened, as he was sleeping at night, some one seemed to say to him, ‘Cadmon, sing me something.' ‘He replied, ‘I cannot sing;' and he told how his inability to sing had been the cause of his quitting the hall. ‘Yet thou must sing to me,' said the voice. ‘What must I sing?' said he. ‘Sing me the origin of things.' The subject thus given him, he composed the short ode in question. When he awoke, the words were fast in his mind. Caedmon in the morning told his vision and repeated his song. The effect was, that the abbeas Hilda, and the learned men whom she had collected round her in her monastery at Whitby, believed that he had received from heaven the gift of song, and when on the morrow he returned with a poetic paraphrase of a passage of Scripture which they had given him to versify as a test of his inspiration, they at once acknowledged the verity, and earnestly besought him to become a member of their company. He composed numerous poems on sacred subjects, which were sung in the abbey. Sacred subjects were his delight, and to them he confined himself. He continued in the monastery for the remainder of his life, and there he died, as is conjectured, about 680.The authenticity of the little poem above mentioned is perhaps unquestionable. But, besides this, a very long Saxon poem, which is a metrical paraphrase on parts of the Scriptures, is attributed to Caedmon. An edition of it was printed at Amsterdam in 1655, under the care of Junius. Hickes expresses doubts whether this poem can be attributed to so early a period as the time of Caedmon. He thinks he perceives certain Dano: Saxonisms in it which would lead him to refer it to a much later period.' It has been again printed, with a much more accurate text, by Mr. Thorpe, as a publication by the Society of Antiquaries (Lond. 8vo, 1832). Mr. Thorpe is of opinion that it is substantially the work of Cedmon, but with some sophistications of a later period, and in this opinion our bestAnglo-Saxon scholars appear inclined to coincide.” — Penny Cyclopvadia, s.v.; Hoefer, Biographie Generale, 8:84.

## Caeilphinn[[@Headword:Caeilphinn]]

             SEE CAELLAINN.

## Cael[[@Headword:Cael]]

             (Irish, slender), is a name of frequent use in early Irish Church history.

1. At Oct. 26 the Mart. Doneg. cites Cael, virgin, as one of the four daughters of Maclaar, of the Dal Messincorb; and they were of Cill-na- ninghen" (the Church of the Daughters) by the side (of Tamlacht to the south" in Londonderry, or at Killininny, near Tallaght, County Dublin. But the Mart. Tallaght places their abode at Cillmaignend, i.e., Cillmainham, near Dublin.

2. Colgan mentions a Caila, whom he also calls Caelius, whose festival is Nov. 10, on which day Mart. Doneg. gives "Cael Craibhdeach," and the table to the Martyrology "Cael, the Devout (Caelius);" and another Caelius is connected with Athrumia, Feb. 17. But little more can be said of these. See Colgan, Acta Sanctorum, p. 318, n., 391, n.

3. Cruimther Cael of Kilmore, celebrated as a saint May 25. Colgan (Ac Sanctorum, p. 709, c. 26) connects him with St. Endeus, but gives no account of his relation to Kilmore, to which he is attached in the calendars.

## Caelan[[@Headword:Caelan]]

             There are several saints of this name in the Celtic calendars, such as Caelan of Cilleo, celebrated June 30; Caelan of Doire or Doire-Chaolain, June 19; Caelan of Echinis, Sept. 25; and Caelan of Tigh-na-manach, Oct. 29. But the most notable is Caelan of Inis - Cealtra, July 29; who (under the names Caelan, Coelan, or Chilian) is usually considered the writer of the Life of St. Brigida, which stands as the sixth memoir of that saint in Colgan's Trias Thaumaturgac . He was a; monk of Inis-Cealtra (now Inishcaltra, County Clare), and probably flourished after the beginning of the 8th century. See Colgan, Tr. Thaum. p.'596, 597; O'Donovan, Four Mast. i, 187; O'Hanlon, Irish Saints, ii, 13; Lanigan, Eccl. Hist. Ir. i, 381,

## Caelestius[[@Headword:Caelestius]]

             SEE CELESTIUS.

## Caelestius. (1)[[@Headword:Caelestius. (1)]]

             One of the chief presbyters of Carthage, who summoned the neighboring bishops and those of Numidia to elect a bishop; and being disappointed at the election of Galilian, made a party against him. (2.) The Pelagian. SEE CAELESTIUS.

## Caelin (Or Celin)[[@Headword:Caelin (Or Celin)]]

             is the name of two early English ecclesiastics.

1. A brother of bishops Cedda and Caedda, a priest in the household of Athelwold, king of Deira. He is, mentioned by Bede (H. E. iii, 23, ed. Giles) as introducing his brother Cedda to the notice and favor of his master, about A.D. 653.

2. Provost of Ripon, who was allowed by Wilfrid, in the year 709, to seek a more retired life, The name occurs in the Liber Vitce of the Church of Durham. See Eddius, Vita Saint Wilfridi, cap. xi.

## Caelius, Michael[[@Headword:Caelius, Michael]]

             a Lutheran theologian of Germany, was born at Dobeln, Sept. 7, 1492. In 1519 he: was appointed pastor of the Roman Catholic Church at, Rochlitz. Leaving his Church and embracing that of the Reformation he was appointed in 1523 pastor at Pensan, in Bohemia; and, in 1525, dean and pastor at Mansfeld. He died in 1559. His writings on the Lord's Supper, and his exhortation to the ministers at the Diet of Augsburg, were edited by Cyriacus Spangenberg in 1569. See Jocher, Allgemeines Gelehrten- Lexikon, s.v.. (B.P.)

## Caellainn (Or Caeilfhinn)[[@Headword:Caellainn (Or Caeilfhinn)]]

             commemorated as an Irish saint on Feb. 3, was the daughter of Cael, of the race of Ciar. Her church is now called Tearmon Caelaine and Tearmon Mor, parish Kilkeevin, County Roscommon. She was the special patron of her kinsmen, the Ciarraidhe, in Connaught, and the legend places her in the  reign of Aedh, son of Eochaid Tirmcharna, king of Connaught, slain A.D. 574. See Colgan, Acta Sanctorum, p. 13, n.; O'Donovan, Book of Rights, p. 100, n.

## Caemghen Of Glendalough[[@Headword:Caemghen Of Glendalough]]

             SEE COEMGEN.

## Caemh (Or Caoimhe)[[@Headword:Caemh (Or Caoimhe)]]

             is commemorated as a Scottish saint on April 4. Mart. Doneg. has "Caemh, virgin of Cill-Caoimhe," and Mart. Tallaght, "Coine, Cillicoine." Again, at Nov. 2, Mart. Doneg. gives "Caoimhe, the Albanan, of Cill-Chaoimhe," which Dr. Reeves (Mart. Doneg. p. 294, n.) interprets " of Alba the modern Scotland."

## Caemhan[[@Headword:Caemhan]]

             Under this form, and that of Caiman, Coeman, Caynan, Coemhoc, and Mochoemoc, this name is of frequent occurrence among the saints of Ireland, and the work of identification is very difficult.

1. Of Ard-Caemhain-set down on June 12-was the son of Coemloga aid Caemell, and appears to have been uterine brother of St. Coemgen. The Mart. Doneg. calls him Caomhan, or Sanct-Lethan, of Ard-Caomhain, in Leinster. Lanigan (Eccl. Hist. Ir. ii, 221, 223) fixes his date, as brother of St. Coemgen, to the period of the second class of Irish saints-that is, to the second half of the 6th century.

2. Of Enach-Truim-on Nov. 3-is said to have beetn of the race of Labraidh Lore, king of Ireland. Along with St. Fintan and St. Mochumin of Tir-da- glas, St. Caemhan was under the direction of St. Colum, son of Crimthann of Tir-da-glas, and with the rest constantly followed him. He founded the monastery of Enach Truim, now Annatrim, Queen's Co.; and flourished A.D. 550. There he spent the remainder of his days, and died Nov. 3, the year unknown.

3. (Caomhan, Coman, Comman, Conan, Conran, or Convan). In the table of the Mart. Doneg. he is called Pulcherius. According to Colgan (Acta Sanctoruna, p. 335), Caemhan belonged to a noble stock in Scotland, but withdrew to the Orkneys, where he built a monastery, and, after living in great sanctity as bishop and confessor, died there about 640. At Kirkwall  and throughout the islands his memory was long revered. He is commemorated on Feb. 14, and many altars have been raised to his honor.

4. Bree, whose day is Sept. 14. St. Caemhan Bree, of Roseach, is carefully distinguished from St. Mac Nissi (Sept. 3), who is known by the same name, and founded Connor. Ussher places his birth in Hibernia. 529, and his death in 615.

## Caemhlach (Lat. Camulacus) Of Rathain[[@Headword:Caemhlach (Lat. Camulacus) Of Rathain]]

             commemorated Nov. 3-was one of the bishops of the first class, ordained by St. Patrick, and his house was at Rahen, Kings Co. He is called the Commiensian, and the Hymn of Camelac is in the Antiphonary of Bangor.

## Caemhog[[@Headword:Caemhog]]

             is commemorated among the Irish on July 22. The sex of this saint is uncertain, either from the female termination given to the name, or from other circumstances. Kevoca, a saint of the male sex, is called Caemhog. Both Colgan and Lanigan regarded this person as female, and are in confusion as to identity; the one making her the same as Caviltighern, and the other taking her to be Coemaca. See Colgan, Acta Sanctorum, p. 586; Lanigan, Eccles. Hist. Ir. ii, 45, 223.

## Caenchomhrac[[@Headword:Caenchomhrac]]

             is commemorated in the Irish calendar on July 23. Mart. Doneg. (by Todd and Reeves, p. 199) gives him as bishop, first at Cluain-mic-Nois, and next at Inis Endaimh, in Lough Ribh, County Roscommon. He left Cluain on account of the popular veneration given him as a prophet, and sought for solitude in Lough Ree.-Smith, Dict. of Christ. Biog. s.v.

## Caerlan (Or Cairlan)[[@Headword:Caerlan (Or Cairlan)]]

             was an Irish prelate. A short memoir of this saint is given by Colgan (Acta Sanctorum, p. 744), from which we learn that he was born in the district of the Hy-Niellan or O'Niallan, County Armagh. He was over a monastery in the same place about 546; and was finally raised to the episcopate of Armagh, succeeding Feidlimid Finn in 578. His death took place in 588, and he is commemorated March 24. See also Lanigan, Eccl. Hist. ῥof Ireland, ii, 183; O'Donovan, i, 212, n., 213; Ware's Bishops.

## Caernan[[@Headword:Caernan]]

             is an Irish saint, commemorated Jan. 31. Among the disciples and relatives of St. Columba is enumerated "Cairnaan, filius Branduib, filii Meilgi," as coming with St. Columba on his first visit to Britain. But there is no proof to show whether the Cairnaan thus named is the Caernan of Jan. 31, or -he of Cluain each commemorated April 28

## Caerularius, Michael[[@Headword:Caerularius, Michael]]

             patriarch of Constantinople (A.D. 1043-1059). He was one of the chief promoters of the great schism between the Eastern and Western churches. In 1054 Pope Leo IX sent legates to Constantinople to accommodate matters; but they, being displeased at the treatment they received, left a written letter of excommunication, directed against the patriarch, on the altar of the church of St. Sophia, and departed, having shaken off the dust from their feet. The ostensible causes of difference between the churches, as detailed in a letter written by Caerularius and Leo, archbishop of Acryda, to John, bishop of Trani, were the following: that the Latins consecrated with unleavened bread; that they added the words Flioque tothe creed of the Church; that they taught that the souls of the faithful make expiation in the fires of Purgatory; and that in some other respects they differed in their customs from those of the East. After this outrage on the part of the Roman legates, Caerularius called together a synod at Constantinople 1054, and excommunicated them and their adherents. Caerularius himself was a man of ambitious views and arrogant disposition, and little likely to ward off the final rupture with Rome, which in fact took place. However, the Emperor Isaac Comnenius took umbrage at his behavior, and, A.D. 1059, having caused him to be seized, sent him to Praeconnesus. Caerularius refused to resign the patriarchal throne as the emperor endeavored to compel him to do, but died shortly afterward in exile Baron. Annal;s, 11, A.D. 1054; Moshelm, Ch. Hist. cent. 11, pt. 2,ch. 3; Neander, Ch. History, 3:580.

## Caesar[[@Headword:Caesar]]

             (Graecized Καῖσαρ; hence the Germ. title Kaiser, Russian Czar), a name assumed by or conferred upon all the Roman emperors after Julius Caesar (who is said to have been so named from his having been born by a surgical operation, ccEsus). In this way It became a sort of title, like Pharaoh, and, as such, is usually applied to the emperors in the New Testament, as the sovereign of Judaea (Joh 19:15; Act 17:7), without theirdistinctive proper names. SEE AUGUSTUS.

It was to him that the Jews paid tribute (Mat 22:17; Luk 20:22; Luk 23:2), and to him that such Jews as were cives Romani had the right of appeal (Act 25:11; Act 26:32; Act 28:19); in which cise, if their cause was a criminal one, they were sent to Rome (Act 25:12; Act 25:21; comp. Pliny, Epp. 10:97), where was the court of the emperor (Php 4:22). The Caesars mentioned in the New Testament are Augustus (Luk 2:1), Tiberius (Luk 3:1; Luk 20:22), Claudius (Act 11:28), Nero (Act 25:8); Caligula, who succeeded Tiberius, is not mentioned. See each name. On Php 4:22, SEE HOUSEHOLD.

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

             bishop of Dyrrhachium, is given by Dorotheus as one of the seventy disciples sent out by our Lord, and is said to have been mentioned by St. Paul, on the strength of the passage "Greet them that be of Caesar's household." The Menology (Dec. 9) makes him bishop of Corona.

## Caesar, Cesarea, Cesarius[[@Headword:Caesar, Cesarea, Cesarius]]

             SEE CAESAR, CESAREA, CAESARIUS.

## Caesar, Dominicus[[@Headword:Caesar, Dominicus]]

             a German Benedictine, lived about the middle of the 17th century. In 1652 he taught logic at Salzburg, and soon afterwards became abbot of Oberaltach. He wrote Ariadne Logica (16,3). See Hoefer, Nouv. Biog. Generale, s.v.

## Caesar, W[[@Headword:Caesar, W]]

             an English Baptist, born in 1790, was the pastor of a Baptist church at Farnham, Surrey, from 1853 to the time of his death, May 7,1863.

## Caesar-Augustanum Concilium[[@Headword:Caesar-Augustanum Concilium]]

             SEE SARA-GOSSA, COUNCIL OF.

## Caesare, Jacob A[[@Headword:Caesare, Jacob A]]

             a French Catholic theologian, lived in the latter part of the 17th century; He wrote Doctrina de Sacrificio Missce (Douay, 1669). See Hoefer, Nouv. Biog. Generale, s.v.

## Caesare, Raphael De[[@Headword:Caesare, Raphael De]]

             an Italian theologian, was born at Naples, and lived near the close of.the 16th century. He wrote Consolatio Animarum, sive Summa (Casuumn Conscientice (Venice, 1589, 1599). See Hoefer, Nouv. Biog. Generale, s.v.

## Caesarea[[@Headword:Caesarea]]

             (Καισάρεια, in the Targum קיסרין), the name of several cities under the Roman rule, given to them in compliment of some of the emperors; especially of two important towns in Palestine.

1. CAESARÇA PALAESTÎNAE (Καισάρεια ἡ Παλαιστίνης), or “Caesarea of Palestine” (so called to distinguish it from the other Caesarea), or simply Cesarea (without addition, from its eminence as the Roman metropolis of Palestine, and the residence of the procurator). The numerous passages in which it occurs (Act 8:40; Act 9:30; Act 10:1; Act 10:24; Act 11:11; Act 12:19; Act 18:22; Act 21:8; Act 21:16; Act 23:23; Act 23:33; Act 25:1; Act 25:4; Act 25:6; Act 25:13) show how important a place this city occupies in the Acts of the Apostles. It was situated on the coast of Palestine, on the line of the great road from Tyre to Egypt, and about half way between Joppa and Dora (Josephus, War, 1:21, 5). The journey of the apostle Peter from Joppa (Act 10:24) occupied rather more than a day. On the other hand, Paul's journey from Ptolemais (Act 21:8) was accomplished within the day. The distance from Jerusalem is stated by Josephus in round numbers as 600 stadia (Ant.13:11, 2; War, 1:3, 5). The Jerusalem Itinerary gives sixty-eight miles (Wesseling, p. 600; see Robinson, Bib. Res. 3:45). It has been ascertained, however, that there was a shorter road by Antipatris than that which is given in the Itinerary a point of some importance in reference to the night- journey of Acts 23. SEE ANTIPATRIS. The actual distance in a direct line is forty-seven English miles.

In Strabo's time there was on this point of the coast merely a town called “Strato's Tower,” with a landing-place (πρόσορμον ἔχων), whereas, in the time of Tacitus, Caesarea is spoken of as being the head of Judaea (“Judaaee caput,” Tac. Hist. 2:79). It was in this interval that the city was built by Herod the Great (Josephus, Ant. 15:9, 6; Strabo, 16:2, 27; Pliny, H. N. v. 15). The work was, in fact, accomplished in ten years. The utmostcare and expense were lavished on the building of Caesarea. It was a proud monument of the reign of Herod, who named it in honor of the Emperor Augustus. The full name was Ccesarea Sebaste (Καισάρεια Σεβαστή, Joseph. Ant. 16:5, 1). It was sometimes called Cesarea Stratonis, and sometimes also (from its position) Maritime Ccesarea (παραλιός, Joseph. War, 3:9, 1, or ἡ ἐπί θαλάττῃ, ib. 7:1, 3). The magnificence of Cesarea is described in detail by Josephus in two places (Ant. 15:9; War, 1:21). The chief features were connected with the harbor (itself called Σεβαστὸς λιμήν, on coins and by Josephus, Ant. 17:5, 1), which was equal in size to the Piraeus of Athens. The whole coast of Palestine may be said to be extremely inhospitable, exposed as it is to the fury of the western storms, with no natural port affording adequate shelter to the vessels resorting toit. To remedy this defect, Herod, who, though an arbitrary tyrant, did much for the improvement of Judaea, set about erecting, at immense cost and labor, one of the most stupendous works of antiquity. He threw out a semicircular mole, which protected the port of Caesarea on the south and west, leaving only a sufficient opening for vessels to enter from the north; so that, within the enclosed space, a fleet might ride at all weathers in perfect security. This breakwater was constructed of immense blocks of stone brought from a great distance, and sunk to the depth of 20 fathoms in the sea. Broad landing-wharves surrounded the harbor, and conspicuous from the sea was a tem. pie dedicated to Caesar and to Rome, and containing colossal statues of the emperor and the imperial city. Besides this, Herod added a theater and an amphitheatre; and, when the whole was finished, he fixed — his residence there, and thus elevated the city to the rank of the civil and military capital of Judeea, which rank it continued to enjoy as long as the country remained a province of the Roman empire (see Dr. Mansford, Script. Gazetteer).

Vespasian was first declared emperor at Caesarea, and he raised it to the rank ‘of a Rot man “colony” (q.v.), granting it, first, exemption from the capitation tax, and afterward from the ground taxes (the real jus Italicum). The place was, however, inhabited chiefly by Gentiles, though some thousands of Jews lived in it (Joseph.War, 3:9, 1; 3:14; Ant. 20:8, 7; Life, 11). It seems there was a standing dispute between the Jewish and Gentile inhabitants of Caesarea to which of them the city really belonged. The former claimed it as having been built by a Jew, meaning King Herod; the latter admitted this, but contended that he built it for them, and not for Jews, seeing that he had filled it with statues and temples of their gods, which the latter abominated (Joseph. War, 2:13,7). This quarrel sometimes came to blows, and eventually the matter was referred to the Emperor Nero, whose decision in favor of the Gentiles, and the behavior of the latter thereupon, gave deep offense to the Jews generally, and afforded occasion for the first outbreaks, which led to the war with the Romans (Joseph. War, 2:14). One of the first acts of that war was the massacre of all the Jewish inhabitants by the Gentiles to the number of 20,000 (ib. 2:18, 1). This city was the head-quarters of one of the Roman cohorts (q.v.) in Palestine.

Caesarea is the scene of several interesting circumstances described in the New Testament, such as the conversion of Cornelius, the first-fruits of the Gentiles (Acts 10); the residence of Philip the Evangelist (Act 21:8). It was here also, in the amphitheatre built by his grandfather, that Herod Agrippa was smitten of God and died (Act 12:21-23). From hence the apostle Paul sailed to Tarsus when forced to leave Jerusalem on his return from Damascus (Act 9:30), and at this port he landed after his second missionary journey (Act 18:22). He also spent some time at Caesarea on his return from the third missionary journey (Act 21:8; Act 21:16), and before lone was brought back a prisoner to the same place (Act 23:23; Act 23:33), where he remained some time in bonds before his voyage to Italy (Act 25:1; Act 25:4; Act 25:6; Act 25:13). After the destruction of Jerusalem, Caesarea became the spiritual metropolis of all Palestine; but, since the beginning of the 5th century, when the land was divided into three provinces, Palestina Prima, Secunda, and Tertia, it became the capital of only the first province, and subordinate to the bishopric of Jerusalem, which was elevated into a patriarchate with the rights of primacy over “the three Palestines.” Caesarea is chiefly noted as the birthplace and episcopate of Eusebius, the celebrated Church historian, in the beginning of the 4th century, and was conspicuous for the constancy of its martyrs and confessors in the variouspersecutions of the Church, especially the last (Euseb. Hist. Eccl. viii, s. f.). It was also the scene of some of Origen's labors and the birthplace of Procopius. It continued to be a city of some importance even in the time of the Crusades. It still retains the ancient name in the form of Kaiseryeh, but has long been desolate. The most conspicuous ruin is that of an old castleat the extremity of the ancient mole.

A great extent of ground is covered by the remains of the city. A low wall of gray stone encompasses these ruins, and without this is a moat now dry. Between the accumulation of rubbish and the growth of long grass, it is difficult to define the form and nature of the various ruins thus enclosed. Nevertheless, the remains of twoaqueducts, running north and south, are still visible. The one next the sea is carried upon high arches; the lower one, to the eastward, carries its waters along a low wall in an arched channel five or six feet wide. The water is abundant and of excellent quality, and the small vessels of the countryoften put in here to take in their supplies. Caesarea is, apparently, never frequented for any other purpose ;even the high-road leaves it wide; and it has not been visited by most of the numerous travelers in Palestine. The present tenants of the ruins are snakes, scorpions, lizards, wild boars, and jackals. See G. Robinson's Travels, 1:199 Bartlett's Jerusalem, p. 6; Traill's Josephus, p. xlix; Conybeare and Howson's Life and Epistles of St. Paul, 2:279; Rosenmüller, Alterth. II, 2:326 sq.; Reland, Palcest. p. 670 sq.; Otho, Lex Rabb. p. 108 -sq.; Thomson, Land and Book, 2:234 sq. Ritter, Erdk. 16:598 sq.; Wilson, Bible Lands, 2:250 sq.; Prokesch, Reise, p. 28 sq.; Sieber, De Ccesarec Palestince Episcopis (Lips. 1734); Wiltsch, Geography and Stat. of the Church, 1:53, 214 sq.

## Caesarea, Councils Of[[@Headword:Caesarea, Councils Of]]

             (Concilium Ccesariense). Several such were held at the various places named below.

I. In Palestine, A.D. 196, on the Easter controversy that had arisen between pope Victor and the churches -of Asia Minor; Narcissus of Jerusalem, Theophilus of Csesarea, Cassius of Tyre, and Clarus of Ptolemais being present, as, we learn from Eusebius. They beg, in what he has preserved of their letter, to be understood as keeping Easter on the same day as the Church of Alexandria. But several versions of the acts of this council have been discovered in the West, at much greater length: the only question is, are they in keeping with the above letter? See Cave, Hist. Lit. i, 97; Mansi, i, 711-716.

II. In Palestine, summoned A.D. 331, to inquire into the truth of some charges brought against St. Athanasius by his enemies, but not held till 334, when he was further accused of having kept the council appointed to try them waiting thirty months. He knew too well to what party the bishop of the diocese belonged to appear even then; and, on his non-appearance, proceedings had to be adjourned to the Council of Tyre the year following. See Mansi, ii, 1122.

III. In Palestine, A.D. 357 or 358, apparently, under Acacius, its metropolitan, when St. Cyril of Jerusalem was deposed. Socrates adds that he appealed from its sentence to a higher tribunal, a course hitherto without precedent in canonical usage; and that his appeal was allowed by the emperor.

IV. In Pontus, or Neo-Csesarea, A.D. 358, at which Eustathius, bishop of Sebaste, was deposed; and Meletius, afterwards bishop of Antioch, set in his place.

V. In Cappadocia, A.D. 370 or 371, when St. Basil was constituted bishop in the room of Eusebius, its former metropolitan, whom he had been assisting some years, though he had been ordained deacon by St. Meletius. A work of the 9th century makes St. Basil anathematize Dianius, the predecessor of his own predecessor at this synod; but St. Basil himself denies ever having done so. In another place he seems to speak of another synod about to be held in his diocese, to settle the question of jurisdiction between him and the metropolitan of Tyana, consequent on the division of  Cappadocia by the civil power into two provinces. St. Basil stood upon his ancient rights; but eventually the matter was compromised, by the erection of more sees in each, the carrying out of which, however beneficial to their country, proved so nearly fatal to their friendship. The date assigned to this council is A.D. 372. See Mansi, iii, 453.

## Caesarea, Councils Of (2)[[@Headword:Caesarea, Councils Of (2)]]

             Several councils have been held at this place. The most important are, I, in 334, an Arian council, against Athanasius; 2, in 358, in which Cyril (q.v.). bishop of Jerusalem, was deposed. Smith, Tables of Church Hist.; Landon, Manual of Councils.

2. CAESARCA PHILIPPI, or “Cesarea of Philip” (Καισάρεια ἡ Φιλίππου, so Joseph. Ant. 20:8, 4; War, 3:8, 7; 2, 1; Euseb. Hist. Ecc 7:17), as having been in later times much enlarged and beautified by Philip the tetrarch (Joseph. Ant. 18:2, 1; War, 2:9, 1), who called it Caesarea in honor of Tiberius the emperor, adding the cognomen of Philippi to distinguish it from Ceesarea of Palestine. It was also known as CESAREA- PANEAS (Καισάρεια Πανεάς or Πανιάς, Joseph. Ant. 18:2, 3; War,2:9, 1; Ptolemy, 5:15, 21; Pliny, 5:15, 15; Sozomen, 5:21; on coins, K.ὑπὸ Πανείῳ or πρὸς Πανείω; in Steph. Byz. incorrectly πρὸς τῇ Πανειάδι), or simply Panias (Πανεάς, Πανιάς, or Πανειάς, Hierocl. p.716), its original name (Joseph. Ant. 15:10, 3; comp. Pliny, 5:15; IHavatg in Cedren. p. 305; Samar. פניאס); from the adjoining mountain Panius (Πάνιον or Πανεῖον), which, with the spring therein, was dedicated to the heathen Pan (Philostorg. 7:3), and which latter name has alone been retained in the present name Banias (Burckhardt, 1:90; comp. Targ. Jonath. on Num 34:11); being, according to many, no other than the early LAISH SEE LAISH (q.v.) of Dan (Jdg 18:7; Jdg 18:29), or LESHEM SEE LESHEM (Jos 19:47; comp. Theodoret, Quecst. in Judic. 26). Caesarea Philippi is mentioned only in the first two Gospels (Mat 16:13; Mar 8:27), and in accounts of the sametransactions. The story of the early Christian writers that the woman healed of the issue of blood, and supposed to have been named Berenice, lived at this place, rests on no foundation (Euseb. Hist. Ecc 7:18; Sozom. 5:21; Theophan. Chronogr. 41; Phot. Cod. 271, p. 823). SEE SHEPHAM.

This city lay about 120 miles north from Jerusalem, and a day and a half's journey from Damascus, at the springs of the Jordan, and near the foot of Isbel Shrik, or the Prince's Mount, a lofty branch of Lebanon, forming in that direction the boundary between Palestine and Syria Proper. Here Herod the Great erected a temple to Augustus (Joseph. Ant. 15:10, 3; ccmp. War, 1:21, 3). Panium became part of the territory of Philip, tetrarch of Trachonitis, who enlarged and embellished the town, and called it Caesarea Philippi, partly after his own name and partly after that of the emperor (Ant. 18:2, 1; War, 2:9, 1). Agrippa II followed in the samecourse of flattery, and called the place Nercnias (Ant. 20:9, 4). Josephus seems to imply (Life, 13) that many heathens resided here. Titus exhibited gladiatorial shows at Caesarea Philippi after the downfall of Jerusalem, in which the Jewish prisoners were compelled to fight like gladiators, and numbers perished in the inhuman contests (War, 7:2, 1). The old name was not lost. Coins of Caesarea Paneas continued through the reigns of many emperors. Under the simple name of Paneas it was the seat of a Greek bishopric in the period of the great councils (the second bishop being present at the Council of Nicc, and the last at the Council of Chalcedon in 451), and of a Latin bishopric of Phoenicia during subsequent Christian occupancy, when it was called B-Inas. “During the Crusades,” says Dr. Robinson, “it was the scene of various changes and conflicts. It first came into the possession of the Christians in 1129, along with the fortress on the adjacent mountain, being delivered over to them by its Israelite governor, after their unsuccessful attempt upon Damascus in behalf of that sect. The city and castle were given as a fief to the Knight Rayner Brus. ‘In 1132, during the absence of Rayner, Banias was taken, after a short assault, by the Sultan Ismail of Damascus. It was recaptured by the Franks, aided by the Damascenes themselves. In 1139 the temporal control was restored to Rayner Brus, and the city made a Latin bishopric, under the jurisdiction of the ArchBishop of Tyre” (Researches, 3:360).

The site is still called Eanias, the first name having here, as in other cases, survived the second. It has now dwindled into a paltry and insignificant village, whose mean and destitute condition contrasts strikingly with the rich and luxuriant character of the surrounding country. Yet many remains of ancient architecture are found in the neighborhood, bearing testimony to the former grandeur of the place, although it is difficult to trace the site of the splendid temple erected here in honor of Augustus. The place itself is remarkable in its physical and picturesque characteristics, as well as in its historical associations. It was at the eastern most and most important of the two recognized sources of the Jordan, the other being at Tell el-Kady. The spring rises, and the city was built, on a limestone terrace in a valley at the base of Mount Hermon. On the north-east side of the present village, the river, held to be the principal source of the Jordan, issues from a spacious cavern under a wall of rock. Around this source are many hewn stones. In the face of the cliff, directly over the cavern and in other parts, several niches have been cut, apparently to receive statues. Each of these niches had once an inscription; and one of them, copied by Burckhardt, appears to have been a dedication by a priest of Pan. The situation is unique, combining in an unusual degree the elements of grandeur and beauty. It nestles in its recess at the southern base of the mighty Hermon, which towers in majesty to an elevation of 7000 or 8000 feet above. Theabundant waters of the glorious fountain spread over the terrace luxuriant fertility and the graceful interchange of copse, lawn, and waving fields (Robinson, Later Bib. Res. p. 404).

About three miles north-east of Banias are the remains of an immense ancient castle, covering one of the spurs of Lebanon, about fifteen hundred feet above the plain and city. It is enclosed by walls of immense strength and thickness, and must have been an almost impregnable fortress. It is of Saracenic architecture; but many of the fine bevelled stones with which the noble round towers are constructed must have belonged to a far more ancient edifice. This castle received the name of es-Subeibeh about thetime of the Crusades, perhaps from the half-gipsy Arab tribe of the same name that still inhabit the vicinity. A short distance east of this castle thereis a very ancient ruin, surrounded by a thick grove of venerable oaks. There are also ruins west of Banias, consisting of columns, capitals, and foundations of buildings, together with canals that formerly conveyed the water of the brook now crossed by a stone bridge. Above the fountain are Greek inscriptions in the rock, confirming the testimony of Josephus that Agrippa adorned Banias with royal liberality, and also sustaining theancient statements that the fountain was held sacred to Pan (Biblioth. Sacra, 1846, p. 194). See Reland, Palcest. p. 918 sq.; Eckhel, Doctr.Numbers 3:339 sq.; Burckhardt, Syria, p. 37 sq.; Buckingham, 2:314 sq.; Thomson, Land: and Book, 1:344 sq.; Schwarz, Palest. p. 144; Mod. Traveller, p. 327 sq., Am. ed.; Bamlmer, Palast. p. 215; Wilson, Lands of Bible, 2:175 sq.; Porter, Damascus, 1:307 sq.

## Caesarea-Palestine[[@Headword:Caesarea-Palestine]]

             We extract a further description of the ruins of this once noted place from Porter's Hand-book for Palestine, p. 354 sq.

"The ruins of Cesarea lie close along the winding shore, projecting here and there into the sea, and presenting huge masses of masonry, and piles of granite columns, to the restless waves. A strong mediaeval wall encompasses it on the land side, enclosing an oblong area about one half mile long by one fourth broad. The wall is strengthened by small buttress-like towers, and a moat. The upper part is ruinous — the masonry being tumbled over in huge masses like the walls of Ascalon. In the interior all is ruin; not a building remains entire; confused heaps of stones and rubbish are seen, with here and there a solitary column, or a disjointed arch, or a fragment of a wall, all overgrown with thistles and brambles. In the southern wall is a gateway still nearly entire; and on a rising ground a little within it stand four massive buttresses, the only remains of the cathedral of Coesarea. But the most interesting part of the ruins is the old port. It is unfortunately not only destroyed, but a large portion of its walls has been carried off for the rebuilding of Akka. The famous mole was a continuation of the southern wall of the city. The ruins of nearly one hundred yards of it remain above the water. There has evidently been a strong tower here, intended to guard the harbor. One wonders how those thick walls have been shattered, and how those huge blocks of masonry have been moved from their places, and how they cling together now, like fragments of rock, worn by the elements and beaten by the surf. Then the immense numbers of granite columns attract attention-here projecting in long rows from the side of the broken wall, and there lying in heaps, half buried in the sand. There are the remiains of another mole about one hundred yards north. The  foundations of both are composed of very large stortie, reminding one of those in the substructious of the Temple at Jerusalem; but the superstructure is much more recent, probably not older than the time of the crusades, and is wholly composed of ancient materials. The city of Herod evidently extended considerably beyond the present walls, though little of it now remains. A few heaps of hewn stones and debris, half covered with sand, and overgrown with brambles, serve to mark its site. Many columns lie about, and doubtless many more have been covered up. A little to the east of the wall, among the bushes, may be seen three shafts, somewhat conical in form, and measuring nearly nine feet in diameter at the base. There is also a block of red granite thirty-four feet long, five broad, and four deep."

Additional details are given in Badeker's Hand-book for Syria, p. 351. (Compare Conder, Tent-work in Palestine, i, 205 sq.)

"The mediaeval town was built in the form of a rectangle, measuring five hundred and forty paces from north to south, and three hundred and fifty paces from east to west. The walls, which were strengthened with buttresses, are six feet thick and still twenty to thirty feet high, and are enclosed by a moat, lined with masonry, about thirteen yards wide. On the east wall there are still tel towers; on the north, three on the west, three and south, four. At the north- west corner there is a kind of bastion. Towers stand at distances varying from sixteen to twenty-nine yards. The ruins are all of sandstone, with the exception of the fragments of columns of gray and reddish granite, some of which are of vast size. Of the three gates on the land side, that on the south only is preserved. In the midst of the ruins are the remains of a large church of the crusaders' period. The three apses are still distinguishable, and .a few of the flying buttresses arc also standing. The substructions are older, belonging to an ancient heathen temple. The church was afterwards a mosque. A little to the north of it are the remains of a smaller church. On the south-west side a ridge of rock, bounding a small harbor, runs out into the sea for about two hundred and fifty yards. This natural pier was enlarged by Herod, and on it stood his Tower of Drusus. Large blocks of granite are still seen under water. The  foundations only of the Temple of Caesar are now extant, and their white stones confirm the statement of Josephus that the materials for it were brought from a great distance. The extremity of the ridge of rock, where the Tower of Strato probably once stood, is now occupied by the remains of a mediaeval castle, about nineteen yards square, with fragments of columns built into the walls. The top of this ruin commands a very extensive view. In the interior are several vaulted chambers.

"The Roman city probably extended far beyond the precincts of the mediaeval, particularly eastwards. To the south of the town is traceable the vast amphitheatre of Herod, turned towards the sea, and exactly corresponding with the description of Josephus. It was formed of earth and surrounded by a moat. In the middle of it are remains of a semicircular building, probably a theatre."

## Caesarea-Philippi[[@Headword:Caesarea-Philippi]]

             We give a further description of this place from Porter's Hand-book for Palestine, p. 324 sq.

"This ancient city occupies one of the most picturesque sites in Syria. A broad terrace on the mountain-side looks out over the plain of Huleh to the castellated heights of Hunlu. Behind it rises in rugged peaks the southern ridge of Hermon, wooded to the summit. Two sublime ravines cut deeply into the ridge, having between, them an isolated cone more than one thousand feet in height, crowned by the ruins of the castle of Subeibeh. On the terrace at the base of this cone lie the ruins of Csesarea Philippi. The terrace itself is covered with oaks and olive-trees, having green glades and clumps of hawthorn and myrtle here and there-all alive with Streams of water and cascades.

"The ruins of the city extend from the base of the cliff on the north to the banks of a picturesque ravine three hundred or four hundred yards southward. The stream from the great fountain bounds the site on the north-west and west, and then falls into this ravine, so that the city stood within the angle formed by the junction of two ravines. The most conspicuous ruin is the citadel-a quadrangle  some four acres in extent, surrounded by a massive wall, with tower's at the angles and along the sides. On the east, south, and west the walls are still from ten to twenty feet high, though broken and shattered. The northern and western walls are washed by the stream from the fountain; along the eastern wall is a deep moat; while the southern is carried along the brow of the chasm ,called Wad Za'areh. This chasm is spanned by a bridge, from Which a gateway opens into the citadel. The substructions of the bridge, the gateway, and the round corner-towers of the citadel are of high antiquity, being constructed of large bevelled stones. They have been repaired however, as we learn from an Arabic inscription over the gate, in comparatively recent times. The most striking view of the site and surrounding scenery is obtained from the south bank of Wady Za'areh, a -few paces below the bridge. The chasm is at our feet, with the streamlet dashing through it amid rocks and clumps of oleanders; then we have the old bridge, garlanded with creepers and long trails of ferns; then the shattered walls and towers of the citadel; then the wooded slopes around, with the castle of Subeibeh towering high over all. The ruins of the town cover the south bank of Wady Za'areh, with a portion of the level ground to the west and northwest of the citadel. Great numbers of granite and limestone shafts lie amid heaps of hewn stones. The modern village consists of some forty houses huddled together in a corner of the citadel- that of the sheikh crowning a massive tower at the north-eastern angle. Some of the houses have on their flat roof a little arbor formed of branches of trees; in these the inhabitants sleep during the summer, to escape the multitudes of scorpions, fleas, and other creatures that swarm in every dwelling."

## Caesareus[[@Headword:Caesareus]]

             a deacon, mentioned by Bede, Martyrology (Nov. 24) as suffering in the persecution of Maximian with Largus and Smaragdus. By some he is thought to be Cyriacus, commemorated with the same two companions on March 16 and Aug. 8.

## Caesaria[[@Headword:Caesaria]]

             is the name of several early Christian females of eminence.

1. Cesaria (or Caesarius, for the sex is doubtful) had consulted St. Basil to know whether it were lawful and expedient to partake of the eucharist daily by one's self. St. Basil approves of daily communion, though himself communicating only four times a week.

2. This person and her daughter Lucilla were among the nine or ten Manichaeahs who were all that were known to Felix; the convert from that sect, in North Africa in the 5th century.

3. Saint of Aeres, was born at Chalons and educated at. Marseilles. She became abbess of Arles when' her brother St. Caesarius was bishop of that see. He drew up the rules of her convent, and procured their ratification by pope Hormisdas. After governing for thirty years, she died about 530. Her monastery was demolished during the invasion of Aries by Theodoric in 507, but was rebuilt by Caesarius. See Acta Sanctorum Boll. Jan. 12, i, 729.

4. A later abbess of the same nunnery writes to St. Rhadegunda defining a Christian's three duties, prayer, Bible reading, and thanksgiving; and sending her, as requested, a copy of a letter of Caesarius, about A.D. 560. See Martene, Anecdota (Paris, 1717), i, 3.

## Caesarini, Juliano[[@Headword:Caesarini, Juliano]]

             an Italian prelate, was descended from a noble family at Rome, and was made cardinal in the year 1426 by pope Martin V, who, as well as Eugenius IV, employed him in, several important negotiations. He was slain in the battle of Ladislaus with the Turks at Vannes, in 1444.

## Caesarius[[@Headword:Caesarius]]

             a German theologian, lived in the early part of the 13th century. He was of the noble family of Milendunk, in the country of Neussef. He was priest of the convent of Prum, belonging to the Benedictine order. After four years he resigned his position and withdrew to the convent of Heslerbach, of the order of the Cistercians. Here he wrote, in 1222, Explicatio Rerum et Verborum, which is found in his Registrum Bonorum Ecclesice Prumiensis. See Hoefer, Nouv. Biog. Generale, s.v.

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

             is the name of several early Christians in addition to those given in vol. i.

1. A deacon from Africa, who was martyred with the presbyter Julianus at Terracina, in Campania. He was seized here while preaching against idolatry, and was thrown into the sea in a sack; but his body was recovered, and buried near Terracina. His story in Bede includes the fall of a temple in answer to his prayer, and the joint martyrdom of Leontius his persecutor. Bede and Usuard place him in the reign of Claudius; but an- other account makes him to have buried Domitilla and her companions in the reign of Trajan.

2. Martyr at Caesarea in Cappadocia under Decius; commemorated Nov. 3.

3. Father of Eudoxus the Arian. He endeavored to wipe out a life of vice by a martyr's death at Arabissa, in Lesser Armenia, under Diocletian.

4. If we accept as genuine the treatise, Ad Caesarium Monachum Epistola contra Apollinaristas, we learn from it that Caesarius embraced a religious life in childhood, became a monk, and secured the affection of Chrysostom. Embracing the views of Apollinarius, he wrote to Chrysostom, acquainting him with his new-found happiness. The intelligence caused great grief to Chrysostom, who composed the above-mentioned letter containing a refutation of this heresy. For an extended discussion of the genuineness of the treatise, see Smith, Dict. of Christ. Biog. s.v. ,

## Caesarius Of Heisterbach[[@Headword:Caesarius Of Heisterbach]]

             a preacher and historian of note, in 1199 became a Cistercian monk in the monastery of Heisterbach, in the diocese of Cologne. He became eventually prior of the convent of the Valley of St. Peter, near Bonn. He lived until the year 1227, but when he died is unknown. His writings are,

1. De miraculis et visionibus sui temporis (chiefly in Germany, Cologne,1591, 8vo); the first edition is without name of place or date: —

2. Vita S. Engelberti archiep. Colon. (Cologne, 1633, and in Surius, November 7th): —

3. Homilia, edited under the title of Fasciculi Moralitatis, ,by Coppenstein(Cologne, 1615): —

4. Catalogus Episcoporum Coloniensium, published, with a continuation by another author, in vol. 2 of the Fontcs Rerum Gerzman. (1845): —

5. An inedited Vita S. Elizabethoe is preserved among the manuscripts of the library of Brussels. Many of his sermons are highly praised for their evangelical tone, as well as for their eloquence. His De Miraculis affords a graphic picture of the state of his times. See Kauffmann, Caesarus v. Heisterbach (Koln, 1850); Cave, Hist. Lit. anno 1225; Herzog, Real- Encyklop. 2:490.

## Caesarius Of Nazianzus[[@Headword:Caesarius Of Nazianzus]]

             a younger brother of Gregory Nazianzen, was educated first at Alexandria, whence he proceeded to Constantinople, where he obtained high honors, resisted the attempts of the Emperor Julian to win him from the faith, and died under Valens in 368. He was distinguished for his proficiency in physics and mathematics. Gregory delivered his funeral sermon (Oratio funebris in laudem ,Caesarii fratris, Or. 8), in which his piety and devotion are lauded. According to Suidas, he wrote contra Gentes, and four Dialogues are given as his in the Latin editions of St. Gregory and in the Bibliotheca Patrum. — Ullmann, Life of Gregory, p. 132; Cave, s. a.362.

## Caeti (Caoide, Coeddi, Caideus, Caidocus, Or Ceti)[[@Headword:Caeti (Caoide, Coeddi, Caideus, Caidocus, Or Ceti)]]

             is celebrated as an Irish saint Oct. 24. The Mart. Doneg. gives two entries of saints under these names at Oct. 24 and 25. The table of the Martyrology identifies these names as belonging to one person, but it seems more probable that one name under these different Celtic and Latin forms belongs to at least two individuals. SEE CAIDOCUS.

1. CAETI (Caette, or Coeddi), a bishop at Iona (whom .Colgan calls Caideus and Caidinus), died, according to the Four Masters, in 710. Other authorities give 711 and 712 (the latter being probably the true date). He is commemorated Oct. 24.

2. CAOIDE (Caideus, or Caidocus) was abbot of Domnach-Caoide, at the Dannaid foot in Tir-Eoghain that is, "the Church of Caoide," now Donaghedy,. in the north of Tyrone. He is commemorated Oct. 25.

## Caffa, Melchiore[[@Headword:Caffa, Melchiore]]

             (called the Maltese), an Italian sculptor, was born at Malta in 1631, and studied under Bernini. He executed a number of fine works for the Roman churches, of which the most esteemed is a marble group of St. Thomas distributing alms, in the chapel of San Agostino. He died at Rome in 1687. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Caffarelli, Jean Baptiste[[@Headword:Caffarelli, Jean Baptiste]]

             a French prelate, was born April 1, 1763. He was obliged to flee into Spain in 1799, but returned to France in 1802, and was made bishop of St. Brieuc, which position he held until his death, Jan. 11,1815. He was president of the electoral college of the department of the North, went to Paris and participated in the council held there. See Hoefer, Nouv. Biog. Generale, s.v.

## Caffo Ab Caw[[@Headword:Caffo Ab Caw]]

             a Welsh saint of the 6th century, was patron of Tregaian, a chapel of Llangeinwen, in Anglesey.

## Caffraria[[@Headword:Caffraria]]

             SEE KAFFRES.

## Caffre [[@Headword:Caffre ]]

             SEE KAFFIR.

## Cafur [[@Headword:Cafur ]]

             is the name of a fountain referred to in the Koran as belonging to the Mohammedan paradise.

## Cage[[@Headword:Cage]]

             (כְּלוּב, kelub', φυλακή). Bird-cages are named in Jer 5:27;Rev 18:2; and are perhaps implied in Job 41:5, where “playing with a bird' is mentioned. SEE BIRD. In the first of these passages the Sept. renders it by παγίς, a snare, implying that it was used for holding decoys with which to entrap other birds until the cage was full— an idea which the derivation of the Hebrews word confirms (from כָּלִב, to clasp together by the shutting of the valves or trap). This interpretation is therefore better than that of the margin, “coop,” or that of the Talmud, “a place of fattening,” implying that it was used for holding wild or tame fowls until they became fit for the table. The same article is referred to in Sir 11:30, under the term κάρταλλος, which is elsewhere used of a tapering basket. SEE FOWLING. In Rev 18:2, the Greek term is φυλακή, meaning a prison or restricted habitation rather than a cage. This just suffices to show that the ancient Israelites kept birds in cages; but we have no farther information on the subject, nor any allusions to the singing of birds so kept. The cages were probably of the same forms which we still observe in the East, and which are shown in the annexed engraving. It is remarkable that there is no appearance of bird-cages in any of the domestic scenes which are portrayed on the mural tablets of the Egyptians. In Amo 8:12, the same word kelub' denotes a fruit-basket, so called, doubtless, from its resemblance toa cage. SEE BASKET.

## Cagliari (Or Caliari), Paolo[[@Headword:Cagliari (Or Caliari), Paolo]]

             SEE PAOLO VERONESE.

## Cagnazzo (Lat. Gagnatius, Or Cognatius), Giovanni[[@Headword:Cagnazzo (Lat. Gagnatius, Or Cognatius), Giovanni]]

             a learned Dominican, inquisitor at Bologna, known under the name of Tabiensis, from Tabia, his native place, died at Bologna in 1521, leaving a Summa Theologica, called Tabiena, from his surname. It is also known as the Summa Summarum (Bologna, 1515, 4to; Venice, 1602).

## Cagnoaldus (Hagnoaldus, Chainoaldus, Or Chagnulfus), Saint[[@Headword:Cagnoaldus (Hagnoaldus, Chainoaldus, Or Chagnulfus), Saint]]

             an early French prelate, the eldest brother of St. Faro, bishop of Meaux, was a monk at Luxeuil in the time of St. Columban. About 617 Eustatius, abbot of Luxeuil, sent :him and Walbertus to the new monastery of Eboriac, near Meaux, which Fara, the sister of Cagnoaldus, had just built for monks and nuns, under the rule of Columban. He was afterwards made bishop of Laon, and was present at the Council of Rheims in 625.. It is probable that he lived till after 655. His festival is marked on Sept. 6 (Baillet, Sept. 6).

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

             a Jewish writer of France, was born at Metz, Aug. 4,1796. He received his Talmudic education at Mayence. While a private tutor at Verdun he prepared himself for academic honors. In 1822 he accepted the professorship of German in the academy at Versailles, which he soon relinquished for the office of secretary to the celebrated Alphonse de Beauchamp. In 1824 he-was made director of the consistorial school at Paris, where he died, Jan. 8, 1862. He published, Cours de Lecture Hebraiquen Suivi de Plusieurs: Preres, avec Traduction Interlineairne, etc. (Metz, 1824, 1832):La Bible, Traduction Nouvelle, avec l'Hebreu en Regard, Accompagne des Points-voyelles et des Accents Toniques, avec des Notes Philologigue Geographiques, et Litteraires et les.Principales de la Version des Septente et. la Texte Samaritain (1851, 18 vols.); to which Munk, Dukes, Gerson, Levy, and others contributed: Archives Israelites de France, Revue Mensuelle, Historique, Biographique, Bibliographique, et Litteraire (184046). See Furst, Bibl. Jud. i, 139; Morais, Enminent Israelites of the Nineteenth Century (Philad. 1880), p. 27. (B. P.)

## Cahoon, Charles D[[@Headword:Cahoon, Charles D]]

             a Methodist Episcopal minister, was born at Linden, Vt., about 1800. He joined the travelling connection of the New England Conference in 1822, and, on its division in 1830, became a member of the New Hampshire Conference. After serving for three years as preacher in charge, and eleven years as presiding elder, he was transferred to the Rock River Conference, and in it labored diligently until his decease, Sept. 25, 1845. Mr. Cahoon was an eminently holy man, professed and gave evidence of possessing  perfect love, was sound in Methodism, and deeply devoted to the cause of religion. See Minutes of Annual Conferences, 1848, p. 263.

## Cahoone, William, Jr[[@Headword:Cahoone, William, Jr]]

             a Presbyterian minister, was born in New York in 1796. He graduated at Dickinson College, Pa., in 1823, and spent over two years in Princeton Seminary. He was ordained by the second Presbytery of New York, May 1, 1828; was missionary of the Reformed Dutch Church at Berne, N. Y., in the same year, and afterwards served as stated supply at Stuyvesant; at Hyde Park, 1829 to 1833; at Coxsackie, 1834 to 1847; at Fordham, 1847 and 1848. He died in 1857. See Gen. Cat. of Princeton Theol. Sem. p. 48; Corwin, Manual of the Reformed Church (3d ed.), p. 205.

## Caian[[@Headword:Caian]]

             a Welsh saint of the 5th century, was patron of Tregaian, a chapel under Llangefui, in Anglesey. He is commemorated Sept. 25.

## Caians[[@Headword:Caians]]

             (1.), a name given by Irenaeus, Epiphanius, and Theodoret to a sect ofOphites, whom modern writers call more correctly Cainites (q.v.).

(2.) A sect mentioned by Tertullian, which rejected the doctrine of baptism. It is doubtful whether this sect is identical with the preceding. Tertullian mentions a certain Quintilla, as the founder, and some have concluded from this that the sect is identical with the Quintillians (q.v.).

## Caiaphas[[@Headword:Caiaphas]]

             (ΚαÞάφας, perhaps from the Chald. כִּיְפָא, depression), called by Josephus (Ant. 18:2, 2) Joseph Caiaphas (Ι᾿ώσηπος, ὁ καὶ Καιάφας), was high- priest of the Jews in the reign of Tiberius Caesar, at the beginning of our Lord's public ministry (Luk 3:2), A.D. 25, and also at the time of his condemnation and crucifixion (Mat 26:3; Mat 26:57; Joh 11:49; Joh 18:13-14; Joh 18:24; Joh 18:28; Act 4:6), A.D. 29. The Procurator Valerius Gratus, shortly before his leaving the province (A.D. 25), appointed him to the dignity, which was before held by Simon ben-Camith. He held it during the whole procuratorship of Pontius Pilate, but soon after his removal fromthat office was deposed by the Proconsul Vitellius (A.D. 36), and succeeded by Jonathan, son of Ananus (Joseph. Ant. 18:4, 3). Some in the ancient Church confounded him with the historian Josephus, and believed him to have become a convert to Christianity (Assemani, Biblioth. Orient. 2:165). His wife was the daughter of Annas, or Ananus, who had formerly been high-priest, and who still possessed great influence and control in sacerdotal matters, several of his family successively holding the high- priesthood. The names of Annas and Caiaphas are coupled by Luke, “Annas and Caiaphas being the high-priests;” and this has given occasion to no small amount of discussion. Some maintain that Annas and Caiaphas then discharged the functions of the high priesthood by turns ; but this isnot reconcilable with the statement of Josephus. Others think that Caiaphas is called high-priest, because he then actually exercised the functions of the office, and that Annas is so called because he had formerly filled the situation. But it does not thus appear why, of those who held the high- priesthood before Caiaphas, Annas in particular should be named, and not Ishmael, Eliazer, or Simon, who had all served the office more recentlythan Annas. Hence Kuinol and others consider it as the more probable opinion that. Caiaphas was the high-priest, but that Annas was his vicar or deputy, called in the Hebrew סָגָן, sagans. Nor can that office be thought unworthy of a man who had filled the pontifical office, since the dignity of sagan was also great. Thus, for instance, on urgent occasions he mighteven enter the Holy of Holies (Lightfoot, Hor. Heb. ad Luk 3:2). Nor ought it to seem strange or unusual that the vicar of a high-priest should be called by that name. For if, as it appears, those who had once held theoffice were after by courtesy called high-priests, with greater justice might Annas, who was both a pontifical person and high-priest's vicar, be so called. In fact, the very appellation of high-priest is given to a sagan by Josephus (Ant. 17:6, 4). (See the commentators on Luk 3:2, particularly Hammond, Lightfoot, Kuinol, and Bloomfield.) SEE ANNAS. Caiaphas belonged to the sect of the Sadducees (Act 5:17). (See Hecht, De Sadducceismo Caiaphce, Bud. 1718.) SEE HIGH-PRIEST.

The wonderful miracle of raising Lazarus from the dead convinced many of the Jews that Christ was sent fromi God; and the chief priests and the Pharisees,. alarmed at the increase of his followers, summoned a council, and pretended that their liberties were in danger; that the Romans would become jealous of them, and that their destruction was inevitable if something were not done at once to check his progress. Caiaphas was a member of the council, and expressed his decided opinion in favor of putting Jesus to death, as the only way of saving the nation from the evils which his success would bring upon them. His language was, “Ye know nothing at all; nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not” (Joh 11:49). This counsel was wicked and unjust in the highest degree; but as there was no offense charged, it seemed the only plausible excuse for putting Christto death. The high-priest's language on this occasion was prophetic, though he did not intend it so. The evangelist, in giving an account of this extraordinary occurrence, enlarges on the prophetic language of the high- priest, and shows the extent and blessedness of the dispensation of mercy through Jesus Christ. Nothing of this, however, was in the mind of the cruel and bigoted high-priest. After Christ was arrested, he was first takenbefore Annas, who sent him to his son-in-law Caiaphas, who probably lived in the same house; he was then arraigned before Caiaphas, and an effortwas made to produce false testimony sufficient for his condemnation. This expedient failed; for though two persons appeared to testify, they did not agree, and at last Caiaphas put our Savior himself upon oath that he should say whether he was indeed the Christ, the Son of God, or not. The answer. was, of course, in the affirmative (q.v.), and was accompanied with a declaration of his Divine power and majesty. The high-priest pretended to be greatly grieved at what he considered the blasphemy (q.v.) of our Savior's pretensions, and forthwith appealed to his enraged enemies to say if this was not enough. They answered at once that he deserved to die, and then, in the very presence of Caiaphas, and without any restraint from him, they fell upon their guiltless victim with insults and injuries. As Caiaphas had no power to inflict the punishment of death, Christ was taken from him to Pilate, the Roman governor, that his execution might be duly ordered (Mat 26:3; Mat 26:57; Joh 18:13; Joh 18:28). The bigoted fury of Caiaphas exhibited itself also against the first efforts of the apostles (Act 4:6).

Treatises more or less general on the character and conduct of Calaphas in the above transaction have been written in Latin by Baumgarten-Crusius- (Opusc. p. 149 sq.), Hase (Brem. 1703, also in Iken's Thesaur. 2:549 sq.), Hecht (Buding. 1719), Haufen (Viteb. 1713), Hoder (Upsal, 1771), Hofmann (in Menthenii Thes. 2:216-222), Lungershausen (Jea. 1695), Saltznann (Argent. 1742), Scharbau (Lubec, 1715), Schickendanz (Fcft. and V. 1772), Weber (Viteb. 1807), Seltner (Altdorf, 1721); in French by Dupin (Paris, 1829). See also Evans, Script. Biog. 2:257.

## Caideus[[@Headword:Caideus]]

             SEE CAETI.

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

             apostle of the Morini, was a disciple and companion in travel of St. Columban. He and an associate, Fricoreus, seem first to have gone to Lower Germany to teach the Gospel; but, being driven from that country, they came into Ponthieu, in Picardy.. Being roughly treated there, they were about to give up their mission, when, a young nobleman, Richarius, received them into his house. Under their direction he retired from the world, and built the monastery of Centula, where St. Caidocus remained until his death, about A.D. 640, and was buried within its precincts. He is commemorated on Jan. 24. SEE CAMTI.

## Caiet (Or Cayet), Pierre Victor Palma[[@Headword:Caiet (Or Cayet), Pierre Victor Palma]]

             was born at Montrichard, in Touraine, in 1525. He became a Protestant under the instructions of Peter Ramus, at Paris; afterward studied theology at Geneva, and about 1582 was a minister in Poitou. Catharine of Bourbon made him her chaplain, and brought him to Paris. Here, under the influence of cardinal Duperron, he abjured Protestantism, Nov. 9,1595, became professor of Hebrew and Oriental languages in the college of Navarre, and died March 10, 1610. He left many controversial works, on the motives which led to his conversion; on the Eucharist; on the Mass; on the Church and the Apostolical Succession, etc. His best known works are his Chronologie Septenaire and povennaire, 1598-1604 (Paris, 1605, 8vo). — Hoefer, Nouv. Biog. Genesis 9:309.

## Caignet, Antoine[[@Headword:Caignet, Antoine]]

             a French theologian, was successively canon, chancellor theological, and grand-vicar of Meaux. He died in 1669, leaving Les Verites et les Vertus Chretiennes (Paris, 1624, 4 vols. 12mo):--Annee Pastorale (ibid. 1662, 4to):-La Morale Religieuse, etc. (ibid. 1672, 4to) :-La Dominical des  Pasteurs, etc (ibid. 1675). See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Caila[[@Headword:Caila]]

             SEE CAEL (2).

## Cailcon[[@Headword:Cailcon]]

             SEE COLGA (5).

## Caillan[[@Headword:Caillan]]

             an Irish saint, commemorated Nov. 13, was the son of Niatach of the race of Conmac, and brother of St. Diermitius, abbot of Inis Clotra. He is said to have been brought up with his relation St. Jarlath, under St. Benen of Armagh, and to have been a disciple of St. Columba. These statements are evidently inconsistent, and the latter seems the most likely, especially as in the Life of St. Maedhog (or Modicus) of Ferns, born A.D. 558, Maedhog is said to have been his school pupil. He is one of the chief saints of Ireland, and presided over the Church at Fiodnacha, in Magh-Rein, County Leitrim, and his monastery became a famous school of divinity.

## Caille, Andre[[@Headword:Caille, Andre]]

             a French theologian, lived near the close of the 16th century. He wrote Apologie contre Pierre Lolton, de Sacrificio Christi Semel Peracto (1603). See Hoefer, Nouv. Biog. Generale, s.v.

## Cailleau, Gilles Jean[[@Headword:Cailleau, Gilles Jean]]

             a French theologian of the Minorite order, lived in the former half of the 16th century, and wrote Recueil de Toutes les Femme, tant du Viel que du Nouveau Testament, lesquelles ont Vieu sous la Regle du Saint-Paul-a translation of certain letters of St. Basil and St. Jerome. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Jesuit, was born in 1557, and died at Douai, his 1lative place, Sept. 4, 1628, aged fifty years, leaving Illustria Sanctorum Virorum Exempla et Facta Lectissima per singulos Anni Dies (6 vols.).

## Cailly, Pierre[[@Headword:Cailly, Pierre]]

             regius professor of philosophy and elocution at Caen; died Dec. 31, 1709, leaving, among other works, Durand Commnente, or the agreement between philosophy and theology, with regard to the doctrine of transubstantiation, in which he adopted the opinions of Durand on the subject of transubstantiation. Nesmond, bishop of Bayeux, condemned this work in 170i, and Cailly publicly retracted the opinions he had expressed. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Diet. s.v.

## Cailtan[[@Headword:Cailtan]]

             a Scottish monk, is mentioned by St. Adamnan, St. Colunmb. i, c. 31, and by O'Donnell, St. Colunmb. ii, c. 44, as having charge of a "Cella Diuni,"" in "Stagno Able fluminis," and was suddenly sent for by St. Columba, who saw he was near his death.. The next night, on his arrival, Cailtan became ill and died. The most probable site of his cell is on the creek or bay in Mull, called Loch Buy. Camerarius. gives the commemoration of "St. Cailtanus Abbas' at Feb. 25.

## Caiman[[@Headword:Caiman]]

             SEE CAEMHAN

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

             belongs to the third order of Irish saints, and was descended from the princely house of Hykinselagh. He retired for solitude and devotion to an island in Loch Derg, and lived there in the first half of the 7th century. He died A.D. 653, and was buried at Inishcaltra. His festival is March 24.

## Cain[[@Headword:Cain]]

             (Hebrews Ka'yin, קִיִן, a lance [but see below]), the name of a man and of a city. SEE KENITE; SEE TUBAL-CAIN.

1. (Sept. and N.T. ΚάÞν. The root seems to be קוּן, to beat, perhaps with allusion to the murder; the context, however, Gen 9:1, makes this = קָנָה, to create, obtain; others, as Eusebius and Chrysostom, derive it from some root signifying envy; Von Bohlen, Introd. to Genesis 2:85, seeks it in the Arabic kayn, a smith, from the arts introduced by the Cainites; Josephus Grsecizes it, ΚάÞς, -Þος, Ant. 1:2, 2.) The first-born (B.C. apparently cir. 4170) of the human race, and likewise the first murderer and fratricide,B.C. cir. 4043. His history is detailed in Genesis chap. iv; the facts there given are in brief these: He was the eldest son of Adam and Eve; he followed the business of agriculture; in a fit of jealousy, roused by the rejection of his own sacrifice and the acceptance of Abel's, he committed the crime of murder, for which he was expelled from the vicinity of Edemi, and led the life of an exile; he settled in the land of Nod, and built a city, which he named after his son Enoch; his descendants are enumerated, together with the inventions for which they were remarkable. Occasional references to Cain are made in the N.T. (Heb 11:4; 1Jn 3:12; Jud 1:11).

Among all the instances of crime, none impress the mind with a stronger feeling of horror than that of Cain. It is not, however, clear that he had fully premeditated taking the life of his brother, if, indeed, he was aware by what a slight accident death would ensue; for this was the first instance of human mortality. But it is certain that he had resolved upon somedesperate outrage upon his brother's person, and he deliberately took occasion to perpetrate it. Abel, as most think, brought two offerings, the one an oblation, the other a sacrifice. Cain brought but the former mere acknowledgment, it is supposed, of the sovereignty of God-neglecting to offer the sacrifice, which would have been a confession of fallen nature, and, typically, an atonement for sin. It was not, therefore, the mere difference of feeling with which the two offerings were brought which constituted the virtue of the one or the guilt of the other brother. “The malignity of his temper showed itself in his unwillingness to ask his brother for a victim from among his herd. He offered before God an unlawful sacrifice,” because a bloodless one, Heb 9:22 (Jarvis, Church of the Redeemed, p. 14).

The circumstances connected with this offense are related in a brief but graphic manner in the Hebrews text, the force of which is not well brought out in the Auth. Vers. (Gen 4:2-16). Abel, being a herdsman, naturally brought at the: end of the week (for the Sabbath was already a well-known institution) an offering of the first-born and fattest of his flocks, while Cain, as a husbandman (hence the greater severity of the curse which blasted his professional hopes), presented an oblation of vegetable productions. The undevout temper and wicked nature of Cain are sufficiently evinced by his resentment against the Aimighty, as if partial to his brother (see below). The Divine Being condescends to expostulate with him on his unreasonable behavior, and to warn him of the danger of cherishing the jealousy which he seems to have already entertained against Abel: “If thou reformest, there is forgiveness [with me for thy past. offenses]; but if not, [then beware, for] sin crouches at thy door [like a wild beast ready to seize thee on the first opportunity], and against thee is its design; but do thou subdue it [i.e. thy evil disposition].” Instead of heeding this advice, however, the ill-natured man, taking the first occasion to narrate the circumstance to his brother (probably in an upbraiding manner), fell into the very snare of Satan against which he had been warned; his feelings became' again excited, as they two were alone conversing in the open field, and, there being no one near to witness or avert the consequences, he suddenly turned against his brother, and by an angry blow (probably with some agricultural implement, in the formation of which he had doubtless already begun to exercise the mechanical ingenuity for which his descendants became famous) he laid him dead upon the ground. Instead of the penitence which the sight of his brother's blood ought to have inspired in his horror-stricken soul, the craven murderer insolently demands of the all-seeing God, when questioned as to his crime, “I know nothing about the matter; am I my brother's keeper?” But when conviction is fastened upon him, and the penalty-announced, with the despairin, but still impenitent remorse of Judas, the guilty wretch exclaims, “My iniquity is too great for forgiveness! (גָּדוֹל עֲוֹני מִנְּשׂוֹא; Sept. μείζων ἡ αἰτία μοῦ τοῦ ἀφεθῆναί με·) for thou hast utterly driven meout this day from the face of the ground [of this pleasant region],” and I shall be in danger of starvation, and even of perishing by the hand of every stranger whom I may meet. (See Kitto's Daily Bible I'lust. in loc.; Fechtii Hist. Abelis et Caini, Rost. 1704.)

The punishment which attended the crime admitted of no escape, scarcely of any conceivable alleviation. “He lost the privileges of primogeniture, was deprived of the priesthood, banished from ‘the presence' of the divine glory between the cherubim, shut out from the hopes of mercy, and, with his descendants, delivered over unprotected to the assaults of the great adversary” (Jarvis, Church of the Redeemed, p. 14). Cursed from the earth himself, the earth was doomed to a double barrenness wherever the offender should set his foot. Physical want and hardship, therefore, were among the first of the miseries heaped upon his head. [Next came those of mind and conscience: “The voice of thy brother's blood crieth unto me from the ground.” Nor did any retreat remain to him from the terrors of his own soul or those of Divine vengeance: “From thy face shall I be hid,” washis agonizing and hopeless cry. The statement that “Cain went out from the presence of the Lord” represents him as abiding, till thus exiled, in some favored spot where the Almighty still, by visible signs, manifested himselfto his fallen creatures.

The expression of dread lest, as he wandered over the face of the earth, he might be recognized and slain, has an awful sound when falling from the mouth of a murderer. But he was to be protected against the wrath of his fellow-men; and of this God gave him assurance, not, says Shuckford, by setting a mark upon him, which is a false translation, but by appointing a sign or token which he himself might understand as a proof that he should not perish by the hand of another, as Abel had perished by his. This sign was probably no other than the Divine denunciation uttered at the time against any one who should venture to do him injury, and which, being well known, would prove a sufficient caveat. As such it is referred to by his descendant Lamech (Gen 4:24). ‘The passage may therefore be rendered, “Thus Jehovah appointed a token for Cain, so that no one who met him should slay him.” What was the Divine purpose in affording him this protection it is difficult to determine. That it was not with the intention of prolonging his misery may be conjectured from the fact that it was granted in answer to his own piteous cry for mercy. Some writers have spoken of the possibility of his becoming a true penitent, and of his having at length obtained the Divine forgiveness (Ortlob, Cainus non desperans, Lips. 1706).

It may be worthy of observation that especial mention is made of the fact that Cain, having traveled into the land of Nod, there built a city; and further, that his descendants were chiefly celebrated for their skill in the arts of social life. In both accounts may probably be discovered the powerful struggles with which Cain strove to overcome the difficulties that attended his position as one to whom the tillage' of the ground was virtually prohibited. The following points also are deserving of notice.

(1.) The position of the “land of Nod.” The name itself tells us little; it means flight or exile, in reference to Gen 4:12, where a cognate word is used: Von Bohlen's attempt to identify it with India, as though the Hebrew name Hind (הנד) had been erroneously read hazl-Nod, is too far fetched; the only indication of its position is the indefinite notice that it was “east of Eden” (Gen 4:16), which, of course, throws us back to the previous settlement of the position of Eden itself. Knobel (Comm. in loc.), who adopts an ethnological interpretation of the history of Cain's descendants, would identify Nod with the whole of Eastern Asia, and even hints at a possible connection between the names Cain and China. It seems vain to attempt the identification of Nod with any special locality; the direction “east of Eden” may have reference to the previous notice in Gen 3:24, and may indicate that the land was opposite to (Sept. κατέναντι) the entrance, which was barred against his return. It is not improbable that the east was further used to mark the direction which the Cainites took, as distinct from the Sethites, who would, according to Hebrew notions, be settled toward the west. Similar observations must be made in regard to the city Enoch, which has been identified with the names of the Heniochi, a tribe in Caucasus (so Hasse), Anuchta, a town inSusiana (Huetius), Chanoge, an ancient town in India (Von Bohlen), and Iconium, as the place where the deified King Annacos was honored (EWald): all such attempts at identification must be subordinated to the previous settlement of the position of Eden and Nod. SEE NOD.

(2.) The “mark set upon Cain” has given rise to various speculations, many of which would never have been broached if the Hebrew text had been consulted the words probably mean that Jehovah gave a siqn to Cain, very much as signs were afterward given to Noah (Gen 9:13), Moses (Exo 3:2; Exo 3:12), Elijah (1Ki 19:11), and Hezekiah (Isa 38:7-8). Whether the sign was perceptible to Cain alone, and given to him once for all, in token that no man should kill him, or whether it was one that was perceptible to others, and designed as a precaution to them, as is implied in the A. V. is uncertain; the nature of the sign itself is still more uncertain (but see above). (See Kraft, De Signo Caini, in his Obss. Sacr.1:3.) SEE MARK.

(3.) The narrative implies the existence of a considerable population in Cain's time; for he fears lest he should be murdered in return for the murder he had committed (Gen 4:14). Josephus (Ant. 1:2,1) explains his fears as arising, not from men, but from wild beasts; but such an explanation is wholly unnecessary. The family of Adam may have largely increased before the birth of Seth, as is indeed implied in the notice of Cain's wife (Gen 4:17), and the mere circumstance on the ground that their lives furnished nothing worthy of notice. These neighbors must, of course, have been the relatives of Cain, who had now branched out into a considerable community, and as his banishment would necessarily estrange him from them, he entertained the natural apprehension lest in the course of his remaining life time they might even become his enemies, especially as they would regard him as a murderer. SEE BLOOD-REVENGE. His wife must evidently have been one of his sisters (comp. “sons and daughters,” Gen 5:4). Tradition calls her Save (Epiphan. Hoer. 29:6) or Azura (Malalas, p.2); the Arabs call Cain himself Kabel by alliteration with the name of his brother (D'Herbelot, Bibl. Or. s.v. Cabil). SEE ADAM.

(4.) The character of Cain deserves a fuller notice. He is described as a man of a morose, malicious, and revengeful temper; and that he presented his offering in this state of mind is implied in the rebuke contained in Gen 4:7, which may be rendered thus: “If thou doest well (or, as the Sept. has it, ἐὰν ὀρθῶς προσενέγκῃς), is there not an elevation (שְׂאֵת) [of the countenance] (i.e. perhaps cheerfulness and happiness)? but if thou doest not well [there is a sinking of the countenance], sin lurketh (as awild beast) at the door, and to thee is its desire; but thou shalt rule over it.” (So Gesenius and others; but see above.) The narrative implies therefore that his offering was rejected on account of the temper in which it was brought (Sticht, De colloquio Dei cum Caino, Alt. 1766). SEE ABEL.

(5.) The descendants of Cain are enumerated to the sixth generation. Some commentators (Knobel, Von Bohlen) have traced an artificial structure in this genealogy, by which it is rendered parallel to that of the Sethites; e.g. there is a decade of names in each, commencing with Adam and ending with Jabal and Noah, the deficiency of generations in the Cainites being supplied by the addition of the two younger sons of Lamech to the list; and there is a considerable similarity in the names, each list containing aLamech and an Enoch, while Cain in the one=Cain-an in the other, Methusael =Methuselah, and Mehujael =Mahalaleel; the inference from this comparison being that the one was framed out of the other. It must be observed, however, that the differences far exceed the points of similarity; that the order of the names, the number of generations, and even ‘the meanings of those which are noticed as similar in sound, are sufficiently Hieroz. 1:537.) SEE PATRIARCH.

(6.) The social condition of the Cainites is prominently brought forward in the history. Cain himself was an agriculturist, Abel a shepherd: the successors of the latter are represented by the Sethites and the progenitors of the Hebrew race in later times, among whom a pastoral life was always held in high honor from the simplicity and devotional habits which it engendered: the successors of the former are depicted as the reverse in all these respects. Cain founded the first city; Lamech instituted polygamy; Jabal introduced the nomadic life; Jubal invented musical instruments; Tubal-cain was the first smith; Lamech's language takes the stately tone of poetry; and even the names of the women, Naamah (pleasant), Zillah (shadow), Adah (ornamental), seem to bespeak an advanced state of civilization. But, along with this, there was violence and godlessness; Cain and Lamech furnish proof of the former, while the concluding words of Gen 4:26, imply the latter. SEE ANTEDILUVIANS.

(7.) The contrast established between the Cainites and the Sethites appears to have reference solely to the social and religious condition of the two races. On the one side there is pictured a high state of civilization, unsanctified by religion, and productive of luxury and violence; on theother side, a state of simplicity which afforded no material for history beyond the declaration, “Then began men to call upon the name of the Lord.” The historian thus accounts for the progressive degeneration of the religious condition of man, the evil gaining a predominance over the good by its alliance with worldly power and knowledge, and producing the state of things which necessitated the flood. SEE DELUGE.

(8.) Another motive may be assigned for the introduction of this portion of sacred history. All ancient nations have loved to trace up the invention of the arts to some certain author, and, generally speaking, these authors have been regarded as objects of divine worship. Among the Greeks Apollo was held to be the inventor of music, Vulcan of the working of metals, Triptolemus (see Hygin. 277) of the plough. A similar feeling of curiosity prevailed among the Hebrews; and hence the historian has recorded the names of those to whom the invention of the arts was traditionallyassigned, obviating at the same time the dangerous error into which other nations had fallen, and reducing the estimate of their value by the position which their inventors held. SEE ART; SEE ARTIFICER. Additional treatises: Stockmann, De Caino prcenmo wnto (Jen. 1792); Danz, id. (ib. 1681, 1732); Bosseck, D sacrisciis Caini et' Habel (Lips.1781); Niemeyer, Charakt. 2:57 sq.; Buttmann, lMythl. 1:164 sq.; Otho, Lex. Rab. p. 109 sq.; Eisenmenger, Entd. Judenth. 1:462, 471, 832, 836; Hottinger, Hist. Orientalis, p. 25; Hamb. verm. Biblioth. 2:945 sq.; Sack, in the Brem. u; Verd. Biblioth. I, 3:61; Rosenmüller, Scholia, in. loc. Gen.; Philo, Opp. 1:185; Whately, Prototypes, p. 15; Dupin, Nouv. Bibl. p. 4; Kitto, Daily Bible Illust. in loc.; Evans, Script. Biog. 2:1 sq.; Hunter, Sac. Biog. p. 17 sq. SEE MURDER.

2. (Hebrews, with the article, hkk-Ka'yin, הִקִּיִן, = “the lance;” but may be derived from קֵן, ken, “a nest,” possibly in allusion to its position; Sept. Ζακανα• μ v. r. Ζανωακείμ, by including the name preceding; Vulg. A ccain.) One of the cites in the low country (Shefe-lah) of Judah, named with Zanoah and Gibeah: (Jos 15:56); apparently the modern village Yukin' a short distance south-east of Hebron (Van de Velde,'Memoir, p.300), now a Mohammedan station, said to be the place where Lot stopped after his flight from Sodom (Robinson, Researches, 2:190).

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

             a Welsh saint of the 6th century, was patroness of Llangain, Carmarthenshire.

## Cainan[[@Headword:Cainan]]

             (Hebrews Keyinan', קֵינָן, derivation ambiguous, as in the case of “Cain” [q.v.], and signifying either possessor [so Furst] or forgeman [so Gesenius]; Sept. ΚαÞνᾶν, but ΚαÞνάν in Chron. and N.T.; Josephus ΚαÞνᾶς, Ant. 1:3, 4), the name of one or two men.

1. The fourth antediluvian patriarch, being the (oldest) son of Enos (who was 90 years of age at his birth), B.C. 3846. He was himself 70 years old at the birth of his (first) son Mahalaleel, B.C. 3776, after which he lived 840 years, and died B.C. 3031, aged 910 (Gen 5:9-14). SEE LONGEVITY. The rabbinical tradition was that he first introduced idol- worship and astrology — a tradition which the Hellenists transferred to the postdiluvian Cainan. Thus Ephraem-Syrus asserts that the Chaldees in the time of Terah and Abram worshipped a graven god called Cainan; and Gregory Bar HIebraeus, another Syriac author, also applies it to the son of Arphaxad (Mill, Vindlca. of Genea!ogies, p. 150). The origin of the tradition is not known; but it may probably have been suggested by the meaning of the supposed root in Arabic and the Arammean dialects, just as another signification of the same root seems to have suggested the tradition that the daughters of Cain were the first who made and sang to musical in the Auth. Vers. at 1Ch 1:2.

2. The son of Arphaxad, and father, of Sala, according to Luk 3:35-36, and usually called the second Cainan. He is also found in the present copies of the Sept. in the genealogy of Shem, Gen 10:24; Gen 11:12-13 (where his history is given in full like the rest: “And Arphaxad lived 135 years, and begat Cainan, And Arphaxad lived after he begat Cainan 400 years, and begat sons and daughters.. And he died. And Cainan lived 130 years, and begat Salah, And Cainan lived after he begat Salah 330 years, and begat sons and daughters. And he died”), and 1Ch 1:18 (though he is omitted in 1Ch 1:24), but is nowhere named in the Hebrew text, nor in ally of the versions made from it, as the Samaritan, Chaldee, Syriac, Vulgate, etc. As the addition of his generation of 10 years in the series of names is of great chronological importance, and is one of the circumstances which render the Septuagint computation of time longer than the Hebrew, this matter has engaged much attention, and has led to great discussion among chronologers. SEE CHRONOLOGY.

Some have suggested that the Jews purposely excluded the second Cainan from their copies, with the design of rendering the Septuagint and Luke suspected; others that Moses omitted Cainan, being desirous of reckoning ten generations only from Adam to Noah, and from Noah to, Abraham. Some suppose that Arphaxad was father of Cainan and Salah — of Salah naturally, and of Cainan legally; while others allege that Cainan and Salah were the same person under two names. It is believed by many, however, that the name of this second Cainan was not originally in the text even of Luke, but is an addition of inadvertent transcribers, who, remarking it in scmi copies of the Septuagint, added it (Kuinol, ad Luk 3:36) Hales, though, as an advocate of the longer chronology, predisposed to its retention, decides that we are fully warranted to conclude that the secondCainan was not originally in the Hebrew text, at least, nor in the Septuagint and other versions derived from it (Chronology, 1:291). Some of the grounds for this conclusion are,

1. That the Hebrew and Samaritan, with all the ancient versions and targums, concur in ,the omission;

2. That the Septuagint is not consistent with itself; for in the repetition of genealogies in 1Ch 1:24, it omits Cainan and agrees with the Hebrew text; John of Antioch, and by Eusebius; and that, while Origen retained thename itself, he, in his copy of the Septuagint, marked it with an obelisk as an unauthorized reading.

‘It certainly was not contained in any copies of the, Bible which Berosus, Eupolemus, Polyhistor, Theophilus of Antioch, Julius Africanus, or even Jerome, had access to. Moreover, it seems that the intrusion of the name even into the Sept. is comparatively modern, since Augustine is the first writer who mentions it as found in the O.T. at all. Demetrius (B.C. 170), quoted by Eusebius (Proep. Evang. 9:21), reckons 1360 years from the birth of Shem to Jacob's going down to Egypt, which ‘seems to include the130' years of Cainan. But in the great fluctuation of the numbers in the ages of the patriarchs, no reliance can be placed on this argument. Nor have we any certainty that the figures have not been altered in the modern copies of Eusebius, to make them agree with the computation of the altered copies of the Sept. 4. That the numbers indicating the longevity, and paternity of this patriarch are evidently borrowed from those immediately adjoining, as is the name itself from that of the antediluvian patriarch. See Heidegger, Hist. Patriarch. 2:8-15; Bochart, Phaleg, lib. 2, cap. 13; Mill's Vindic. of our Lord's Geneal. p. 143. sq; Rus, Harmon. Evang. 1:364 sq.; Michaelis, De Chronolog. Mosis post dillue. (in the Commentat. Soc. Gott. 1763 sq.; translated in the Am. Bib. Repos. July,1841, p. 114 sq.); Vater, Comment. zum Pent. 1:174 sq. SEE GENEALOGY (OF CHRIST).

## Cainchus[[@Headword:Cainchus]]

             SEE CAINNECH (3).

## Cainder[[@Headword:Cainder]]

             SEE CAINNER.

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

             a Methodist Episcopal minister, was born on the Isle of Man, Oct. 16, 1812. He emigrated to America at the age of sixteen; experienced conversion three years later; and, after laboring some time as a local preacher, he, in 1844, entered the Genesee Conference, in which he labored as health permitted to the close of his life, in 1853. Mr. Caine was excessive in good works, and, abundantly successful. He was ardent in piety, punctual in duty, and true to Christ. See Minutes of Annual Conferences, 1853, p. 252.

## Cainites[[@Headword:Cainites]]

             a sect of Gnostics that sprung up about the year 130 and is classed with the Ophites (q. v) or Serpentinians. They held that Sophia (Wisdom) found means to preserve in every age in this world, which the Demiurge had created, a race bearing within them a spiritual nature similar to her own,and intent upon opposing the tyranny of the Demiurge. The Cainites regarded Cain as the chief of this race. They honored Cain, and the evil characters of Scripture generally, on the ground that, in proportion to the hatred such characters evinced of the laws of the God of this world (the Demiurge), the more worthily did they act as the sons of Sophia, whose chief work is to destroy the kingdom of the Demiurge. For the same reason, they honored Korah, Dathan, and Abiram, as well as the inhalitants of Sodom, and Judas Iscariot, whom they regarded as procuring the death of Christ from the purest motives; for he knew that this was the only possible way of effecting the destruction of the Demiurge's kingdom. Hippolytus mentions the Cainites in his Philosophoumena, 8:12. — Neander, Ch. Hist. 1:448; August. De Haeres. cap. 18; Tertull. De Prescript. cap. 47; Lardner, Works, 8:560.

## Cainnech (Canicus, Canice)[[@Headword:Cainnech (Canicus, Canice)]]

             is the name of several Irish saints.

1. Commemorated Jan. 23. Colgan thinks this may be St. Cannechus, who was baptized by St. Patrick, became "praefectus monachorum S. Patricii et episcopus," and built the church of Kealltag, in the same district of Corcothemne (i.e. Corcohenny, County Tipperary), where he was baptized.

2. Commemorated Jan. 31. In Mart. Doneg. there is Cainneach, son of Ua Chil, priest. Mella was the name of his-mother, and also the mother of Tighearnach of Doire-Melle. But as to Cainnech, his father, or his life, we have nothing better than supposition.

3. Abbot of Achadhbo commemorated Oct. 11 better known in Ireland as St. Canice, and in Scotland as St. Kenneth, was of the race of Ciar, and tribe of Corco Dalann. He was born in 517, at Kiannaght, County Derry, and, being baptized by bishop Luceth (or Lryrech), was brought up in his mother's country. He afterwards went over to St. Cadocus in Wales, whose love he won by his prompt obedience. Proceeding to Rome to the linmina apostolorum, he seems, upon his return, to have studied under Mobi Clairenach at Glasnevin, and under St. Finnian at Clonard. Subsequently he appears to have gone to Scotland, and been with St. Columba in Iona. With this saint he was closely connected, as well as with other great men of his time, such as the two Brendans, St. Comgall, St. Fintan of Clonenagh, and St. Mochaemog (or Pulcherius) of Liathmor. The exact date of the foundation of his monastery is unknown, but it was probably before 577, on land granted him by his patron Colman, lord of Ossory. On an island in Loch Ree he wrote a copy of the four Gospels, under the name of Glass- Kinnich, the "chain" (or Catena") of Cainnech. He died in A.D. 600. His  principal church was Achadh-bo (now Aghaboe or Aughavo), Queen's County; and he was also patron of Kilkenny. Besides his Irish dedications of Kilkenny, Aghaboe, and Drumachose, and being honored as the patron of the diocese of Ossory, he is, next to St. Brigida and St. Columba, the favorite Irish saint in Scotland. See Forbes, Kal. Scott; Saints, p. 297; Montalembert, Monks of the West, iii, 230.

## Cainner (Cainder, -Cannera, Cinnera, Cunnera, Or Kennere)[[@Headword:Cainner (Cainder, -Cannera, Cinnera, Cunnera, Or Kennere)]]

             is the name of several Irish ,saints.

1. Mart. Doneg. calls this saint the daughter of Cruithneachan, at Cill- Chuilinn, in Caibre; but Mart. Tallaght has "Cainechingen Cruithnechan." Colgan (Acta Sanctorum, p. 174) calls her St. Cannera, daughter of Cruthnechan, in Bertraighe. She betook herself to solitude, and had, as a friend, St. Senan of Iniscathey. Near the close of her life she was removed to his monastery, where she died, and was buried on the shore of Scattery Island. She flourished about 530, and in St. Senan's Life is called Kynnera. She is much revered in the district of ancient Carberry, County Cork, especially at Cill-Chuilinn. She is commemorated Jan. 28.

2. St. Kennere, virgin martyr, is given Oct. 29 in the Scotch calendars. She is said to have been a companion of St. Ursula, on the Lower Rhine, in the middle of the 5th century, but to have .escaped when the others were martyred; 'She was afterwards murdered through jealousy, and special honor was given to her relics by St. Willebrod. She had dedications in the south-west ,of Scotland.

## Caireach Dergain[[@Headword:Caireach Dergain]]

             an Irish saint, commemorated Feb. 9, was the sister of St. Enna of Arran, in Galway Bay, of the race of Colla-da-chrioch, and family of Orgielli, in Ulster. Her father was Conall Derg. Her death is entered in the Four Masters at 577, and she is commemorated Feb. 9. Although her monastery is placed at Clonburren, parish of Moore, County Roscommon, there is no little doubt as to her place and time.

## Cairell (Lat. Carellus)[[@Headword:Cairell (Lat. Carellus)]]

             an Irish saint, commemorated June 13. On this day Mart. Doneg. and Tallaght put Cairell bishop of Tir-Rois, and .the former adds, from the Life of St. Colman Ela, that bishop Carell was along with him when he went to  LannEla, in the end of the 6th century. This must be .Carellus, son of Nessan, of Leinster descent, who is the -contemporary. of Sts. Colman Ela, and Senan, and the bishop at Tir-Rois. See .Colgan, Acta Sanctorum, p. 611.

## Cairlan[[@Headword:Cairlan]]

             SEE CAERLAN.

## Cairn (Saxon, Carn, Hill Or Heap)[[@Headword:Cairn (Saxon, Carn, Hill Or Heap)]]

             in British and Scottish heathendom, was an artificial mound, encircled by trenches, on which the original natives performed judicial and sacred ceremonies. They were probably sepulchral monuments of eminent chiefs, and finally became noted landmarks. Public meetings were often held on them, and it is thought that criminals were executed there, and a fire was continually kept burning on them. Out of reverence, the hill in early times was only approached from the east and west. SEE ALTAR; SEE STONE.

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

             a Scotch prelate, was of the family of Cairncrosses of Cowmislie, and was a dyer in the Canongate of Edinburgh, which employment he exercised for many years.. He took his degree of A.M. at the Edinburgh University in 1657, was licensed to preach in 1662, and became minister at Trinity Church, Edinburgh, in 1663, and afterwards at Dumfries until 1684, when, by the recommendation of the duke of Queensberry, he was promoted to the see of Brechin, and advanced to the archbishopric of Glasgow the same year. He continued there until 1686, when, having incurred the displeasure of the king, he was removed, Jan. 13, i687. In 1693 he was made bishop of Raphoe, in Ireland, where' he continued until his death, in May, 1701, aged about sixty-four years. See Keith, Scottish Bishops, p. 168, 269; Fasti Eccles. Scoticance, i, 96, 560; ii, 380; iii, 899.

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

             a Scotch prelate, was of the family of Balmashannar, in the shire of Angus, and wa provost of the collegiate church of Corstorphine, ans chaplain to king James V, by whom he was put into the office of high-treasurer upon the fall of the earl of Angus, Sept. 5, 1528. He was soon after made abbol of Holyrood, but was turned out in 1529. He was made bishop of Ross in 1540, and was, by the parliament appointed to be one of the lords of the  council to the governor, the earl of Arran. He joined with the rest of the clergy in opposing the treaty of peace with England, and the marriage of the infant queen with the prince of Wales. He probably died in 1545. See Keith, Scottish Bishops, p. 190.

## Cairnech[[@Headword:Cairnech]]

             is the name of several Irish saints.

1. One of this name (written Caernach) appears in the Four Masters among the deaths under A.D. 779 (rather 784), as son of Suibhne, and prior of Armagh. In the Annals of Ulster, A.D. 783, he is called " Caernach mac Suibhne equonimus Ardmachae" i.e. house-steward of Armagh.

2. Commemorated March 28, was the son of Saran and Pompa (or Bebona), and was born after A.D. 450. His brothers were St. Berchan and St. Ronan, and his monastery was probably at Cruachan Ligean, on Lough Foyle, near Lifford. He must have died about A.D. 530, and thus could scarcely have been associated with St. Patrick in revising and purifying the Irish laws.

4. Of Tuilen-commemorated May 16-is probably the St. Carnocus ("Episc. Culdeus") of June 15 of Camerarius. He flourished about A.D. 450, and was the son or grandson of Ceredig. Choosing the religious life, he went to Ireland, where he co-operated with St. Patrick. He. returned to Britain, but eventually died in Ireland. Colgan cannot decide whether this Cairnech or the one preceding is the Carnechus Moel who wrote the Acts of his master, St. Ciaran. This Cairnech is said to have come from Cornwall to join St. Patrick, and to have helped him to compile the Brehon laws. He, therefore, lived in the 5th century. His burial-place is said to be at Dulane, in Meath. The Welsh represent him as the son of Ceretic, and say that he was born in Cardigan.

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

             a Scotch clergyman, held meetings in Edinburgh in support of the Protestant faith in 1555, and was a reader there in 1561. He was admitted to the ministry by the assembly in 1566, and was the fourth minister in the city in 1568. He was banished and put in exile for a time, but his stipend was continued, and was increased in 1586, and again in 1588 and 1590. He was for some time clerk to the session, and died in 1595. See Fasti Eccles. Scoticance, i, 6.

## Cairney, Robert De[[@Headword:Cairney, Robert De]]

             a Scotch prelate, was made bishop of Dunkeld in 1396, and held the office .about forty years. He acquired the lands of Crawmond, in the same parish, during his possession of the see. See Keith, Scottish Bishops, p. 85.

## Cairns, Adam (1)[[@Headword:Cairns, Adam (1)]]

             a Scotch clergyman, was educated at the parish school of Temple; was licensed to preach in 1787; presented to the living at Longforgan in 1793; had a new church built in 1795, and died Nov. 6,1821, aged sixty-three years. See Fasti Eccles. Scoticance, iii,716.

## Cairns, Adam (2), D.D[[@Headword:Cairns, Adam (2), D.D]]

             a Scotch clergyman (son of the preceding), studied at the Edinburgh University; was licensed to preach in 1824; became assistant to Sir Henry Moncrieff Wellwood, Bart.; was presented by the earl of Wemyss to the living. at Manor in 1828, and ordained.; transferred to Dunbog in 1833, and promoted to Cussar in 1837. He joined the Free Secession in 1843. His health failing, he was sent as a missionary to Gibraltar; demitted his charge, and settled in Chalmer's Church, Melbourne, Australia, in 1853. He published Some Objections to Universal Atonement, and other Sermons:- The Second Woe (1852):-and The Origin and Obligation of the Sabbath. See Fasti Eccles. Scoticance, i, 251; ii, 463, 490.

## Cairns, Christopher, A.M[[@Headword:Cairns, Christopher, A.M]]

             a Scotch clergyman, took his degree at the Edinburgh University in 1723; was licensed to preach in 1728; was called to the living at Tweedsmuir, and ordained, in 1732. He died Jan. 6, 1761. See-Fasti Eccles. Scoticance, i, 260.

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

             a Presbyterian minister, was born in Ireland in 1817, but removed with his parents to America. He graduated at Jefferson College, Cannonsburg, Pa., in 1846, and from the theological seminary at Allegheny City in 1850. He was licensed by the Allegheny Presbytery in 1847, and for three years he served the churches of Buffalo and Uniona, Pa In 1857 he removed to Illinois, and became the pastor of Prospect Church, Peoria Presbytery,  where he remained until his death, June 25,1863. See Wilson, Presb. Hist. Almanac, 1864, p. 105.

## Cairns, William Douglass[[@Headword:Cairns, William Douglass]]

             a minister of the Protestant Episcopal Church, was born at Stratford, Conn., Aug. 4, 1804. He graduated at Yale in 1823, became a communicant among the Congregationalists, and began the study of theology at Princeton, with a view to the ministry. Here his religious convictions underwent a change, and he united with the Protestant Episcopal Church, being admitted to the order of deacons at Richmond, Va.,. in 1825. He labored in Gloucester County, Va.; Wilmington, N. C.; Hudson, N. Y.; and, as a general missionary, in Edenton, N. C. Subsequently he went to Columbus, Ga., of which parish he was rector at the time of his death, which occurred at Somerville, Ala., May 8, 1850. See Amer. Quar. Church Rev. 1850, p. 325.

## Cairo, Council Of[[@Headword:Cairo, Council Of]]

             There seems to have been at least one such, held in the 5th century, not otherwise noted. Certain bishops of Egypt having by their conduct given offence to many of the principal Christian inhabitants of Misra (now Cairo), the latter requested Cyril, the seventy-fifth patriarch of Alexandria, to deprive them of his communion. He refused to do so, and the other prelates presented a memorial to the vizier. A synod was assembled at Misra in 1239, which was -opened by the vizier in a harangue, severely rebuking the prelates for having disregarded the honor due the -patriarch. He requested them to furnish him with such information as would enable him to pronounce a -correct judgment. This was accordingly done by both parties, and at the end of three weeks the vizier summoned the bishops before him, and telling them that he had not read the collection of canons which they had put into his hands, and that he did not intend to read them, declared that he could do nothing else but exhort them to unity and peace, as worshippers of the same God, and as professors of the same religion. The recusant prelates held a conference with Cyril, the end of which was their agreeing to return into concord with him, upon condition of his subscribing certain articles containing the points necessary to be reformed in the Church. To this Cyril consented, and the articles were drawn up accordingly. At the head of these articles was placed the confession of faith according to the decisions of the councils of Nicaea, Constantinople, and  Ephesus (which alone are recognized by the Jacobites). Then follows a profession concerning the observance of all things contained in Holy Scripture, the apostolical -canons, and the decrees of those councils which the Jacobite Church receives, as well as of those customs which were in use in the Coptic Church. Among the new decrees then made were the following:

That the patriarch should not excommunicate any one in the diocese of another bishop, except upon lawful and canonical grounds; and not even so, except the bishop, having been duly admonished to do this, should refuse, without assigning an adequate cause.

That (on the other hand) the patriarch should not absolve one excommunicated by his own bishop, unless it should appear that the excommunication was unjust,-and the bishop himself, after two monitions, should refuse to do so.

That each bishop should have entire control over his own diocese; that nothing should be taken from it territorially; and that so in like manner each bishop should confine himself to the boundaries of his diocese on the day of his consecration. That the patriarch should not apply to his own use the offerings made in the churches on festival days, or at certain accustomed times, but that they should be at the disposal of the bishop of the diocese: except the patriarch should consent, at his consecration, to take such offerings in lieu of his usual pension.

Cyril and his suffragans retired from the vizier's presence, rejoicing that so dangerous an appeal had had so happy an issue.

## Cairo, Ferdinando[[@Headword:Cairo, Ferdinando]]

             an Italian historical painter of the Piedmontese school, was born at Casal Monferrato in 1666 (others say 1656 or 1671), and studied with his father, an obscure artist, and afterwards with Franceschini, at Bologna. He executed the frescos on the ceiling of the Church of San Antonio at Brescia. He died at Brescia in 1730. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cairotte, Paolo Maurizio[[@Headword:Cairotte, Paolo Maurizio]]

             an Italian prelate, was born at Turin in 1726. In 1761 he was called, contrary to his wishes, to the episcopal see of Asti. He reformed the  customs of the clergy, and died in 1786. He wrote Instruction a la Jeunesse Ecclesiastique (1775). See Hoefer, Nouv. Biog. Generale, s.v.

## Cairpre[[@Headword:Cairpre]]

             (Lat. Carbreus, or Corpreus). There were several Irish saints of this name, but most of them are very obscure; such as Cairpre, bishop of Maghbile, commemorated May 3; Corpreus of Clonmacnoise, Nov. 1; and Cairpre, bishop of Cill-Chairpre, in Tir-Aedha. Colgan (Aeta Sanctorum, p. 509) gives a memoir of St. Corpreus Crom of Cluanmicnois (March 6), who died in 889. Among the disciples of St. Finnian (Feb. 23) is given St. Carbreus, bishop of Cuil-rathain, venerated Nov. 11. He is said to have been a disciple of St. Monenna (q.v.), and in the Life of that saint there is an account of St. Cairpre's being carried by pirates into Amorica, in Gaul, and there put to grinding corn. He was released, and consecrated bishop by St. Brugacius; flourished at Cuil-rathain, now Coleraine, in 540; and died about 560. See Colgan, Acta Sanctorum, p. 406, c. 3, p.:438, and Tr. Thaum. p. 148,183; Lanigan, Eccl. Hist. of Ireland, ii, 77-79; Reeves, Eccles. Antiq. pi 75, 138, 247.

## Caissin[[@Headword:Caissin]]

             SEE CASSAN.

## Caius[[@Headword:Caius]]

             (Gr. Γάϊος, i.e. Gaius) is the name of several early Christians, not otherwise noted.

1. Only one Gaius is named among the seventy disciples by Dorotheus, and he is said to have succeeded Timothy in the see of Ephesus. In the Menologyhe is commemorated Nov. 4. This may be the Gaius who is , addressed in the third epistle of John, if we suppose Diotrephes to have held the see when the epistle was written.

2. Caius, bishop of Pergamos, is named in the Apostolical Constitutions (vii, 46).

3. The twenty-first bishop of Jerusalem, according to Eusebius (H. E. v, 12), and called Gaianus in the Chronicon (sub anno 160); and by Epiphanius (Hcer. 66, p. 637).

4. The twenty-third bishop of Jerusalem, and called Gaius in the Chronicon (sub anno 160). 'Only one of these is named in Rufinus.

5. Martyr, of Eumenea, at Apamea, who refused to be reckoned with the Montanist martyrs. In the Roman martyrologies he is commemorated March 10.

6. Arrested with Dionysius of Alexandria, A.D. 250, and confined with him in a desert place of Libya. He is commemorated with Dionysius by the Greeks, Oct. 4, as a deacon and martyr.

7. Priest of Didda, was excommunicated, with the approval of Cyprian (Ep. 28), for receiving the lapsed without penance. He is supposed by Tillemont (iv, 94) to have been one of five schismatics named in epistle 40.

8. Gaius, Fortunatus, and Antus are commemorated, Aug. 28, at Salerno, as patron saints; and are supposed to have been companions of Felix. They are not mentioned in the martyrologies of that day, but the first two are frequently joined in the Hieronymian martyrology e.g. Jan. 19, Feb. 2, March 4.

9. One of the martyrs of Saragossa.

10. Martyr, at Nicomedia, Oct. 12, with twelve soldiers, and commemorated in the Roman martyrologies.

11. One of the forty martyrs of Sebaste. This name is frequently mentioned in the Hieronymian martyrology, and occurs in the Lesser Roman martyrology on April 19 (at Militana) and on Nov. 20 (at Messina). Usuard adds one (at Bononia) Jan. 4, and one drowned March 4.

12. Deacon of Alexandria, who followed Arius, and signed his letter to St. Alexander.

13. Orthodox bishop of Thumis, in Egypt, who assisted at the councils of Tyre, Sardica, and Nice. He had to flee from the Arian persecution, and perhaps appears at the Council of Alexandria in A.D. 362, as bishop of Paretonia, in the Libyan desert.

14. The Arian bishop of Pannonia, who was at the Council of Milan in 335, and at the Council of Rimini in 359, maintained the third confession of Sirmium, and was deposed. Afterwards he was reinstated, and sent on a deputation to Constantius. The Semi-Arians who were deposed at  Constantinople in 360 asked the Western churches to hold him excommunicated, which they accordingly did, in 371.

15. A heretic, to whom Augustine writes in 390 his epistle 19, sending him all his books.

16. Supposed Donatist bishop at Carthage; others read Carus.

17. Patriarch of Alexandria. SEE GAIANUS (6).

18. Monk. SEE DIONYSIUS THE AREOPAGITE.

## Caius (Emperor Of Rome)[[@Headword:Caius (Emperor Of Rome)]]

             SEE CALIGULA.

## Caius (Of The New Test.)[[@Headword:Caius (Of The New Test.)]]

             SEE GAIUS.

## Caius Or Gaius[[@Headword:Caius Or Gaius]]

             a presbyter of the Church of Rome, who flourished about 210, in the time of Zephyrinus and Callistus. Photius calls him τῶν ἔθνων ἐπίσκοπος, a designation the meaning of which is not clear. When at Rome, he held a celebrated disputation with Proclus, the head of a sect of Montanists, which he afterward reduced to writing in the form of dialogues. Eusebius quotes fragments of this work in lib. 2, cap. 25, and also in lib. 3, cap. 28, and lib. 6, cap. 20. Caius also wrote a book called The Labyrinth, and another against Artemon, unless the former be the same with the work attributed to Origen, as Cave supposes. Eusebius gives an extract from the Parvus Labirinthus against Artemon and Theodotus, lib. 5, cap. 28. Photius also attributes to this Caius a Treatise on the Universe, but both this and the “Labyrinth” are now attributed to Hippolytus. See Bunsen, Hippolytus and hs ‘Times; also Origen' or fli polytus, in the WMeth. Quarterly Revieu', 1151, p. 646; Landon, s.v. SEE HIPPOLYTUS.

## Caius Or Gaius (2)[[@Headword:Caius Or Gaius (2)]]

             a Dalmatian, elected bishop of Rome in 283, and is said to have suffered martyrdom under Diocletian, April 21, 296. His epistle was edited, with notes, etc., by Caes. Becillus, a priest of the oratory of Urbino, and subjoined to the Acts of his Martyrdom, published at Rome in 1628.

## Caius, Bishop Of Rome[[@Headword:Caius, Bishop Of Rome]]

             from Dec. 17 (16?), 283, to April 22, 296-i.e. for twelve years, four months, and one week (Pontifical, Bucher, p. 272); but only eleven years, according to Anastasius (c. 24), and for fifteen years, according to Eusebius, who speaks of him as a contemporary (H. E. vii, 32; Chron. 284). He is probably the same as Caius the deacon, imprisoned with pope Stephen in 257. Caius is said, in: the early pontifical, to have. avoided persecution by hiding in the crypts. He is stated by Anastasius to have established the six orders of usher, reader, exorcist, subdeacon, deacon, and presbyter, as preliminary stages necessary to be passed before attaining the episcopate; also to have divided Rome into. regions, and assigned them to the deacons. He is said to have sent Protus and Januarius on a mission to Sardinia. According to the 6th century pontifical he died in peace, and is not called a martyr earlier than by Bede and Anastasius. From a confusion between the calends of March and of May, in the Mart. Hieron., Rabanus assigns his death, and Notker his burial, to Feb. 20. His commemoration on July 1, in the latter martyrology, is unexplained. He was the last of the twelve popes buried in the crypt of Sixtus, cemetery of Callixtus'; and is, therefore, mentioned again Aug. 9, at which date a copy of the inscription, set up by Sixtus III, was placed in the margin of the ancient 'martyrology.

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

             (Kaye or Key, Latinized into Caius), M.D., was born at Norwich Oct. 6,1510, and became successively first physician to Edward VI, Mary, and Elizabeth. He died July 29,1573. He founded the college which bears his name at Cambridge for twenty-three students. He was a good classical scholar, and wrote many treatises on subjects connected with medicine and natural history. He published also a treatise on the antiquity of the University of Cambridge (which he states was founded by one Cantaber, 394 years before Christ), and another on the pronunciation of Greek and Latin. His tomb still remains in Caius College, with only this inscription, “Fui Caius.”

## Cajetan[[@Headword:Cajetan]]

             a cardinal, of Placentia, and legate of the pope in France, lived in the latter part-of the 16th century. He wrote Litterae ad Universos Regni Francice Catholicos, super Conventu quorundam Ecclesiasticorum ab Henrico Borbonico ad Oppidum S. Dionysii Indicto (Paris, 1593):-Exhortatio ad Catholicos qui in Regno Francice ab Hceretici Partibus Stant (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Cajetan (Gaetano Tommaso Di Vio)[[@Headword:Cajetan (Gaetano Tommaso Di Vio)]]

             cardinal, surnamed from Gabta, where he was born, Feb. 20,1469 (others say July 25,1470). His proper name was Jacob, but he assumed that of Thomas in honor of Thomas Aquinas. At fifteen he became a Dominican, and in 1508 he was made general of his order. In 1517 Leo X made him cardinal, and also his legate in Germany, the principal object of his mission being to bring back Luther to the obedience of the Holy See before his separation was finally completed. Cajetan fulfilled his mission in a haughty and imperious manner, and nothing came of it. In 1519 he was appointed to the see of Gaeta, after which he was employed in other missions, anddied at Rome in 1534. He published a Version of the 0. T. (Libr. Vet. Test.)(Lyons, 1639, 5 vols, fol.): — In Summare Thomas Aquinatis Comment.— Opuscula (among which is his treatise on the authority of the pope, in which he gives vent to the extremest views of ultra-montanism, and which was refuted by order of the faculty of Paris): — Tractatus de comparatione papce et concilii (Venice, 1531). His works are collected, and somewhat modified (Lyons, 1619, fol.). — Mosheim, Ch. Hist. 3:23 note; Hoefer, Nouv. Biog, Generale, 8:142; Horne, Bibliog. Alpendix, pt. 1, ch. 1, sect.4.

## Cajetan, Constantino[[@Headword:Cajetan, Constantino]]

             an Italian Benedictine, was born at Syracuse, in Sicily, in 1560. Having joined his order in 1586 at Catania, he was called to Rome, where he assisted the famous Baronius in the edition of his Annales, and where he was also appointed by Paul V custos of the Vatican library. In 1621 he commenced the erection of the College de Propaganda Fide, which was completed by Gregory XV, and of which he was made first president. .Cajetan died Sept. 17,1650. He edited the works of Petrus Damianus, the Sanctorum Trium Episcoporum, Isidori' Hispalensis Vitce et Actiones, etc. See Mongitoris, Bibliotheca Sicula; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Winer, Handbuck der theol. Lit. i, 916. (B. P.)

## Cajetan, Mario[[@Headword:Cajetan, Mario]]

             an Italian Capuchin of Bergamo, who died about 1746, at a very advanced age, and left a number of ascetical works, for which see Hoefer, Nouv Biog. Generale, s.v.

## Cajetan, Ottavio[[@Headword:Cajetan, Ottavio]]

             an Italian Jesuit, was born at Syracuse, in Sicily, Aug. 22, 1566; and died, as rector of the college at Palermo, March 8,1620. He wrote Vitce Sanctorum Siculorum ex Antiquis Graecis Latinisque Monumentis (edited by Peter Salernus, Palermo, 1657): -Isagoge ad Historiam Sacram Sicuke (ibid. 1707). See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 676, 815; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Cajetan, Sebastien[[@Headword:Cajetan, Sebastien]]

             a French theologian of the order of the Observantine Minorites, lived in the first half of the 17th century. He was provincial of his order, and left in Latin a commentary on the Decretals. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a French theologian, brother of Jean Joseph, was born at Verdun, Aug. 17, 1731; entered the congregation of St. Vannes, of the order of St. Benedict; and died Dec. 6,1807, leaving Recherches Historiques sur l'Esprit Primitif  et les Anciens Colleges de l'Ordre de S. Benoit (Paris, 1787). See Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cajot, Jean Joseph[[@Headword:Cajot, Jean Joseph]]

             a French Benedictine of the congregation of St. Vannes, was, born at Verdun-surMeuse in 1726; joined the order at Hautvilliers in 1743; and died in his native town July 7,1779, leaving a number of archaeological and critical Works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Cake[[@Headword:Cake]]

             (represented by several Hebrews words; see below). The Hebrews used various sorts of cakes; which was the form usually given to Oriental bread (2Sa 6:19; 1Ki 17:12). SEE LOAF. They were leavened or unleavened. They also offered cakes in the Temple made of wheat or of barley, kneaded sometimes with oil and sometimes with honey. For the purposes of offering, these cakes were salted, but unleavened (Exo 29:2; Lev 2:4). In Jer 7:18; Jer 44:19, we read of the Hebrews kneading their dough “to make cakes to the queen of heaven”, SEE ASHTORETH, which appears to have been, from early times, an idolatrous practice, and was also the custom of the Greeks and Romans. The ancient Egyptians also made offerings of cakes to their deities. In Hos 7:8, Ephraim is called “a cake not turned.” This figurative expression illustrates the mixture of truth and idolatry (Jews and Gentiles among the Ephraimites) by dough baked on one side only, and, therefore, neither doughnor bread. SEE BREAD.

1. For secular Use. —The ordinary (wheaten) bread of the Hebrews certainly had the shape of flat biscuits; and as this has been already sufficiently discussed under the article BAKE SEE BAKE , we will here consider only those finer sorts, which appear to have been of more artificial manufacture.' The terms for these are as follows:

(1.) Ash-cakes, עֻגּוֹת, uggoth'. SEE ASH-CAKE.

(2.) Pancakes, baked in oil in the מִרְחֶשֶׁת, marche' sheth, or pot (Lev 2:7; see Jarchi in Rosenmüller, ad loc.), perhaps like modern dcWuh-nuts. SEE FRYING-PAN. Different are the לְבִיבוֹת, lebiboth' (2Sa 13:6-18; Sept. κολλυρίδες), cakes kneaded of dough (2Sa 13:8), which, boiled in a deep pan, were emptied out from it tender, but notliquid (2Sa 13:8-9). The import of this last, from the etymology, is very uncertain (see Rodiger, De interpret. Arab. libr. hist. p. 94; Thenius on Samuel 13:6; Gesenius, Thes. p. 141). It was probably a kind of fancy cake, the making of which appears to have been a rare accomplishment, since Tamar was required to prepare it for Ammon in his pretended illness (2Sa 13:6).

(3.) Hole-cakes, חִלּוֹת, challoth' (2Sa 6:19), which were mingled with oil (בְּלוּלוֹת בִּשֶּׁמֶן, see Bahr, Symbol. 2:301), and baked in the oven (Lev 2:4).

(4.) Wafers, רְקִיקִים, rekkim' (Exo 29:2; Lev 8:26; 1Ch 23:29), made very thin (Gr. λἀγανα), and spread with oil(מְשֻׁחִים בִּשֶּׁמֶן, Sept. διακεχαρισμένα ἐν ἐλαίῳ). SEE WAFER.

(5.) Crackers, the נִקֻּדִּים, nikkuddim', of 1Ki 14:3, translated “cracknels” in the Authorized Version, an almost obsolete word, denoting a kind of crisp cake, q. d. “crumb-cake.” The original-would seem, by its etymology (if from נָקֹד, speckled, spotted, Gen 30:32 sq.), to denote something spotted or sprinkled over, etc. Buxtorf (Lex. Talm. col.1386) explains thus: “‘Little circles of bread like the half of an egg, Terumoth, 100:5;” and in another place (Epit. ad. Hrebr. p. 544), Also the crackers, 1Ki 14:3, commonly called biscuit, received their name because they were formed in little round slices as if stamped out, or because they were punctured in some peculiar manner.” It is, indeed, not improbable that they may have been' a sort of biscuit, or small and hard- baked cakes, calculated to keep (for a journey or some other purpose) by reason of their excessive hardness (or perhaps being twice baked, as the word biscuit implies). Not only are such hard cakes or biscuits still used in the East, but they are, like all biscuits, punctured to render them morehard, and sometimes, also, they are sprinkled with seeds, either of which circumstances sufficiently meets the conditions suggested by the etymology of the Hebrew word. The existence of such biscuits is further implied in Jos 9:5; Jos 9:12, where the Gibeonites describe their bread as having become as hard as biscuit (not “mouldy,” as in the Authorized Version) by reason of the length of their journey. SEE CRACKNEL.

(6.) Honey-cakes, צִפִּחִית בִּדְבִּשׁ, tsappichith' bidbash' (Exo 16:31; Talm. דּוּבְשָׁנִין, Mishna, Challa, 1:4), such as are still much relished by the Arabs. SEE HONEY. Different from these were the raisin- cakes, אֲשִׁישֵׁי אֲנָבִים, ashishey' anabim' (Hos 3:1; Sept. πέμματα μετὰ σταφίδας, Authorized Version “flagons of wine”), probably a mass of dried grapes pressed into form; comp. the lumps (“ cakes”) of Jigs, דְּבֵלִים, dcebelim', in 1Sa 25:18. SEE FIG. The term אֲשִׁישָׁה, ashishah' (as explained by the Targ. of Ps. Jonathan at Exo 16:31; also the Mishna, Nedar. 6:10; see Gesen. Thes. 1:166 sq.), seems to denote the same kind of cakes as used for refreshment (Son 2:5;2Sa 6:19; 1Ch 16:3). SEE FLAGON. A species of cake prepared with honey is thought (so Jerome) to be referred to in Eze 16:13 (see Rosenmüller, in loc.).

(7.) The hashed fragments of the offering, מִנְחִת פִּתִּים תֻּפִּינֵי, tuppiney'minchath' pattim' (lit. cookings (f the offering of [i.e. in] pieces, Auth. Ver. “baken pieces of the meat-offering,” Lev 6:21, i:e. cooked and prepared like the meat-offering, and then broken up into pieces; comp. Lev 2:4 sq.; Lev 7:9), are probably cooked pieces that were again kneaded up with oil and baked (comp. Wansleb in Paulus, Samml. 3:330; Bahr, Symbol. 2:302). For this purpose use was made of a frying-pan, מִחֲבִת, machabath' (Lev 2:5, etc.), probably a flat iron plate (stew-pan or griddle), beneath which the fire was kindled (comp. Niebuhr,1:234). SEE PAN.

(8.) The thin cakes, כִּוָּנִים, kavanim' (“ cakes,” Jer 7:18; Jer 44:19), a sort of wafer used in heathen offerings, are rendered in-the Sept. by the Graecized term χαυῶνες, which is explained by Suidas and other ancient glossarists as signifying barley-cakes steeped in oil; compare the cakes and barley-meal used with sacrifices among the Greeks and Romans (see Smith's Dict. of Class. Antiq. s.v. Sacrificium). SEE QUEEN OF HEAVEN.

The only remaining Hebrews words relating to the subject, or rendered “cake” in the Auth. Vers., are, מָעוֹג, magq', a cake, i.e. whole piece (q. d. “slice”) of bread (1Ki 17:12; in Psa 35:16, in the phrase לִעֲגֵי מָעוֹג, cake-buffoons, scurrce placentace “mockers in feasts,” i.e. table- jesters); מִצָּה, matstsah' (Jos 5:11; Jdg 6:19-21; 1Ch 23:29, etc.), sweet or unleavened bread, as usually rendered, SEE LEAVEN; and צְלוּל, tselul', צְלִיל, tselil (Jdg 7:13), a round cake of barley-bread. The חֹרִי, chori', of Gen 40:16 (where it only occurs in the expression סִלֵּי חֹרִי, Sept. κανᾶ χονδριτῶν , Vulg. canistra farince, Auth. Vers. “white baskets,” marg. “basketsfull of holes”), may signify either white bread, as made of fine flour (in the Mishna, Edaioth, 3:10, חרי is a species of bread or cake like the Arab.chumauray, white bread or flour), or it may refer to some peculiarity of the baskets merely. SEE BASKET. In the Mishna, Challa, 11:4 sq., many other kinds of cake are referred to, but the import of the words there employed is very uncertain. On the Greek cakes, see especially Athen. 14:644 sq. See generally Rau, Diss. de re cibari hebrceor. (Tr. ad Rh. 1769). SEE FOOD.

2. As sacriflcial Offerings. — The second chapter of Leviticus gives a sort of list of the different kinds of bread and cakes in use among the ancient Israelites, for the purpose of distinguishing the kinds which were from those which were not suitable for cfferings. Of such as were fit for offerings, we find,

(1.) Bread baked in ovens (Lev 2:4); but this is limited to two sorts, which appear to be, first, the bread baked inside the vessels of stone, metal, or earthen ware, as was customary. In this case the oven is half filled with small smooth pebbles, upon which, when heated and the fuel withdrawn, the dough is laid. Bread prepared in this mode is necessarily full of indentations or holes, from the pebbles on which it is baked. Second, the bread prepared by dropping with the hollow of the hand a thin layer of the almost liquid dough upon the outside of the same oven, and which, being baked dry the moment it touches the heated surface, forms a thin,. wafer-like bread or biscuit. The, first of these Moses appears to distinguish by the characteristic epithet of חִלּוֹת, challoth' (see above), perforatcd, or full of holes (Exo 29:2; Lev 2:4; Lev 7:12; Num 6:15, etc.), and the other by the name of רְקוּקִים, rekukim', thin cakes, being, if correctly identified, by much the thinnest of any bread used in the East. A cake of the former was offered as the first of the dough (Lev 8:26), and is mentioned in 2Sa 6:19, with the addition of “bread”— perforated bread. Both sorts, when used for offerings, were to be unleavened (perhaps to secure their being prepared for the specialpurpose); and the first sort, namely, that which appears to have been baked inside the oven, was to Le mix(d up with oil, while the other (that baked outside the oven), which, from its thinness, could not possibly be thus treated, was to be only smeared with oil. The fresh olive oil, which was to be used for this purpose, imparts to the bread something of the flavor of butter, which last is usually of very indifferent quality in Eastern countries.

(2.) Bread baked in a pan — 1st, that which, as is still usual, is baked in, or rather on, the tajen. This also, as an offering, was to be unleavened and mixed with oil. 2d. This, according to Lev 2:6, could be broken into pieces, and oil poured over it, forming a distinct kind of bread and offering. And, in fact, the thin biscuits baked on the tajin, as well as the other kinds of bread, thus broken up and remade into a kind of dough,form a kind of food or pastry in which the Orientals take much delight, and which makes a standing dish among the pastoral tribes. The ash-cake answering to the Hebrew עֻגָּה, uggah, is the most frequently employed for this purpose. When it is baked, it is broken up into crumbs and rekneaded with water, to which is added, in the course of the operation, butter, oil, vinegar, or honey. Having thus again reduced it to a tough dough, the mass is broken into pieces, which are baked in smaller cakes and eaten as a dainty. The preparation for the Mosaical offering was more simple, but it serves to indicate the existence of such preparations among the ancient Israelites.

(3.) Bread baked upon the hearth — that is to soy, baked upon the hearth- stone, or plate covering the fire-pit, which frequently answers the purpose of an oven. This also was to be mixed with oil (Lev 2:7).

As these various kinds of baked bread were allowed as offerings, there is no question that they were the best modes of preparing bread known to the Hebrews in the time of Moses; and as all the ingredients were such as Palestine abundantly produced, they were such offerings as even thepoorest might without much difficulty procure. SEE SHEW-BREAD.

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

             an English Baptist minister, was born near Banbury, Oxford County, in 1795. His father was a minister, and he united with the Church at the age of eighteen; and, after studying for a time, was ordained pastor at Marylebone, Portsea. Subsequently he became pastor at Landport. While absent from his charge on account of his health, he died in London, Dec. 2, 1858. See (Lond.) Baptist Handbook, 1861, p. 97. (J. C. S.)

## Calabre[[@Headword:Calabre]]

             is a dark or ruddy fur from Calabria, used for the almuces of minor canons and priests vicars in English cathedrals.

## Calabre, Edme[[@Headword:Calabre, Edme]]

             a French priest of the Oratory, was born at Troyes in 1665; and died, as professor at Soissons, June 13, 1710. During the last fifteen years of his life he was employed at Soissons in preparing young priests for their spiritual calling. He left a Paraphrase on the Psalms, and some Sermons. See Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Calah[[@Headword:Calah]]

             (Heb. Ke'lach,כֶּלִח, vigrorous old age, as in Job 5:26; in pause Ka'lach, כּ לִח; Sept. Χαλάχ, Vulg. Chale), one of the most ancient cities of Assyria, whose foundation is ascribed either to Asshur or Nimrod (Gen 10:11). The place has been thought identical with the ChalLach (חֲלִח, Sept. Α᾿λαέ) named elsewhere, SEE HALAH, (2Ki 17:6; 2Ki 18:11; 1Ch 5:26); but, on monumental evidence,the Rawlinsons (Herod. 1:368) regard the site of Calah as marked by the Nimruid ruins, which have furnished so large a proportion of the Assyrian antiquities. The Talmud (Yoma, x) locates it on the Euphrates, near Borsippa (בּוֹרְסַי). If at Nimrud, Calah must be considered to have been at one time (about B.C. 930-720) the capital of the empire. It was the residence of the warlike Sardanapalus and his successors down to the time of Sargon, who built a new capital, which he called by his own name, on the site occupied by the modern Khorsabad. This place still continued under the later kings to be a town of importance, and was especiallyfavored by Esarhaddon, who built there one of the grandest of the Assyrian palaces. In later times Calah gave name to one of the chief districts of the country, which appears as Calacioe (Καλακινή, Ptolem. 6:1, 2), or Calachek (Καλαχηνή, ‘Strabo, xvi, p. 530, 736), in the geographers. Layard (Nineveh and its Remaiss, 2:55) suggests that it may possibly be extant in the very extensive ruins called Kaleh Shergat, on the west side of the Tigris, above its junction with the Lesser Zab. But SEE RESEN. Less probable is the identification with Chanlan, the former summer residenceof the caliphs in Arabia or Babylonian Irak, according to Abulfeda, five days' journey north of Bagdad (in Anville, 63° long., 34° lat.), which, according to Assemani (Bibl. Or. III, 2:418 sq., 753), is also called Chalcha (comp. Michaelis, Suppl. p. 767; Rosenmüller, Alterth. I, 2:98). Ephraem Syrus (in loc. Gen.) understands the old Mesopotamian Chetro on the Tigris (Rosenmüller, ib. p. 120; but see Michaelis, Spicileg. 1:245 sq.). As it would seem to have been at some distance from Nineveh, the city of Resen lying between them, most earlier writers concur in placing it on the Great Zab (the ancient Lycus), not far from its junction with the Tigris, and Resen is placed higher up on the same river, so as to be between it and Nineveh (Bochart, Phaleg, 4:22). SEE ASSYRIA.

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

             a Methodist Episcopal minister, son of Rev. George Calahan, a Methodist preacher, was born in 1807. He experienced religion when but a boy, and in 1826 entered the Ohio Conference. In 1832 he became superannuated; and died Nov. 9, 1833. Mr. Calahan was a young man of considerable talent and cultures deep piety, and usefulness to the Church. See Minutes of Annual Conferences, 1835, p. 343.

## Calais[[@Headword:Calais]]

             SEE CARILEFUS.

## Calais, Henri De[[@Headword:Calais, Henri De]]

             a French Capuchin of the 17th century, wrote an Apology against the adversaries of his order (Paris, 1649, fol.).

## Calamanda[[@Headword:Calamanda]]

             was a virgin martyr, honored Feb. 5,. at Calaffa, diocese of Vico, in Spain, of whose history nothing is known (Tillemont, v. 550).

## Calame, Mary Anne[[@Headword:Calame, Mary Anne]]

             was a philanthropist of the Society of Friends. In early life the poor and the helpless became the principal objects of her care. Her efforts to reclaim the children of vicious parents led her at last to the establishment of a kind of home for them. She began with only five children, asking at first about a farthing a month for their support, from each of her neighbors. In 1832 the institution which she established at Locle, Switzerland, as a refuge for the young from vice and misery, contained two hundred and fifty children. These were nourished, clothed, and educated by benevolent contributions, under her direction. These contributions came largely from the Society of Friends in England. In this work she was assisted by her intimate friend, Marguerite Zimmerlin, during a score of years. Mary Anne held religious services after the manner of the Quakers, not only it the institution which she had founded, but also in Neufchatel. She died Oct. 22,1834, leaving the orphanage in the hands of a committee, together with all the funds which she had collected for it. See The Friend, viii, 366.

## Calame, Romain[[@Headword:Calame, Romain]]

             a French chronologist of the congregation of St. Vannes, was a native of Morteau, in Franche-Comtd. He entered the order at the abbey of St. Evre de Toul, June 3, 1644; taught philosophy, belles-lettres, and theology in several convents; and died at Fontaine, near Lexeuil, Sept. 4,1707, leaving a number of historical and other works, for which see Hoefer. Nouv. Biog. Generale, s.v.

## Calamolalus[[@Headword:Calamolalus]]

             (Καλαμώλαλος, Vulg. Cliomus), given (1Es 5:22) as the name of a place whose sons” were restored after the exile; apparently a corrupt agglomeration of the names ELAM, HARIM, LOD, and HADID in the genuine text (Ezr 2:31-32).

## Calamon[[@Headword:Calamon]]

             SEE SYCAMINA.

## Calamus[[@Headword:Calamus]]

             occurs in three passages of the Auth. Vers. for the Hebrews קָנֶה, kanek' (Sept. κάλαμος, elsewhere “reed”): Exo 30:23, among the ingredients of the holy anointing oil; Son 4:14, in an enumeration of sweet scents; and Eze 27:19, among the articles brought to the markets of Tyre. The term designates the marsh and river reed generally, SEE REED; but in the places just referred to it appears to signify the sweet flag (κάλαμος ἀρωματικός, Dioscor. 1:17), an Oriental plant (calamus odoratus, Plin. 12:12, 48); of which the Linnsean name is Acorus calamus. No doubt the same plant is intended in Isa 43:24;Jer 6:20, where the Auth. Vers. has sweet cane. In the latter text the Hebrews is קָנֶה הִטּוֹב, kaneh' hat-tob' (i.e. good cane), and in Exo 30:23, קָנֵה בשֶם, kaneh' bo'sem (i.e. odoriferous cane). “Ascented cane is said to have been found in a valley of Mount Lebanon (Polyb. 5:46; Strab. 16:4). The plant has a reed-like stem, which is exceedingly fragrant, like the leaves, especially when bruised. It is of a tawny color, much jointed, breaking into splinters, and having the hollow stem filled with pith like a spider's web” (Kalisch on Exo 30:23.) The calamus of Scripture is probably the reed by that name sometimes found in Europe, but usually in Asia (Thephrast. Plantt. 9:7; Pliny, 12:12), and especially in India and Arablia (Diod. Sic. 2:49; Pliny, 12:48). It grows in moist places in Egypt and Judaea, and in several parts of Syria, bearing from the root a knotted stalk, containing in its cavity a soft white pith. It has an agreeable aromatic smell, and when cut, dried, and powdered, it forms an ingredient in the richest perfumes (Pliny, 15:7; see Celsii Hierob.2:326 sq.). The plant from which the aromaticus” of modern shops is obtained appears to be a different species (Penny Cyclopcedia, s.v. Acorus). SEE CANE.

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

             in ecclesiastical usage, is

(1) the reed the single upright shaft which supported the table of an altar, called also Columella. In the 5th century there were, according to local usages, two or four pillars, and a fifth, in the centre, which supported the reliquary, was sometimes added, as in St. Martha's at Tarascon, St. Agricola's at Avignon, and one at Marseilles, formerly at St. Victor's Abbey. The space between these columns served as a sanctuary for fugitives.

(2) Called also Fistula, Siphon, and Canna-ai narrow tube or pipe of precious metal, which was for some time used after the 10th century, or, as some say, a still earlier date, in the Western Church, by the communicants, for suction, when partaking of the chalice. Bishop Leofric, in 1046, gave a silver pipe to Exeter Cathedral; William Rufus gave other kinds to Worcester. The custom was long retained at St. Denys and Cluny, at the coronation of the kings of France; and the pope still, at a grand pontifical mass, uses a golden pipe at communion when he celebrates in public together with his deacon and subdeacon. The Benedictines and Carthusians communicated the laity with a reed in Italy, in memory of the bitter draught of vinegar, gall, and myrrh offered in a reed to the dying Saviour, on the cross, and also to avoid any risk of spilling the consecrated wine, and to obviate the repugnance of some persons to drinking from the same cup with others.

## Calamus Sacer[[@Headword:Calamus Sacer]]

             (also called pugillaris orfistula), a tube made of gold or silver, with a larger orifice at one end than at the other, through which the consecrated wine was drawn into the mouth, the large end of the tube being inserted into the chalice. SEE CHALICE.

## Calamy, Benjamin, D.D[[@Headword:Calamy, Benjamin, D.D]]

             an eminent English divine, son of Edmund the elder, was educated at St. Paul's School, and at St. Catharine's College, Cambridge, of which he became a fellowin 1668. He was chosen minister of St. Mary Aldermanbury, April 25, 1677, and soon after appointed chaplain to the king. In 1683 he became vicar of St. Lawrence Jewry, with St. Mary Magdalen, Milk Street, attached. June 18,1685, he became a prebendary of St. Paul's. He died in January, 1686. He published several single sermons, and some collections of sermons. His celebrated Discourse about a Scrupulous Conscience was preached in 1683. and published: the following year. See Chalmers, Biog. Dict. s.v.; Allibone, Dict; of Brit. and Amer. Authors, s.v.

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

             an eminent English divine, was born in London A.D. 1600, and took his B.A. degree at Pembroke Hall, Cambridge, in 1619. After spending some years as chaplain to the bishop of Ely, in 1626 he was made a lecturer at Bury St. Edmund's, where he continued until the publication of bishop Wren's “Articles,” and the enforcement of the order for the reading of the “Book of Sports,” compelled him to protest, and to leave the diocese. He then received the living of Rochford, but in 1639, having avowed himself a Presbyterian, he was made lecturer of St. Mary's, Aldermanbury, in London, which office he filled for twenty years. In the ecclesiastical controversies of the times he bore a prominent part. He joined with Marshall, Young, Newcomen, and Spurstow in writing, under the title of Smectymnuus, a reply to bishop Hall's “Divine Right of Episcopacy.” As a preacher Mr. Calamy was greatly admired, and listened to by persons of the first distinction during the twenty years that he officiated in St. Mary's. His celebrity was so well established by his writings, as well as by the distinguished station which he occupied among the ministers in the metropolis, that he was one of the divines appointed by the House of Lords in 1641 to devise a plan for reconciling the differences which then divided the Church in regard to ecclesiastical discipline. This led to the Savoy Conference (q.v.), at which he appeared in support of some alterations in the Liturgy, and replied to the reasons urged against them by the Episcopal divines. As a member of the Westminster Assembly (q.v.), he earnestly opposed the execution of king Charles, and promoted the restoration of his son, who made him one of his chaplains, and offered him the see of Lichfield and Coventry, which he refused. When the Act of Uniformity was passed he resigned his preferment, but refused, like many others, to gathera congregation, preferring regularly to attend the church in which he had so long officiated. He died Oct. 29,1666, of a nervous disorder occasioned by the sight of the misery caused by the fire of London. He published The Godly Man's Ark, Sermons on Psa 119:72 (Lond. 1693, 17th ed.12mo); The Noble-man's Pattern (Lond. 1643, 4to), and many single sermons, etc.

## Calamy, Edmund, D.D.[[@Headword:Calamy, Edmund, D.D.]]

             grandson of the preceding, was born in London April 5, 1671. At the age of seventeen he went to the University of Utrecht, where he was placed under the tuition of the distinguished professors De Vries and Graevius. In 1691, when Principal Carstairs was sent to Holland in quest of a gentleman to fill a professor's chair in the University of Edinburgh, he applied to Calamy, and pressed him to accept the situation; but he declined the honor, though soon afterward he returned to England for the purpose of pursuing his studies in the Bodleian Library. In 1700 he began to preach among the Nonconformists, and in 1703 he took charge of a congregation in Westminster, which he held for many years. In 1703 he arranged for the press Baxter's Life and Times, which publication gave rise to a dispute between Calamy and Hoadley. In 1709 he was made D.D. by the universities of Edinburgh, Glasgow, and Aberdeen. After a laborious life, divided between preaching and writing, he died, June 3, 1732. Among his works are Discourses on Inspiration (Lond. 1710, 8vo): — Sermons on the Trinity (Lond. 1722, 8vo): — Defense of moderate Non-conformity(Lond. 1703-5, 3 vols. 8vo): — The Non-conformist's Memorial (Lond.1721, 2 vols. 8vo): — History of his Life and Times, edited by Rutt (Lond.1829, 2 vols. 8vo).

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

             an English clergyman, younger brother of Benjamin, was educated at Cambridge (graduating in 1672). He became prebendary of Exeter, and died in 1714. He published some sermons. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Rose, Gen. Biog. Dict. s.v.

## Calandar, Sharaf Bu-Ali[[@Headword:Calandar, Sharaf Bu-Ali]]

             a Moslem fanatic, lived in the 13th century. At the age of fourteen he went to Delhi, where he was introduced to Khaja: Cuth Udin, and he was occupied for twenty years in outward science. He then pretended to have become inwardly enlightened, threw his books into the river Jemua, and travelled as a religious teacher. He founded in Asia Minor, in connection with other Mohammedan savants, a school of spiritual philosophy, under the title of Masnavi. He professed to work miracles, and his tomb is a place of pilgrimage. His death occurred, according to Hamilton (East Inidia Gazette, ii, 367), in 1323, which would give him the extreme old age of 130 years. His Fatiha was printed at Calcutta (Hidayat elIslam, p. 269). See Hoefer, Nouv. Biog. Generale, s.v.

## Calandio[[@Headword:Calandio]]

             (or Calendio) succeeded Stephen II as bishop of Antioch, A.D. 481, owing his promotion to the emperor Zeno, and Acacius, bishop of Constantinople. There is a large body of evidence (not, however, to be admitted without grave question) that Calandio's election was of an uncanonical character; that, being at Constantinople on business connected with the Church of .Antioch at the time of the vacancy of the see, he was chosen bishop, and ordained by Acacius. The authorities for this version of the facts are, Theophanes, p. 110 c; Gelasius, Gesta de Nomrine Acacii; Labbe, Concil. iv, 1082. 'The same authorities add that the Eastern bishops had reappointed the deposed bishop of Antioch, John Codonatus, but that he was bribed to retire by the appointment to the archbishopric of Tyre. Calandio thus quietly succeeded to the see, and was recognised both by the Eastern bishops and by pope Simplicius. The letter of Simplicius to Acacius, July 15, 482, conveying his sanction of Calandio's appointment, renders it very doubtful whether there is not a misrepresentation of the facts, in consequence of a confusion between the election of Calandio and his predecessor, Stephen II, who is entirely passed over by Theophanes. Calandio commenced his episcopate by refusing communion with all who  declined to anathematize Peter the Fuller, Timothy the Weasel, and the Encyclic of Basiliscus; and is reported to have endeavored to counteract the Monophosite bias given to the Trisagion by Peter the Fuller. He rendered his short episcopate still further notable by translating the remains of Justathius. Calandio fell into disgrace, and was banished by Zeno, at the instigation of Acacius, to the African oasis, in 485, where he probably ended his days. The charge against him was political, but the real cause of his deposition was the theological animosity of Acacius, whom he had offended by writing a letter to Zeno, accusing Peter Mongus of adultery, and of having anathematized the decrees of the Council of Chalcedon, and by his refusal to forswear communion with John Talajas and pope Felix III. See Liberatus Diaconus, Breviar. c. xviii; Gelasius, Epist. xiii ad Dardan. Episc.; Labbe, iv, 1208,1209; xv, 1217.

## Calandrucci, Giacinto[[@Headword:Calandrucci, Giacinto]]

             an Italian painter, was born at Palermo in 1646, and studied under C. Maralti at Rome, where he painted two fine pictures; one of St. John, in San Antonio de Portoghesi, and one of St, Ann, in Santa Paolina della Regola. He painted a picture of the Virgin, with Saints, at Palermo. He died in 1707. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Calanna, Pietro[[@Headword:Calanna, Pietro]]

             an Italian Franciscan, was born at Termini, on the island of Sicily, in 1531, where he also died, Jan. 19,1606. He advocated the philosophy of Plato, and wrote a work on the subject (Palermo, 15.99, 4to), and a funeral sermon. See Hoefer, Nouv. Biog. Generale, s.v.

## Calanus, Juvencus Ccelius[[@Headword:Calanus, Juvencus Ccelius]]

             a Hungarian prelate and historian, was a native of Dalmatia, and lived near the close of the 12th century. We only know of him that, in 1197, he was bishop of the Five Churches. He wrote Attila, rex Hunorum (Venice, 1502, fol.), and aided in an edition of Plutarch, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Calaorat (Or Calahorrat), Juan[[@Headword:Calaorat (Or Calahorrat), Juan]]

             a Spanish Franciscan of the 17th century, wrote a history of his order in Syria and Palestine, of which an Italian translation was published at Venice in 1694. See Hoefer, Nouv. Biog. Generale, s.v.

## Calapatauroth[[@Headword:Calapatauroth]]

             in Talmudical legend, is an archon placed to guard the mysterious book of Jeu, written by Enoch in Paradise.

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

             an unfortunate merchant of Toulouse, of the Protestant religion. His son, Marc Antoine, hung himself in a fit of melancholy Oct. 13, 1716. The father was seized as guilty of the murder, on the ground that his son intended to embrace Romanism the next day. No proof could be offered against him, but the fanatical passion of the mob was roused. The corpse was honored as that of a martyr. “The clergy exerted all their influence to confirm the populace in their delusion. At Toulouse the White Penitents celebrated with great solemnity the funeral of the young man, and the Dominican monks erected a scaffold and placed upon it a skeleton, holding in one hand a wreath of palms, and in the other an abjuration of Protestantism: The family of Calas was, in consequence of the popular excitement, brought to trial for the murder, and several deluded and (most probably) some bribed witnesses appeared against them. A Catholic servant maid, and the young man Lavaysse, were also implicated in the accusation. Calas, in his defense, insisted on his uniform kindness to all his children; reminded the court that he had not only allowed another of his sons to become a Catholic, but had also paid an annual sum for his maintenance since his conversion.

He also argued from his own infirmity that he could not have prevailed over a strong young man, and referred to the well-known melancholy moods of the deceased as likely to lead to suicide; and, lastly, he pointed out the improbability that the Catholic servant-maid would assist in such a murder. But all his arguments proved unavailing, and the Parliament of Toulouse sentenced the wretched man — by a majority of eight against five — to torture and death on the wheel! With great firmness, and protestations of his innocence to the last, the old man died on the wheel, March 9, 1762. His property was confiscated. His youngest son was banished for life from France, but was captured by the monks, and compelled to' abjure Protestantism. The daughters were sentto a convent” (Chambers, s.v.). The family of the unhappy man retired to Geneva, and Voltaire subsequently undertook to defend his memory. He succeeded in drawing public attention toward the circumstances of the' case, and a revision of the trial was granted. Fifty judges once more examined the facts, and on March 9, 1765, the Parliament of Paris declared Calas altogether innocent. Louis XV ordered the property of Calas to be restored to his family, and made to the latter a present of 30,000 livres.The investigation at last led to the toleration edict of Louis XVI in 1787.— Bun gener, Priest and Huguenot, vol. ii; Coquerel, Histore des Fglises du Desert (2 vols. Paris, 1841); Haag, La France Protestante, in, 96; Coquerel, Jean Calas et saf mille (Paris, 1858, 12mo).

## Calasanza, Giuseppe[[@Headword:Calasanza, Giuseppe]]

             (Josephus a matre Dei founder of the order of the Piarists (q.v.), was born in Aragon in 1556. He entered holy orders in 1582, and went to Rome, where he obtained the protection of Clement VIII, Paul V, and Gregory XV, the latter of whom, after the new order had been founded by Calasanza, named him general of it in 1622. He died in 1648, and was canonized in 1767. He is commemorated on August 27. — Fehr, Geschichte d. Moinchsorden, 2:51.

## Calasio, Mario Di[[@Headword:Calasio, Mario Di]]

             named from a village of that name in the Abruzzo, where he was born in 1550. He became a Franciscat, and devoted himself to Hebrew, in which he soon became so great a proficient that Pope Paul V made him D.D. and professor of Hebrew at Rome. He is best known by his Hebrew Concordance, which occupied him during forty years, even with the aid of other learned men. He was about to commit this work to the press, whenhe died, in 1620. It appeared under the title Concordantice Sacrorum Bibliorum Hebraicce cur convenientiis ling. Arab. et Syr. (Rome, 1621, 4 vols. fol.). Another edition was published by Romaine at London in 1747, but it is not considered so accurate as that of 1621. He is said to have died chanting the Psalms in Hebrew. — Biog. Univ. 6:504.

## Calathus[[@Headword:Calathus]]

             in Greek mythology, was the holy basket of Demeter (Ceres), which, on the evening of the fourth day of the Eleusinia, was drawn about on the wagon of the goddess in procession. This was done in memory of the plucking of flowers by Proserpine, and .of her abduction by Pluto; therefore it was also filled with flowers, and each of the basket-carriers had flowerwreaths about her.

## Calatrava[[@Headword:Calatrava]]

             a military order of Spain, named from' the town of Calatrava, in New Castile. It had its origin in the following circumstances: When Alphonso, the father of Sanchez III, had taken the town of Calatrava, in 1147, from the Moors, he gave it to the Templars to defend; but when it was spread abroad in 1158 that the Arabs were about to attempt the recapture of the place, the Templars resigned it again to Sanchez, who thereupon presented it to Raymond, abbot of the Cistercian monastery of St. Mary. the Arabs, after all, did not attempt the place; but many of the warriors who had been drawn together for its defense (as well as many of the lay brethren of the convent) entered the Cistercian order, but under a habit more fit for military exercises than for those of monks, and designated as the order of Calatrava. It was approved by Pope Alexander III in 1164, and confirmed by Gregory VIII 1187. The knights at first I wore a white scapulary and hood, but in 1397 the Anti-pope Benedict XIII permitted them a secular dress, distinguished by a red cross flenr-delis'e. In 1486, Ferdinand and Isabella obtained a bull from Pope Innocentius VIII, which reserved the nomination of the grand master to the pope. Adrian VI, however, annexed the grand mastership of this order to the crown of Spain. The knights made a vow of obedience. poverty, and conjugal chastity (for they werepermitted to marry once), and were bound to maintain the immacilate conception of the Blessed, Virgin. As a monastic order the institution has ceased to exist, but I there are now said to be nearly eighty commanderies and priories in Spain, generally given as rewards of merit to political favorites. Since 1219 the order had also nuns, who had to prove, before being admitted, their descent from noble houses. They wore the dress of the Cistercian nuns, and their principal monastery was at Almagro. They are now likewise secularized. Helyot, Ordres Relig. vol. i; Landon, Eccl. Diet. s.v.

## Calcagni (Lat. Calcagninus), Rogiero[[@Headword:Calcagni (Lat. Calcagninus), Rogiero]]

             an Italian theologian of the Dominican order, was a native of Florence. He distinguished himself as a preacher, was appointed bishop of Castro in 1240, and inquisitor of the faith in Tuscany, and was remarkable for his zeal against the heretics, Having assisted at the Council of Lyons, under Innocent IV, in 1245, he attended a second council held at the same place in 1274, and after thirty-four years in the episcopacy he retired to the convent of Arezzo, where he died in 1290. See Hoefer, Nouvelle Biographie Generale, s.v.

## Calcagno (Lat. Calcaneus), Lorenzo[[@Headword:Calcagno (Lat. Calcaneus), Lorenzo]]

             a celebrated jurisconsult of Brescia, who died in 1478, leaving De Septem Peccatis Mortalibus:-De Conceptione S. Marice, etc. See Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Calcar (Or Kalcker), Jean De[[@Headword:Calcar (Or Kalcker), Jean De]]

             an eminent Flemish painter, was born at Caicar, in the duchy of Cleves, in 1499. He was a disciple of Titian, at Venice, and perfected himself by studying Raphael. He imitated those masters with such success as to deceive the most skilful critics. Among his various pieces is a Nativity,  representing the angels round the infant Christ, which he arranged so that the light emanated wholly from the child. He died at Naples in 1546. See Hoefer, Nouv. Biog. Generale, s.v; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Calcia, Giuseppe[[@Headword:Calcia, Giuseppe]]

             (also called II Genovisino), a Piedmontese painter, flourished about 1675. In the church of the PP. Predicatori, at Turin, are two. pictures by him, of St. Dominico and St. Tommaso. He painted several altar-pieces for the.churches at Alessandria.

## Calcol[[@Headword:Calcol]]

             (1Ch 2:6). SEE CHALCOL.

## Calculatores[[@Headword:Calculatores]]

             (or Cauculatores), casters of horoscopes. This term does not appear to figure in church history till the time of Charlemagne. An ecclesiastical capitulary of 789, dated from Aix-la-Chapelle, referring to the precepts of the Pentateuch against witchcraft and sorcery, enacts that ".there shall be no calculators, nor enchanters, nor storm-raisers (tempestarii), or obligatores (?); and wherever they 'are, let them amend or be condemned "-the punishment being apparently left to the discretion of the judge (c. 64). The term figures again, and in much the same company, in a similar enactment contained in certain "Capitula Excerpta" of the year 802, also dated from Aix-laChapelle (c. 40).

## Calcutta[[@Headword:Calcutta]]

             the capital of Bengal, and an episcopal see of the Church of England, on the Hboogly. The bishopric was erected in 1814, and the bishop is metropolitan of India. The incumbents have been, 1. Thomas Fanshaw Middleton, May 8,1814; 2. Reginald Heber, June 1, 1823; 3. John T. James, June 4, 1827; 4. J. Matthias Turner, May 17, 1829; 5. Daniel Wilson, April 29, 1832, died 1858; who commenced the building of a cathedral church, and the foundation of a chapter; 6. George Edward Lynch Cotton, D.D., consecrated 1858; 7. Rolert Milman, February 2,1867. Calcutta has been the center of an important system of Protestant missions, both English and American. SEE INDIA.

## Caldana, Antonio[[@Headword:Caldana, Antonio]]

             an Italian painter, a native of Ancona, flourished at Rome in the latter part of the 18th century. He painted a large picture, much admired, in the sacristy of San Niccola da Tolentrino, from the life of the saint. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Caldara[[@Headword:Caldara]]

             SEE CARAVAGGIO.

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

             a Scotch clergyman, was third master at St. Mary's College, St. Andrews; minister at Abdie in 1594; and was appointed constant Moderator of the Presbytery in 1606. He was charged before the High Commission in 1611, for unadvisedly giving admission to a minister at Strathmiglo, but was only  admonished, and remained. He was a member of the Assemblies of 1600, 1601, 1602, 1608, 1610. and generally supported the measures of the court. He is described as a vain boaster and unwise. He died in 1612. See Fasti Eccles. Scoticance, ii, 466, 467.

## Calder, Charles, A.M[[@Headword:Calder, Charles, A.M]]

             a Scotch clergyman (son of the minister at Croy) took his degree from the University and King's College, Aberdeen, in 1767. He was licensed to preach in 1773, and called to be minister at Urquhart and Logie-Wester in 1774; and had a new church built in 1795. He died Oct. 1,1812, aged sixty- three years. He was a man of saintly character, gentle, benign, but majestic in his simplicity, He was a successful minister, generous to the poor, and esteemed by all his parishioners. See Fasti Eccles. Scoticance, iii, 303, 304.

## Calder, Frederic[[@Headword:Calder, Frederic]]

             an English Wesleyan minister, was born in 1785. He was converted at the age of fifteen; entered the ministry in 1808; became a supernumerary at Bedford in 1842; removed to Cheltenham in 1844, and died June 20, 1851, in the sixty-sixth year of his age. He travelled sixteen different circuits. His ministry was earnest, persuasive, and successful. Calder was a diligent student. Besides minor productions, he wrote, Memoirs of Simon Episcopius (Lond. 1835; New York, 1837, 12mo). See Minutes of the British Conference, 1851.

## Calder, Hugh, A.M[[@Headword:Calder, Hugh, A.M]]

             a Scotch clergyman (son of the minister at Croy), took his degree from King's College, Aberdeen, in 1767. He was licensed to preach in 1776, presented to the living at Croy in 1778, after a vacancy following his father's death, and ordained. He died Aug. 31, 1822, aged seventy-seven years. His son Alexander was a minister. See Fasti Eccles. Scoticance, iii, 250.

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

             a Scotch clergyman (son of the minister at Cawdor), was licensed to preach in 1738; appointed minister at Ardersier in 1740, and ordained; he refused an earnest call from Inverness in 1746, and was transferred to Croy in 1747; he had a new church built in 1767, and died Dec. 24, 1775, aged  sixty-four years. He had three sons, all in the ministry. See Fasti Eccles. Scoticance, iii, 244, 245, 250.

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

             a Scotch clergyman, chaplain to Sir James Calder, was licensed to preach in 1703. Having a knowledge of the native language, he was appointed to go to Sutherland by the General Assembly of 1704; was recalled, and appointed minister at Cawdor in 1705, and was ordained the same year. He died in March, 1717. See Fasti Eccles. Scoticance, iii, 248, 249.

## Calder, John (2), A.M[[@Headword:Calder, John (2), A.M]]

             a Scotch clergyman (son of the minister at Croy), took his degree at King's College, Aberdeen, in 1764. He was licensed to preach in 1767; presented to the living at Wiem in 1769, and ordained in 1770; transferred to Rosskeen in 1775, and died June 1, 1783, aged about thirty-nine years. He was both pious and popular. See Fasti Eccles. Scoticance, ii, 817; iii, 323.

## Calder, John (3), D.D[[@Headword:Calder, John (3), D.D]]

             a Scotch Dissenter, was born at Aberdeen in 1733, and educated at the university there. He settled with a congregation at Alnwick, Northumberland, where he married a lady of fortune. In 1770 he removed to London, and succeeded Dr. Price at Poor Jury Lane. .Soon afterwards the society was dissolved, Dr. Calder became a member of Mr. Belsham's Unitarian congregation in the Strand, and devoted himself chiefly to his literary labors. He died in 1815. 'He published a Sermon (1772) :-a translation of Le Courayer's Last Sentiments on Religion (1787), and other works. See Allibone, Diet. of Brit. and Amer. Authors, s.v.; Rose, Gen. Biog. Dict. s.v.; Wilson, Dissenting Churches, i, 127.

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

             a Scottish Episcopal clergyman, was born in l650, at Elgin, in Morayshire. He was graduated from King's College, Aberdeen, in 1674, and ordained about 1680. In 1689 he was appointed to the parish of Newthorn, in the county of Berwick, but refused to acknowledge William and Mary, and was deprived of his curacy, and imprisoned for eleven months in Edinburgh jail for exercising his ministerial functions. He died in Edinburgh, May 28,1723.- He published Scotch Presbyterian Eloquence (Lond. 1693):Three Sermons (1701):-Reasons for a Toleration of the Episcopal  Clergy (Edinburgh, 1703):-'The Divine Right of Episcopacy (1705):-The Lawfulness of Set Forms of Prayer (1706):- The Genuine Epistles of Ignatius, etc. (1708):- The Nail Struck in the Head (1712) :-Remarks on the Oath of Abjuration (1712):Comparison between the Kirk and the Church of Scotland (1712; Lond. 1841):-Miscellany Relating to Rites and Ceremonies, etc. (1713) :-The Priesthood of the Old and New Testament (1716, 1717) :- Verses on King James's Death, and other works. See Fasti Eccles. Scoticance, i, 468; Rose, Gen. Biog. Diet. s.v.; Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Caldera, Duarte[[@Headword:Caldera, Duarte]]

             a Portuguese jurisconsult of the first half of the 17th century, studied under Covarruvias and De Costa, and left De Erroribus Pragmaticorum (Antwerp, 1612). See Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Generale. s.v.

## Calderari, Cesare[[@Headword:Calderari, Cesare]]

             an Italian monk, a native of Vicenzia, lived at the close of the 16th and the beginning of the 17th century, and wrote several ascetic works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Calderino, Giovanni (1)[[@Headword:Calderino, Giovanni (1)]]

             an Italian lawyer, a native of Bologna, died July 13, 1348, leaving a Commentary on the Books of the Decretals. His son GASPARD also wrote on the same. See Hoefer, Nouv. Biog. Generale, s.v.

## Calderino, Giovanni (2)[[@Headword:Calderino, Giovanni (2)]]

             an Italian theologian of the 16th century, is known by a work entitled De Haereticis (1571), relating to the duties of an inquisitor. See Hoefer, Nouv. Biog. Generale, s.v.

## Calderon[[@Headword:Calderon]]

             SEE KALDERON.

## Calderon, Antonio[[@Headword:Calderon, Antonio]]

             archbishop elect of Granada in 1652, was born at Baeca, in the diocese of Toledo, and died in 1654, before consecration, leaving three or four works on the Immaculate Conception of the Blessed Virgin, etc.

## Calderwood, Archibald, A.M[[@Headword:Calderwood, Archibald, A.M]]

             a Scotch clergyman (son of the Dean of Guild of Edinburgh), was baptized in June, 1657; took his degree at the Edinburgh University in 1675; 'was admitted as minister at the Canongate Church in 1680, and died in 1681. See Fasti Eccles. Scoticance, i, 88.

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

             a Scotch divine, was born in 1575, and in 1604 became minister of the parish of Crealing. When James I in 1617 sought to bring the Scottish Church into conformity with the Church of England, Calderwood was strenuous in opposition. Persecution and threats having failed to shake Calderwood, he was imprisoned, and afterward banished. He retired to Holland, where he published A ltare Damascenumis sen ecclesice Anglicance politia, etc. (L. Bat. 1623, best ed. 1708, 4to), in which he enters into a full examination of the principles of the Church of England, its government, ceremonies, and connection with the state. The work made a great impression at the time, and was translated into English under the title of The Altar of Damascus, or the Pattern of the English Hierarchy and Church obtruded upon the Church of Scotland (1621, 12mo). A report having been spread that Calderwood was dead, a man named Patrick Scot published a pretended recantation, with the title “Calderwvood's Recantation, directed to such in Scotland as refuse Conformity to the Ordinances of the Church” (London, 1622). Calderwood, in the mean time, had returned secretly to Scotland, where he lived some years in concealment. He collected the materials for a History of the Kirk of Scotland, which he left in MS., and which has been published by the Woodrow Society (Edinb. 1842 9, 8 vols. 8vo). From the materials of this work Calderwood wrote his True History of the Church of Scotland from the B(g'nning of the Reformation unto the End of the Reign of James VI (1678, fol.). He died about 1650.

## Calderwood, James, A.M[[@Headword:Calderwood, James, A.M]]

             a Scotch clergyman of Dalkeith, took his degree at the Edinburgh University in 1642; was licensed to preach in 1647; appointed minister at Humbie in 1649, and ordained. On his conforming to episcopacy, the king presented the living to him in 1662. He had a charter of lands at Whytburgh granted in 1677, and died Nov. 27, 1679, aged about fifty-eight years. See Fasti Eccles. Scoticance, i, 337.

## Calderwood, William (1), A.M[[@Headword:Calderwood, William (1), A.M]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1613; was licensed to preach in 1614; presented to the living at Heriot in 1617, and in 1648 had eleven score of communicants. His health failing him in that year, and his sight also, he was unable to perform duty. He died in 1669, See Fasti Eccles. Scoticance, i, 283.

## Calderwood, William (3), A.M[[@Headword:Calderwood, William (3), A.M]]

             a Scotch clergyman (related to the historian), took his degree at the Edinburgh University in 1649. He was in the service of Sir Adam Hepburn, a Lord of the Session, from 1648; was licensed to preach in 1652; admitted minister al Legerwood in 1655; deprived by Act of Parliament in 1662, though he often visited the parish privately afterwards. He was restored by Act of Parliament in 1690; was a member of the General Assembly in 1692, and died June 19, 1709, aged eighty years, having earned a high reputation for sanctity of life and ministerial usefulness. See Fasti Eccles. Scoticance, i, 527, 528.

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

             A.M., a Scotch clergyman (son of the Dean of Guild of Edinburgh), was baptized Jan. 22, 1636; took his degree at the Edin' burgh University in 1653; was called to the living al Dalkeith in 1659, and ordained. He died March 4, 1680. See Fasti Eccles. Scoticance, i, 265.

## Caldicott, Thomas Ford, D.D[[@Headword:Caldicott, Thomas Ford, D.D]]

             a Baptist minister, was born in the village of Long Buckby, Northamptonshire, England, March 21, 1803. His father was a deacon and lay-preacher of the Baptist Church in that village. The son became a Christian at the age of seventeen. He soon began to preach, having received a license from his Church. Feeling the need, however, of a better preparation for the ministry, he studied for a time in a school of some note in Chipping Norton, and then himself opened a school in Leicester, employing his leisure hours in the study of the languages, under the tuition of a competent teacher. He came to America in 1827, and opened a school in Quebec, preaching on the Sabbath/in the city and its neighborhood. After a time, he became connected with the 79th Highland Regiment, acting as tutor in the family of the commanding officer, and afterwards as regimental schoolmaster. He was with the regiment in Montreal, Kingston, and Toronto.

In the latter city he closed his engagement with the army, and devoted himself to teaching a private school. Not satisfied, however, with his vocation as a teacher, and longing to become an active pastor, he gave up his school, and was ordained in 1834 as pastor of the Church in Chinguacousy, Canada. He remained there about a year, and in 1835 he was called to Lockport, N. Y., where he had a successful ministry of four years. Subsequently he was called to fill important pulpits in Roxbury, Mass., in what is now the Dudley Street Church, in the First, Baptist Church, Charlestown, and in the Baldwin Place Church, Boston, :Nineteen years were spent in New England in these three churches, and two or three years in the employ of the Northern Baptist Education Society. While acting as pastor of the Baldwin Place Church, in Boston, he was visited with a severe illness, which compelled him to resign his pastorate. He was indisposed for a year, a part of which he spent in Europe. On returning to America he took charge, for a time, of a new church which had been formed at Williamsburg, N.Y.. He was also, for a time, pastor of the Lee Avenue Church, Brooklyn. In 1860 he removed to Toronto, and became pastor of the Bond Street Baptist Church, where his ministry was eminently successful. During the entire period of his service as a preacher of the gospel, which was of some thirty-five years' duration, it is estimated that he baptized upward of a thousand persons. His death, which was almost instantaneous, took place July 9, 1869. See Memorial Sermon, by Rev. William Stewart. (J. C. S.)

## Caldonius[[@Headword:Caldonius]]

             bishop of an unknown African see, first appears (Cyprian, Ep. 24) as asking the opinion of Cyprian, and Carthaginian presbyters, as to whether "peace" may not be given to the lapsed, who, on subsequent confession, suffered confiscation and banishment. In 251 he was appointed by Cyprian to visit Carthage, to relieve sufferers by persecution, assist them in resuming their trades, to influence the lapsed, etc. Afterwards he was charged with the excommunication of Felicissimus; and in the same year was sent with Fotumnatus to Rome, from the Carthaginiani synod, to report on the election of Cornelius and the position of Novatian (Ep. 44, 45). They also conveyed to Cornelius the last synodical letter about Felicissibmus, and, copies of Cyprian's forty-first and forty-third epistles on the same subject. In 252 he appears as second bish-op, by seniority, at the Council of Carthage, and in the same rank at the fifth Council of Carthage, in 255.

## Caldron[[@Headword:Caldron]]

             prop. a large cooking vessel, is the rendering in certain passages of the Auth. Vers. for the following words:

1. אִגְמוֹן, agmon` (Job 41:20 [12]), a heated kettle, others a burning reed (“rush” else-where);

2. דּוּד, dud (2Ch 35:13; “pot,” Job 41:20 [12]; Psa 81:6; “kettle,” 1Sa 2:14), a large boiler (also a “basket”);

3. סַיר, sir (Jer 52:18-19; Eze 11:3; Eze 11:7; Eze 11:11, elsewhere “pot”), the most general term for a kettle or basin (also a “thorn”);

4. קִלִּחִת, kallach'ath (1Sa 2:14; Mic 3:3), a pan or pot (so called from pouring) ;

5. λέβης (2Ma 7:3), a kettle, in this case a large caldron for torture. Metallic vessels of this description have been obtained from the ruins of Egypt, and still more lately two copper caldrons were discovered by Mr. Layard among the excavations at Nimroud (Nin!, and Bab. p. 149 sq.), about 21 feet in diameter, and 3 feet deep, resting upon a stand of brick work, with their mouths closed by large tiles, and containing a variety of smaller bronze objects. SEE POT.

## Caldwell, Abel[[@Headword:Caldwell, Abel]]

             a Congregational minister, was born in Massachusetts, and graduated from Dartmouth 'College in 1817, and from Andover Seminary in 1821. He was ordained Feb. 27,1822, and immediately after-wards became home missionary in New York. He labored at Westford, from 1823 to 1827; at Volney, from 1827 to 1830; in the Presbyterian Church at Portage, from 1830 to 1835; became stated supply at Sheldon, from 1835 to 1838: at Black Creek, from 1839 to 1841; at Centreville, in 1841 and for some time afterwards. He acted as colporteur in New York and Canada from 1850 to 1860. He died at Black Creek, Aug. 1, 1861. See Gen. Cat. of Andover Theol. Sem. 1870, p. 44.

## Caldwell, Asa[[@Headword:Caldwell, Asa]]

             a Baptist minister, was born in Orange County, N. Y., in 1796, 'and united with the 'Church'in Spencer, Tioga Co. Not long after this he -commenced preaching, in which work he continued until nearly the close of his life. He was pastor of church-es in Oswego, Tomrpkins, Herkimer, and Cortland counties, where many souls were converted through his instrumentality. He is represented as having been an -earnest scriptural preacher, with a warm and catholic heart, and a vigorous advocate of temperance and antislavery. Not meeting with the sympathy which he looked for as a moral reformer, he became disheartened, and for a time withdrew from association with his  brethren. In January, 1859, he closed his connection with the Calvinist Baptists, and became a member of a Free-will Baptist Church, in Summer Hill, Cayuga Co. He died in Locke, Cavuga Co., June 26,1859. See Free will Baptist Register, 1860, p. 90. (J. C. S.)

## Caldwell, Asbury[[@Headword:Caldwell, Asbury]]

             a Methodist Episcopal minister, was born at Paris, Me., about 1810. He was converted in early life, and in 1832 entered the Maine Conference, in which he labored until his death, Dec. 1, 1842. Mr. Caldwell was friendly in disposition, of great intellectual activity, a fluent speaker, strikingly original, sound in doctrine, and eminently pious. See Minutes -of Annual Conferences, 1843, p. 344.

## Caldwell, Booth[[@Headword:Caldwell, Booth]]

             an Irish Presbyterian minister, -was born near Omagh, and in 1797 was ordained minister of Sligo, where he remained till his death, in 1810. He was emphatically a man of prayer, and as such he was held in memory by' those who knew him.-Reid, Hist. of the Presb. Church in Ireland.

## Caldwell, David, D.D.[[@Headword:Caldwell, David, D.D.]]

             a Presbyterian minister, was born in Lancaster county, Pa., March 22, 1725, graduated at Princeton in 1761, and was licensed to preach by the New Brunswick Presbytery in 1763. Being ordained in 1765, he became pastor of the congregations of Buffalo and Alamance, N. C., in 1768. In 1776 he was a member of the Convention which formed the StateConstitution, and some years later he declined the offer of the presidency of the University of North Carolina, by which institution he was made D.D. in 1810. He died Aug. 25, 1824, in his 100th year. — Sprague, Annals, in,2 63.

## Caldwell, Ebenezer Bowditch[[@Headword:Caldwell, Ebenezer Bowditch]]

             a Congregational minister, was born in Massachusetts. He graduated from Dartmouth College in 1814; and also took a course in theology in Andover Theological Seminary, graduating in 1817. He was ordained July 10, 1818; and was pastor of a Congregational church in Indiana, and at Waynesboro', Ga. He died at Bath, Ga., Aug. 6, 1819. See Gen. Cat. of Andover Theol. Sem. 1870, p. 32.

## Caldwell, Isaac Nelson[[@Headword:Caldwell, Isaac Nelson]]

             a Presbyterian minister, was born in Jefferson County, Tenn., March 14, 1836., He graduated from Maryville College, Maryville, in' 1858; and studied theology in the Union Theological Seminary, New York city. In 1861 he was licensed by the Newark Presbytery, and stationed at Fayetteville, Tenn. His health, which was rapidly declining when he entered the ministry, soon rendered him unable to perform pastoral duties. He removed to North Carolina in 1864, but returned to Tennessee in 1867. He died at Union City, May 16,1867. See Wilson, Presb. Hist. Almanac, 1868, p. 318.

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

             a Presbyterian minister, was born -in Charlotte county, Va., 1734, graduated at Princeton in 1759, and in 1761 was ordained pastor of ‘the Presbyterian church of Elizabethtown, N. J. At the Revolution he entered with spirit into the controversy, and was soon branded as a rebel; and on the formation of the Jersey brigade; he was at once selected as its chaplain. Throughout the war he suffered severely; toward the close of it, his church was burnt and his wife murdered by the enemy. The people reposed great confidence in him, and his labors, counsels, and exhortations were of great assistance to the cause he had espoused. This honored patriot was killed in1781, at Eliiabethport, by a drunken soldier named Morgan, who was tried, convicted, and hung upon the charge of murder. Caldwell was a man of unwearied activity and of wonderful powers of endurance. As a preacher he was uncommonly eloquent and pathetic. — Sprague, Annals, 3:222.

## Caldwell, James Douglass[[@Headword:Caldwell, James Douglass]]

             a Presbyterian minister, was born Sept. 24, 1847, near Elizabeth, Alleghany Co., Pa. He prepared for college at Beaver Academy; graduated from Princeton College in 1871; also studied' three years at Jefferson College; spent one year at Princeton Seminary, and two at the Alleghany Seminary, where he graduated. He was. licensed by Redstone Presbytery, April 22,1873; and was ordained as an evangelist by Wooster Presbytery, Sept. 9, 1874. In 1875 he went to Texas as a home missionary. There he gathered three churches and labored three years, supplying the churches of Cambridge and Adora. In 1878 he travelled three hundred and seventy miles in his own conveyance to Austin, in order to attend the first meeting of the new synod of Texas, to be organized as ordered by the preceding General Assembly. He was elected clerk of the synod, and took an active part in the proceedings; also assisted at the communion table on the Sabbath. He died next day, Oct. 14,1878. See Necrolog. Report of Princeton Theol. Sem. 1879, p. 61.

## Caldwell, James, A.M[[@Headword:Caldwell, James, A.M]]

             a Scotch clergyman, took his degree at the Glasgow University in 1600; was ordained minister at Bothkennar in 1603; transferred to Falkirk in 1616, and died in October of the same year, aged about thirty-six years. He published The Countesse of Marre's Arcadia or Sanctvarrie (Edinburgh, 1625; partly republished in 1862). See Fasti Eccles. Scoticance, i, 186; ii, 693.

## Caldwell, James, D.D[[@Headword:Caldwell, James, D.D]]

             a Congregational minister, was born at Kilmarnock, Scotland, in the spring of 1809. He was educated at Glasgow University; ordained in 1837; preached at Biggar, Greenock, and Stockton-on-the-Tees (Eng.); came to America in 1851; was acting pastor successively at Kent, Connecticut, Sheffield, Massachusetts, Beardstown, Illinois, Post Mills, in Thetford, Vermont, and without charge at Barnard and Post Mills until his death, April 9, 1885. See Cong. Year-book, 1886, page 21.

## Caldwell, John P[[@Headword:Caldwell, John P]]

             a Presbyterian minister, was licensed by the presbytery of St. Clairsville. His first field of labor was Chandlersville, 0.; he 'afterwards .served at Sharon and Fredericktown; and subsequently at Florence, Pa.; and still later at Beech Springs, Barnesville, and Crab Apple, O. He died at Uniontown, 0., Jan. 31, 1872, aged fifty-three years. . Mr. Caldwell was widely known and highly respected. See Presbyterian, Feb. 17, 1872.

## Caldwell, John, A.M[[@Headword:Caldwell, John, A.M]]

             a Scotch clergyman, took his degree at the Glasgow University in 1657; had the living of Roberton presented in 1664, but declined it; was admitted to the parish of Portpatrick in 1666, and died at Edinburgh in June, 1689, aged about fiftyfour years. See Fasti Eccles. Scoticance, i, 770.

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

             a Presbyterian minister, the author of a System of Geometry and a Treatise of Plane Trigonometry, was born in Lamington, N. J., April 21, 1773, graduated at Princeton 1791, and became Professor of Mathematics at the University of North Carolina in 1796, in which same year he was licensed as a Presbyterian minister. From 1804 till his death, Jan, 24, 1835, with an intermission of five years, he was President of the University, and to his exertions it owes the respectable position which it now occupies. — Sprague, Annals, 4:173.

## Caldwell, Merritt, A.M.[[@Headword:Caldwell, Merritt, A.M.]]

             Professor of Metaphysics, was born in Hebron, Me., November 29, 1806. His early education, both religious and academical, was very carefully conducted, and he graduated with honor at Bowdoin, College in 1828. In the same year he became principal of the Maine Wesleyan Seminary, Readfield. In 1834 he was elected Professor of Mathematics and Vice- president of Dickinson College, Pa. In 1837 he was transferred to the‘chair of Metaphysics and English Literature, which he occupied during the rest of his life. He soon became known as a strong thinker and excellent writer by his elaborate contributions to the Methodist Quarterly Review.: Nor did his devotion to literature prevent him from taking an interest in the moral questions of the times; and in the cause of temperance especially his labors were abundant and even excessive. In 1846 he visited England as a delegate to the “World's Convention,” which formed the “Evangelical Alliance,” and took an active part in its proceedings. His health, which had previously been impaired, was apparently improved by his European tour, but in 1847 it failed again, and he died June 6; 1848. Professor Caldwell was a man of uncommonly firm and masculine character. As a professor and college officer he had few superiors; as a writer, he was always clear, logical, and forcible. Many of his contributions to the periodical press were of rare excellence. He also published Manual of Elocution, including Voice and Gesture (Phila. 1846, 12mo, often reprinted), perhaps the best hand- book of the subject extant: — Philosophy of Christian Perfection (Phila.1847, 18mo), “a model of clear thinking and forcible expression:” — Christianity tested by eminent Men (N. Y. 1852, 18mo): — The Doctrine of the English Verb (1837, 12mo). — Methodist Quarterly Review, 1852, p. 574.

## Caldwell, Patrick[[@Headword:Caldwell, Patrick]]

             a Scotch clergyman, was licensed to preach in 1768; appointed minister at Norriestown in 1775, and died March 25, 1796; See Fasti Eccles. Scoticance, ii, 728. ' :"

## Caldwell, Robert (1)[[@Headword:Caldwell, Robert (1)]]

             an English Calvinistic Methodist, rose from a very humble condition, became an itinerant in Lady Huntingdon's Connection, but preferred a settled pastorate, and in 1800 accepted a call to the Church in Silver Street, London, where he was popular, and had success, but was cut off prematurely in 1803. See Wilson, Dissenting Churches, iii, 123.

## Caldwell, Robert (2)[[@Headword:Caldwell, Robert (2)]]

             an English Congregational minister, was born at Mid-Calder, near Edinburgh, Scotland, in 1777. -When he was quite young his parents moved to Edinburgh; and at the age of. fourteen they apprenticed him to the trade of a mason, which he fol-. lowed till upwards of twenty. In 1799 he became a student of theology, under the care of Mr. Innes, and of Mr. Ewing, of Glasgow. In 1802 he commenced to labor at Falkirk, where previously the Congregationalists had no regular preaching; and here he soon gathered a Church, to the pastorate of which he was ordained, Nov. 22, 1803. In 1813 he accepted an invitation to Wick, in Caithnes and remained there for nearly twenty years. He removed to Howden-on-the-  Tyne, near Newcastle, England, in 1834, where he was the means of building a new church; and, after a successful pastorate of eight years, resigned his office, owing to impaired health. He died in 1850. Mr. Caldwell was a man of spotless character, great familiarity with the Scriptures, and eminently faithful in all the duties of life. See The Evangelical .Magazine (Lond.), 1850, p. 687; (Lond.) Cong. Year-book, 1850, p. 92.

## Caldwell, Vincent[[@Headword:Caldwell, Vincent]]

             a minister of the Society of Friends, was born in Derbyshire, England, in 1674. He became a member of the Society at the age of seventeen or eighteen, under the ministry of John Gratton. After a time he was recognised as a minister by the Friends. He labored for a while in his own country, and then crossed the Atlantic and took up his residence in East Marlborough, Chester Co., Pa., where he continued till his death. His ministry is said to have been "sound and edifying, being attended with the power of truth, and adorned with an exemplary conversation." Twice he made extensive visits to the meetings in the southern provinces of America, and once to several of the West India Islands. See Piety Promoted, iv, 345, 346. (J. C. S.)

## Caldwell, William H[[@Headword:Caldwell, William H]]

             a Baptist minister, commenced as a lay preacher in Halifax, N. S.; was ordained pastor of the Granville Street Church, Halifax, Sept. 22, 1852; had a successful career; and died at New Germany, 1862. See Bell, Hist. of the Baptists of the Maritimne Provinces, p. 411.

## Caldwell, William, A.M[[@Headword:Caldwell, William, A.M]]

             a Scotch clergyman, took his degree at the Glasgow University in 1647, and held a bursary of divinity there. He was presented by the king to the living at Ballantrae hi 1662, and ordained in 1663. He died in September, 1672. See Fasti Eccles. Scoticance, i, 753.

## Caldwell, Zenas[[@Headword:Caldwell, Zenas]]

             brother of Merritt, was born in Hebron, Oxford county, Me., on the 31st of March, 1800, graduated at Bowdoin College in 1824, and soon after leaving college took charge of the Academy of Hallowell. In 1825 he was licensed as a local preacher, and for most of the time of his connection with the Hallowell Academy he supplied the Methodist congregation in Winthrop. In the same year he was unanimously elected principal of the new Methodist Seminary at Kent's Hill, Readfield, Me., and proved himself abundantly adequate to any service that devolved upon him. But his whole work was to be performed within six months; his lungs became seriously affected, and he died triumphantly on Dec. 26, 1826. In 1855 a small duodecimo volume by the Rev. S. M. Vail, D.D., was published, containing a memoir and several of his productions, in prose and poetry. — Sprague, Annals, 7:699 sq.

## Caldwelli David[[@Headword:Caldwelli David]]

             a minister of the Protestant Episcopal Church, was born at Bennington, Vt. In ,early life he removed to Virginia, and was ordained at Alexandria in 1841, serving in the ministry seventeen years. He was, for a time, rector of St. Paul's Church, Norfolk; and two years before his death -succeeded to the rectorship of St. James's, Leesburg. He died there Nov. 25, 1858, aged forty-three years. Mr. Caldwell -was about to publish a series of lectures on the Psalms, 'when he died. See Amer. Quar. Church, Rev. 1859, ip.'680.

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

             SEE CALDERWOOD.

## Caleb[[@Headword:Caleb]]

             (Hebrews Kalel', כָּלֵב, appar. for כֶּלֶב, a dog), the name of two or three men. SEE CALEB-EPHRATAH; SEE NEGEB-CALEB.

1. (Sept. Χαλέβ.) The last-named of the three sons of Hezron, Judah's grandson (1Ch 2:9, where he is called CHELUBAI). His three sons by his first wife, Azubah or Jerioth (q.v.), are enumerated (1Ch 2:18); he had also another son, Hur, by a later wife, Ephrath(1Ch 2:19; perhaps only the oldest of several, 1Ch 2:50); besides whom another (his “first-born”) is named (1Ch 2:42, by what wife is uncertain), in addition to several by his concubines Ephah and Maachah (1Ch 2:46; 1Ch 2:48). B.C. post 1856. The text is possibly corrupt, however, in some of these distinctions.

2. (Sept. Χαλέβ.) A “son of Hur, the first-born of Ephratah” above named(and therefore the grandson of the preceding), according to 1Ch 2:50, where his sons are enumerated. B.C. ante 1658. Some, however, have identified him with the foregoing, supposing a corruption in the text.

3. (Sept. Χάλεβ, but Χαλέβ in 1Ch 2:49; Sir 46:9; 1Ma 2:56; v.r. Χαλούβ in 1Sa 30:14; Josephus Χάλεβος, Ant. in, 14,4, etc.) Usually called “the son of Jephunneh” (Num 13:6, and elsewhere, SEE JEPHUNNEH ), sometimes with the addition “the Kenezite” (Num 32:12; Jos 14:6; Jos 14:14), from which some have hastily inferred that he may have been a foreigner, and only proselyted to Judaism. SEE KENAZ. Caleb is first mentioned in the list of the rulers or princes (נָשַׂיא), called in the next verse (רָאשַׁים) “heads,” one from each tribe, who were sent to search the land of Canaan in the second year of the Exode (B.C. 1657), where it may be noted that these officers are all different from those named in Numbers 1, 2, 7, 10, as at that time phylarchs of the tribes. Caleb was one of these family chieftains in the tribe of Judah, perhaps as chief of the family of the Hezronites, at the same time that Nahshon, the son of Amminadab, was prince of the whole tribe. He and Oshea or Joshua, the son of Nun, were the only two of the whole number who, on their return from Canaan to Kadesh-Barnea, encouraged the people to enter in boldly to the land, and take possession of it, for which act of faithfulness they narrowly escaped stoning at the hands of the infuriated people. In the plague that ensued, while the other ten spies perished, Caleb and Joshua alone were spared. Moreover, while it wasannounced to the congregation by Moses that, for this rebellious murmurinr, all that had been numbered from twenty years old and upward, except Joshua and Caleb, should perish in the wilderness, a special promise was made to the latter that he should survive to enter into the land which he had trodden upon, and that his seed should possess it.

Accordingly, forty-five years afterward (B.C. 1612), when some progress had been made in the conquest of the land, Caleb came to Joshua and reminded him of what had happened at Kadesh, and of the promise which Moses made to him with an oath. He added that though he was now eighty-five years old (hence he was born B.C. 1698), he was as strong as in the day when Moses sent him to spy out the land, and he claimed possession of the land of the Anakim, Kirjath- Arba, or Hebron, and the neighboring hill-country (Joshua xiv). This was immediately granted to him, and the following chapter relates that he took possession of Hebron, driving out the three sons of Anak; that he offered Achsah, his daughter, in marriage (comp. 1Sa 17:25; Hygin. Fab. 67) to whoever would take Kirjath-Sepher, i.e. Debir; and that when Othniel, his younger brother, had performed the feat, he not only gave him his daughter to wife, but with her the upper and nether springs of water which she asked for. After this we hear no more of Caleb, nor is the time of his death recorded. But we learn from Jos 21:13, that, in the distribution of cities, out of the different tribes for the priests and Levites to dwell in, Hebron fell to the priests, the children of Aaron, of the family of the Kohathites, and was also a city of refuge, while the surrounding territory continued to be the possession of Caleb, at least as late as the time of David (1Sa 25:3), being still called by his name (1Sa 30:14). His descendants are called Calebites ( כָּלַבַּוfor כָּלַבַּי, Kalibbi', 1Sa 25:3; Sept. translates as if a paronomasia were intended, inserted in 1Ch 2:49, by way of distinction from the others in the same list. See Ewald, Isr. Gesch. 2:288 sq.

## Caleb-Ephratah[[@Headword:Caleb-Ephratah]]

             a name occurring only in the present text of 1Ch 2:24, as that of a place where Hezron died (בְּכָלֵב אֶפְרָתָה, be-Kaleb' Ephra'thah, in Caleb to Ephrath). But no such place is elsewhere referred to, and the composition of the name is a most ungrammatical one. Again, neither Hezron or his son could well have given any name to a place in Egypt, the land of their bondage, nor did Hezron probably die, or his son live, elsewhere than in Egypt. The present text therefore seems to be corrupt, and the reading which the Sept. and Vulg. suggest (῏ηλθεν Χαλὲβ εἰς Ε᾿φραθά, ingressus est Caleb ad Ephratha) is probably the true one, בָּא כָלֵב אֶפְרָתָה, meaning either “Caleb came to Ephrath,” i.e. Bethlehem Ephratah), or, still better, “Caleb came in unto Ephrah.” The whole information given seems to be that Hezron had two wives, the first, whose name is not given, the mother of Jerahmeel, Ram, and Caleb or Chelubai; the second, Abiah, the daughter of Machir, whom he married when sixty years old, and who bare him Segub and Ashur. Also that Caleb had two wives, Azubah, the first, apparently the same as Jerioth, and Ephrah, the second, the mother of Hur; and that this second marriage of Caleb did not take place till after Hezron's death. SEE NEGEB-CALEB.

## Caleca (Or Calecas), Manuel[[@Headword:Caleca (Or Calecas), Manuel]]

             a Greek monk and theologian, flourished at Constantinople about 1360. He renounced the communion of the Greek Church, and attached himself to the Romish party in the East; became a Dominican, and wrote much on the subjects in dispute between the Greek and Roman churches; e.g., De Processione Sp. Sancti (Ingolstadt, 1608, and ins the Bibl. Patrum, t. 26), translated into Latin by Ambrogio Traversari of Camaldoli:-On the Essence and Operations of God, against the Palamites: -De Pincipiis Fidei Christiance (Paris, 1672), edit. in Greek and Latin by Combefis, Auctuarium Noviss :-A Treatise on the Most Holy Trinity. See Cave, Hist. Lit. ii, App. p. 65; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s. v

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

             a Congregational minister, was a native of Kingston, N. H. He graduated from Dartmouth College in 1787; was ordained pastor of the church in Bloomfield, Me., June 11, 1794; dismissed in October, 1801; installed at Lyman, Me., in November following; and died in 1845. See Sprague, Annals of the Ame. Pulpit, i, 544.

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

             was a merchant in Boston in the early part of the last century, who died April 13,1719. He deserves a place in the records of New England history on account of the bold: stand he took in opposing the infatuation which seems to have pervaded all classes of the community, with reference to witchcraft. He was the author of a work, entitled Alaore Wonders of the Invisible World (Lond. 1700), which was a reply to Cotton Mather's Wonders of the Invisible World. Madther had distinctly avowed his belief in witchcraft, and that belief was held and proclaimed by the leading divines of the day. So obnoxious was Calef's book, that, by order of Dr. Increase Mather, president of Harvard College, it was burned in the college yard, and pamphlet was published in defence of the Mathers, bearing the title, Remarks upon a Scandalous Book, etc. which had this motto, "Truth will come off conqueror.' Ere long the motto was fully verified, but not in the way. in which it was anticipated. The spell which rested upon the community was broken. Bitter regret was felt by those who had been instrumental in procuring the death of persons charged with the commission of crimes while under the influence of Satanic agency See  Mass. Hist. Coll. vol. iii; Allen. Amer. Biog. s. v (J. C. S.) Calefactory (Pisalis, or pyrale, the "(CommoHouse" at Durham), a mediaeval name for the sittingroom of a monastery or religious house. It was a chamber provided with a fireplace or stove, used as a withdrawing-room by monks, and generally adjoining the refectory. It very often was a portion of the substructure of the dormitory. Here the brethren met before the dinner, and in winter time for warmth. Where there was no Galilee, processions were marshalled here. The precentor of Benedictines dried his parchment, prepared the waxen tablets and liquefied ink, and the censers were filled by the sacristan's servants, in this room. At Winchester a chamber in the south wing of the transept, used for the latter purpose, still retains the name. At the Grey Friars, London, it was furnished with aumbries and water from the conduit; at Kirkham it had a bench-table, and at Thornton a series of stalls.

## Calemerus[[@Headword:Calemerus]]

             was a deacon of Antioch at the Council of Alexandria, in A.D. 362.

## Calen, Schotto[[@Headword:Calen, Schotto]]

             a German theologian, was born at Riga. He studied at Giessen, and became Lutheran pastor of St. Peter's, in his native place, where he remained till his death, July 10, 1657. He was the author of Theoremata Philosophica (Giessen, 1615) :-Delicice Paschales :-and some Sermons in German. See Hoefer, Nouv. Biog. Generale, s.v..

## Calendar[[@Headword:Calendar]]

             in ecclesiastical usage, is a name for sculptures of agricultural labors, within medallions, found in Norman churches and those of the thirteenth century, as ornaments over doors and porches.

## Calendar, Ecclesiastical[[@Headword:Calendar, Ecclesiastical]]

             A complete alphabetical list of the saints commemorated in the Roman Catholic Church, with the day of each, may be found in Guerin, Les Petits Bollandistes (Paris, 1882), x, 221592.

## Calendar, Ecclesiastical (2)[[@Headword:Calendar, Ecclesiastical (2)]]

             1. A table of the order and series of days, weeks, months, and holy days in the year (so called from the calendmc, or first day of the Roman month). The oldest extant calendar containing the Christian festivals is that of Silvius (A.D 448), published in the Acta Sanct. June (7:176). There is a fragment of a Gothic calendar, supposed to be of the 4th century, covering the latter part of October and the whole of November, which gives seven days with saints' names. It may be found in Mai, Scriptor. Veter. nova collectio, 5:1. SEE FEASTS AND FASTS.

2. The Fasti, or catalogues in which different churches preserved the names of those saints whom they especially honored, as their bishops, martyrs, etc., to which they added the names of some other saints, but generally those of the neighboring churches. The calendars differed from the martyrologies in this, that the former contained but few names of saints unconnected with the particular church; the latter contained all the saints honored by the whole Church. The most ancient known calendar is that of the Roman Church, which, according to Baillet, was formed about the middle of the fourth century, under Pope Liberius, or, according to Chatelain, in 336, under Pope Julius (Antwerp, 1634, ed. Boucher). See Landon, Eccl. Diet. 2:488. The most copious work on the subject is Assemani, Kalendaria Ecclesice Universm (Romans 1755, 6 vols. 4to). The present Saints' Calendar of the Romish Church is very copious; it maybe found, more or less complete, in the Roman almanacs from year to year.

The German Lutheran Church retained the Romanist Calendar (with the saints' days of that age) at the Reformation. Professor Piper constructed in 1850 an Evangelical Calendar for the use of the Evangelical Church of Germany, which is issued annually, full of biographical and other matter of interest, along with the calendar of feasts, fasts, etc. See Piper, Die Verbesserung d. Evang. Kalenders (Berlin, 1850).

The calendar of the Church of England, as it stands in the large editions of the Prayer-book, consists of nine columns: the first contains the golden number or cycle of the moon; the second shows the days of the month in their numerical order; the third contains the Dominical or Sunday letter; the fourth the calends, nones, and ides, (this was the Roman method of computation, sand was used by the early Christians); the fifth contains the holy days of the Church, as also some festivals of the Romish Church, set down for public convenience rather than for reverence; and the remaining four contain the portions of Scripture and of the Apocrypha appointed for the daily lessons.

The list of saints' days and festivals includes a number of the Romish holidays, properly so called, viz.: Lucian, priest and martyr, Jan. 8; Hilary, bishop and confessor, Jan. 13; Prisca, virgin and martyr, Jan. 18; Fabian, bishop and martyr, Jan. 20; Agnes, virgin and martyr, Jan. 21; Vincent, deacon and martyr, Jan. 22; Blasius, bishop and martyr, Feb. 3; Agatha, virgin and martyr, Feb. 5; Valentine, bishop and martyr, Feb. 14; David, tutelar saint of Wales, March 1; Cedde or Chad, bishop, March 2; Perpetua, martyr, March 7; Gregory, bishop and confessor, March 12; Patrick, tutelar saint of Ireland, March 17; Edward, king of the West Saxons, March 18; Benedict. abbot, March 21; Richard, bishop, April 3; Ambrose, bishop, April 4; Alphege, archbishop, April 19; George, saint and martyr, April 23; Cross, invention of, May 3; John, saint, evangelist, May 6; Dunstan, archbishop, Mray 19; Augustine, archbishop, May 26; Bede, venerable, May 27; Nicomede, martyr, June 1; Boniface, bishop and martyr, June 5; Alban, saint and martyr, June 17; Edward, translation of, June 20; Mary, Virgin, visitation of, July 2; Martin, bishop and confessor, July 4; Swithin, bishop, July 15; Margaret, virgin and martyr, July 20; Magdalene, saint Mary, July 22; Anne, saint, July 23; Lammas Day, Aug.1; Transfiguration of our Lord, Aug. 6; Jesus, name of, Aug. 7; Laurence, archdeacon and martyr, Aug. 10; Augustine, bishop of Ilippo, Aug. 28; John Baptist, beheading of, Aug. 29; Giles, abbot and confessor, Sept. 1; Enurchus, bishop, Sept. 7; Mary, Virgin, nativity of, Sept. 8; Holy Cross, recovery of, Sept. 14; Lambert, bishop and martyr, Sept. 17; Cyprian, archbishop and martyr, Sept. 26 ; Jerome, priest and confessor, Sept. 30; Remigius, bishop, Oct. 1; Faith, virgin and martyr, Oct. 5; Denys, bishop and martyr, Oct. 9; Edward, translation of, Oct. 13; Ethelreda, virgin, Oct.17; Crispin, saint and martyr, Oct. 25; Leonard, confessor, Nov. 6; Martin, bishop and confessor, Nov. 11; Britins, bishop, Nov. 13; Machutus,bishop, Nov. 15; Hugh, bishop, Nov. 17; Edmund, king and martyr, Nov.20; Cecilia, virgin and martyr, Nov. 22; Clement I, bishop and martyr, Nov.23; Catharine, virgin and martyr, Nov. 25; Nicholas, bishop, Dec. 6; Lucy, virgin and martyr, Dec. 13; 0 Sapientia, Dec. 16; Silvester, bishop, Dec. 31.

These are omitted in the calendar of the Protestant Episcopal Church, which retains only the scriptural festivals. Wheatly assigns the following reasons for their retention by the English Church:

“Some of them being retained upon account of our courts of justice, which usually make their returns on these days, or else upon the days before or after them, which are called in the writs Vigil. Fest. or Crast., as in Vigil. Martin, Fest. Martin, Crast. Martin, and the like. Others are probably kept in the calendar for the sake of such tradesmen, handicraftsmen, and others, as are wont to celebrate the memory of their tutelar saints, as theWelshmen do of St. David, the shoemakers of St. Crispin, etc. And again, churches being in several places dedicated to some or other of these saints, it has been the usual custom in such places to have wakes or fairs kept upon those days, so that the people would probably be displeased if, either in this or the former case, their favorite saint's name should be left out of the calendar. Besides, the histories which were writ before the Reformation do frequently speak of transactions happening upon such a holy day, or about such a time, without mentioning the month; relating one thing to be done at Lamnmas-tide, and another about Martinmas, etc., so that, were these names quite left out of the calendar, we might be at a loss to know when several of these transactions happened. But for this and the foregoing reasons our second reformers under queen Elizabeth (though all those days had been omitted in both books of kirig Edward VI, excepting St.George's Day, Lammas Day, St. Laurence, and St. Clement, which were in his second book) thought convenient to restore the names of them to the calendar, though not with any regard of their being kept holy by the Church.” — Wheatly, On Common Prayer, ch. 1; Procter, On Common Prayer, 62; Piper, in Herzog's Real-Encyklopddie, 7:232; Coleman, Ancient Christianity, ch. 26, § 5; Christian Remembrancer, 40:391.

## Calendar, Jewish[[@Headword:Calendar, Jewish]]

             1. Hebrew Lunar Calendar, of Feasts and Fasts. — The year of the Hebrews is composed of twelve (and occasionally of thirteen) lunar months, of thirty and twenty-nine days alternately. The year begins in autumn as to the civil year, and in the spring as to the sacred year. The Jews had calendars anciently wherein were noted all the feasts, all the fasts, and all the days on which they celebrated the memory of any great event that had happened to the nation (Zec 8:19; Est 8:6, in Graec.). These ancient calendars are sometimes quoted in the Talmud (Mishna, Taanith, 8), but the rabbins acknowledge that they are not now in being (see Maimonides and Bartenora, in loc.). Those that we have now, whether printed or in manuscript, are not very ancient (see Genebrar. Bibliot. Rabinic. p. 319; Buxtorf, Levit. Talmnud. p. 1046; Bartolocci, Bibl. Rabbinic. 2:550; Lamy's Introduction to the Scripture; and Plantav. Taanith, “the volume of affliction,” which contains the days of feasting and fasting heretofore in use among the Jews, which are not now observed, nor are they in the common calendars. We here insert the chief historical events, taken as well from this volume, Taanith, as from other calendars. The Jewish months, however, have been placed one lunation later than the rabbinical comparison of them with the modern or Julian months, in accordance with the conclusions of J. D. Michaelis, in his treatise published by the Royal Soc. of Gottingen. SEE MONTH. For the details, compare each month in its alphabetical place. See also Critica Biblica, vol. iv, and the following formal treatises: Clauder, De forma anni l Mosaico- prophetica (Viteb. 1716); Dresde, Annus Judaicus (Lips. 1766); Fischer, De anno HFebrceor. (Viteb. 1710); Felseisen, De civili Judxorum die (Lips. 1702); Klausing, Deforma anni patriarcharun (Viteb. 1716); Roschel, id. (Viteb. 1692); Lanshausen, De mense vett. Hebrews lunari (Jen. 1713); Lund, De mensibus Hebrceor. (Abose, 1694); Nagel, De Calendario vett. Hebrceor. (Altorf, 1746); Selden, De anno civili Hebrceor. (Lond. 1644); Sommel, De anno Hebrceor. eccles. et civ.(Lund. 1748); Strauch, De anno Hebrceor. ecclesiastico (Viteb. 1655); Von Gumpach, Ueber den alt. Jidisch. Kalender (Briissel, 1848). SEE TIME.

ABIB OR NISAN.

The first month of the sacred year, the seventh month of the civil year; it has thirty days, and ancestors generally to the moon of MARCH and APRIL.

Day 1. — New moon; a fast for the death of the sons of Aaron(Lev 10:1-2).

10. — A fast for the death of Miriam, sister of Moses (Num 20:1); also in memory of the scarcity of water that happened, after her death, to the children of Israel in the desert of Kadesh (Num 20:2).

On this day every one provided himself a lamb or a kid, preparatory to the following Passover.

14. — On the evening of this day they killed the paschal lamb; they began to use unleavened bread, and ceased from all servile labor.

15. — The solemnity of the Passover, with its octave; the first day of unleavened bread, a dry of rest; they ate none but unleavened bread during eight days.

After sunset they gathered a sheaf of barley, which they brought into the Temple (Menachot. 6:3).

Supplication for the reign of the spring (Geneb.).

16. On the second day of the feast they offered the barley which they had provided the evening before, as the first-fruits of the harvest; after that time it was allowed to put the sickle to the corn.

The beginning of harvest.

From this day they began to count fifty days to Pentecost. SEE PENTECOST.

21. — The octave of the feast of the Passover; the end of unleavened bread. This day is held more solemn than ‘the other days of the octave, yet they did not refrain from manual labor on it.

26. — A fast for the death of Joshua (Jos 24:29).

30. — Alternate of the first new moon of the succeeding month.

The book called Mregillath Ta-nith does not notice any particular festival for the month Nisan.

ZIF OR IJAR.

The second ecciesiastica, or eighth civil month, contains twenty-nine days; corresponds to the moon of APRIL or MAY.

Day 1. — New moon.

6. — A fast of three days for excesses committed during the feast of the Passover; that is, on the Monday, Thursday, and the Monday following (Calendar Barto locci).

7. — The dedication of the Temple, when the Asmonaeans consecrated it anew, after the persecutions of the Greeks (Meqill. Taanith, 100:2).

10. — A fast for the death of the high-priest Eli, and for the capture of the ark by the Philistines.

14. — The second Passover, in favor of those who could not celebrate the first, on the 15th of the foregoing month.

23. — A feast for the taking of the city of Gaza by Simon Maccabseus (Calend. Scalig.; 1Ma 13:43-44); or for the taking and purification of the citadel of Jerusalem by the Maccabees (Calendar of Sigonius; 1Ma 13:49; 1Ma 13:53; 1Ma 16:7); a feast for the expulsion of the Caraites out of Jerusalem by the Asmonseans or Macca bees (leg. Taanith; SEE TEBETH 28).

27. — A feast for the expulsion of the Galilseans, or those who attempted to set up crowns over the gates of their temples and of their houses, and even on the heads of their oxen and asses, and to sing hymns in honor of false gods. The Maccabees drove them out of Judea and Jerusalem, and appointed this feast to perpetuate the memory of their expulsion (Megill. Taanith).

28. — A fast for the death of the prophet Samuel (1Sa 25:1).

SIVAN.

The third sacred, or ninth civil month; thirty days; the moon of MAY orJUNE.

Day 1. —New moon.

6. — Pentecost, the fiftieth day after the Passover — called also the Feast of Weeks, because it happened seven weeks after the Passover. We do not find that it had any octave. But SEE SABBATH.

15, 16. — A feast to celebrate the victory of the Maccabees over the people of Bethsan (1Ma 5:52; 1Ma 12:40-41; Megill. Taanitm).

17. — A feast for the taking of Cesarea by theAsmonseans, who drove the pagans from thence, and settled the Jews there (Megill. Taanith).

22. — A fast in memory of the prohibition by Jeroboam, son of Nebat, to his subjects, forbidding them to carry their first-fruits to Jerusalem (1Ki 12:27).

25. — A fast in commemoration of the death of the rabbins Simeori, son of Gamaliel; Ishmael, son of Elisha; and Chanina, the high-priest's deputy. A feast in honor of the solemn judgment pronounced in favor of the Jews by Alexander the Great against the Ishmaelites, who, by virtue of their birthright, maintain a possession of the land of Canaan; against the Canaanites, who claimed the same as being the original possessors; and against the Egyptians, who demanded restitution of the vessels and other things borrowed by the Hebrews when they left Egypt (see Mlegillath Taanith); but the Gemara of Babylon (Sanhedrzim c. 11) puts the day of this sentence on Nisan 14, SEE CHISLEU, 21.

27. — A fast, because Rabbi Chanina, the son of Thardion, was burnt with the book of the law.

30. — Alternate of the first new moon of the following month.

TAMMUZ.

The fourth sacred, tenth civil month; twenty-nine days; moon of JUNE or JULY.

Day 1. — New moon.

14. — A feast for the abolition of a perniciols book of the Sadducees and Bethusians, by which they endeavored to subvert the oral law and all the traditions (Megill. Taanith).

17. — A fast in memory of the tables of the law broken by Moses (Exo 32:19).

On this day the city of Jerusalem was taken; the perpetual evening and morning sacrifice was suspended during the siege of Jerusalem by Titus. Epistemon tore the book of the law, and set up an idol in the Temple; it is not said whether this happened under Nebuchadnezzar, Antiochus Epiphanes, or the Romans.

AB.

The fifth sacred, eleventh civil month; thirty days; moon of JULY orAUGUST.

Day 1. — New moon; a fast for the death of Aaron, the high priest.

5. — A commemoration of the children of Jethuel, of the race of Judah, who, after the return from the captivity, furnished wood to the temple (Megill. Taanith).

9. — A fast of the fifth month in memory of God's declaration to Moses, on this day, that none of the murmuring Israelites should enter the land of promise (Num 14:29; Num 14:31).

On the same day the Temple was taken and burnt: Solomon's Temple first by the Chaldaeans; Herod's Tem ple afterward by the Romans.

18. — A fast, because in the time of Ahaz the evening lamp went out.

21. — Xylophoria; a feast on which they stored up the necessary wood in the Temple (Selden; see Josephus, Wir, 2:17). Scaliger places this festival on the 22d of the next month.

24. — A feast in memory of the abolition of a law by the Asmonseans, or Maccabees, which had been introduced by the Sadducees, enacting that both sons and daughters should alike inherit the estates of their parents (MeOill. Tmnitlh).

30. — Alternate of the first new moon of the following month

ELUL.

The sixth slaced, twelfth civil month; twentynine days; tnoon of AUGUSTor SEPTEMBER.

Day 1. — New moon.

7. — Dedication of the walls of Jerusalem by Nehemiah (Neh 12:27). We read in Neh 6:15, that these walls were finished Elul 25; but as there still remained many things to be done to complete this work, the dedication might have been deferred to the Tth of Elul of the year following (AMefill. Taanith; Seld.).

17. — A fast for the death of the spies who brought an ill report of the land of promise (Num 14:36).

A feast in remembrance of the expulsion of the Romans [rather the Greeks], who would have prevented the Hebrews from marrying, and who dishonored the daughters of Israel. When they intended to use violence toward Judith, the only daughter of Mattathias, he, with the assistance of his sons, overcame them, and delivered his country from their yoke; in commemoration of which deliverance this festival was appointed.

21. — Xylophoria a feast in which they brought to the Temple the necessary provision of wood for keeping up the fire of the altar of burnt- sacrifices. The calendar of Scaliger places this feast on the 22d (see the 21st of the foregoing month).

22. — A feast in memory of the punishment inflicted on the wicked Israelites, whose insolence could not be otherwise restrained than by putting them to death; for then Judaea was in the possession of the Gentiles. They allowed these wicked Israelites three days to reform; but as they showed no signs of repentance, they were condemned to death (Megill. Taanith).

[From the beginning to the end of this month, the cornet is sounded to warn of the approaching new civil year.] SEE YEAR.

ETHANIM OR TISRI.

The seventh sacred, first civil month; thirty days; mloon of SEPTEMBER or OCTOBER.

Day 1. — New moon. Beginning of the civil year.

The Feast of Trumpets (Lev 23:24; Num 29:1-2).

8. — Fast for the death of Gedaliah (2Ki 25:25; Jer 41:2). The same day, the abolition of written contracts. The wicked kings havingforbidden the Israelites to pronounce the name of God, when they were restored to liberty the Asmonmeans or Maccabees ordained that the name of God should be written in contracts after this manner: “In such a year of the high-priest N., who is minister of the most high God,” etc. The judges to whom these writings were presented decreed they should be satisfied, saying, for example, “On such a day, such a debtor shall pay such a sum, according to his promise, after which the schedule shall be torn.” But it was found that the name of God was taken away out of the writing, and thus the whole became useless and ineffectual; for which reason they abolished all these written contracts, and appointed a festival day in memory of it (Megill. Taanith, 100:7).

5. — The death of twenty Israelites. Rabbi Akiba, son of Joseph, dies in prison.

7. — A fast on account of the worshipping the golden calf, and of the sentence God pronounced against Israel in consequence of that crime (Exo 32:6-8; Exo 32:34).

10. — A fast of expiation (Lev 23:19, etc.).

15. — The Feast of Tabernacles, with its octave (Lev 23:34).

21. — Hosanna-Rabba. The seventh day of the Feast of Tabernacles, or the Feast of Pranches.

22. — The octave of the Feast of Tabernacles.

23. — The rejoicing for the law; a solemnity in memory of the covenant that the Lord made with the Hebrews in giving them the law by the mediation of Moses. On this same day, the dedication of Solomon's Temple (1 Kings 8:65; 66).

30. — Alternate of the first new moon of thefollowing month.

MARCHESVAN OR BUL.

The eighth sacred, second civil month; twenty-nine days; moon of OCTOBER or NOVEMBER.

Day 1. — The new moon, or first day of the month.

6, 7. — A fast, because Nebuchadnezzar put out the eyes of Zedekiah, after he had slain his children before his face (2Ki 25:7; Jer 52:10).

19. — A fast on Monday and Tuesday [Thursday?], and the Monday following, to expiate faults committed on occasion of the Feast of Tabernacles (Calendar, ed. Barto locci).

23. — A feast or memorial of the stones of the altar, profaned by the Greeks, which were laid aside in expectation of a prophet who could declare to what use they might be applied (1Ma 4:46; Mcgill. Taan.100:8).

26. — A feast in memory of some places possessed by the Cuthites, which the Israelites recovered at their return from the captivity.

A dispute of Rabbin Jochanan, son of Zachai, against the Sadducees, who pretended that the Toaves of the first-fruits (Lev 23:17-18) were not to be offered on the altar, but to be eaten hot (Mcgill. Taan. 100:9).

CHISLEU.

The ninth sacred, third civil month; thirty days; amon of NOVEMBER or DECEMBER.

Day 1. — New moon, or the first day of the month.

3. — A feast in memory of the idols which the Asmonaeans threw out of the courts, where the Gentiles had placed them (Megill. Talanith).

6. — A fast in memory of the book of Jeremiah, torn and burnt by Jehoiakim (Jer 36:23).

7. — A feast in memory of the death of Herod the Great, son of Antipater, who was always an enemy to the sages (Megili. Taan. 100:11).

21. — The feast of Mount Gerizim. The Jews relate that when their high- priest Simon, with his priests, went out to meet Alexander the Great, the Cutheans or Samaritans went also, and desired this prince to give them the Temple: of Jerusalem, and to sell them a part of Mount Moriah, which request Alexander granted. But the high-priest of the Jews afterward presenting himself, and Alexander asking him what he desired, Simon entreated him not to suffer the Samaritans to destroy the Temple. The king replied to him that he delivered that people into his hands, and he might do what he pleased with them. Then the high-priest and inhabitants of Jerusalem took the Samaritans, bored a hole through their heels, and, tying them to their horses' tails, dragged them along to Mount Gerizim, which they ploughed and sowed with tares, just as the Samaritans had intended to do to the Temple of Jerusalem. In memory of this event they instituted this festival (comp. SIVAN 25).

24. — Prayers for rain (Calendar Bartolocci).

25. — The dedication or renewing of the Temple, profaned by order of Antiochus Epiphanes, and purified by Judas Maccabseus (1Ma 4:52; 1 Maccabees 2 Mmfcc. 2:16; Joh 10:22). This feast is kept with its octave. Josephus says that in his time it was called the Feast of Lights; perhaps, he says, because this good fortune of restoring the Temple to its ancient use appeared to the Jews as a new day (Aif. 12:11). But the Jewish authors give another reason for the name of lights. They report that when they were employed in cleansing the Temple, after it had been profaned by the Greeks, they found there only one small phial of oil, sealed up by the high. priest, which would hardly suffice to keep in the lamps so much as one night; but God permitted that it should last several days, till they had time to make more, in memory of which the Jews lighted up several lamps in their synagogues and at the doors of their houses. (See Selden, De Si'ned. lib. in, cap. 13.) Others affirm (as the Acholatical History, also Thomas Aquinas and Cardinal Hugo, on 1Ma 4:52) that the appellation of the Feast of Lights was a memorial of that the from heaven which inflamed the wood on the altar of burnt-offerings, as related in 2Ma 1:22.

Some think this feast of the dedication was instituted in memory of Judith. (See Sigon. De Reputbl. Hebr. lib. in, cap. 18.) But it is doubted whether this ought to be understood of Judith, daughter of Merari, who killed Holofernes, or of another Judith, daughter of Mattathias, and sister of Judas Maccabseus, who slew Nicanor, as they tell us. (See Ganz, Zemach Dai'd; Millenar. 4, an. 622, et apud Selden, De Synedriis, lib. in, cap. 13, n. 11.) This last Judith is known only in the writings of the rabbins, and is not mentioned either in the Maccabees or in Josephus. But there is great likelihood that the Jews have altered the Greek history of Judith to place it in the time of Judas Maccabaeus. A prayer for rain. Time of sowing begins in Judaea.

30. — Alternate of the new moon of the following month.

TEBETH.

The tenth sacred, fourth civil month; twenty-nine days; moon of DECEMBER or JANUARY.

Day 1. — New moon.

8. — A fast, because of the translation of the law out of Hebrew into Greek. This day and the three following days were overcast by thick darkness.

The fast of the tenth month (Calend. Bartolocci).

9. — A fast for which the rabbins assign no reason.

10. — A fast in memory of the siege of Jerusalem by Nebuchadnezzar (2Ki 25:1).

28. — A feast in memory of the exclusion of the Sadducees out of the Sanhedrim, where they had all the power in the time of King Alexander Jannasus. Rabbi Simeon, son of Shatach, found means of excluding them one after another, and of substituting Pharisees (Megillath Taanith). SEE IJAR 23.

SHEBAT.

The eleventh sacred, fifth civil month; thirty days; moon of JANUARY or FEBRUARY.

Day 1. — New moon, or the first day of the month.

2. — A rejoicing for the death of King Alexander Jannea us, a great enemy to the Pharisees (Mleill. Tasnith).

4 or 5. — A fast in memory of the death of the elders who succeededJoshua (Jdg 2:10).

15. — The beginning of the year of trees; that is, from hence they begin to count the four years during which trees were judged unclean, from the time of their being planted (Lev 19:23-25). Some place the beginningof these four years on the first day of the month.

22. — A feast in memory of the death of one called Niscalenus, who had ordered the placing images or figures in tie Temple, which was forbidden by the law; but he died, and his orders were not executed. The Jews place this under the high-priest Simon the Just. It is not known who this Niscalenus was (Megill. Taan. 100:11).

23. — A fast for the war of the ten tribes against that of Benjamin (Judges 20).

They also call to remembrance the idol of Micah (Judges 18).

29. — A memorial of the death of Antiochus Epiphanes, an enemy of theJews (1Ma 6:1; Megiil. Taanith).

30. — Alternate new moon of the next month. ADAR.

The twelfth sacred, sixth civil month: twenty-nine days; months of FEBRUARY or MARCH.

Day 1. — New moon.

7. — A fast, because of the death of Moses (Deu 34:5).

8, 9. — The trumpet sounded by way of thanksgiving for the rain that fell in this month, and to pray for it in future (Megillath Tal'raith). A fast in memory of the schism between the schools of Shammai and Hillel [called Taanith Tsadehim].

12. — A feast in memory of the death of two proselytes, Hollianius and Pipus his brother, whom one Tyrinus or Turianus would have compelled to break the law, in the city of Laodicea; but they chose rather to die than to act contrary to the law (Selden, De Synedr. lib. 3, cap. 13, ex Megfil!. lT- anith).

13. — Esther's fast; probably in memory of that of Est 4:16 (Geneb. and Bartolocci);

A feast in memory of the death of Nicanor, an enemy of the Jews (1Ma 7:44; 2Ma 15:30, etc.). Some of the Hebrews insist that Nicanor was killed by Judith, sister of Judas Maccabseus.

14. — The first Purim, or lesser Feast of Lots (Est 9:21). The Jews in the provinces ceased from the slaughter of their enemies on Nisan 14, and on that day made great rejoicing; but tie Jews of Shushan continued the slaughter till the 15th; therefore Mordecai settled the Feast of Lots on the 14th and 15th of this month.

15. — The great Feast of Pulrin or Lots; the second Purim. These three days, the 13th 14th, and 15th, are commonly called the days of Mordecai, though the feast for the death of Nicanor has no relation either to Esther or to Mordecai.

The collectors of the half shekel, paid by every Israelite (Exo 30:13), received it on Adar 15 in the cities, and on the 25th in the Temple (Talmud, Shekmlim).

17. — The deliverance of the sages of Israel, who, flying from the persecution of Alexander Jannseus, king of the Jews, retired into the city of Koslik in Arabia; but, finding themselves in danger of being sacrificed by the Gentiles, the inhabitants of the place, they escaped by night (Mcgill. Taanith).

20. — A feast in memory of the rain obtained from God by one called Onias Ham-magel, during a great drought in the time of Alexander Janneaes (Meill. Taanith).

23. — The dedication of the temple of Zerubbabel (Ezr 6:16). The day is not known, so some put it on the 16th; the Calmndar of Sigonius puts it on the 23d.

28. — A feast in commemoration of the repeal of the decree by which the kings of Greece had forbidden the Jews to circumcise their children, to observe the Sabbath, and to decline foreign worship (Megill. Taznith, et Gemar. Taanith, 100:2). — Calmet, Append.

VEADAR.

INTERCALARY MONTH.

When the year consit' of thirteen lunar months, they place here, by way of intercalation, the second month of Adar, or Ve-Adar. SEE YEAR.

II. Modern Julian Calendar of the Temperature and Agricultural Products of Palestinefor each Month of the Year. — These were first carefully collected by J. G. Buhle, in a prize essay presented to the Royal Society of Gottingen, printed in Latin among their transactions under the title Calendarium Palestince (Economicum (1785), and translated at large by Mr. Taylor in the Fragments added to his edition of Calmet's Dictionary (in, 693 sq.), of which the subjoined synopsis is an abridgment. Much valuable information, similarly obtained from Oriental itineraries,combined with personal observation, may be touna in Kitto's Phys. Hist. of Palest. vol. 2, ch. 7 SEE PALESTINE.

JANUARY.

Weather. — According to the seasons (q.v.) as divided among the Hebrews, this month is ‘the second in winter, and the cold is more or less severe in different situations. There is frequently a considerable fall of snow. which, however, is speedily dissolved in most places. In the plain of Jericho the cold is little felt (Josephus, tar, 5:4). Heavy rains now fall, especially in the night, which swell the rivers and lakes. Early in the day the thermometer is generally between 40° and 46°, and it does not rise above 3° or 4° in the afternoon. Toward the latter end of this month, when the sky is clear, it becomes so hot that travelers cannot, without some difficulty, prosecute their journey. The wind is generally north or east.

Productions. — All kinds of grain or corn are now sown. The beans are in blossom, and trees in leaf. Earliest appears the blossom of the almond here, even before it has leaves. If the winter he mild, the violet fig (of a longer shape than the summer fig, and gathered early in the spring) is still foundon the trees, though they are stripped of their leaves. The mistletoe and the cotton-tree now flourish. Among the flowers and garden herbs of this month, the cauliflower, the blue and the white hyacinth, the gold-streaked daffodil, different violets, tulips in great variety, wormwood, the lentisc- tree, anemones, ranunculusses, and colchicas, a kind of lily resembling the Persian when blown.

FEBRUARY.

Weather. — This is much the same as during the last month, except that toward the close, in southerly parts, the snow and rain begin to cease. Like the other features of the rainy season, this month is chiefly remarkable for heavy showers of rain and sometimes falls of snow. The sky is frequently covered with clear light clouds; the atmosphere becomes warm; the wind continuing north or east, but latterly changing westward. During the first 14 days the mercury usually stands between 42° and 47°.

Productions. — The latter crops are now appearing above ground, and a delightful verdure begins to be seen on every side. Barley continues to be sown till the middle of the month; beans acquire a husk, and are soon fit for use; cauliflowers and parsnips are now gathered; the peach and early apple tree are blossoming, and a great variety of herbs are in flower, which, saysa traveler, “render these parts so delightful that the beholder is often charmed and transported at the sight” (see Thomson's Travels, 1:137).

MARCH.

Weather. — In Palestine this month is the forerunner of spring, but rains, with thunder and hail, are not yet over (Pococke's Travel., 2:11). The weather is generally warm and temperate, except on the mountains, and sometimes extremely hot, especially in the plain of Jericho (Thomson's Travels, 2:27). In the middle of the month, the mercury stands at 52°, and nearer the close between 56° and 58° (Russel, A leppo, p. 149,150). Toward the end, the rivers are much swollen by rain and the thawing of snow upon the tops of mountains (Egmont and Heyman's Travels, 1:335).Earthquakes sometimes take place, and they are accounted for by Shaw in his Travele, p. 136.

Productions. — While the wheat is scarcely in ear, the barley is now ripe in Jericho (Shaw's Travels, p. 290, 291). Indian wheat, rice, and corn of Damascus are now sown in Lower Egypt (Thomson's Travels, 2:169). Several kinds of pulse, as beans, lentils, and chick-pease, become ripe (Itiner. B. Tudel. p. 103). Every tree is at this time in full leaf (Russel's A leppo, p. 10). The fig, the palm, etc., together with many shrubs and herbs, are now in blossom. The Jericho plum begins to ripen. The vine, having yielded its first clusters, is pruned. Various aromatic garden herbs are becoming fit for use.

APRIL.

Weather. — The “latter rains; (מִלְקוֹשׁ, ὄψιμοι) now fall, as Korte asserts (Reise nach deim gelobten Lande, p. 489)? and Shaw affirms that none are observed after them until summer (Travels, p. 290). The rain ceases about the close of the month, and the sky generally becomes serene. The sun's heat is excessive in the plains of Jericho, but in other parts of Judaea the spring is now most delightful (Maundrell's Jour. p. 96). Concerning the meteorology of Palestine, some interesting observations are made by Mariti (Viaggi, in, 226) and Dr. Shaw (Travels, p. 289). The mercury advances from 60° to 66°.

Productions. — The time of harvest depends upon the duration of the rainy season. After the rains cease, the corn soon arrives at maturity, according to the situation. Wheat, zea or spelt, and barley, now ripen (Korte's RAiscep. 187; Itiner. Hierosolym. p. 93). The spring fig is still hard (Shaw, p.290). The almond and orange trees now produce fruit (Maundrell, p. 62), and the terebinth-tree (“oak,” Celsii Hierobot. p. 34) is in blossom (Sandys, p. 176). A new shoot, bearing fruit, springs from that branch of the vine that was left in the former month, which must now be lopped (Brocard, Decsipt. T. S. p. 332). Syria and Palestine produce canes from which they obtain sugar (Ignatius von Rheinfelden, Hierosolym.Pilgerfahrt, p. 46, 47). Tulips, ranunculuses, anemones, etc., etc., are now in flower at Aleppo and Tripoli (Thevenot, in, 92; Rauwolf, 1:58). The grass is now very high, and the Arabs lead out their horses to pasture(Mariti, 2:25, 28). The same is likewise done in Persia (Chardin, 3:12).

MAY.

Weather. — In this month the summer season commences, when the excessive heat of the sun renders the earth barren (Korte, p. 257). A few showers are observed about Aleppo, sometimes accompanied with hail and thunder (Russel, p. ‘151). At the beginning of the month the mercury reaches 70°; then it rises gradually from 76° to 80°, being greatly affected by the direction of the variable winds. The snows on Lebanon thaw rapidly now, but the cold is still very sharp on the summits (Maundrell, p. 236).

Productions. — The harvest is completed during this month. Wheat is now cut in Galilee (Hasselquist, p. 8S). About the beginning of the month barley is generally ripe (Egmont and Heyman's Travels, 2:27). Rice, however, is not quite ripe (Schweigger, p. 317). The early apples in Palestine nowcome to maturity, at least toward the end of this month (Pococke, 2:126). The common early apples may now be gathered in She warmer situations, but the better varieties ripen later — (Shaw's Travels, p. 129). Cotton is said to be sown in the Holy Land at this period (Hasselquist, p. 176). The early shoots of the vine, which had been lopped, now produce the latter grapes (Brocard, Des(r. Ter. Sanct. p. 332, 333). They still continue, after the harvest, to sow various garden herbs, part of which are unknown to us; and many of them, as cucumbers, cauliflowers, and others, come to maturity twice in the same year, in spring and autumn (Korte, p. 187). In Palestine the grass and herbs have grown to such a height this month, that when Thevenot was riding from Nazareth to Acre, on the 5th of May, they reached the girth of his saddle (Voyayes au Levant, 2:671).

JUNE.

Weather — During this month the sky is generally clear, and the weather becomes extremely hot (Radzivil's Peregrin. Hierosol!ym. p. 27). As the month advances, the mercury gradually rises in the morning from 76° to 80°; in the afternoon it stands between 84° and 92° (Thevenot, in, 11)2). The inhabitants pass their nights in summer upon the roofs of their houses, which are not rendered damp by any dew (Russel, p. 152). The summits of the mountains of Palestine are not, however, yet free from snow (Pococke, 2:153). Productions. — At Aleppo the corn is sometimes not all cut before the beginning of June; although Russel's testimony differs from this assertion of Thevenot's, yet Shaw says that in Africa the harvest sometimes lasts tillthe end of June (Travel, p. 123). The early figs, black and white, now ripen and immediately fall off. When they do not come to their proper size and maturity, they are called סִגַּים, ὄλυνδοι, which names are used for unripe fruit in general. The process of caprification is now performed (Shaw, p.296). Apples (a few of the earliest of the better sorts), plums, mulberries, cherries, etc., are also ripe in this month, but of the last there are very few trees in Palestine. The cedar gum, or cedrinum, a clear white resin, which is said to have great medicinal virtue when hardened, distils spontaneously in the summer time, and without any incision being made, from the bark of the coniferous cedar. In extracting a greater quantity, they cut the bark (Arvieux, Memn. 2:413, 414). Of the shrubs and herbs, the balm-tree is worthy of notice, which grows chiefly about Jericho. From this the Arabs, by making an incision, get the “Balm of Gilead” during this and two following months (Sandys, Tour, p. 197). The Arabs, as the summeradvances, lead their flocks to the hills northward (De la Roque, Voyfage, p.174; Radzivil, p. 45).

JULY.

Weather. — All travelers who have been exposed to the open air this month affirm that the heat is now extremely intense. Radzivil found the brooks of the “valley of the terebinths” dried up on the 9th. At Jerusalem the heat is much less than about Jericho (Peregri. Hirool. p. 97, 98). The snow on the tops of mountains, thawing gradually during the summer, yields a large supply of water to the brooks below. It cannot, however, be affirmed that the snows on the summits of Lebanon are entirely dissolved every year (Korte, p. 419). The winds generally blow from the west, but, when they fail, the heat is excessive. The mercury usually stands, in the beginning of the month, at 80°, and toward the end at 85° or 86° (Russel, p.152, 153).

Production. — Grapes are now ripe about Aleppo, but remain till November or December (Torte, p. 571). Dates are to be found ripe at Jericho, but they seldom come to maturity at Jerusalem (Shaw, p. 297). Apple and pear trees present ripe fruit, but of an inferior kind. The nectarine yields a fruit most agreeable in flavor and immense in size (Shaw, p. 129, 130). The vintage begins in favored situations. The cauliflower and parsnip are sown this month (Russel, p. Cr5: Shaw, p. 126). The gourd called cit'ul ripens (Russel, p. 25). There is no longer a supply of pasturage for the cattle (Shaw, p. 150).

AUGUST.

Weather. — The sky is serene and fair during this month, and the heat is extreme (Schulz, Leit. d. Hochst. v. 272). The mercury, until those days when the clouds rise, continues the same as in the last month; afterward it falls about 4° or 5°. So at Aleppo (Russel, p. 152). On the 18th snow is seen on the summits of Lebanon (Korte, ieise, p. 471).

Productions. — The first clusters of the vine, which blossomed at Antaradus in March, now come to maturity, and are ready for gathering (Brocard, p. 333). The fig, properly so called, which remains a long while on the tree, and is always reckoned, in the sacred writings, among summer fruit, may now be gathered at Algiers (Shaw, p. 129). The cultivated olive- tree yields ripe olives this month in the environs of Jericho (Tschudi, leyss). Pomegranates ripen. The shrub alHeinl,, brought out of Egypt into Palestine, puts forth leaves this month, and then fragrant blossoms, which the Turks, by various artificial methods, endeavor to produce sooner (Rauwolf, 1:58).

SEPTEMBER.

Weather. — The mercury remains the same at the beginning of this month as at the end of August, except that in the afternoon it rises (Russel, p. 14). Although the days are very hot, the nights are extremely cold (Schulze, p. 417-420). Rain falls toward the end of the month, but the rainy season generally commences now (Tschudi, p. 236).

Productions. — Russel says that the Syrians begin to plough about the end of this month (A leppo, p. 16). The palm presents ripe dates now in Upper Egypt (Radzivil, p. 172). The pomegranate, pear, and plum trees are laden with fruit in this month in the gardens of Damascus (Schulze, p. 443). According to Korte, cotton, which was sown the year before, and has lain all the winter, is now gathered ripe (Reiee, p. 576).

OCTOBER.

Weather. — The extreme heat is now abated, although still great in the daytime, the air being much refreshed by cold in the night, by which the dew, that is much more dense in this southern climate, is frozen (Korte, p. 257). The rains which now fall are called early or former rains (יוֹרֶה, πρώιμοι), and come in frequent showers. The winds are seldom very strong, but variable. After the rains the mercury descends gradually to 60° (Russel's Aleppo, p. 155).

Productions. — Wheat is sown by the Arabs about Algiers in the middle of this month (Shaw, p. 123). Russel informs us that it is sown at Aleppo about the same time; so that it seems probable this is the time of sowing it in Palestine (Alen. I s, p. 16). The third clusters of the vine, which in the month of May had produced another small branch, loaded with the latter grapes, must be gathered this month (Brocard, p. 333). The olive-tree produces ripe olives toward the latter end of October in the empire of Yorocco, and the pomegranate also now yields ripe fruit at the same place (Hist, p. 304, 307). Lettuces, endives, cresses, spinach, beets, etc., may be gathered at Algiers from this mouth till June (Shaw's Travels, p. 126).

NOVEMBER.

Weather. — If the rains have not already fallen, they certainly fall this month (Shaw's Travel., p. 200). The sun's heat, although not so great in the daytime, is, however, still violent; but the nights are very cold and uncomfortable for travelers, many of whom journey by night, carrying torches before them (Cotovic. Plin. Hiea os. p. 334). The mercury, as the month advances, gradually falls from 60° to 50° (Russel, p. 156).

Productions. — This is the time for the general sowing of corn, as wheat, zea or spelt, and barley, in Palestine, at Aleppo, and in Lower Egypt (Korte, p. 189; Shaw, p. 123). Dates are still gathered in Egypt in the middle of this month (Thomson, 2:176). The trees till this period retain their leaves; and at Aleppo the vintage lasts to the 15th inst. (Russel, p.14).

DECEMBER.

Weather. — This is the first winter month; the cold is piercing, and sometimes fatal to those not inured to the climate. Yet rain is more common than snow. which, when it falls, very quickly thaws (Korte, p.555; Mariti. 2:187). The winds, as in the last month, usually blow from the east or north. They are seldom violent. The mercury stands at 46°, and is subject to very slight alterations (Russel, p. 115, 156). Productions. — Corn and pulse are sown during this month, as at the end of October. Sugar-canes now ripenened and cut down at Cyprus (Cotovicus, Itiner. Hi'PoP. p. 117). The grass and herbs are again springing out of the ground after the rains, and the Arabs now drive their flocks down from the mountains into the plains (Rauwolf, 1:118). SEE AGRICULTURE.

## Calendar, Roman[[@Headword:Calendar, Roman]]

             For this in its most complete and final form, the world is indebted to ‘Julius Caesar, who, during his office as Pontifex Maximus, undertook the memorable task known as the “reform of the calendar.” The Roman year had hitherto consisted of 355 days, with a month of thirty days intercalated every third year, so that the average, length of the year was 365 days. This arrangement was attributed to Numa Pompilius, who added two months to the short year of Romulus; its regulation was left to the pontiffs. If the intercalation had been regularly made, the Romans would have lost nearly one day in every four years, since the real length of the solar year is about 365 days; but the business was so carelessly executed that the difference between the civil and the solar year sometimes amounted to several months. Caesar called on the astronomers, especially on Sosigenes of Alexandria, to rectify the discrepancy and prevent future error. It was determined to make the first of January of the Roman year U.C. 709 coincide with the first of January of the solar year which we call B.C. 45. But it was calculated that this Jan. 1 of the year U.C. 709 would be 67 days in advance of the true time; in other words, it would not concur with Jan. 1 of B.C. 45, but with Oct. 22 of B.C. 46. Two intercalary months, making together 67 days, were therefore inserted between the last day of November and the first of December of the year U.C. 708. An intercalary month of 23 days had already been added to February of that year, according to the old method. The Roman year 708 was thus made to consist in all of the prodigious number of 445 days (i.e. 355+-2 +67). It was hence scoffingly called “the year of confusion ;” more justly it shouldbe named, as Macrobius observes, “the last year of confusion.” To prevent future errors, the year was lengthened from 355 to 365 days, each month except February being lengthened (by one or two days, nearly alternately), according to the rule which we still observe. But as the solar year consists of very nearly 365+ days, it was manifestly necessary to add one day in every four years, and this was done at the end of February, as at present in our “leap year.” Such was the famous Julian Calendar, which, with a slight alteration, continues in use in all Christian countries to the present day.

Gregorian Calendar. — The addition of one day for every four years would be correct if the solar year consisted exactly of 365+ days, or 365 days and 6 hours; but, in fact, it consists of only 365 days, 5 hours, 47 minutes, 51½ seconds; so that the Julian year is longer than the true solar year by about 12 minutes. Caesar's astronomers are supposed to have been aware of this, but to have neglected it. Accordingly, in the year A.D. 1582, the beginning of the Julian year was found to be about 10 days behind the true time, the vernal equinox falling on the 11th instead of the 21st of March, its date at the Council of Nice, A.D. 325. The time of Easter, therefore, and of the other movable festivals, had been unsettled by the progressive recession of days, and it was matter of importance for ecclesiastical as well as civil purposes that the calendar should be rectified. Pope Gregory XIII (q.v.) therefore “ordained that ten days should be deducted from the year 1582, by calling what, according to the old calendar, would have been reckoned the 5th of October, the 15th of October, 1582; and in order that this displacement might not recur, it was further ordained that every hundredth year (1800, 1900, 2100, etc.) should not be counted a leap-year, except every fourth hundredth, beginning with 1600.

In this way the difference between the civil and the natural year will not amount to a day in 5000 years. In Spain, Portugal, and part of Italy the pope was exactly obeyed. In France the change took place in the same year, by calling the 10th the 20th of December. In the Low Countries, the change was from the 15th of December to the 25th; but it was resisted by the Protestant part of the community till the year 1700. The Romanist nations in general adopted the style ordained by their sovereign pontiff; but the Protestants were then too much inflamed against Romanism in all its relations to receive even a purely scientific improvement from such hands. The Lutherans of Germany, Switzerland. and, as already mentioned, of the Low Countries, at length gave way in 1700, when it had become necessary to omit eleven instead of ten days. A bill to this effect had been brought before the Parliament of England in 1585, but does not appear to have gone beyond a second reading in the House of Lords. It was not till 1751, and after great inconvenience had been experienced for nearly two centuries, from the difference of the reckoning, that an act was passed (24Geo. II, 1751) for equalizing the style in Great Britain and Ireland with that used in other countries of Europe. It was then enacted that eleven days should be omitted after the 2d of September, 1752, so that the ensuing day should be the 14th.” Russia still adheres to the Old Style, so that her reckoning is now 12 days behind that of the rest of Europe.

Calendar of the French Republic. — By a decree of the National Convention, on November 24, 1793, it was ordained that a new era should date from the beginning of the Republic, September 22, 1792; the midnight preceding which, being the autumnal equinox, was fixed upon as theepoch, from which the years were to be reckoned as Year One, Year Two, etc. The year was divided into 12 months, each of 30 days, to which new names were given, as Vendemiaire (vintage month), Brumaire (foggy month), Frimaire (frost month), etc. The months were divided into periods of 10 days, called Primidi, Duodi, Tridi, etc. The tenth day was to be the day of rest, the Christian Sabbath being done away. Five intercalary days were added for each year, viz. the festivals ‘of Genius, Labor, Action, Reward, Opinion. In every fifth year there was to be an intercalary festival of The Revolution. This calendar went into use Nov. 26, 1793, and was abolished in 1805 by Napoleon, who ordered the Gregorian Calendar to be resumed on Jan. 1, 1806. — Carlyle, French Revolution, 2:336; Penny Cyclopcedia, s.v.; Chambers's Encyclopcedia, s.v. SEE CHRONOLOGY.

## Calendario, Filippo[[@Headword:Calendario, Filippo]]

             an Italian architect and' sculptor, flourished at Venice about 1334. He is erroneously said to have erected the superb porticos, supported by marble columns, that surround the vast area of the square of St. Mark. There are several other good works, however, in that city, by him, especially the galleries of the ducal palace. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Calendarum Festum[[@Headword:Calendarum Festum]]

             Feast of the Calends. This heathen festival was retained by many Christians, and is called bota and vota. It was in some periods celebrated, with great indecencies, under the namesfestum kalendsrum, festumn hypodiaconorum, Jestum stultorum. In later times, the people met masked in the churches, and, in a ludicrous way, proceeded to the election of a ok bishop, who exercised a jurisdiction over them suited to the festivity of the occasion. Fathers and councils long labored to restrain this license, but to little purpose. Tertullian, Chrysostom, and Augustine declaim, in the strongest terms, against this festival; and the Council in Trullo, A.D. 692, forbids the dancings which were used both by men and women, under the penalty of excommunication. In some instances the practice of sacrificing a calf was adopted, especially at the bota, a feast of the god Pan. The Council of Auxerre takes notice of the remains of some heathen superstition in France, in offering a hind or calf, which it designates a diabolical observation. Bingham, Orig. Eccl. bk. 20; Farrar, — Eccl. Dict. s.v.

Calendârum Fratres, or Calendar Brethren, a society formerly spread over France, Germany, and Hungary, and which is said to have originated in Saxony in the thirteenth century. It assembled in various places on the first day of each month to regulate the observance of the ensuing festivals, the distribution of alms, days of fasting, the burial of the dead, etc. It was, in fact, a sort of beneficial society, under the patronage of the bishop of the diocese. It afterward led to abuses, carousals, etc., and most of the societies were abolished at the Reformation. Some, however, were still in existence at the beginning of the nineteenth century. Even in the Protestant city of Brunswick a caland has nominally maintained itself. One caland (“the caland of princes at Kahla”) consisted merely of members of princely houses; several (as, e.g. the caland at Bergen) of knights and members of the higher clergy; others of knights only. See Feller, Diss. de Fratr. Kal. (Frankf. 1692, 4to); Blumberg, Ueber d. Caldndsbrider (Chemn. 1721); Ledebur, in vol. iv of the Midrkischo Forschungen (Berl. 1850).

## Calendio[[@Headword:Calendio]]

             SEE CALANDIO

## Calense, Cesare[[@Headword:Calense, Cesare]]

             a Neapolitan painter, about 1590, executed a fine Descent fronm the Cross, in San Giovanni. Battista, at Naples. See Rose, Gen. Biog. Diet.. s. v; Spooner, Biog. Hist. of the Fine Arts, s.v.

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

             a Flemish theologian, who died in 1563, wrote, Via Crucis a domo Pilati: iusue ad Montenm Calvarice (Louvain, 1568) :-Plerinage Spirituel dansla Terre Sainte (ibid. 1663). See Hoefer, Nouv. Biog. Generale, s.v,

## Calepino (Or dAcalepio), Ambrogio[[@Headword:Calepino (Or dAcalepio), Ambrogio]]

             an Augustine monk, was born at Bergamo, June 6,1435. He 'was descended from an old Italian family of Calepio, whence he took his name. He died Nov. 30,1511. He devoted his whole life to the composition of a polyglot dictionary first printed at Reggio in 1502. This great work was afterwards augmented by Passerat and others. The most complete edition was published at Basle in 1590; in eleven languages. The best edition is  that published in Padua, in 1772, in seven languages.-Ency. Brit. 9th ed. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Calepodius[[@Headword:Calepodius]]

             (1) A Roman presbyter in whose cemetery (three miles from Rome on the Aurelian way) Calixtius was buried. The distinguished conversions he made at Rome, jointly with Calixtus; his appearing in a vision, after death, to Calixtus in his martyrdom and the burial of Calixtus, are related in Bede (Martyr. May 10, Oct. 14), and partially by Usuard.' His natale was May 10, as recorded, also, in the lesser Roman martyrology.

(2) Bishop of Naples and legate of the pope at the Council of Sardica. But, according to Athanasius, two presbyters signed for the pope, and Calepodius for himself only. He may be the same by whom Liberius wrote to Eusebius of Vercelli, A.D. 354.

(3) Donatist bishop of Bazar, in Africa, in 411.

## Calert, Michael[[@Headword:Calert, Michael]]

             a German Lutheran theologian, was born at Zeitz, Sept. 19, 1603. He was son of Laurent Calert, chamberlain of the council at Zeitz. and studied philosophy at Leipsic, and became in 1632 bachelor of theology. Being called, in 1633, to Misnie, as director of the gymnasium, he became, in 1635, pastor and ecclesiastical superintendent at Bischofswerda, and in 1645 held the same position at Weissenfels. In 1651 he was made doctor of theology at Leipsic. He died at Weissenfels, May 10, 1655. He wrote a large number of works, among which we mention, De Discrimine Legis et Evangelii (Leips. 1634):-De Decalogi Preceptis Prioribus Duobus (ibid. 1651):-Decalogi 'Prceceptum Tertium (ibid. 1652) :-Aphorissmi de Conciliis Oppositi Assertionibus, etc. (ibid. 1656). See Hoefer, Nouv. Biog. Generale, s.v.

## Cales[[@Headword:Cales]]

             bishop of Hermethe, was on the list handed over by Meletius to Alexander. SEE CARILEFUS.

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

             confessor and bishop of Chartres, was present at the third Council of Paris in 557, and second Council of Tours in 567. He seems to have died in 571 (or 573). See Aeta Sanctorum Boll. Oct., iv, 278.

## Caletti, Giuseppe[[@Headword:Caletti, Giuseppe]]

             (called il Cremonese), a painter of Ferrara, was born about 1600, and first studied the works of D. Dossi, but afterwards became an imitator of Titian. He has two fine pictures in the church of San Benedetto at Ferrara, representing St. Mark, and the Four Doctors of the church. He died in 1660. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog, Generale, s.v.

## Calf[[@Headword:Calf]]

             (prop. עֵגֶל, e'gel, μόσχος; fem. עֶגְלָה, eglah', δάμαλις; sometimes פִּו or פָּו par, a steer or young bullock; also periphrastically בֶּן בָּקָר, son of the herd), the young of the ox species. SEE BEEVE; SEE BULL, etc. There is frequent mention in Scripture of calves, because they were made use of commonly in sacrifices. The “fatted calf” was regarded by the Hebrews as the choicest animal food. It was stall-fed, frequently with special reference to a particular festival or extraordinary sacrifice (1Sa 28:24; Amo 6:4; Luk 15:23). The allusion in Jer 34:18-19, is to an ancient custom of ratifying a contract or covenant, in the observance of which an animal was slain and divided, and the parties passed between the parts (comp. Homer, II. in, 20'), signifying their willingness to be so divided themselves if they failed to perform their covenant (Gen 15:9-10; Gen 15:17-18). The expression “calves of our lips,” in Hos 14:2, is figurative, signifying the fruits of our lips (Wolf, Juvenci labiorum, Viteb. 1711). As calves were used in sacrifices, the injunction requires us to render the sacrifice of prayer and praise to God, instead of the animal sacrifice (Heb 13:15). SEE HEIFER.

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

             as a Christian emblem. In the early Church a calf (or ox) symbolized several things. According to Aringhi (lib. vi, ch. xxxii, vol. ii, p. 320), it represented the Christian soul. He also takes it to represent the apostles laboring in their ministry, quoting various fathers, and St. Chrysostom's idea, that the oxen and fatlings spoken of as killed for the Master's feast are meant to represent prophets and martyrs. It has been taken to represent also the Lord's sacrifice. A calf is represented near the Good Shepherd in Buonarotti (Vetri, tab. v, fig. 2)'; and Martigny refers to Allegranza (Mon.. Antichi de Milauno, p. 125) for an initial letter at Milan, where the animal is represented playing on a lyre typifying, as has been supposed, the, subjugation of the human nature to the life of faith. St. Clement of Alexandria (Pcedag. lib. i, c. 5) seems to make a comparison of young Christians to sucking calves though no such comparison exists in Scripture. SEE LYRE.

## Calf-Worship[[@Headword:Calf-Worship]]

             — This appears to have originated in Egypt, where we know that brutes of nearly all sorts were held in reverence by some one or another of the various nomes into which that country was divided. SEE ANIMAL WORSHIP. Of all these creatures, however, the calf, or rather bullock, seems to have been most generally adored, especially a peculiar description, or rather peculiarly-colored bull, to which, under the name of Apis or Mnevis, divine honors of the most extraordinary kind were paid throughout Egypt. It is from this form of idolatry that the scriptural examples of calf-worship are clearly derived. Yet it is possible that the commentators are not quite correct in supposing Apis to be the deity whose worship was imitated by the Jews, at least in the first instance. The Egyptians gave that name to a living bull which they worshipped at Memphis; but they also worshipped another living bull in the city of On, or Heliopolis, which they called Mne, or, according to the Greek form, Mnevis, and which they adored as the living emblem of the sun. Now the Israelites, from the circumstance of their living in the land of Goshen, in or near which Heliopolis was situated, and also from the connection of Joseph, the head of their nation, with one of the priestly families of that city, must have been well acquainted with its peculiar forms of idolatry. It is also very probable that many of them had joined in those rites during their sojourn. We might therefore naturally suppose that they would adopt them on this occasion; and the supposition that they did so is confirmed by a very curious fact, which has not yet been noticed, as baring upon this question. Champollion has observed, in his Pantheon Egyptien, that Mnevis is said by Porphyry and Plutarch to have been a black bull, as Apis unquestionably was; but he assures us that this is not the case with regard to the existing remains of ancient Egypt; for, although in the Egyptian paintings Apis is either colored black or black and white, Mnevis, on the contrary, in the only figure of him hitherto discovered; is colored bright yellow, evidently with the intention of representing a golden image. This fact, though not ‘a conclusive proof, affords a strong presumption that the golden calf was made according to the usual form and color of the images of Mnevis. The annexed engraving represents this symbolical deity of Heliopolis as he is painted on the coffin of a mummy at Turin, the name being distinctly written in hieroglyphical characters, MNE, without the Greek termination. It differs in color only, and not in form, from another painting on the same coffin, which bears the name of Apis. Both have the same trappings — the sun's disk between the horns, surmounted by the plume of ostrich feathers, signifying justice, and the whip, the emblem of power; and both are accompanied by the serpent, representing the spirit of the gods. The bull Mnevis or MIne-for vus is merely a Greek termination-was sumptuously lodged in the city On or Heliopolis, and this is all that we find recorded of him in ancient writers. Far more ancient than Apis, the era of his consecration is lost, and perhaps forever. The only circumstance which is of importance, save that the Israelites fell into his worship, is that he appears to have represented the zodiacal sign which was depicted yellow, while, by a curious anomaly, Apis, whose attributes all coincide with those of the sun, was black. The worship paid to him, though lasting till the downfall of the Egyptian hierarchy, gradually diminished before the more important and popular rites of Apis, and little is said of Mnevis. SEE IDOLATRY.

1. The most ancient and remarkable notice in the Scriptures on this head is that of the golden calf which was cast by Aaron while the Israelites were encamped at the foot of Sinai. In Exo 32:4, we are told that Aaron, constrained by the people, in the absence of Moses, made a molten calf of the golden earrings of the people, to represent the Elohim which brought Israel out of Egypt. He is also said to have “finished it with a graving- tool;” but the word חֶרֶט, che'ret, may mean a mould (comp. 2Ki 5:23, Auth. Vers. “bags;” Sept. θυλάκοις). Bochart (Hieroz. lib. ii, car.xxxiv) explains it to mean, “he placed the earrings in a bag,” as Gideon did (Jdg 8:24). Probably, however, it means that, after the calf had been cast, Aaron ornamented it with the sculptured wings, feathers, and other marks which were similarly represented on the statues of Apis, etc. (Wilkinson, 4:348). It does not seem likely that the earrings would have provided the enormous quantity of gold required for a solid figure. More probably it was a wooden figure laminated with gold, a process which is known to have existed in Egypt. “A gilded ox covered with a pall” was an emblem of Osiris (Wilkinson, 4:335). SEE GOLD.

To punish the apostasy, Moses burnt the calf, and then, grinding it to powder, scattered it over the water, where, according to some, it produced in the drinkers effects similar to the water of jealousy (Numbers 5). He probably adopted this course as the deadliest and most irreparable blow to their superstition (Jerome, Ep. 128; Plut. De Isaiah p. 362), or as an allege rical act (Job 15:16), or with reference to an Egyptian custom (Herod.2:41; Poll Syncpsis, in loc.). It has always been a difficulty to explain the process which he used; some account for it by his supposed knowledge of a forgotten art (such as was one of the boasts of alchemy) by which he —could reduce gold to dust. Goguet (Orgine des Lois) invokes the assistance of natron, which would have had the additional advantage of making the draught nauseous. Baumgarten easily endows the fire employed with miraculous-properties. Bochart and Rosenmüller merely think that he cut, ground, and filed the gold to powder, such as was used to, sprinkle overthe hair (Josephus, Ant. 8:7, 3). There seems little doubt that the Hebrews term here rendered “burnt” (שָׂרִ, Sept. κατακαίω) properly has this signification (Hivernick's Introd. to the Pentat. p. 292). Those commentators who have been at so great pains to explain in what manner Moses reduced the golden calf to such a state as to make it potable in water seem to have overlooked the consideration that, as the science of making gold leaf for gilding was already practiced in Egypt, there could be no great difficulty, even if chemical processes had not then been discovered, in effecting the object. SEE METAL.

The legends about the calf are numerous. The suggestion is said by the Jews to have originated with certain Egyptian proselytes (Godwyn's Mos. and A aa. 4:5); Hur, “the desert's martyr,” was killed for opposing it; Abulfeda says that all except 12,000 worshipped it; when made, it was magically animated (Exo 32:24). “The devil,” says Jonathan, “got into the metal and fashioned it into a calf” (Lightfoot, Works, v. 398). Hence the Koran (7:146) calls it “a corporeal calf, made of their ornaments, which lowed.” This was effected, not by Aaron (according to the Mohammedans), but by al-Sameri, a chief Israelite, whose descendants still inhabit an island of the Arabian Gulf. He took a handful of dust fromthe footsteps of the horse of Gabriel, who rode at the head of the host, and threw it into the mouth of the calf, which immediately began to low. No one is to be punished in hell more than forty days, being the number ofdays of the calf-worship (Sale's Koran, ed. Davenport, p. 7, note; and see Weil's Legends, p. 125). It was a Jewish proverb that “no punishment befalleth the Israelites in which there is not an ounce of this calf” (Godwyn, ut sup.). SEE AARON.

2. The next notice refers to an event which occurred ages after, when Jeroboam, king of Israel, returning from his long exile in Egypt, set up two idols in the form of a calf, the one in Dan (comp. Josephus, War, 4, 1:1) and the other in Bethel, the two extremes of his kingdom, to prevent theten tribes from resorting to Jerusalem to worship, and so more effectually to separate them from the house of David. Temples were built and altars erected for these images; priests were appointed from all the tribes without distinction, and the priestly functions performed even by the monarch himself. The calves continued to be a snare to the people of Israel until the captivity. The calf at Dan was carried away by Tiglath-Pileser, and that of Bethel ten years after by his son Shalmaneser (1Ki 15:29; 1Ki 17:13; Prideaux, Connection, 1:15). Jeroboam's sin is always mentionedwhenever his name is used (1Ki 11:40; 1Ki 12:26-33; 1 Kings 2Ch 11:15; Hos 8:5-6; Hos 10:5; Hos 13:2). SEE JEROBOAM.

Bochart thinks that the ridiculous story of Celsus about the Christian worship of an ass-headed deity (called Θαφαβαὼθ ἢ Ο᾿νιήλ - a story at the source of which Tertullian, Ο᾿νοκοίτης, Apol. 16; Ad Nat. 1:14, could only guess) sprang from some misunderstanding of such emblems as the golden calf (Minuc. Fel. Apol. ix). But it is much more probable, as Origen conjectured, that the Christians were confounded with the absurd mystic Ophiani, or Ophite Gnostics (Tacitus, Hist. 5:4; Merivale, Hist. of Emp.6:564). SEE ASS'S HEAD.

Theory of this Idolatry. — This almost incomprehensible degradation of human reason was, more particularly in the first instance, no doubt the result of the debasing influences which operated on the minds of the Israelites during their sojourn in Egypt, where,' amid the daily practice of the most degrading and revolting religious ceremonies, they were accustomed to see the image of a sacred calf, surrounded by other symbols, carried in solemn pomp at the head of marching armies, such as may still be seen depicted in the processions of Rameses the Great or Sesostris. The accompanying figure is a representation of a calf-idol, copied from the original collection made by the artists of the French Institute of Cairo. It is recumbent, with human eyes, the skin flesh-colored, and the whole afterparts covered with a white and sky-blue diapered drapery; the hornsare not on the head, but above it, and contain within them the symbolical globe surmounted by two feathers. Upon the neck is a blue and yellow yoke, and the flagellum, of various colors, is suspended over the back; the whole is fixed upon a broad stand for carrying, as here shown. The rendering of the Auth. Vers., which alludes to the image being finished with a graving-tool, is obviously correct, for all the lines and toolings of the covering cloth, of the eyes, and of the feathers must have required that manual operation (Exo 32:4). It is doubtful whether this idolatrous form is either Apis or Mnevis; it may perhaps represent the sun's first entrance into Taurus, or, more probably, be a symbol known to theEgyptians by an undeciphered designation, and certainly understood by the Edomites of later ages, who called it bahumed and/kharuf, or the calf, the mysterious anima mundi; according to Von Hammer (Pref. to Ancient Alphabets), the Nabathmean secret of secrets, or the beginning and return of every thing. With the emblems on the back, it may have symbolized the plural Elohim long before the cabalistical additions of this mysterious type had changed the figure. At the time of the departure of the Israelites from Egypt this may have been the Moloch of their neighbors, for that idol was figured with the head of a calf or steer. A similar divinity belonged to the earliest Indian, Greek, and even Scandinavian mythologies, and therefore it may be conceived that the symbol, enduring even to this day, was at that period generally understood by the multitude, and consequently that it was afterward revived by Jeroboam without popular opposition. Egyptian paintings illustrate the contempt which the prophet Hosea (Hos 10:5) casts upon the practice of those whom he designates as “coming to sacrifice and kiss the calves.” SEE BAAL.

a. Some regard the golden calf both of Aaron and Jeroboam as intended by the Jews for an Egyptian god. The arguments for this view are,

1. The ready apostasy of the Jews to Egyptian superstition (Act 7:39, and chap. v, passim; Lactant. Inst. 4:10).

2. The fact that they had been worshippers of Apis (Jos 24:14), and their extreme familiarity with his cultus (1Ki 11:40).

3. The resemblance of the feast described in Exo 32:5, to the festival in honor of Apis (Suidas, s.v. ῎Απιδες). Of the various sacred cows of Egypt, that of His, of Athor, and of the three kinds of sacred bulls, Apis, Basis, and Mnevis, Sir G. Wilkinson fixes on the latter as the prototype of the golden calf; “the offerings, dancings, and rejoicings practiced on that occasion were doubtless in imitation of a ceremony they had witnessed in honor of Mnevis” (Anc. Egyp. v. 197, see pl. 35, 36). The ox was worshipped from its utility in agriculture (Plut. De Isaiah 74), and was a symbol of the sun, and consecrated to him (Hom. Od. i, xii, etc.; Warburton, Div. Leg. 4:3, 5). Hence it is almost universally found in Oriental and other mythologies.

4. The expression, “an ox that eateth hay,” etc. (Psa 106:20, etc.), where some see an allusion to the Egyptian custom of bringing a bottle of hay when they consulted Apis (Godwyn's Mos. and Aar. 4:5). Yet these terms of scorn are rather due to the intense hatred of theJews both to this idolatry and that of Jeroboam. Thus, in Tob 1:5, we have one of Jeroboam's calves called “the heifer Baal” (ἡ δάμαλις Βάαλ), which is an unquestionable calumny; just as in the Sept. version of Jer 46:15, “Apis, the chosen calf” (῎Απις ὁ μοσχος σου ὁ ἐκλεκτός), is either a mistake or a corruption of the text (Bochart, Hieroz. 2:28, 6, and Schleusner, s.v. Awrtc). SEE APIS. b. According to others, the Jews in these cases simply adopted a well- known cherubic emblem, merely applying it as a symbol of Jehovah. SEE CHERUB. In support of this position it may be urged,

1. That it is obvious they were aware of this symbol, since Moses finds it unnecessary to describe it (Exo 25:18-22).

2. Josephus seems to imply that the calf symbolized God (Ant. 8:8, 4).

3. Aaron, in proclaiming the feast (Exo 32:5), distinctly calls it a feast to Jehovah, and speaks of the god as the visible representation of Him who had led them out of Egypt.

4. It was extremely unlikely that they would so soon adopt a deity whom they had so. recently seen humiliated by the judgments of Moses (Num 33:4).

5. There was only one Apis, whereas Jeroboam erected two calves (but see Jahn, Bibl. Arch.§ 464).

6. Jeroboam's well-understood political purpose was, not to introduce a new religion, but to provide a different form of the old, and this alone explains the fact that this was the only form of idolatry into which Judah never fell, since she already possessed the archetypal emblems in the Temple.

7. It appears from 1Ki 22:6, etc., that the prophets of Israel, though sanctioning the calf-worship, still regarded themselves, and were regarded, as “prophets of Jehovah.” SEE GOLDEN CALF.

## Calfee, William Monroe[[@Headword:Calfee, William Monroe]]

             a Methodist Episcopal minister, was born in Franklin County, Ind., April 16, 1825, of pious Baptist parents. He was converted in his eighteenth year, but afterwards relapsed into sin. In 1845 he was reclaimed; in 1848 removed to Marion County, Ind., and was licensed to exhort. In 1852 he received license to preach; moved to Iowa in 1859, and in 1861 entered the Western Iowa, now Des Moines, Conference, wherein he labored zealously and successfully until his death, Jan. 7, 1868. Mr. Calfee was a warm-  hearted Christian; a ready debater, remarkable for pungent wit and scathing sarcasm; an extraordinary temperance lecturer; but, as a preacher, unrefined, and sometimes even coarse. See Minutes of Annual Conferences, 1868, p. 283.

## Calfhill (Calfill, Cawfield, Etc,-), James[[@Headword:Calfhill (Calfill, Cawfield, Etc,-), James]]

             an English prelate, was born in Shropshire in 1530, He was educated at Eton, and entered King's College, Cambridge, in 1545. In 1548 he was removed to Christ Church, Oxford, of which he afterwards became subdean. In 1565 he became incumbent of Bocking, in Essex, and archdeacon of Colchester; and in 1570 was nominated to the see of Worcester, but died in August, before his consecration. He left, Historia de Exhumatione Catherince nuper Uxoris Petri Martyris (Lond. 1562. 8vo) :--An Answer to J. Martiall's Treatise of the Cross (ibid. 1565, 4to). See Rose, Gen. Biog. Diet. s.v.; Landon, Eccles Dict. s.v.

## Calhga[[@Headword:Calhga]]

             a sort of half-boot or stocking made of various material, serving for a defence against cold, and as such worn at times by soldiers; by monks, if infirm or exposed too cold; and by bishops in out door dress. The Rule of St. Ferreolus, quoted by Ducange, has an amusing passage forbidding the  elaborate cross-gartering of these calige, out of mere coxcombry. The earliest writer who mentions the caligse as among the "sacred vestments" to be worn by bishops and cardinals is Ivo Carnotensis (died 1115). SEE BUSKIN.

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

             a Presbyterian minister, was born in 1772 in Prince Edward County, Va. He entered Hampden-Sidney College at the age of fourteen. He was licensed. to preach the gospel by the Hanover Presbytery in 1792, and in the same year went as a missionary to Kentucky. He returned to Virginia in 1799, and accepted a call to the Presbyterian Church at Staunton. He died Aug. 27,1851. He was a man of vigorous intellect and great self-command. See Sprague, Annals of the Amer. Pulpit, iii, 237.

## Calhoun, George Albion, D.D[[@Headword:Calhoun, George Albion, D.D]]

             a Congregational minister, was born in Washington, Conn., Oct. 11, 1788. His early education was very limited. In 1812 he joined the junior class in Williams College, but left at the end of the second term to enter Hamilton College, in Clinton, N. Y., from which he graduated in 1814. He also graduated from the Andover Theological Seminary in 1817. The year following he spent as a home missionary in the vicinity of Geneva, N. Y., preaching almost daily. Thence he went to North Coventry in 1818, and was ordained as pastor of the Church there in the following year. By an arrangement with his people, he spent one year in collecting funds for the endowment of the Theological Institute of Connecticut, of which he was a trustee for many years. On account of impaired health, he spent the autumn of 1830 in Maine, in behalf of the American Education Society, and  afterwards visited one hundred churches in Connecticut, pleading the cause of home missions. A trip to Europe, from which he returned in November, 1831, greatly improved his health. In 1860 he resigned the active duties of his pastorate, and in September, 1862, received as colleague in the pastoral office Rev. W. J. Jennings. For twenty months he supplied the pulpit of the First Church in Coventry, but was stricken with paralysis in December, 1863, and again in 1866. He died in North Coventry, June 7, 1867. His published writings are not numerous. Among them is a series of letters to Dr. Bacon in reply to his attack o0n the Pastoral Union and Theological Institute of Connecticut. See :Cong. Quarterly, 1869, p, 63; Gen. Cat. of Andover Theol. Sem. 1870, p. ,32.

## Calhoun, Simeon Howard, D.D[[@Headword:Calhoun, Simeon Howard, D.D]]

             a Congregational divine, was born in Boston, Mass., Aug. 15, 1804. He fitted for college at Canajoharie, N. Y., and was :a graduate of Williams College in the class of 1829. He was ordained as an evangelist at Springfield, Mass., Oct. 26,1836. Having entered the service of the American Bible Society, he became their first agent in the Levant, arriving in Smyrna early in 1837. In 1844 he joined the Syrian mission of the American Board of Commissioners for Foreign Missions. His term of service covered the long period of thirty-one years, 1844 to 1875. His special department was the charge of the seminary at Abeih. He returned to his native country on the termination of his connection with this institution. He lived but a short time, his death occurring Dec. 14, 1876. He published, in Arabic, A Hand-book for the Bible and A Life of Christ, in the form of Notes on the Harmony of the Gospels. See Cong. Quarterly, xix, 412. (J. C. S.)

## Calhoun, Thomas P.[[@Headword:Calhoun, Thomas P.]]

             a Cumberland Presbyterian minister, was born in Wilson county, Tenn., in1823, studied theology in the seminary at Princeton, N. J., and was ordained in 1852. He was secretary for several years of the Board of Foreign and Domestic Missions of the Cumberland Presbyterian Church, and editor of the Missionary, a periodical of the Church. In the winter of 1858, while riding out, his horse became unmanageable, and running off a bridge, Mr. Calhoun was killed instantly. — Wilson's Presbyt. Alm. for 1860.

## Calici, Giovanni Battista[[@Headword:Calici, Giovanni Battista]]

             an Italian theologian, was a secular priest at Florence towards the end of the .17th century, and wrote Discorso Apologeturo, etc. (Lucca, 1697). See Hoefer, Nouv. Biog. Generale, s.v.

## Calignon, Pierre Antoine DAmbesreux De[[@Headword:Calignon, Pierre Antoine DAmbesreux De]]

             a French preacher and theologian, was born at Greenwich in 1729. Being of a Protestant family, he fled from France on the revocation of the Edict of Nantes, but returned in 1735, and was made royal almoner at Geneva, where he officiated for the French Catholics. During the Revolution he retired to Ponthierry, near Melun, and died Dec. 25,1795. .He is said to have written several works. See Hoefer, Nouv. Biog. Generale, s.v.

## Caligo[[@Headword:Caligo]]

             in Roman mythology, is darkness, the origin of all things, from which Chaos originated. By Chaos, Caligo was mother of night and day, Erebus and AEther.

## Caligula[[@Headword:Caligula]]

             (so called from caligce, the foot-dress of a common soldier, which he wore while his father was in the camp in Germany), properly CAIUS CAESAR, the third of the series of Roman emperors, was the youngest son of Germanicus, the nephew of Tiberius, by Agrippina. He was born Aug. 31, A.D. 12 (Suetonius, Claud. 8), and, after spending his youth among the soldiers in Germany (Tacitus, Ann. 1:41, 69; Dio Cass. 57:5), he was received into favor by Tiberius after the fall of Sejanus (A.D. 32), although his mother and brothers had been disgraced by that tyrant, whom he succeeded as emperor in March, A.D. 37. SEE TIBERIUS. He is frequently mentioned (under the simple name “Caius”) by Josephus, who speaks of his restoration of Agrippa I to his Jewish dominions (Ant. 18:7, 10) among the few acts of liberality that characterized the first months of his. reign. After his recovery from illness, however, which his excesses had brought upon him, he gave way to his naturally brutal temper in so violent and irrational a manner as to be evidence of downright insanity, and was at length assassinated Jan. 24, A.D. 41. It does not appear that he molested the Christians. He commanded Petronius, governor of Syria, to place his statue in the Temple at Jerusalem for the purpose of adoration; but the Jews so vigorously opposed it that, fearing a sedition, he suspended the order (Josephus, Ant. 17:8). See Smith's Diet. of Class. Ant. s.v.; Conybeare and Howson's St. Paul, 1:110, 111.

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

             SEE CAIUS.

## Calimani, Simone[[@Headword:Calimani, Simone]]

             a Venetian rabbi of the 18th century, is the author of Grammatica Ebraica, with an appendix on Hebrew poetry (Venice, 1751; Puisa, 1815). It was translated into Hebrew by Eichenbaum (Wilna, 1848). See De Rossi, Dizionario Storico (Germ. transl.), p. 65 sq.; Furst, Bibl. Jud. i, 139; Steincichneider, Bibliogr. Handbuch, p. 31, and Catalogus Lib'ror-um Hebr., in Bibliotheca Bodleiana, p. 2595. (B. P.)

## Calinich, Hermann Julius Robert[[@Headword:Calinich, Hermann Julius Robert]]

             a Lutheran theologian of Germany, doctor of philosophy and theology, was born in 1834, at Niederfriedersdorf, Saxony. In 1860 he was teacher at the  gymnasium in Dresden, in 1863 deacon, afterwards pastor of St. Jacobus, at Chemnitz, and since 1872 pastor primarius of St. Jacobus at Hamburg. He died at Wiesbaden, January 13, 1883. He wrote, Luther und die Augsburgische Confession (Leipsic, 1861): — Kampf und Untergang des Melanchthonismus, etc. (ibid. 1866): — Wie Sachsen orthodoxlutherisch wurde (ibid. eod.): — Zwei sachsische Kanzler (ibid. 1868): — Der Papst und das okumenische Concil (ibid. eod.): — Der Naumburger Furstentag (ibid. 1870): — De Conventu Anno MDLXXIV. Torgae Habito (ibid. 1873): — Dr. M. Luther's kleiner Katechismus. Beitrage zur Textrevision desselben (ibid. 1882). (B.P.)

## Calinicus[[@Headword:Calinicus]]

             as martyr at Apollonia in the reign of Decius, is commemorated, according to Usluard, Mart., on Jan. 28.

## Calino, Cesare[[@Headword:Calino, Cesare]]

             an Italian Jesuit theologian, who was born at Brescia about 1669, and died Aug. 19,1749, wrote several chronological and practical works, for which see Hoefer, Nouv. Biog. Generale, s. v,

## Calino, Mutio[[@Headword:Calino, Mutio]]

             an Italian prelate and theologian. was born at Brescia. He was archbishop of Zara, and, as such, assisted at the Council of Trent. He died at Terni, April 6, 1570. He wrote some works, among which we notice Constitutiones Synodales, etc. (1567). See Hoefer, Nouv. Biog. Generale, s.v.

## Caliph, Or Khalif[[@Headword:Caliph, Or Khalif]]

             (Arab. Successor), is the highest ecclesiastical dignitary among the Mohammedans, vested with absolute authority, both religious and political. The caliphs are regarded as the vicars or representatives of Mohammed. When Bagdad was taken by the Tartars, and the caliphate destroyed, the Mohammedan princes appointed in their respective dominions a special officer to discharge the spiritual functions of the caliph. In Turkey he was' called mufti (q.v.), and in Persia, sadue.

## Caliphate[[@Headword:Caliphate]]

             is the office of caliph in Mohammedan countries. It continued from the death of Mohammed till the taking of Bagdad by the Tartars in the six hundred and fifty-fifth year of the Hegira (A.D. 1307). The title was claimed, however, by certain individuals in Egypt, who assumed to be of the family of the Abbasides, and the successors of the Prophet. The honor of being the true caliphs is claimed at present by the emperors of Morocco.

## Calippus[[@Headword:Calippus]]

             a deacon, is represented as the bearer of the spurious correspondence between Sabinus and Polybius,

## Calisius, Johann Heinrich[[@Headword:Calisius, Johann Heinrich]]

             a German theologian, who was born at Wohlau, in Silesia, in 1633, and died in 1703, court-preacher and member of consistorsy, is the author of several hymns, of which one has been translated into English by Mills, in. lorce Germ. p. 224: "Auf, auf, mein Herz, und du mein ganzer Sinn" (Awake! awake! to holy thoughts aspire). See Koch, Gesch. d. deutschen Kirchenliedes, iii, 535 sq. (B. P.)

## Calitas[[@Headword:Calitas]]

             (Καλιτάς and Καλίτας), given as the name of one of the Levites who had taken foreign wives after the restoration from Babylon (1Es 9:23,where he is also called COLIUS), and who assisted in expounding the law to the people (1Es 9:48); evidently the KELITA SEE KELITA (q.v.) of the genuine texts (Ezr 10:23; Neh 8:7).

## Calixt, Frtedrich Ulrich[[@Headword:Calixt, Frtedrich Ulrich]]

             a Lutheran theologian son of George Calixt, was born at Helmstadt, March 8, 1622. He studied at his native place, and, after completing his curriculum, travelled extensively. Having returned, he was made doctor of theology, and was soon appointed professor of theology, member of consistory, and abbot of Konigslutter, He died Jan. 13, 1701. He took an active part in the controversies which his father had with Calov and others, and edited also some of his works, as, Responsum Maledicis Moguntio,. Theologorum pro Romani Pontificis Infallibilitate, etc. (Helmstadt, 1672):-Disputt. 15 de Praecipuis Christ. Relig. Capitib. (ibid. 1658):- Tractatus Diversi de Peccato (ibid. 1659) :-Fascic. Programmatum- et Dissesrtationum de Persona Christi (ibid. 1663) De Igno Pursuatorio (ibid. 1650). See Pipping, Memorice Theologorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 404, 408. 431, 435. 468, 653. (B. P.)

## Calixtines[[@Headword:Calixtines]]

             (1). In the year 1420, the Hussites divided into two great factions, the Taborites and the Calixtines. The latter, who derived their name from the chalice (calix), asserted that communion in both kinds was essential to the sacrament. They are not generally ranked by Romanists among heretics, for many of them were persuaded by the concessions of the Council of Basle, in 1493, to be reconciled to the Roman pontiff.' The reformation they aimed at extended principally to four articles:

1. To restore the cup to the laity.

2. To subject criminal clergymen to the civil magistrate.

3. To strip the clergy of their lands, lordships, and all temporal jurisdictions.

4. To grant liberty to all priests to preach the Word of God. -Mosheim, Ch. Hist. 2:459; Farrar, Ecclesiastes Dict. s.v. SEE BOHEMIA; SEE HUSSITES.

(2.) Followers of George Calixtus. SEE CALIXTUS, GEORGE.

## Calixtus I (Or Callistus), Pope[[@Headword:Calixtus I (Or Callistus), Pope]]

             the son of Dionysius, and a Roman, succeeded Zephyrinus in 217 or 220. According to the Acta Martyrum, he was put to death by being drowned in a well, after suffering a long imprisonment, Oct. 14, 222, or Oct. 12, 223, but the story is doubtful. He was succeeded by Urban 1. The new MS. of Hippolytus calls him a “heretic,” a “servile and deceitful profligate, and an embezzler.” In doctrine, according to Hippolytus, Calixtus was a Noetian, or worse; in practice, a violator both of the ecclesiastical and the morallaw. And yet he is a saint of the Romish calendar! He is said to have built the basilica of St. Mary Trans Tiberim, and the cemetery on the Appian Way now called the catacomb of St. Sebastian (where 174,000 martyrs are said to lie buried). Ughellus, Italia Sacra, vol. i; Biog. Univ.; Meth. Qu. Rev. 1851, p. 649; Schaff, Hist. of Christian Church, 1:291, 447. SEE HIPPOLYTUS.

## Calixtus II[[@Headword:Calixtus II]]

             Pope, son of Guillaume, count of Burgundy, was made archbishop of Vienne in 1088, and elected pope Feb. 1, 1119, while in retirement at Cluny. He was judged likely to compose the troubles about investiture, which had agitated the Church for fifty years; and even Henry V appeared to join in the general satisfaction. At the council held at Rheims in 1119 nothing, however, could be concluded to effect a reconciliation between Henry and the pope, and the former was formally excommunicated. In 1122, at the Dietof Woims (Sept. 23), an accommodation it was agreed upon between the parties, the emperor reserving to himself his right of giving to the elect the investiture of the regalia, while the pope, on his part, conferred the investiture by the cross and ring. In 1120 Calixtus returned to Rome, and re-established the papacy there. In 1123 he held a Lateran council, in which the edicts of the and-pope Gregory VIII were annulled. He died Dec. 12, 1124. — Mosheim, Ch. Hist. cent. xii, pt. ii, ch. ii, § 5, 6; Landon, Eccl. Diet. 2:494.

## Calixtus III[[@Headword:Calixtus III]]

             Pope, Spaniard of Valencia, named Alphonso Borgia, who was elevated to the papacy April 8,1455. He granted a commission to review the proceedings on the trial of Joan of Arc, which decided that she died a martyr for her religion and country. Calixtus did not canonize her, but permitted the celebration of certain expiatory ceremonies at her tomb. Calixtus made base use of his pontificate for the aggrandizement of his own nephews (or sons?), the Borgias. He proclaimed a crusade, collected immense sums, and sent an expedition against the Turks, which failed. He died Aug. 6, :1458. — Landon, Eccl. Diet. 2:494.

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

             perhaps the most independent and influential of the Lutheran divines of his age, was born at Medelbye (or Flensborg?), Schleswig, 1586. His proper name was Kallison; his father was pastor at Medelbye. George was first taught by his father, then went to school at Flensborg, and finally studied at the University of Helmstidt, 1603-1607. After thorough culture, especially in the Aristotelian philosophy and in theology, he traveled into England and France on literary journeys (1609-13). On his return to Germany in 1614he was appointed divinity professor at Helmstadt. The thesis of his in a mural was that kingdoms and states cannot safely coexist with the religion of Papists or Jesuits. For nearly half a century he led a life of unwearied literary activity at Helmstadt. Peaceful himself, the aim of his studies and efforts was to settle the disputes of the Christian parties, and it led him into endless controversies. Though a Lutheran all his life, his tendencies were Melancthonian, both by nature and education. “He had adopted the opinion of the peacemakers and Remonstrants that the essential doctrines of Christianity were held by all the churches, and desired to propagate this opinion, and to bring the adherents of all the churches to some nearer understanding.” He wrote against all exclusive claims in any of the churches. Against Rome he wrote De Pontif. Messice Sacrificio (Francf.1614); and numerous other publications to the same end followed it. In the Calvinistic doctrine he objected to predestination and the Calvinistic view of the Eucharist; but he did not hold these errors to be fundamental (De Prcecipuis Christ. Relig. Capitibus [Helmstadt, 1613]); nor did rigid Lutheranism find any more favor with him, and he especially rejected the doctrine of the ubiquity of the body of Christ. His first publications gave umbrage to the strict Lutherans, who regarded him as lax in theology. In1619 he published his Epitome Theologice, which was warmly welcomed by his friends, but awakened new opponents among the rigidly orthodox. He applied Aristotle's philosophy to theology, dividing the science into three heads:

(1) the object, man's best good, including holiness, immortality, etc.;

(2) the subject, God, creation, apostasy, etc.;

(3) the means, grace, redemption, the sacraments, etc. He also, in his Epit. Theologice Moralis (1634), separated theology from ethics, giving the latter the form of an independent science.

On this Dr. Pusey remarks, in his Theology of Germany, p. 34, that “the separation by Calixtus of the system of Christian moral' from ‘Christian doctrine,' with which it had been hitherto interwoven, though in itself greatly to the advantage of the unity of the latter science, seems to have produced at the time no effect but that of extinguishing even the sense of the necessity of presenting it in a form influential upon, the Christian life.” The very titles of his writings and those of his opponents would fill pages. His liberal views were styled Crypto-Papism, Philippism, Crypto- Calvinism, Babelism, and many other hard names, ending with Atheism. Especially after the Colloquy of Thorn, 1645, where he showed a strong disposition to compromise all minor differences in order to bring about a reunion of Lutherans, Reformed, and Romanists, the opposition of the high orthodox party to him and to the Helmstadt theologians, who were more or less imbued with his Syncretism, increased.. SEE THORN, COLLOQUY OF. His followers were known both as Syncretists and Calixtines. The chief objection brought against him by the more candid of his opponents was that he maintained,

1. That the fundamental doctrines of Christianity, by which he meant those elementary principles whence all its truths flow, were preserved pure in all three communions (Romish, Lutheran, and Calvinistic), and were contained in that ancient form of doctrine known by the name of the Apostles' Creed.

2. That the tenets and opinions which had been constantly received by the ancient doctors during the first five centuries were to be considered as of equal truth and authority with the express declarations and doctrines of Scripture.

3. That the churches which received these points, and “held the additional tenets of the particular churches as non-essential, should at once come into peaceful relations, and thus pave the way for a future union of the churches.” His opponents were legion, but the most bitter and persevering was Calovius (q.v.). Calixtus died March 19, 1656. A full list of hiswritings is given in his Consultatio de tolerantia leformatorum (Helmst.1697, 4to). An account of Calixtus, from the Puseyite stand-point, is given in the Christian Renzembrancer, 1855, art. 1:See also Gasz, Georg Calixt u. d. Syncretismus (Bresl. 1846); Gieseler, Ch. History, pt. 4, div. 1, ch. 4; Henke, Calixtus u. s. Zeit (1853-56, 2 vols. 8vo); Bibliotheca Sacra, April,1865, art. vi; Mosheim, Ch. History, cent. xvii, sec. ii, pt. ii, ch. i; Dowding, Life and Corr. of G. Calixtus (Lond. 1863); Gass, Prot. Dogmatik, 2:68. SEE SYNCRETISM.

## Caliya[[@Headword:Caliya]]

             in Hindu mythology, is the name of a great evil serpent, who was ultimately overcome and crushed by the god Vishnu in his incarnation Krishna.

## Calker[[@Headword:Calker]]

             (מִחֲזִיק בֶּדֶק, machazik' be'dek, a repairer of the breach, as in 2Ki 12:8; 2Ki 22:5; Sept. and Vulg. translate at random, οῦτοι ἐνίσχυον τὴν βουλήν, habuerunt nautas ad ministerium varice supellectilis),a workman skilled in stopping the seams of the deck or sides of a vessel, which appears to be the correct idea of the passages (Eze 27:9; Eze 27:27) where the inhabitants of Gebal (or Byblus) are said to have been employed in this capacity on the Tyrian vessels. SEE TYRE; SEE NAVIGATION.

## Call[[@Headword:Call]]

             (usually קָרָא, kara', καλέω, both which words evidently contain the same root as their Engl. equivalent) signifies (besides its use in giving a name),

I. To cry to another for help, and hence to pray. he first passage in which we meet with this phrase is in Gen 4:26, “Then began men to call upon the name of the Lord” (אָז הוּחִל לִקְרא בִּשֵׁם יְהוָֹה, Sept. and Vulg. understand the first word as a pronoun referring to Enos, ο῏υτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα τοῦ Θεοῦ, iste coepit invocare nomen Domini), a phrase that has been understood by some as meaning thatJehovah's worshippers were then called by His name, but erroneously (comp. Gen 12:8; Psa 79:6; Psa 105:1; Isa 64:6;Jer 10:25; Zep 3:9). In both the Old and New Test., to call upon the name of the Lord imports invoking the true God in prayer, with a confession that He is Jehovah; that is, with an acknowledgment of his essential and incommunicable attributes. In this view the phrase is applied to the worship of Christ (Act 2:21; Act 7:59; Act 9:14; Rom 10:12; 1Co 1:2). SEE WORSHIP.

II. DIVINE CALL.

(1.) The word “call” is used in Scripture with various significations, as applied to the Almighty with respect to men.

1. In its ordinary sense of “to name,” to “designate” (of which examples are not necessary), and also in the sense of “to be,” e.g. “He shall be called the Son of God” (Luk 1:35); “His name shall be called Wonderful” (Isa 9:6); that is, he shall be the Son of God, he shall be wonderful, and shall be thus acknowledged.

2. In the designation of individuals to some special office or function, e.g. the call of Bezaleel (Exo 31:2); the calling of the judges, prophets, etc. (e.g. Isa 22:20; Act 13:2).

3. In the designation of nations to certain functionsiprivileges, or punishments (Lam 2:22; Isa 5:6), especially of Israel to be God's chosen people (Deu 7:6-8; Isa 41:9; Isa 42:6; Isa 43:1; Isa 48:12-15; Isa 51:2; Hos 11:1).

4. To denote the invitation to sinners to accept the grace of God in the gift of His Son (Mat 9:13; Mat 11:28; Mat 22:4; Luk 14:16-17).

5. To denote the extent of the divine invitation, to Gentiles as well as Jews, showing the universality of the call (Rom 9:24-25). 6. To denote a condition in life (1Co 7:20, etc.).

(2.) Two questions arise as to the divine call to men,

(1.) Why do not all who receive it embrace it? and

(2) Why have not all mankind even yet had the invitation? In view of these questions, the old Lutheran divines speak of the vocatio ordinaria directa (the ordinary direct call) as being,

1. Seria, i.e. really meant as a call on God's part, as he desires and intends the salvation of all?. This is opposed to the Calvinistic view, which maintains that only such as are predestined to salvation are really called.

2. Ejficax, or better Suffciens, i.e. always adequate to the conversion, not only of those who heed the call, but of those who disregard it; and therefore,

3. Resistibilis, resistible, and not compulsory (Quenstedt, Thed Did.in); and also,

4. Universalis, universal. God called all the human race

(1.) in the promise of Christ to bruise the serpent's head (Gen 3:15), given to the race through our first parents;

(2.) in Noah, the preacher of righteousness, a call to all his descendants(Gen 9:9; 2Pe 2:5);

(3.) in the Gospel commission (Mat 28:19; Mar 16:15;comp. Rom 10:18; Col 1:6; Act 17:30).

The commission extended to “all the world,” and its execution is declared to have been accomplished in Act 17:30; Rom 10:18;Col 1:6; Col 1:23. The question whether even America was reached by the first preaching of Christianity is treated by Moebius'in his essay entitled An ab Apostolis Evangelium etiam Americanisfuerit Annunciatum. And where the ἀποστολή did not go, the ἐπιστολή did. As to the failure of men to receive and obey the divine call, it is not God's fault, but their own. He “calls,” but they “will” not. In general, it may be assumed that wherever the Church of God is set up, men receive the divine call, and their responsibility is proportional to the degree of light which shines upon them (Mat 11:20-24; Mat 23:37; Luk 12:47-48). The same principle applies to the case of heathen. Here also lies the dunt of the Church to send missions to the heathen.

(3.) The Calvinistic doctrine of effectual calling is Atlieu set forth in the Westminster Confession:

“1. All those whom God hath predestinated unto life, had those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his Almighty power determining them to that which is good; and efectually drawing them to Jesus Christ, yet some as the same most freely, being made willing by his grace.

“2. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed init.

“3. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how hepleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word.

“4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved; much less can men not professing the Christian religion be saved in anyother manner whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious, and to be detested.”

The scriptural arguments for and against the doctrine are thus stated byWatson:

1. According to the Calvinistic view, “in the golden chain of spiritual blessings which the apostle enumerates in Rom 8:30, originating in the divine predestination, and terminating in the bestowment of eternal glory on the heirs of salvation, that of calling forms an important link.‘Moreover, whom he did predestinate, them he also called; and whom he called, them he also glorified.' Hence we readi of ‘the called according to his purpose,' Rom 8:28. ‘There is indeed a universal call of the Gospel to all men; for wherever it comes it is the voice of God to those who hear it, calling them to repent and believe the divine testimony unto the salvation of their souls; and it leaves them inexcusable in rejecting it (Joh 3:14-19); but this universal call is not inseparably connected with salvation; for it is in reference to it that Christ says, ‘Many are called, but few are chosen' (Mat 22:14). But the Scripture also speaks of a calling which is effectual, and which consequently is more than the outward ministry of the Word; yea, more than some of its partial and temporary effects upon many who hear it, for it is always ascribed to God's makinghis word effectual through the enlightening and sanctifying influences of his Holy Spirit. Thus it is said, ‘Paul may plant, and Apollos water, but God giveth the increase' (1Co 3:6, i). Again, He is said to have‘opened the heart of Lydia, that she attended to the doctrine of Paul' (Act 16:14). ‘No man can come unto Christ, except the Father draw him' (Joh 6:44). Hence faith is said to be the gift of God (Eph 2:8; Php 1:29). The Spirit takes of the things of Christ and shows them to men (Joh 16:14), and thus opens their eyes, turning them from darkness to light, and from the power of Satan unto God (Act 26:18). And so God saves his people, not by works of righteousness which they have done, but according to his mercy, by the washing of regeneration and renewing of the ;Holy Spirit (Tit 3:5). Thus they are saved, and called with a holy calling, not according to their works, but according to the divine purpose and grace which was given them in Christ Jesus before the world began (2Ti 1:9).

“2. To this it is replied that this whole statement respecting a believer's calling is without any support from the Scriptures. ‘To call' signifies to invite to the blessings of the Gospel, to offer salvation through Christ, either by God himself, or, under his appointment, by his servants; and in the parable of the marriage of the king's son (Mat 22:1-14), which appears to have given rise, in many instances, to the use of this term in the epistles, we have three descriptions of ‘called' or invited persons.

(1.) The disobedient, who would not come in at the call, but made light of it.,

(2.) The class of persons represented by the man who, when the king came in to see his guests, had not on the ‘wedding garment, and with respect to whom our Lord makes the general remark, ‘For many are called, but few are chosen;' so that the persons thus represented by this individual culprit were not only ‘called,' but actually came into the company.

(3.) The approved guests — those who were both called and chosen. As far as the simple calling or invitation is concerned, all stood upon equal ground — all were invited; and it depended upon their choice and conduct whether they embraced the invitation and were admitted as guests. We have nothing here to countenance the notion of what is termed ‘effectual calling.' This implies an irresistible influence exerted upon all the approved guests, but withheld from the disobedient, who could not, therefore, be otherwise than disobedient, or, at most, could only come in without that wedding garment, which it was never put into their power to take out of the king's wardrobe, and the want of which would necessarily exclude them, if not from the Church on earth, yet from the Church in heaven. The doctrine of Christ's parables is in entire contradiction to this notion of irresistible influence; for they who refused and they who complied but partially with the calling are represented, not merely as being left without the benefit of the feast, but as incurring additional guilt and condemnation for refusing the invitation. It is to this offer of salvation by the Gospel, this invitation to spiritual and eternal benefits, that St. Peter appears to refer when he says, ‘For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call' (Act 2:39); a passage which declares ‘the promise' to be as extensive as the‘calling,' in other words, as the offer or invitation. To this also St. Paul refers (Rom 1:5-6), ‘By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name;' that is, to publish his Gospel, in order to bring all nations to the obedience of faith; ‘among whom ye Ire also the called of Jesus Christ;' you at Rome have heard the Gospel, and have been: invited to salvation in consequence of this design. This promulgation of the Gospel, by the personal ministry of the apostle, under the name of calling, is also referred to in Gal 1:6, ‘I marvel that ye are so soon removed from him that called you into the grace of Christ,' obviously meaning that it was he himself who had called them, by his preaching, to embrace the grace of Christ. So also in Gal 5:3, ‘For, brethren, ye have been called unto liberty.' Again (1Th 2:12), ‘That ye would walk worthy of God, who hath calledyou,' invited you, ‘to his kingdom and glory.'

“3. In our Lord's parable it will also be observed that the persons called are not invited as separate individuals to partake of solitary blessings; but they are called to ‘a feast,' into a company or society, before whom the banquet is spread. The full revelation of the transfer of the visible Church of Christ from Jews by birth to believers of all nations, was not, however, then made. When this branch of the evangelic system was fully revealed to the apostles, and taught by them to others, that part of the meaning of our Lord's parable which was not at first developed was more particularly discovered to his inspired followers. The calling of guests to the evangelical feast, we then more fully learn, was not the mere calling of mrren to partake of spiritual benefits, but calling them also to form a spiritual society composed of Jews and Gentiles, the believing men of all nations, to have a common fellowship in these blessings, and to be formed into this fellowship for the purpose of increasing their number, anddiffusing the benefits of salvation among the people or nation to which they respectively belonged. The invitation, ‘the calling,' of the first preacherswas to all who heard them in Rome, in Ephesus, in Corinth, and other places; and those who embraced it, and joined themselves to the Church by faith, baptism, and continued public profession, were named, especially and eminently, ‘the called,' because of their obedience to the invitation. They not only put in their claim to the blessings of Christianity individually, but became members of the new Church, that spiritual society of believers which God now visibly owned as his people. As they were thus called intoa common fellowship by the Gospel, this is sometimes termed their‘vocation;' as the object of this Church state was to promote ‘holiness,' it is termed a ‘holy vocation;' as sanctity was required of the members, they were said to have been ‘called to be saints;' as the final result was,' through the mercy of God, to be eternal life, we hear of ‘the hope of their calling,' and of their being ‘called to his eternal glory by Christ Jesus.'

“4. These views will abundantly explain the various passages in which the term calling occurs in the epistles: ‘Even us whom he hath called, not of the Jews only, but also of the Gentiles' (Rom 9:24); that is, whom he hath made members of his Church through faith. ‘But unto them whichare called, both Jews and Greeks, Christ the power of God and the wisdom of God;' the wisdom and efficacy of the Gospel being, of course, acknowledged in their very profession of Christ, in opposition to those to whom the preaching of ‘Christ crucified' was ‘a stumbling-block' and‘foolishness' (1Co 1:24). ‘Is any man called' (brought to acknowledge Christ, and to become a member of his Church), ‘being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised' (1Co 7:18). ‘That ye walk worthy of the vocation wherewith ye are called. There is one body and one Spirit, even as ye are called in one hope of your calling' (Eph 4:1; Eph 4:4). ‘That ye would walk worthy of God, who hath called you to his kingdom and glory' (1Th 2:12). ‘Through sanctification of the Spirit, and belief of the truth, whereunto he called youby our Gospel, to the obtaining of the glory of our Lord Jesus Christ' (2Th 2:13-14). ‘Who hath saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ' (2Ti 1:9-10). On this passage we in by remark that the ‘calling' and the ‘purpose' mentioned in it must of necessity be interpreted to refer to the establishment of the Church on the principle of faith, so that it might include men of all nations; and not, as formerly, be restricted to natural descent. For personal election and a purpose of effectual personal calling could not have been hidden till manifested by the ‘appearing of Christ,' since every instance of true conversion to God in any age prior to the appearing of Christ would be as much a manifestation of eternal election, and an instance of personal effectual calling, according to the Calvinistic scheme, as it was after the appearance of Christ. The apostle is speaking of a purpose of God, which was kept secret till revealed by the Christian system; and from various other parallel passages we learn that this secret, this ‘mystery,' as he often calls it, was the union of the Jews and Gentilesin ‘one body,' or Church, by faith.

“5. In none of these passages is the doctrine of the exclusive calling of a set number of men contained; and the Synod of Dort, as though they felt this, only attempt to infer the doctrine from a text already quoted, but which we will now more fully notice: ‘Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified' (Rom 8:30). This is the text on which the Calvinists chiefly rest their doctrine of effectual calling; and tracing it, as they say, through its steps and links, they conclude that a set and determinate number of persons having been predestinated unto salvation, this set number only are called effectually, then justified, and finally glorified. But this passage was evidently nothing to the purpose, unless it had spoken of a set and determinate number of men' as predestinated and called, independent of any consideration of their faith and obedience, which number, as being determinate, would, by consequence, exclude the rest.The context declares that those who are foreknown, and predestinated to eternal glory, are true believers, those who ‘love God,' as stated in a subsequent verse; for of such only the apostle speaks; and when he adds,‘Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified,' he shows in particular how the divine purpose to glorify believers is carried into effect through all its stages. The great instrument of bringing men to ‘love God' is the Gospel; they are, therefore, called, invited by it, to this state and benefit; the calling being obeyed, they are justified; and being justified, and continuing in that state of grace, they are glorified. Nothing, however, is here said to favor the conclusion that many others who were called by the Gospel, but refused, might not have been justified and glorified as well as they; nothing to distinguish this calling into common and effectual; and the very guilt which those are everywhere represented as contracting who despised the Gospel calling shows that they reject a grace which is sufficient, and sincerely intended, to save them.” — Watson, Institutes, 2:352 sq.; Herzog, Real Encyklopadiae, 2:104; Nitzsch, Christliche Lehre, § 141; Warren, Systenmt. Theologie, p. 147.

III. A call to the ministry of the Gospel is regarded by Christians generally as proceeding from God; and the Church of England, the Protestant Episcopal Church, and the Methodist Episcopal Church, require of candidates for ordination an express profession that they trust they are so moved of the Holy Ghost. SEE MINISTRY.

IV. MINISTERIAL CALL is an invitation on the part of a congregation to a preacher to become their settled pastor. SEE INSTALLATION.

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

             to the ministry is more a matter of Christian ethics than of Church canons, and yet the early Church was not without its rules upon this subject. The tem-per that ought to animate those who are to be ordained was held to be, on the one hand, a sincere and pure desire to serve God in some special way, but on the other, also, a shrinking from the fearful responsibility of the ministry; accompanied, however, with obedience to the call of superiors. Under this view, it naturally came to be, and so was the common rule, that the bishops or rightful electors should choose, at least to the higher orders; "and in such case the canons enacted that any one already in orders in any degree could not refuse to accept. A like rule would apply in a less degree to the first entry into the ministry; the supply in both cases' being supplemented by voluntary candidates, from the necessity of the case, but it being held the best that the call should come from others, who had authority. On the other hand, the call need not originate with the bishop. It was open, and it was considered a pious act for parents to devote their children to the ministry, not compelling, but exhorting and encouraging them so to devote themselves.

The second Council of Toledo,  in 531, regulates the education of those " whom the will of 'parents, from the earliest years of infancy, had devoted to the clerical office." Pope Siricius (Ep. i, c. 9, 10) had, before that (385-398), regulated the several periods of years during which such should remain successively in each order of clergy. And Conc. Enerit., in 666, bids the "parochial presbyters" choose promising young people for the purpose of making them clergymen. Nor was this restricted to young people with their parents' consent; but older men were permitted to offer themselves for the ministry; yet under certain conditions, in order to insure purity of motive. Two centuries later, Gregory the Great required, in a certain case, a probation in a monastery. The Council of Constantinople, in 869 (Song of Solomon 5), prohibited only those who sought to be tonsured from ambitious or worldly motives. The call to the ministry, then, in the earliest Church, meant, in general, the invitation, approaching to a command, of the bishop; which might, however, be anticipated, under certain circumstances, by :the voluntary offering of himself by the candidate.

## Callaham, Obadiah B.[[@Headword:Callaham, Obadiah B.]]

             a minister in the Methodist Episcopal Church South, was born in Smythe County, Va. He embraced religion in early youth, and in 1852 entered the Holston Conference, wherein he labored with much zeal and success until within a few weeks of his death,. in September,, 1855. See Minutes of Annual (Conferences of the M. E. Church South, 1855, p. 597.

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

             a Scotch clergyman, was admitted minister at Killearn in 1572, having Bawffrowne under his charge; was transferred to Largs in 1574, with Kilbride and Ardrossan under his charge; he continued in 1580, but -no further mention is found of him. See Fasti Eccles. Scoticance, ii, 252, 355.

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

             a Scotch clergyman, was appointed by. the earl of Orkney to the living at South Ronaldshay and Burray in 1584, and was confirmed in the living by the king; he continued in 1589, but is not thereafter mentioned. See Fasti Eccles. Scoticance, ii, 388.

## Callander, Alexander (3), A.M[[@Headword:Callander, Alexander (3), A.M]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1621, and was admitted minister at Denny in 1627. A violent flood in 1636 destroyed much of his parish. At the battle of Kilsyth, in i645, he had protection from the marquis of Montrose. He died in September, 1663, aged about sixty-three years. See Fasti Eccles. Scoticance, ii, 698.

## Callander, Daniel, A.M[[@Headword:Callander, Daniel, A.M]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1599; became minister at South Ronaldshay and Butrray in 1610, with six hundred communicants at the former place, and one hundred at the latter. He was bitterly rebuked by bishop Graham for preaching, in general, against sin; afterwards suspended for giving ordinances to persons under discipline, and finally deposed by the bishop; yet he preached frequently in Zetland. He was still later admonished by the bishop; but dwelt at the manse, and continued in 1636. He had a testimonial of approval from his brethren in 1638, and was appointed by the synod minister at Birsay and Harray in 1639. He died May 15, 1641, aged about sixty-two years. See Fasti Eccles. Scoticane, iii, 388, 392.

## Callander, John, A.M[[@Headword:Callander, John, A.M]]

             a Scotch clergyman (son of Alexander 3), took his degree at the Edinburgh University in 1661; was licensed to preach in 1663; was presented to the living at Denn, and ordained in the same year. He died in May, 1680, aged about thirty-nine years. See Fasti Eccles. Scoticance, ii, 698.

## Callander, Richard, A.M[[@Headword:Callander, Richard, A.M]]

             a Scotch clergyman (son of Alexander 3), studied at the universities of Glasgow and Edinburgh, and took his degree at the latter in 1649. He became chaplain to the countess of Roxburgh; was called to the living at Cockburnspath .in 1657; was presented to the living by the king in 1662; collated in 1663; transferred to Falkirk in 1663, and died Jan. 29, 1686, aged sixty years. See Fasti Eccles. Scoticance, i, 187, 371.

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

             a Scotch clergyman, a native of Falkirk, was licensed to preach in 1764; was presented to the living at Kirkmaiden in 1772, and ordained. He died  at Maybole,. Dec. 29, 1812, aged seventy-four years. He published an account of the parish. See Fasti Eccles. Scoticance, i,762.

## Callaway, Charles M[[@Headword:Callaway, Charles M]]

             a Protestant Episcopal clergyman of the diocese of Delaware, was born in 1826. He graduated from the Theological Seminary of Virginia in 1850; was rector, in 1853, of a Church in Middleway, Va., and in 1857 of the Church in Topeka, Kan,, where he remained until 1861, when he became rector of the Church of the Ascension in Baltimore, Md., and served there until 1870. His next parish was St. John's, Charleston, Va., residing meanwhile near Kanawha Court-house. In 1873 he had no regular charge, but in the following year was rector of St. John's Church, Kanawha Court- house. After this he was rector of Grace Church, Brandywine Hundred. He died suddenly at Wilmington, April 11, 1877. See Prot. Epis. Almanac, 1878, p. 168.

## Callaway, Christopher, C[[@Headword:Callaway, Christopher, C]]

             a minister in the Methodist Episcopal Church South, was born in Lincoln County, Tenn., about 1821. He professed conversion in 1838, and in 1844 entered the Alabama Conference. In 1855 he was appointed agent of the Southern University; and died Aug. 11, 1867. Mr. Callaway had but few educational advantages when young, but attained marked mental and literary ability. He possessed a fine physique, melodious voice, sensitive temperament, a genial, ardent spirit, and unflagging zeal. See Minutes of Annual Conferences of the M. E. Church South, 1867, p. 131.

## Callaway, Elisha[[@Headword:Callaway, Elisha]]

             a minister in the Methodist Episcopal Church South, was born in Delaware, Jan. 8,. 1792. He removed to Hancock County, Ga., in early life, and in 1818 was received into the travelling connection of the South Carolina Conference. In 1834 he was transferred to the Alabama Conference. He died June 21,1876. He was ever faithful, zealous, and successful; quiet and humble in daily life, but loud, bold, and powerful as a preacher. See Minutes of Annual Conferences of the M. E. Church South, 1870, p. 457.

## Callaway, Enoch[[@Headword:Callaway, Enoch]]

             a Baptist minister, was born in Wilkes County, Ga., Sept. 14,1792. He united with the Sardis Church in 1808. where he was ordained Nov. 7,1823. He was pastor of churches in his native county and in Oglethorpe County for twenty-five or thirty years. He accomplished much in promoting the cause of Christ in the field of his labor, and greatly built up his denomination there. He died Sept. 12,1859. See Cathcart, Baptist Encyclop. p.176. (J. C. S.)

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

             an English Wesleyan minister, was converted at the age of thirteen; entered the ministry in 1815, and was at once sent as a missionary to Ceylon, his stations being Matura, Columbo, and Galle. He returned to England in 1826., where he labored faithfully for several years. He died Nov. 23,.1841, aged forty-eight. He published several works in the Singhalese language, which were widely used. "He was an able divine." See Minutes of the British Conference, 1842.

## Callaway, Joshua S[[@Headword:Callaway, Joshua S]]

             a Baptist minister, was born in Wilkes County, Ga., May 30, 1789, and united with the Church Sept. 23, 1809. In 1818 he removed to Jones County, and having been ordained in 1820, he preached there with great success for ten years, and then changed his residence to Henry County. He opposed the anti-missionary spirit of the denomination in his native state, and influenced many of his brethren to contribute to aid in sending the gospel to the heathen. During his ministry he baptized many hundreds. He was an able minister of the New Testament. He died. at Jonesborough in 1854. See Cathcart, Baptist Encyclop. p.76. (J.C. S.)

## Callaway, S. T[[@Headword:Callaway, S. T]]

             a Baptist minister, was born in Winchester, Clarke Co., Ky., Jan. 14,'1808; was licensed in 1831, and preached in his native state until 1851, when he removed to Illinois, and resided in Jacksonville, Morgan Co., for some time; and removed to Tuscola, in 1862, where for several years he was pastor of the Church. In 1869 he was elected superintendent of public schools for the county, and re-elected in 1873, and was in office until his death, which occurred June 7,1875. He- was highly respected and  esteemed in the community. See Minutes of Illinois Anniversaries, 1876, p. 1-11.

## Callcott, William Hutchins[[@Headword:Callcott, William Hutchins]]

             An English musical composer, was born at Kensington in 1807, and died Aug. 4,1882. He published some musical pieces, such as The Holy Family and Half-hours with the Best Composers. His anthems, "Give peace in our time, O Lord," and "In my father's house are many mansions," are admirable specimens of part-writing, full of deep feeling and refined musical treatment, and. are likely to continue favorite works with all church choirs.. In the latter years of his life Mr. Calcott- enjoyed the friendship of Dean Alford and Charles Kingsley, and in his intercourse with them "he found the truest sympathy with his own deeply religious nature and complete purity of life." (B. P.)

## Calleja, Andres DP[[@Headword:Calleja, Andres DP]]

             a Spanish painter, was born at Rioja in 1705. He obtained academic honors and court favor, established a school of painting, and was greatly beloved by his scholars. His best works are in the churches of San Croix, of San Felipe le Royal, the convent of St. Francis, and the chapel of .the Treasury. He died in 1782.

## Callen[[@Headword:Callen]]

             is a Scottish saint, commemorated Nov. 28. In the parish of Rogart, in Sutherland, the church, dedicated apparently to a saint locally known as St. Callen, was repaired between 1602 and 1619. In 1630 a yearly fair, named St. Callen's, was held at Rogart. It may be that this saint is COLGA. See Forbes, Kal. Scott. Saints, p. 294.

## Callenberg, Caspar[[@Headword:Callenberg, Caspar]]

             a German canonist and Jesuit, was born in 1678. at Castrup, in Westphalia. He taught philosophy at Munster, and theology at Paderborn, Munster. Treves, and Aix-la-Chapelle; and died at Kosfeld, Oct. 11 1742, leaving several historical and other works, for which see Hoefer, Nouv, Biog., Generale, s.v.

## Callenberg, Johann Heinrich[[@Headword:Callenberg, Johann Heinrich]]

             was born January 12, 1694, in Saxe-Gotha. He studied at Halle giving special attention to the Oriental languages, to which he was originally led by becoming a member of the Collegium Orientale Theologicum, which was established at Halle in 1702. He had for special tutor Solomon Negri, a learned Orientalist from Damascusi He was appointed professor (extraord.) of philosophy in 1727, and professor (ordin.) of theology in 1739. He became deeply interested in Protestant missions to the East, especially among the Jews and Mohammedans. In 1728 he organized a school for the education of missionaries; and he afterward established, at his own expense, a printing-office for the publication of works in German, Arabic, and Hebrew for the furtherance of the missionary cause. His students went out over Europe as missionaries to the Jews, and some of them even to Asia and Africa. He printed in Arabic portions of the O.T., the whole of the N.T., Luther's Shorter Catechism, the Imitation of Jesus Christ,(somewhat curtailed), portions of Grotius on the Truth of the Christian Religion, the Rudiments of the Arabic Language, and other works for the use of missionaries in the East. With a view to the conversion of the Jews, he wrote a Kurze Anleitung zur Jiidisch-Teutschen Sprache (Short Introduction to the Speech of the German Jews, 8vo, 1733), to which he added in 1736 a short dictionary of the corrupt Hebrew spoken among themselves by the Jews of Germany. In 1728-36 he published Berichte von einem Versuch das Jiidische Volk zur Erkeisntniss des Christlichen anzuleiten (3 vols. 8vo); in 1733, De Conversione Muhammedanorum ad Christum expetita tentataque (12mo). He continued writing, translating, and printing a variety of works useful for the missionaries till his death, which occurred at Halle, July 16, 1760. The mere list of his publications would fill a column, but they are not of sufficient scientific value to require enumeration here. But the name of Callenberg deserves always to be cherished in the Christian Church as that of one of the founders of Protestant missions, and of a devoted and self-sacrificing laborer in that cause. Doering, Die Gelehrten Theologen Deutschlands, 1:221 sq.; Hoefer, Nouvelle Biographie Generale, 7:202; Ersch und Gruber, Allgemeine Encyclopddie, s.v.

## Callender, Aurora[[@Headword:Callender, Aurora]]

             a Methodist Episcopal minister, was born at Shoreham, Vt., March 7, 1798. He removed with his father to Cumberland County, Pa., at the age of seven; experienced conversion in 1818; received a license to preach in 1825; and in 1828 moved to Ohio and entered the Pittsburgh Conference, In 1837 he. was transferred to the Erie Conference, and in 1849 joined the Wisconsin Conference, wherein he labored until its division in 1856, when he became a member of the ,West Wisconsin Conference. In 1857 he was retransferred to, the Wisconsin Conference, labored in its active ranks until 1863, and, spent the remainder of his days as a superannuate, dying at Pincklneyville, Ill., Oct. 23,1871,. Mr. Calender began his ministry when circuits were. large, support. poor, and appointments almost daily. Even as a superannuate he preached nearly every Sunday, and often during the week. He was a man of robust health and physique, a sound, instructive preacher, and a devoted Methodist. See Minutes of Annual Conferences, 1872, p. 118.

## Callender, Elisha[[@Headword:Callender, Elisha]]

             minister of the first Baptist church in Boston, was the son of Ellis Callender, who officiated as pastor of the First Baptist church in Boston for many years, dying about 1726, at about eighty years of age. The son, Elisha, was born in Boston, and graduated as bachelor of arts at Harvard College in 1710. He was baptized and admitted to church membership August 10, 1713, and was ordained as a Baptist minister May 21, 1718, and Drs. Increase and Cotton Mather and Mr. Webb, though of a different denomination, gave their assistance. It is said that Thomas Hollis (a Baptist) was so impressed by this catholic procedure when he heard of it in England, that he made his well-known benefactions to Harvard College in consequence. Mr. Callender abounded in labors not only in Boston, but throughout the commonwealth, till his death, March 31, 1738. He was the first American Baptist minister who had received a college education. — Sprague, Annals, 6:34; Allen, Biographical Diet. s.v.

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

             an eminent Baptist minister, nephew of Elisha Callender, was born about 1706, and graduated at Harvard College in 1723. He was ordained colleague with Mr. Peckham as pastor of the church at Newport, Oct. 13,1731. Here he labored usefully for seventeen years, and died Jan. 26, 1748. He collected many papers relating to the history of the Baptists in this country, which were used by Backus. He published a Historical Discourse on Rhode Island and Providence Plantations (1739); also a Sermon at the Ordination of Jeremiah Condy (1739); and a Sermon on the Death of Mr. Clap, of Neu-port (1745). — Sprague, Annals, 6:37; Alien, Biographical Dictionary, s.v.

## Callender, N[[@Headword:Callender, N]]

             a Methodist Episcopal minister, was born at Chazy, Clinton Co., N. Y., Sept. 18, 1800, He removed with his parents to eastern Ohio in 1817; received the best, education his circumstances allowed; experienced conversion in 1819; was licensed to exhort in 1821, to preach in 1825, and in the same year entered the Pittsburgh Conference, in which he filled the most important appointments. In 1839, having acquired a knowledge of the German language, he became one of the pioneers of German Methodism in this country; took charge of the Pittsburgh German Mission District, the first of the kind in Methodism, and built there the first German Methodist church in. the. United States. In 1840 he was appointed to the New York German Mission; in 1842, as moral instructor at, the Western Penitentiary, Pennsylvania; but in 1845 returned to the English work. From 1854 to 1859 he presided over the Michigan and Cincinnati German Districts; then again entered the English work; and between 1862 and 1866 acted as hospital chaplain, United States army, Camp Dennison, Ohio. From 1866 to 1871 he occupied various important charges in the regular work; and then, on account of the infirmities of age, became superannuated. He died  Feb. 6,1876. Mr. Callender was a man of deep piety, a sound theologian, a good counsellor, a warm, steadfast friend, and a successful minister; See Minutes of Annual Conferences, 1876, p. 103.

## Callenider[[@Headword:Callenider]]

             SEE CALLANDAR.

## Calles, Sigismund[[@Headword:Calles, Sigismund]]

             a German Jesuit, who died at Vienna in 1761, is the author of Annales Ecclesiastici Germanic .(Vienna, 1756-58, 6. vols.): Series Misnensium Episcoporum (Regensburg, 1752):-Annales Austrice .(Vienna, 1750, 2 vols.). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 778, 801; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Callicfilse[[@Headword:Callicfilse]]

             were ornaments for the alb or white tunic, made either of some richly colored stuff or of metal. Examples of these may. be seen in Perret, Catacombs de Rome, i, pl. 7; and Garrucci, Vetri Ornati, vi, 5; xxv, 4.

## Callicrates[[@Headword:Callicrates]]

             (1) Bishop of Claudiopolis, in Pontus, joined in petitioning Jovian against the Arians.

(2) Sergeant, who wrote down the dispute of Basil against Photinus.

## Calligonus[[@Headword:Calligonus]]

             was a eunuch and chamberlain to Valentinian II, who insulted Ambrose, A.D. 385 and was afterwards put to death on another and peculiarly in. famous charge.

## Callimicus[[@Headword:Callimicus]]

             is the name of several persons in early Christian history...

1. Martyr, of Cilicia. who was made to run six miles in, boots bristling with nails inside, to Gangra, in Paphlagonia, where he was burned, and where his church was afterwards famous. He is commemorated July 29.

## Calling[[@Headword:Calling]]

             (κλῆσις, vocatio), a term used in theology to designate the divine invitation to man to share in the gift of salvation. SEE CALL.

## Callinicus[[@Headword:Callinicus]]

             is likewise the name of a martyr at Apo.

1. Ionia under Decius, commemorated Jan. 28; and of a third, commemorated Dec. 14.

2. A Greek sophist and rhetorician, usually assigned to the reign of Gallienus, A.D. 259-268. Clinton (Fasti Rom. ann. 266) points out that the sophist is also assigned to a later date and thinks that Suidas may have confounded two Callinici. Among the Works ascribed to him by Suidas (p. 1961 B) are ten books on Alexandrian history, referred to by Jerome (Prorm. Com. in Daniel).

3. Bishop. of Perga, in Pamphylia, at the Council of Nice, A.D. 325.

4. A. Melitian bishop of Pelusium, who slandered Athanasius in 331, accused him at Tyre, in 335, of breaking a chalice, and of deposing and ill- treating himself. He was. present at the Council of Sardica, and asked permission of the Council of Nice to persevere in schism.

5. Bishop elect of Sangra, sent by Eusebius of Ancyvra, who was himself unwilling to, ordain him, to Proclus, patriarch of Constantinople, for ordination (A.D. 434-446). He was sent back, however, to Eusebius, who ordained him. He died Soon after.

6. Bishop of Apamea, in Bithynia, named the patriarch of Antioch, as well as those of Rome and Constantinople, as leading him to condemn Dioscorus at the Council of Chalcedon (A.D. 451)..

7. Patriarch of Constantinople, A.D. 693 (or 692) till 705, was previously presbyter and treasurer of the Church of Blachernze. Soon after his appointment he offended the emperor Justinian by refusing to compose a prayer to be said at the removal of a church. It soon came to his ears that orders had been given to Stephen, the governor of Constantinople, for a general massacre of its inhabitants, to begin with the patriarch. This intelligence, doubtless, dispose, him to receive Leontius as a deliverer; and he accompanied that usurper to the font on his entry into the city, publicly welcoming him with the cry, "This is the. day which the Lord hath made." On the return of Jutstinian, in 705, Callinicus was deprived of his eyes and banished to Rome. See Theophilus, Chron. p. 313; Niceph. Constant. Brevitrlium, p. 28.

## Calliope[[@Headword:Calliope]]

             in Greek mythology, was one of the Muses, the oldest daughter of Zeus and Mnemosyne. She possessed the gifts of oratory, of music, of statesmanship, and, later, of poetry. By Apollo, or by (Eager, she became the mother of Linus and Orpheus. By different fathers she had various other children: Ialemus, Hymenaus, aid the Sirens. Her attributes are sometimes the lyra, sometimes a parchment roll or a tuba.

## Calliopius[[@Headword:Calliopius]]

             (1) a Pamphylian, who was brought before Numerius Maximus, and scourged and crucified on Good Friday, April 7, 304.

(2) Bishop of Thessaly, whom pope Boniface, A.D. 422, in writing to Rufus, declares separated from his communion, as far as we can gather, for resisting the authority of the see of St. Peter.

(3) Bishop of Nice, to whom, about A.D. 425, Atticus, patriarch of Constantinople, sent. three hundred pieces of gold, at a time when many of the people of Nice were starving.

## Callirrhoe[[@Headword:Callirrhoe]]

             (Καλλιῤῥόη, beautftulstream), the name given to certain warm springs on the eastern side of the Jordan, not far from, and flowing into, the Dead Sea, to which Herod the Great resorted during his last illness, by the advice of his physicians (Josephus, Ant. 17:6, 5). The same are probably meant by the yemim' (יֵמַום, Auth. Vers. “mules”) of Gen 36:24. SEE ANAH. Pliny (Gen 36:16) also describes them (“calidus fons medics salubritatis”) as possessing medicinal properties (Reland, Palest. p. 302,678). In May, 1818, these springs were visited by Irby and Mangles. Of the valley of Callirrhoe they say (Travels, p. 467-469): “The whole bottom is filled, and in a manner choked up, with a crowded thicket of canes and aspens of different species, intermixed with the palm, which is also seen rising in tufts in the recesses of the mountain's side in every place whence the springs issue. In one place a considerable stream of hot water is seen precipitating itself from a high and perpendicular shelf of rock, which is strongly tinted with the brilliant yellow of sulphur deposited upon it. On reaching the bottom, we found ourselves at what may be termed a hotriver, so copious and rapid is it, and its heat so little abated. For some way the temperature is kept up by the constant supplies of water that flow into the river.

In order to visit these sources in succession, we crossed over to the right bank, and, ascending by the mountain side, we passed four abundant springs, all within the distance of half a mile, discharging themselves into the stream at right angles with its course. We judged the distance from the Dead Sea, by the ravine, to be about one hour and a half. Maclean says there was a city of the same name in the valley of Callirrhoe, in which we think he must be wrong, since there is not space for a town in the valley as far as we saw it. That Herod must have had some lodging when he visited these springs is true, and there are sufficient remains to prove that some sort of buildings have been erected.” According to Josephus, the fortress of Machaerus, which was rebuilt by Herod, wasupon this hot-water stream, and not far from the fountains. It is supposed that John the Baptist was imprisoned and beheaded in this fortress, and that the feast was also made at Machaerus, which, besides being a strong-hold, was also a palace, built by Herod the Great, and that Herod himself was now on his route toward the territory of Aretas, with whom he was at war. The ruins of this fortress still exist (Josephus, Ant. 17:6, 5; 18:5, 2; War, 1:33, 5).

The Zurka Main, which empties itself into the Dead Sea, visited and described by Seetzen (Reise, 2:336 sq.), is described as a sweet and thermal stream, and is doubtless the outlet of the hot streams of Callirrhoe (Ritter, Erdk. 15:572, 573). Lieut. Lynch, who explored it in 1848, says: “The stream, twelve feet wide and ten inches deep, rushes in a southerly direction with great velocity into the sea. Temperature of the air, 700; of the sea, 78°; of the stream, 94°; one mile of the chasm, 95°. It was a little sulphureous to the taste. The stream has worn its bed through the rock, and flows between the perpendicular sides of the chasm, and through the delta, bending to the south, about two furlongs, to the sea. The banks of the stream along the delta are fringed with canes, tamarisks, and the castor- bean. The chasm is 122 feet wide at the mouth, and for one mile up, as far as we traced it, does not lessen in width. The sides of the chasm are about eighty feet high where it opens upon the delta, but within they rise in altitude to upward of 150 feet on each side, where the trap formation is exhibited. In the bed of the chasm there was one stream, on the south side, eight feet wide and two deep, and two small streams in the center, all rushing down at the rate of six knots per hour. There were no boulders in the bed of the ravine, which in the winter must, throughout its width and high up the sides, pour down an impetuous flood.

The walls of the chasm are lofty and perpendicular, of red and yellow sandstone, equally majestic and imposing, but not worn in such fantastic shapes nor of so rich a hue as those of the Arnon. Waded up about a mile, and saw a few date-palm-trees growing in the chasm. The turns about 200 yards apart, at first gently rounded, but subsequently sharp and anmular. There was a succession of rapids, and a cascade of four, and a perpendicular fall of five or six feet. A little above the rapid trap shows over sandstone. The current was so strong that, while bathing, I could not, with my feet against the rock; keep from being carried down the stream,; and, walking where it was but two feet deep, could with difficulty retain a foothold with my shoes off. At 7 P.M., bathed first in the sea and afterward in the stream — a most delicious transition from the dense, acrid water of the sea, which made our innumerable sores smart severely, to the soft, tepid, and refreshing watersof the Callirrhoe” (Expedition, p. 371). SEE LASHA.

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

             The following is an account of this interesting locality, taken from Budeker's Syria, p. 303.

"A ride of about three hours to the north, over a hilly country, avoiding the Wadi Zeghara, a short and deep gully, brings the traveller to the brink of the deep valley of the Zerka Mdin, in the region of Callirrhoe. From this terrace to the bed of the brook the road descends eight hundred and seventy-six feet. The bottom and sides of the ravine are covered with a luxuriant growth of plants, including palm-trees, and will interest botanists. The flora resembles that of southern Arabia and :Nubia. At the bottom of the valley is .seen red sandstone, overlaid with limestone and basalt (to the south). The ravine has been formed by the action of a powerful stream.. Within a distance of three miles a number of hot springs issue from the side-valleys, all of them containing more or less lime, and all rising in the  line where the sandstone and limestone come in contact. The hottest of these springs, which send forth clouds of steam and largely deposit their mineral ingredients, has a .temperature of 142° Fahr. The Arabs say that these springs were called forth by a .servant of king Solomon, and they still use them for sanitary purposes. In ancient times they were in great repute, and Herod the Great visited them in his last illness."

The following more minute description of the springs is from Ridgaway's Lord's Land, p. 408 sq.

"On reaching the valley I put my hand into a small stream gushing from the hill, and had to withdraw" it instantly. One of the horses got into it, and jumped out very quickly. Riding down about half a mile, we met a large stream, two yards wide and two or three feet deep, of hot sulphur water. Rushingon, it leaps over a large boulder, forming quite a fall, and dashing and leaping for one hundred yards in a succession of cascades, it fills the main valley. Below this, by the hill on the right, we found evidences where baths had existed. Holes through which sulphur was escaping formed the crude baths of the Bedouin. Farther still, a beautiful fountain, so divided by impeding rocks as to make a dozen little fountains, bursts from the mountain, creating a reservoir of hot water, which, losing itself under an enormous sulphur crust, descends about one hundred feet, when it, too, finds the lower level of the wady. Some of these waters are 130' Fahr. As to their number, instead of saying there are six or eight, it is nearer the fact to regard the whole bed of the valley on the north for about a mile one continuous hot sulphur spring.

"In addition to the medicinal quality of the waters, the temperature of the valley in autumn, winter, and spring is delightful; while for scenery, in the fantastic blendings of basalt, limestone, and sandstone, the exquisite forms of the sulphur crystallizations, following in their outlines twigs, reeds, and roots, on which the volatile salts have chanced to fasten, the fragrance and colorings of oleanders, junipers, and flowering shrubs, and the flight and songs of various birds, there is everything to charm.

"Our bath that day was most delicious. In the main stream we lay rolling like pigs from the cold water to the hot water, and from the hot to the cold, and-where the hot and cold mix at the most  agreeable point. Indeed, so exactly does the cold and hot water divide in the stream that the body can lie partly in the one and partly in the other at the same moment. As the waters flow along, the moss grows luxuriantly where the cold water runs, and not a vestige of green appears under the warm water. The line of verdure is as sharp as if cut by a knife."

## Callisen, Christian Friedrich[[@Headword:Callisen, Christian Friedrich]]

             A Lutheran theologian of Germany, was born at Gluickstadt, Feb. 20, 1777. In 1817 he was appointed pastor at Schles.wig and provost at Hiitten, and died in 1852. He wrote, Kurzer Abriss des Wissenswurdigsten, etc. (Altona, 1810; 3d ed. 1843) :-Kurzer Abriss der Religions philosophie (Kiel, '1802) :-Handbuch zum Gebrauch nachdenkender Christen beim Lesen des Neuen Test. (1812-14, 2 vols.) :-Kurzer Abriss einerpopularen undpractischen Glaubenslehre (Schleswig, 1852). See Winer, Handbuch der theol. Lit. ii, 16, 216, 246, 303, 391; Zuchold, Bibl. Theol. i, 210 sq. (B. P.)

## Callisen, Johann Leonhard[[@Headword:Callisen, Johann Leonhard]]

             a Lutheran theologian of Germany, was born Aug. 23, 1738, at Preez, in Holstein. In 1764 he was pastor at Zarpen, in 1782 at Oldesloe, and went, in 1792, as general superintendent and member of consistory to Rendsburg, where he died, Nov. 12, 1806. His best work is, Die Netzten Jage unseres Herrn Jesu' Christi (edited by his son, Nurnberg, 1813; 3d ed. 1838). See Winer, Handbuch der theol. Lit. ii, 402; Zuchold, Bibl. Theol. i, 211; Doring, Die deutschen Kanzelredner, p. 14 sq. (B. P.)

## Callista And Christa[[@Headword:Callista And Christa]]

             (Or Calliste And Christe, Christina, Etc.) were two sisters who had lapsed, and to whom Dorothea was intrusted, with orders that they should induce her to give up her faith. She, however, converted them. They were tied back to back, and thrown into a boiling caldron. There is a Calliste commemorated Sept. 1, in the Byzantine calendar, as having suffered martyrdom with her brothers. SEE CALOJERUS.

## Callistea[[@Headword:Callistea]]

             in Grecian usage, was a festival which was celebrated in honor of Juno by the inhabitants of Lesbos, at which beauty took the prize. A similar festival  was that of the Eleusinian Ceres, instituted by Cypselus, and celebrated by the Parrhasians in Arcadia. The most charming maiden was decorated, and the women were called Chrysophores (goldbearers).

## Callisthenes[[@Headword:Callisthenes]]

             (Καλλισθένης, a frequent Greek name), a partisan of Nicanor, who was burnt by the Jews on the defeat of that general in revenge for his guilt in setting fire to “the sacred portals” (2Ma 8:33). — Smith, s.v. SEE NICANOR.

## Callistratus[[@Headword:Callistratus]]

             (1.) an Isaurian bishop, and a friend of Chrysostom. Having written to Chrysostom, excusing himself for not having visited him at Cucusus, on account of the length of the journey and inclemency of the season, the latter responded (winter of 404), thanking him for his letters, and expressing a desire to receive both a visit and correspondence. See Chrysostom, Ep. 200.

(2) A legendary martyr, commemorated, in Basil's Menologium, Sept. 27.

## Callistus[[@Headword:Callistus]]

             is the name of several persons in early church history. SEE CALIXTUS.

1. A deacon who accused pope Damasus of adultery, and was expelled from the Church by the Council of Aquileia.

2. Praefect of Egypt, killed by his servants, Sept., 422, to which event a passage of Cyril's homily, the next, Easter, is supposed, by Tillemont (xiv, 282), to refer.

3. Son of a Roman praefect, and the subject of a miracle of healing in the legendary Life of Epiphanius (ii, 337).

4. With Carisius and seven others, martyrs at Corinth, commemorated April 16.

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

             a monk of Mount Athos, was deputed by the monks of his monastery to Constantinople, during the contest between Palseologus and Cantacuzenus, to make peace.. In 1349 or 1350 he was made patriarch by the emperor Cantacuzenus. In 1355 he refused the request of the emperor to crown his son Matthew, and retired to the monastery of Xamantis. Upon his refusal to return he was deprived of the patriarchate, and Philotheus substituted in his place. However, when John Palpeologus came to the imperial throne, Callistus was restored to that of the patriarchate, and was sent as legate into Servia to treat for peace with Elizabeth, the widow of the prince' of  that country, where he died, at Pheras, the capital, in 1358. His homilies On the Exaltation of the Cross are given, in Greek and Latin by Gretzer, De' Cruce, ii, 1347; other works exist also in MS.

## Callistus (3)[[@Headword:Callistus (3)]]

             SEE CALIXTUS I.

## Callon, Jacques[[@Headword:Callon, Jacques]]

             a French theologian, was born at Rheims in 1626, where he afterwards took charge of the seminary. He died June 2, 1714, leaving many unpublished works. See Hoefer, Nouv. Biog. Generale, S. V.

## Callot, Jacques[[@Headword:Callot, Jacques]]

             an eminent French. engraver, was born at Nancy, in Lorraine, in 1592, and was instructed by Cantagallina and Giulio Parigii. He died in 1635. The following are some of his principal works: The Murder of the Innocents; The Crucifixion, with: the Virgin, St. John, and Magdalene; The Annunciation; The Entombing of Christ. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts. S. V.

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

             an English Methodist preacher, was born at Selsea, Sussex, March 10, 1824. He was a scholar in the Bible Christian Sunday-school; was converted at eighteen; became a Sunday-school teacher' and local preacher; and in 1845 entered the ministry, and labored for three years in the Isle of Wight. In 1849 he was appointed to Lone, where he died, Oct. 23 of the same year.

## Callum[[@Headword:Callum]]

             SEE MCALLUM.

## Callwen[[@Headword:Callwen]]

             a Welsh saint of the 6th century, and patroness of a church in the parish of Defynock, in Brecknockshire. See Rees, Welsh Saints, p. 153.

## Cally, Pierre[[@Headword:Cally, Pierre]]

             a French theologian, a native of Mesnil-Hubert, near Argentan, in the diocese of Seez. Having pursued his studies at Caen, he there became professor of eloquence and philosophy in 1660, and principal of the College of Arts in 1675. In 1684. he was made curate of the parish of St.  Martin. He first taught the Cartesian philosophy in France. From 1686 to 1688 he was an exile at Moulins. He labored zealously for the conversion of the Protestants. He died Dec. 31, 1709. He wrote, Doctrine Heretiquue et Schismatique touchant la Primauti du Pape Enseignee par les Jesuites dans leur Collge de Caen (1644): — Universce Philosophice Institutio (Caen, 1695): — Discours en forme d'Homilies sur les Mysteres, sur les Miracles, et sur les Paroles de Notre-Seigneur Jesus Christ qui son dans l'Evangile (ibid. 1703). See Hoefer, Nouv. Biog. Generale, s.v.

## Calmaig[[@Headword:Calmaig]]

             SEE COLMAN (2).

## Calmet, Augustine[[@Headword:Calmet, Augustine]]

             a learned Benedictine, of the congregation of St. Vannes, born at Mesnil- la-Horgne Feb. 26, 1672. He studied at Breuil, and after having pronounced the vows in Oct., 1689, he proceeded to make his course of philosophy at the abbey of St. Ev;r, and afterward devoted himself to Hebrew, which he studied under Fabre, a Reformed divine. In 1704 he passed to the abbey of Munster, where he taught the young monks; and lectures which he there read to them formed the basis of his “Commentaries on the Old and New Testaments,” which he wrote in Latin, but translated into French, and published in 1707 and 1716, in 23 volumes 4to. This work was followed by his Histoire Sainte de ‘Ancien et NouveauTestament History of the Old and New Testaments (Paris, 1718, 2 vols.4to), and his celebrated Dictionary of the Bible. In 1718 he was made abbot of St. Leopold's at Nancy, and ten years after he was removed to the abbey of Senones, where he died (having refused a bishopric in partibus) Oct. 25, 1757. His Life was written by Fange, his nephew (1763, 8vo), where a complete list of his numerous works will be found. The best edition (French) of the Diet ‘onnaire historique et critique de la Bible is that of Paris, 1730 (4 vols. fol.). The best English editions are those of1793 (4to, with additions) and of 1847 (edited by Taylor, 5 vols. 4to). His Coqnmentc ire litteral sur tons les livres de l'A ncien et du Nouveau Testament (reprinted at Paris, 1713, 26 vols. 4to, also 9 vols. fol.) was abridged, and published in 17 vols. 4to, at Avignon, 1767-1773; also translated into Latin, with the Dissertatiozns, by Manse (Wirceb. 1789, 19 vols. 4to). Calmet's Dictionary of the Bible has, until lately, formed the basis of all subsequent works of the same kind. The best abridgment is that of Robinson, whose additions are perhaps, to the modern student, of more value than the original work. — Biog. Unziv. 6:559; Landon, Ecclesiastes Dict. 2:497. SEE DICTIONARIES (BIBLICAL).

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

             commonly known by the French as St. Carnmery (or St. Calmele). Both Carmery and Calmele are said to have founded the monastery of Moustier- St.-Chaffre, belonging to the church of Velay, and the monastery of Manzac (or Mozac), in Auvergne, belonging to that of Clermont. The uncertainty about them, however, is illustrated by the fact that Carmery is celebrated Aug. 19, and Calmele Nov. 22. Carmery is said to have died either in the 6th or the 7th century; Calmele at the beginning of the 8th. The Vita, Calaminii, edited by Th. Aquinas, states that the saint lived in the time of Justinian. The first Justinian died in 565, the second in 711; but there is ho reason for trusting this date.

## Calmuc[[@Headword:Calmuc]]

             SEE MONGOLIAN.

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

             a Methodist Episcopal minister, was born in Ireland about 1833. He emigrated to America in early life; was converted at Carlinville, Ill., and in. 1858 entered the Southern Illinois Conference. In 1861 he was granted a superannuated relation, and shortly afterwards died, Nov. 21,1861. See Minutes of Annual Conferences, 1862, p. 211.

## Calne, Council Of[[@Headword:Calne, Council Of]]

             (Concilium Calnense). Calne is a town in Wiltshire, England, where a convention was held in 979, in the fourth year of Edward, king and martyr,  in consequence of the dispute then rife between the monks and clergy, the former of whom were unduly favored by Dunstan, archbishop of Canterbury, to the great prejudice of the latter. Dunstan himself presided in this council, at the head of the chief nobility, the bishops, and other ecclesiastics. No decision was, however, arrived at, owing to a singular accident, which broke up the council-the floor of the chamber in which they were assembled giving way, all were precipitated to the ground, except Dunstan, whose seat escaped. See Baroius, A.D. 977; Labbe, Concil. ix, 724; Wilkin, Concil. i, 263,

## Calneh[[@Headword:Calneh]]

             (Hebrews Kalneh', כִּלְגֵה; Sept. Χαλάννη), the fourth of Nimrod's cities (Gen 10:10), and probably not different from the CALNO (Hebrews Kalzo', כִּלְנוֹ; Sept. Χαλάνη) of Isa 10:9, or the CANNEH (Hebrews Kanneh', כִּנֵּח; Sept. Χανάα) of Eze 27:23. The word is thought to mean “the fort of the god Ana or Ann,” who was one of the chief objects of Babylonian worship. According to the Chaldee translation, with which Eusebius and Jerome agree, this is the same place that was subsequently called Ctesiphon. It lay on the Tigris, opposite Seleucia, and was for a time the capital of the Parthians, and the winter residence of the Parthian kings (Strabo, xvi, p. 312; Cellarii Notit. 2:774; see Bochart, Phaleg, 4:18; Michaelis, Spicil(g. 1:228). This opinion respecting Calneh derives some support from the circumstance that the district named Ctesiphon was called by the Greeks Chalonitis (Pliny, Hist. Nat. 6:26, 27; Polyb. 5:44); but, on the other hand, this province does not appear to have extended so far west as Calneh must have lain. Ammianus Marcellinus (23:6, 23) states that it was the Persian king Pacorus (who reigned from A.D. 71 to 107) who changed the name of the city to Ctesiphon; but that name must have been more ancient, as it is mentioned by Polybius. In the time of the prophet Amos Calnch appears to have constituted an independent principality (Amo 6:2; Sept. omits, v. r. Καλάνη or Χαλάννη); but not long after it became, with the rest of Western Asia, a prey to the Assyrians (Isa 10:9). About 150 years later, Calneh was still a considerable town, as may be inferred from its being mentioned by Ezekiel (Eze 27:23) among the places which traded with Tyre. We may gather from Scripture that in the eighth century B.C. Calneh was taken by one of the Assyrian kings, and never recovered its prosperity. Hence it is compared with Carchemish, Hamath, and Gath (Isa 10:9; Aimos 6:2), and regarded as a proof of the resistless might of Assyria. The site of Ctesiphon was afterward occupied by Jl-Madain, i.e. the (two) cities, of which the only remains are the ruins of a remarkable palace called Tauk-kesra, or “Arch of Khosroes,” some mounds of rubbish, and a considerable extent of massive wall toward the river. (See Smith's Dict. of Class. Geog. s.v. Ctesiphon.)

More recent explorers have rendered it probable that the site of Calneh is the modern NiAer, which was certainly one of the early capitals, and which, under the name of Nopher, the Talmud identities with Calneh (see the Yoma). Arab traditions made Niffer the original Babylon, and said that it was the place where Nimrod endeavored to mount on eagles' wings to heaven. Similarly the Sept. speak of Calneh or Calno as “the place where the tower was built” (Isa 10:9). Niffer is situated about sixty miles E.S.E. of Babylon, in the marshes on the left bank of the Euphrates. It has been visited and explored by Mr. Layard (Min. and Bab. p. 468 sq.), and is thus described by Mr. Loftus (Chaldcea, p. 101): ‘The present aspect of Niffer is that of a lofty platform of earth and rubbish, divided into two nearly equal parts by a deep channel — apparently the bed of a river — about 120 feet wide. Nearly in the center of the eastern portion of this platform are the remains of a brick tower of early construction, the debris of which constitutes a conical mound rising seventy feet above the plain. This is a conspicuous object in the distance, and exhibits, when the brick- work is exposed; oblong perforations similar to those seen at BirsNimrud and other edifices of the Babylonian age. The western division of the platform has no remarkable feature, except that it is strewed withfragments of pottery, and other relics of a later period than the tower just alluded to. At the distance of a few hundred yards on the east of the ruins may be distinctly traced a low continuous mound, the remains probably of the external wall of the ancient city. As to the obelisk, the particular object of my visit, the Arabs positively declared that there was one, but none of them had seen it or could indicate its position on the mounds.” SEE CANNEH.

## Calno[[@Headword:Calno]]

             (Isa 10:9). SEE CALNEH.

## Calo, Johann Adam[[@Headword:Calo, Johann Adam]]

             a German Lutheran theologian, was born at Belgern, in Saxony. He pursued his studies at Wittenberg, where, having received his degrees in 1705, he became, in 1707, professor. In 1716 he was made deacon at Schlieben, and in 1733 at Schonewalde, where he remained until his death, which occurred in 1742. He wrote, Disp. de Chlodonceo M. Prino inter Francos rege Christiano (Wittemb. 1704):Disp. de Pseudo-apostolis veteri et recentiori Ecclesice Infensis (ibid. 1708): — Disp. quod Christus Formaliter et Syllogistice Disputaverit (ibid. eod.): — Renovatus Theologorum. Wittemberrensium Conzspectus (Wittemb. 1713). See Hoefer, Nouv. Biog. Generale, s.v.

## Calo, Pietro, Of Venice[[@Headword:Calo, Pietro, Of Venice]]

             was a Dominican, who lived about 1300, and wrote some lives of the saints and other treatises.

## Caloaerius[[@Headword:Caloaerius]]

             bishop of Claudiopolis; in Pontus, was represented by a, deputy at the council of A.D. 449 at Ephesus.

## Calocaerius[[@Headword:Calocaerius]]

             (1) Said to have been deputy and successor of Apollinaris at Ravenna, and to have held the see from the time of Vespasian to that of Adrian.

(2) Martyr at Albenga, on the coast of Genoa, put by Usuard, at Brescia, March 19 or April 18.

## Calocaerus And Parthenius[[@Headword:Calocaerus And Parthenius]]

             eunuchs, were respectively chamberlain and major-domo to AEmilianus, a Christian of Armenia, consul under the emperor Philip. Decius endeavored to induce them to sacrifice, and upon their refusal sent them to torture. They were afterwards condemned to the stake, and the fire not burning,  they were despatched by a blow on the head, May 19. They are commemorated May 19 and Feb. 11.

## Calogeri[[@Headword:Calogeri]]

             SEE CALOYERS.

## Calona, Tommaso[[@Headword:Calona, Tommaso]]

             an Italian Capuchin, was born at Palermo in 1599, and died there in 1644, leaving Latin commentaries on the history of Samuel, on Judges, and on the minor prophets (Palermo, 1644). See Hoefer, Nouv. Biog. Geiegale, s.v.

## Calonimus[[@Headword:Calonimus]]

             SEE KALONYMUS.

## Calopodius [[@Headword:Calopodius ]]

             was a eunuch and presbyter, a Eutychian, deposed by Anatolius, A.D. 451. One Calopodius stole the authentic copy of the acts of the Council of Chalcedon from the altar of the great church at Constantinople, of which he was steward, and took it to Anastasius, who tore it up, A.D. 511. They are, probably, different persons.

## Calori, Raffaelle[[@Headword:Calori, Raffaelle]]

             a painter of Modena, flourished from the years 1452 to 1474 in the employment of the duke of Bosso. He executed a picture of the Virgin, which is highly commended. He has several other works in different churches of his native country.

## Calosyrius[[@Headword:Calosyrius]]

             was a suffragan of Cyril of Alexandria, who wrote to him, about A.D. 444, a letter to be read in all the monasteries of his diocese of Arsinoe, against anthropomorphism, and against confounding idleness with sanctity. The same bishop, at Ephesus, A.D. 449, declared that he had always maintained communion with Eutyches.

## Caloviu (Or Calov), Abrahiam[[@Headword:Caloviu (Or Calov), Abrahiam]]

             a celebrated Lutheran divine and controversialist, was born in 1612 at Mohrungen in Prussia. He studied at Konigsber and Rostock, and became Professor of Theology at Wittemberg, where he obtained great distinction as a lecturer and controversial theologian. He died Feb. 25, 1686. He was a violent opponent of George Calixtus, whose gentleness he by no means shared. Indeed, so bitter was Calov's zeal, that it has been said of him that “he was born for an inquisitor.” He wrote with great ability against the Socinians. His most important work was his Biblia Illustrata (Dresden,1719, 4 vols. fol.), which contains the whole of Grotius's Annotations, with severe criticisms on them. In dogmatic theology he prepared a vast Systema Locorum Theologicorum (1655-1677, 12 tom.). In the Syncretistic controversy (q.v.) he took the most conspicuous part. His writings are very voluminous, nearly all bitterly controversial, and now little read. — Mosheim, Ch. Hist. 2:241; Herzog, Real-Encyklop. s.v.

## Caloyers Or Calogeri[[@Headword:Caloyers Or Calogeri]]

             The word Calogeri is from the Greek (καλόγεροι), and means good old men. The name Caloyers is of similar signification, and is generally given to the monks of the Greek Church. They are of the order of St. Basil, and consider it to be a sin to follow any other order than his. They are divided into three degrees: the novices, who are called Archari; the ordinary professed, called Microchemi; and the more perfect, called Megalochemi. They are likewise divided into Coenobites, Anchorites, and Recluses. The Ccenobites are employed in reciting their offices from midnight to sunset; and as it is impossible, in so long an exercise, that they should not be overtaken with sleep, there is one monk appointed to awake them; and they are obliged to make three genufiexions at the door of the choir, and, returning, to bow to the right and left to their brethren. The Anchorites retire from the world, and live in hermitages in the neighborhood of the monasteries; they cultivate a little spot of ground, and never go out but on Sundays and holidays, to perform their devotions at the next monastery. The Recluses shut themselves up in grottoes and caverns on the tops of mountains, which they never leave, abandoning themselves entirely to Providence. They live on the alms sent them by the neighboring monasteries.

The Caloyers have four Lents. The first and greatest is that of the resurrection or Easter: it lasts eight weeks, and is called the Grand Quarantain. During this Lent the monks drink no wine; and such is their abstinence that, if they are obliged, in speaking, to name milk, butter, or cheese, they always add this parenthesis, “Saving the respect due to the holy Lent.” The second Lent is that of the holy apostles, which begins eight days after Whitsunday: it generally continues three weeks, sometimes longer. During this Lent the monks are allowed to drink wine. The third Lent is that of the assumption of the Virgin: it lasts fourteen days, during which they abstain from fish, except on Sundays and on the transfiguration of our Lord. ‘he fourth Lent is that of the Advent. The Caloyers, in addition to the usual monkish habit, wear over their shoulders a square piece of stuff, on which are represented the cross and the other marks of Christ's passion, with these letters: IC. XC. NC. Ι᾿ησοῦς Χριστος νικῷ, Jesus Clrist conquers. The inscription was sometimes written thus: IC. XC. NI KA; and we find it occasionally arranged, especially on coins, in the form of a cross, thus, H.A. Visitors or exarchs are placed over them, who visit the convents only to draw from them sums of money which the patriarch demands. Yet, notwithstanding these monks are compelled to pay both to their patriarch and to the Turks, their convents are very rich. They have many monasteries in Asia, on Mount Sinai, and in Palestine; in Europe, in Athens, in Chios, and in Amourgo, one of the Sporades, also on Mount Athos. Those on Mount Athos are the most celebrated, and are twenty-three in number. There are female Caloyers, or Greek nuns, who follow the rule of St. Basil. Their nunneries are always dependent on some monastery. SEE ATHOS; SEE GREEK CHURCH.

## Calphi[[@Headword:Calphi]]

             (ὁ Χαλφί, v. r. Χαλφεί, perhaps for A lpheus [q.v.], Josephus Χαψαῖος, Ant. 13:5, 7), father of Judas, which latter was one of the two captains (ἄρχοντες) of Jonathan's army who remained firm at the battle of Gennesar (1Ma 11:70).

## Calphurnius[[@Headword:Calphurnius]]

             SEE MACARIUS.

## Calpurnius[[@Headword:Calpurnius]]

             (1) Father of pope Pontianus.

(2) St. Patrick (q.v.).

## Calumet[[@Headword:Calumet]]

             the "pipe of peace" (sometimes of war), in use among the North American Indians, is regarded by them with the utmost veneration, and believed to have been presented to them by the sun. “It is a great smoking-pipe, of red, white, or black marble. It is very much, like a pole - axe, has a very smooth head, and the tube, which is about two feet and a half long, is made of a quite strong reed or cane, set off with feathers of different colors, and several plaits made of woman's hair, variously interwoven. To this they fix two wings, which makes it something like Mercury's caduceus, or the wand which ambassadors of peace held formerly in their hands. They thrust this reed through the necks of huars, which are birds speckled with black and white, and about the size of our geese, or through the necks of a certain kind of ducks. These ducks are of three or four different colors. Every nation adorns the calumet as custom or their own fancy suggest. The calumet is a passport to all who go to the allies of such nations as send it. It is a symbol of peace, and the natives are universally of opinion that some great misfortune would befall any person who would violate the faith of it. It is the seal of all undertakings, of all important affairs and public ceremonies" (Father Hennepin),

## Calumnies Against The Christians[[@Headword:Calumnies Against The Christians]]

             A new society like the Christian Church could not escape misrepresentation. It offended men by presenting a high. er standard of purity than their own, and the secrecy attending portions of its life and worship gave rise to suspicions. Popular credulity was ready to accept every malicious or ignorant tale of horror suggested. Also there was a system of calumny, of which the Jews were the chief propagators.

1. The Agapme, and the more sacred supper at first connected with them, furnished material for some of the more horrible charges. "Thyestian banquets and Eidipodean incest" became bywords of reproach. When they  met, it was said, an infant was brought in, covered with flour, and then stabbed to death by a new convert, who was thus initiated in the mysteries. The others then ate the flesh and licked up the blood, and by this sacrifice were bound together (Tertull. Ad. vat. i, 15; Apol. c. 8). Two sources of this monstrous statement may be given:

(a) To drink of human blood had actually been made, as in Catiline's conspiracy, a bond of union in a common crime (Sallust, Catil. c. 22); 'and the blood, it was said, was that of'a slaughtered child (Dio. Cass. xxxvii, 30). Christians were regarded as members of a secret society conspiring for the downfall of the empire's religion and polity, and were supposed to have like rites of initiation.

(b) The language of devout Christians as to the Supper would tend to confirm, if not originate, the belief. It was not common bread or wine which they ate and drank, but flesh and blood.

2. The charge of impurity came next. When the Christians met-men and women it was at night. A lamp gave light to the room, and to its stand a dog was said to be fastened. After supper meat was thrown to the dog, which would overthrow the lamp-stand in struggling to reach it, and then the darkness, it was said, covered a scene of shameless-and unbridled lust, in which all laws of nature were set at nought (Tertull. Apol. c. 8; Ad. Nat. c. 16; Euseb. H. iv, 7-15; Origen, Contrats Cels. vi, 27; Minuc. Felix, c. 9). This calumny, also, we may trace to two main sources:

(a)'In the Bacchanalia and other secret mysteries, it was known that such licentiousness had been but too common.

(b) The name of the Agape, interpreted by men of prurient imaginations, was sure to strengthen the suspicion. They could form no other notion of a "lovefeast" held at night. The terms "holy kiss," and the "kiss of peace” were distorted likewise. The names of "brother" and "sister," by which Christians spoke of each other, were said to refer to incestuous intercourse (Minuc. Felix, loc. cit.) .

(c) It seems probable that in some cases abuses of this kind did actually exist in the Agapae. The language of 2Pe 2:13, and of Jud 1:12 shows that excesses had occurred. The followers of Carpacretes are said, by Clement of Alexandria (Strom. iii, 2-4, p. 185) and Eusebius (H. E. iv,  7, § 5), to have been guilty in their Agapae of those practices popularly imputed to the Christians at large.

3. The charge of atheism was naturally made against a people who held aloof from all temples and altars; and, though frequently used against them, can hardly be classed as a distinct calumny. Stillless can we place under that head the fact that they worshipped one who had died a malefactor's death, although this, from apostolic times, was a frequent topic of reproach (Tacit. Annal. xv, 63; Justin M. Dialog. c. Tryph. c. 93; Minuc. Felix, p. 86). It was not strange, either, that the reverential use which the Christians of the 2d century made of the sign of the cross led to the notion that they worshipped the cross itself. The most astounding statement is that Christians worshipped their God under the mysterious form of a mall with an ass's head. Tertullian (Apol. c. 16; Ad Nat. c. 11) speaks of a caricature exhibiting such a form, with the inscription "The God of the Christians " (i.e. "assborn"). A picture answering to this description has actually been found on a wall of a palace of the Caesars, on the Palatine Hill. It is to be noted that this was but the transfer to the Christians of an old charge against the Jews, who were said to have been led by:the wild asses of the desert to find water during the Exode (Tacit. Hist. v. 3). SEE ONOLATRY.

4. The belief that Christians worshipped the sun had a wider currency and more plausibility. They met together on the day generally known as the Dies Solis. They began at an early period to manifest a symbolic reverence for the East; and these acts, together with references to Christ as the " true light," and to themselves as "children of light," would naturally be interpreted as acts of adoration of the luminary itself. This, however, never rose to the rank of a popular calumny.

5. It was also reported that the members of the new sect worshipped their priests with an adoration which had in it something of a phallic character (" Alii eos ferunt ipsius austititis ac sacerdotis colere genitalia," Minuc. Felix, Octav. c. 8). In this case, as in the charge of immoral excesses, we have probably the interpretation given by impure minds to acts in themselves blameless. Penitents came to the presbytery of the Church to confess their sins, and knelt before them as they sat; and this attitude may have suggested the revolting calumny to those who could see in it nothing but an act of adoration.

6. Over and above all specific charges, there was the dislike which men felt to a society so unlike their own. These persons, who lived apart from the  world, were a lucfuga natio. They were infructuosi in nesqotiis. They were guilty of treason because they would not offer sacrifice for the emperors, and looked for the advent of another kingdom. Though ignorant, rude, uncultivated, yet they set themselves up above the wisest sages. They showed a defiant obstinacy in their resistance, even .to death, to the commands of civil magistrates (Marc. Aurel. xi, 3). For a copious list of Latin treatises on these and similar early cavils at Christianity, see Volbeding, Index Program. p. 92 sq.

## Calumny[[@Headword:Calumny]]

             The law of the early Church enjoined a heavy penalty upon those guilty of perjury. By can. 73 of the Council of Eliberis, "He that bears false witness against another, to the loss of his life or liberty, is not to be received to communion even at his last hour." In a lighter case, he was to do penance for five years, before he was reconciled and perfectly restored to the peace of the Church. Bingham, Christ. Antig. bk. xvi, c. xii, § 15. SEE DETRACTION; SEE SLANDER.

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

             was born in 527, and spent his early years in the monastery of India, where he so abstained from food as to be unable to perform his share of the ordinary work of the establishment. The other monks reproached him, and he withdrew to a neighboring cave, where he built himself an oratory. He occupied himself entirely with study and prayer, and is said to have vanquished persecuting evils spirits by using the sign of the cross and the Lord's Prayer. St. Avitus visited him at his cave, and ordained him deacon and priest. He died in 576. See Aca Sanctorunm Boll. March, i, 262.

## Calusco, Taddeo[[@Headword:Calusco, Taddeo]]

             was a Milanese of the order of St. Augustine, who died in 1720, leaving, besides other works, Esame della Religione Protestante, o sia Pretesa Reformnata (Venice, 1720, 4to).

## Calvarists, Or Missionary Priests Of Calvary[[@Headword:Calvarists, Or Missionary Priests Of Calvary]]

             a monastic congregation, established in 1630 by Hubert Charpentier, licentiate of the Sorbonne, on Mount Bethasam, in France, for propagating Romanism by missions. In 1638 they united with the Association for the Propagation of Faith, from which they separated again in 650. In 1664 they were re-formed, and united with the congregation of St. Sulpice. The congregation disappeared in 1790, but arose again in 18 6.

## Calvart, Denis[[@Headword:Calvart, Denis]]

             (Ital. Dionisio, also called FiaMnmningo), an eminent Flemish painter of the Bolognese school, was born at Antwerp about 1555, and was the scholar of Sabbatini. After quitting this master he studied the works of Raffaelle and other great painters at Rome, after which he returned to  Bologna and established that celebrated school where Albano Domenichino and Guido were first instructed. His finest picture is the St. Michael in San Petronio, at Bologna. Some of his other works are, The Holy Family, with St. Roch and St. Sebastian, in the Church of San Giuseppe; Our Saviour Appearing to Magdalene, in San Giorgio. He died at Bologna in 1619. See Spooner, Biog. Hist. of the Fine Arts, s.v.; 'Hoefer, Nouv. Biog. Generale, s.v.

## Calvary[[@Headword:Calvary]]

             a word occurring in the Auth. Vers. only in Luk 23:33, and there not as a proper name, but arising from the translators having literally adopted the word czlvaria, i.e. a bare skull, the Latin word by which the κρανίον of the evangelists is rendered in the Vulgate, κρανίον, again, being nothing but the Greek interpretation of the Hebrew GOLGOTHA SEE GOLGOTHA (q.v.).

1. Import of the Name. — Many have held that Golgotha was the place of public execution, the Tyburn of Jerusalem, and that hence it was termed the “place of a skull.” Another opinion is that the place took its name from its shape, being a hillock of a form like a human skull. It is true, there is no express mention of a mount in either of the narratives. SEE CRUCIFIXION. That the place, however, was of some such shape seems to be generally agreed, and the traditional term mount, applied to Calvary, appears to confirm this idea. Such a shape, too, it must be allowed, is in entire agreement with the name, that is, “skull.” To these considerations there are added certain difficulties which arise from the other explanation. So far as we know, there is no historical evidence to show that there was a place of public execution where Golgotha is commonly fixed, nor that any such place, in or near Jerusalem, bore the name Golgotha. Nor is the term Golgotha descriptive of such a place; to make it so, to any extent, the name should have been “skulls,” or “the place of skulls.” Equally unapt is the manner in which the writers of the Gospel speak of the place: Matthew calls it “a place called Golgotha; that is to say, a place of a skull;” Mark, “the place Golgotha, which is, being interpreted, the place of a skull;” Luke, “the place which is called Calvary;” John, “a place called of a skull, which is called in the Hebrew Golgotha.” In truth, the context seems to show that the Roman guard hurried Jesus away and put him to death at the first convenient spot; and that the rather because there was no small fear of a popular insurrection, especially as he was attended by a crowd of people. This place, we may suppose, was not far from the judgment-hall, which was doubtless either near Fort Antonia or in the former palace of Herod. SEE PRAETORIUM.

In either case, the crucifixion would most naturally have occurred at the north-west of the city. Somewhere in the north, it is clear, they would execute him, as thus they would most easily effect their object. But if they chose the north, then the road to Joppa or Damascus would be most convenient, and no spot in the vicinity would probably beso suitable as the slight rounded elevation which bore the name of Calvary. That some hillock would be preferred it is easy to see, as thus the exposure of the criminal and the alleged cause of his crucifixion would be most effectually secured. Dr. Barclay is at great pains to show (City of the Great King, p. 78 sq.) that the vicinity of the garden of Gethsemane is the more probable location of Calvary, but his arguments are made up of a series of the most uncritical conjectures. Indeed, the very fact that of the arbitrary positions assigned by all those who (chiefly from an ultra Protestant prejudice apparently) reject the traditionary site, no two agree, while all are alike destitute of any historical basis, is an important evidence in favor of the current identification. SEE JERUSALEM.

2. Scriptural Notices of the Locality. — The account in the evangelists touching the place of the crucifixion and burial of our Lord is as follows: Having been delivered by Pilate to be crucified, Jesus was led away, followed by a great company of people and women, who bewailed his fate. On the way the soldiers met one Simeon, a Cyrenian, coming out of the country, who was compelled to bear Jesus's cross. When they were come to the place which is called Calvary, there they crucified him. This place was nigh to the city; and, sitting down, they watched him there. They that passed by reviled him, wagging their heads and scoffing. Likewise also the chief priests mocked him, with the scribes and elders, and the people stood beholding. The soldiers, too, mocked him. There stood by the cross of Jesus his mother, and his mother's sister, and Mary Magdalene; and all his acquaintance, and the women that followed him from Galilee, stood afaroff, beholding these things. In the place where he was crucified there was a garden, and in the garden a new sepulcher hewn out in the rock; there laid they Jesus, and rolled a great stone to the door of the sepulcher. The writer of the Epistle to the Hebrews adds that Jesus suffered without the gate, subjoining, “Let us therefore go forth to him without the camp (or the city), bearing his reproach” (Heb 13:11; Heb 13:13). We thus learn that the crucifixion and burial took place out of the city, and yet nigh to the city, apparently at the north-west, and probably just on the outer side of the second wall. It is also clear that the place was one around which many persons could assemble, near which wayfarers were passing, and the sufferers in which could be seen or addressed by persons who were both near and remote; all which concurs in showing that the spot was one of some elevation, and equally proves that “this thing was not done in a corner,” but at a place and under circumstances likely to make Calvary well known and well remembered alike by the foes and the friends of our Lord.

3. Line of Tradition respecting the Spot. — Was it likely that this recollection would perish? Surely, of all spots, Calvary would become the most sacred, the most endearing in the primitive Church. Nor did the Jew, with his warm gushing affections, feel on such a point less vividly than his fellow-men. “The tombs of the prophets,” “the sepulcher of David,” were we read (Mat 23:29; Act 2:29), reverentially regarded and religiously preserved from age to age. That of “David's Lord” would assuredly not be neglected. It was a season of public religious festivity when our Lord suffered. Jerusalem was then crowded with visitors fromforeign parts. Such, too, was the fact at the time of the effusion of the Holy Spirit. These pilgrims, however, soon returned home, and wherever they went many carried with them the news of the crucifixion of Jesus, and told of the place where he had been executed. Perhaps no one spot on earth had ever so many to remember it and know its precise locality as the place where Jesus died and rose again.

First in Jerusalem, and soon in all parts of the earth, were there hearts that held the recollection among their most valued treasures. Accordingly, we learn from the passage in Hebrews that, far on in the first century, the tradition was preserved in so living a form as to be made the subject of a figurative illustration of Christian doctrine. The memory of distinguished places is among the least perishable of earthly- things. Fathers would convey their knowledge and their impressions to sons; one generation and one Church to another. The passage in the Hebrews would tend to keep alive the recollection. Moreover, it was the fate of Jerusalem, after its capture by the Romans, to become a heathencity; even its name was changed into Colonia AElia Capitolina. In the excess of their triumphant joy, the conquerors made Jupiter its patron god, and erected statues of Jupiter and Venus on the place where Jesus had been crucified (Solomon, 11:1).

This was done perhaps not so much to insult as to conciliate. New-comers in religion have always availed themselves of established feelings, and therefore erected their sacred edifices on places already consecrated in the minds of the people. The mere fact of a templeto Venus standing on Calvary suffices to show that Calvary was the place where Jesus suffered. The temple thus takes up the tradition, and transmits it in stone and marble to coming ages. This continuation of the tradition is the more important, because it begins to operate at a time when the Christians were driven from Jerusalem. but the absence of the Christians from the Holy City was not of long duration, and even early in the third century we find pilgrimages from distant places to the Holy Land had already begun for the express purpose of viewing the spots which the presence and sufferings of the Savior had rendered sacred and memorable (Hist. zierosol. p. 591; Euseb. Hist. Fccies. 6:11).

A century later, Eusebius (A.D. 315) informs us that Christians visited Jerusalem from all regions of the earth for the same object. Early in the fourth century, Eusebius and Jerome write down the tradition and fix the locality of Calvary in their writings. Eusetius was born at Caesarea in Palestine aboutA.D. 270. In 315 he became a bishop in his native country, and died in 340. He was a learned man, and wrote a history of the Christian Church. About330 he composed his Onomasticon, which was expressly devoted ‘to the business of determining and recording the sites of holy and other places in Palestine. This work of Eusebius, written in Greek, Jerome afterward translated into Latin, and thus added his authority to that of Eusebius. Jerome took up his residence in the Holy Land in the latter part of the fourth century, and remained there till his death. (For an estimate of the value of these geographical authorities, see Reland, Palcest. p. 467 sq.) Pilgrims now streamed to Jerusalem from all parts of the world, and that site was fixed for Golgotha which has remained to the present hour.

4. Erection of the “Church of the Holy Sepulchre” over the Site. — The acts of the Emperor Constantine and his mother Helena gave a permanent and public expression to this tradition. This empress, when very far advanced in life, visited Jerusalem for the express purpose of erecting a church on the spot where the Lord Jesus had been crucified. The preceding details show that the preservation of the memory of the locality was any thing but impossible. Helena would naturally be solicitous to discover the true spot, whence ensues the likelihood that she was not mistaken. She had previously heard that the holy places had been heaped up and concealed by the heathen, and resolved to attempt to bring them to light, εἰς φῶς ἀγαγεῖν (Theoph. in Chron. p. 18). “On her arrival at Jerusalem, she inquired diligently of the inhabitants. Yet the search was uncertain and difficult, in consequence of the obstructions by which the heathen had sought to render the spot unknown. These being all removed, the sacred sepulcher was discovered, and by its side three crosses, with the tablet bearing the inscription written by Pilate” (Robinson, Bibl. Res. 2:14; Theodoret, 1:17). This account of her proceedings, taken from one who labors to bring into discredit the whole of Helena's proceedings, and who is far too indiscriminate and sweeping in his hostility to the primitive traditions of the Church, shows sufficiently that Helena was cautious in her proceedings; that there did exist a tradition on the subject; that by that tradition the empress was guided; and that she found reason to fix the site of Calvary on the spot where the heathen had erected their temple and set up their profane rites. That no small portion of the marvelous, not to say legendary and incredible, is mixed up in the accounts which the ecclesiastical historians have given, we by no means deny; but we see no reason whatever, and we think such a course very unphilosophical, to throw doubt unsparingly over the whole, as (by no means in the best taste) does Dr. Robinson. However, on the site thus ascertained, was erected, whether by Constantine or Helena, certainly by Roman influence and treasure, a splendid and extensive Christian temple. Socrates (Ecclesiastes Hist. 1:17) says, ‘The emperor's mother erected over the place where the sepulcher was a most magnificent church, and called it New Jerusalem, building it opposite to that old deserted Jerusalem” (comp. Eusebo Vit. Const. in, 33).

This church was completed and dedicated A.D. 335. It was a great occasion for the Christian world. In order to give it importance and add to its splendor, a council of bishops was convened, by order of the emperor, from all the provinces of the empire, which assembled first at Tyre and then at Jerusalem. Among them was Eusebius, who took part in the solemnities, and held several public discourses in the Holy City (Euseb. Vit. Const.; Robinson, 2:13). The Church of the Holy Sepulchre was burnt by the Persians in A.D. 614. It was shortly after rebuilt by Modestus with resources supplied by John Eleemor, patriarch of Alexandria. The basilica or martyrion erected under Constantine remained as before. The Mohammedans next became masters of Jerusalem. At length Harfin er- Rashid made over to Charlemagne the jurisdiction of the holy sepulcher. Palestine again became the scene of battles and bloodshed. Muez, of the race of the Fatimites, transferred the seat of his empire to Cairo when Jerusalem fell into the hands of new masters, and the holy sepulcher is said to have been again set on fire. It was fully destroyed at the command of the third of the Fatimite caliphs in Egypt, the building being razed to the foundations. In the reign of his successor it was rebuilt, being completed A.D. 1048; but instead of the former magnificent basilica over the place of Golgotha, a small chapel only now graced the spot. The Crusades soon began. The Crusaders regarded the edifices connected with the sepulcher as too contracted, and erected a stately temple, the walls and general form of which are admitted to remain to the present day (Robinson, 2:61). So recently, however, as A.D. 1808, the church of the holy sepulcher was partly consumed by fire; but, being rebuilt by the Greeks; it now offers no traces of its: recent desolation.

5. Objections to the Identification. The sole evidence of any weight in the opposite balance is that urged by lobinson, that the place of the crucifixion and the sepulcher are now found in the midst of the modern city. But, to render this argument decisive, it should be proved that the city, occupies now the same ground that it occupied in the days of Christ. It is, at least, as likely that the city should have undergone changes as that the site of the crucifixion should have been mistaken. The identity of such a spot is more likely to be preserved than the size and relative proportions of a city which has undergone more violent changes than probably any other place on earth. The present walls of Jerusalem were erected so late as A.D. 1542; and Robinson himself remarks that a part of Zion is now left out (p. 67). If, then, the city has been contracted on the south, and if, also, it was after the death of Christ expanded on the north, what should we expect but to find Golgotha in the midst of the modern city?

Jerusalem, in the days of Christ, had two walls, termed the “first” and the “second.” It is with the second wall that we are here chiefly concerned. It began at a tower, named Gennath, of the first wall, curved outward to the north, and ended at the castle of Antonia. The third wall embraced a wide suburb on the north and north-west. This comprehended a sort of new city, and was built in consequence of the large population which by degrees fixed their abode in the space which falls between the second and third walls. This wall was begun under Claudius, at least forty-one years after Christ (Josephus, War, 5:4, 2; comp. Tacit. Hist. 5:12). This third wall, then, did not exist in the time of our Lord; and Robinson allows that if the present site of the sepulcher fell without the second wall, all the conditions of the general question would be satisfied. Many travelers and antiquarians have decided that this was the case, while others, more numerous perhaps, but not better qualified to judge, have come to the opposite conclusion. SEE JERUSALEM (Topography). (It is worthy of remark that Dr. Kiepert, of Berlin, the most experienced cartographer probably, especially on this and kindred subjects, has vacillated on this point in the maps of his own construction, some of them including and others excluding the contested site along the course of the wall in question.) The whole question turns upon the position of the gate Gennath: if this was at the extreme northwest angle of Zion, then the second wall, in order to be at all “circling” (κυκλούμενον), could not well have excluded the site in question; but if, as is more probable, it was some distance east of the tower Hippicus (for while Josephus, ut sup., expressly begins the first and third walls from this tower, he begins the second from this gate, situated along the northern part of the first wall), then the second wall could hardly have bent sufficiently tothe west to include it. SEE GENNATH.

The city bulred out on the north, as it contracted on the south, thus bringing Golgotha into its central parts. Robinson, however, asserts that the second wall must either have excluded the Pool of Hezekiah, which (as he thinks) was in the city, or included the site of the sepulcher, which was out of the city. This alternative, however, although by no means a fatal objection, is not absolutely necessary, as may be seen on reference to various plans of the city that have beenconstructed, in which the second wall leaves both where the Scriptures place them. SEE HEZEKIAH'S POOL.

But the distance from the western point of the Temple to the present site of the sepulcher Robinson considers insufficient, it being only about a quarter of a mile. We know not that there is any thing in scriptural account which gives support to this notion. A distance of a quarter of a mile appears quite enough for the recorded events, to say nothing of the essential weakness of such a position; for how can Robinson know that his measures extended along the same ground as our Lord was hurried over? But reason has already, been given why the Jews should have taken no very protracted course.

Two or three additional facts in confirmation of the identity of the present place may finally be adduced. Buckingham (Palest. p. 283) says, “The present rock called Calvary, and enclosed within the Church of the Holy Sepulchre, bears marks in every part that is naked of its having been a round nodule of rock standing above the common level of the surface.” Scholz (De Golgotha situ, p. 9) states that he traced the remains of a wall, which ran as the second wall on the plan runs, excluding Golgotha, and taking in the Pool of Hezekiah (Raumer, p. 352). It may also be remarked that, since the publication of Robinson's work, Raumer has put forth a piece (Beitrige zur Bib. Geog. 1843), in which he revises his Paistisca sofar as Rolinson's ascertained results render necessary; but lie remains of the same opinion in regard to the possibility of the present Church of the Sepulchre being out of the city. At most, a very few hundred yards only can the original Golgotha have lain from the present site, and the evidence in favor of its identity, if not decisive, is far stronger than any that has been adduced against it. At the best, then, very small is the reason for disturbing the convictions and distressing the hearts of the sincere believers who visit the Holy Sepulchre in order to give vent to their tearful gratitude and cherish their pious faith. A similar conclusion is warmly contended for by Dr. Olin (Travels in the East, 2:276 sq.), and still more at length by Mr. Williams (Holy, City, vol. 2, ch. 1 and 2). It is also ably examined and maintained by Thrupp (Ancient Jerusalem, Lond. 1855). It has, however, been either stoutly denied or lightly sneered at by many other writers, who may be styled as belonging to the modern and traditionary school. At the head of these is Dr. Robinson, who takes every occasion to impugn the authenticity of scriptural localities in general, ‘as now pointed out. SEE GOLGOTHA; SEE SEPULCHRE OF CHRIST.

## Calvary, Congregation Of Our Lady Of[[@Headword:Calvary, Congregation Of Our Lady Of]]

             an order of Benedictine nuns, originally founded at Poitiers by Antoinette of Orleans, of the house of Longueville. Pope Paul V confirmed this order in 1617; and in the same year the foundress took possession of a; convent newly built at Poitiers, with twenty-four nuns of the order of Fontevrault. In 1620 Mary de Medicis removed these nuns to Paris, and established then near the Luxembourg Palace. The design of their establishment was to honor the mystery of the sorrows of the Virgin for the sufferings of Christ, and some or other of the nuns were compelled to be day and night before the cross. Toward the close of the last century the order counted about twenty convents, all of which were destroyed by the French Revolution. Since that time, a convent in Paris, and several more in other parts of France, have been restored.

## Calvary, The[[@Headword:Calvary, The]]

             a name given in Roman Catholic countries to “a representation of the various scenes of the passion and crucifixion of our Lord, either in a chapel, or external to the church, as at St. Jacques, at Antwerp. It consists of three crosses with the figures of Christ and the thieves, usually as large as life, surrounded by a number of figures, representing the various personages who took part in the crucifixion. At Aix-la-Chapelle, the Calvary is a church on the top of a hill, surrounded by twelve sculptured stones, each marking an event which took place on the journey of the Savior to Mount Calvary. The approach to the Calvary is called the. Via, - Dolorosa, each of the stones marking what is called a station, at which the pious say a prayer in passing.”

## Calvert[[@Headword:Calvert]]

             is the name of a family whose history is closely identified with that of the colony of Maryland. It includes:

1. GEORGE, the first lord Baltimore, who was born at Kipling, in Yorkshire, about 1580, and educated at Trinity College, Oxford. He early became secretary to Robert Cecil, one of the principal secretaries of state to James I. Soon afterwards he was made one of the clerks of the privy council, and in 1617 he was knighted. He afterwards became one of the two secretaries of state, and in 1620 received a pension of one thousand pounds annually.' In 1624 he frankly confessed to the king that he had become a Roman Catholic, and resigned his office. The king, however, retained him as privy-councillor during his entire reign; and in February, 1625, created him baron of Baltimore, in the county of Longford, Ireland. Calvert had obtained a royal patent for himself and heirs granting them the absolute proprietorship of the province of Avalon, in Newfoundland. He expended twenty-five thousand pounds in advancing this new plantation, and built a handsome house in Ferryland, to which he had sent a colony in 1621. He afterwards fitted out two ships at his own expense, with which he relieved the English fishermen of that coast from the encroachments of the French. Becoming dissatisfied with Newfoundland, he visited Virginia in 1628. Not being able to take the oath of supremacy required by the Episcopal party in that colony, he sought possessions outside of its limits. He returned to England, and in 1632 obtained a patent for the. territory within the limits of the present states of Delaware and Maryland. He died in London, April 15, 1632, before the grant was made out, and it was afterwards issued to: his son as below.

2. CECIL, second lord Baltimore, son of George, received June 20,1632, the charter which had been intended for his father, but which was executed for him by Charles I. It conferred on lord Baltimore and his heirs forever  absolute ownership of the territory granted, and also civil and ecclesiastical powers of a feudal nature. The only tribute required was the annual payment of two Indian arrows, by which the proprietor as knowledged the sovereignty of the king. Cecil did not, go with his colony to America, but sent off an expedition in November, 1633, under the charge of his brother, Leonard Calvert. (q.v.), who became the first governor. Cecil Calvert died in 1676. The successive lords Baltimore were John (third), Charles (fourth), Benedict (fifth), Charles (sixth); and

3. FREDERICK, seventh lord Baltimore, was born in 1731, and succeeded to the title on the death of his father in 1751, and also to the proprietorship of Maryland. He died at Naples, Sept. 14,1771, leaving no legitimate children, and the title "lord Baltimore " ceased to exist.

See Fuller, Hist. of the Worthies of England; Kennedy, Character of George Calvert; Bancroft, Hist. of the United States; Hildreth, Hist. of the United States; Sparks, American Biog. vol. ix; Proceedings of the Maryland Hist. Society.

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

             an English Congregational minister, was born June 8, 1794. He was the second of three brothers who entered the ministry. In early life he joined the Independent Church at Mixenden. He entered Airedale College in 1818, and afterwards became a home missionary in the West Riding of Yorkshire. He served the following stations: Tadcaster and Wetherby, Yorkshire, and Calderbrook, near Rochdale, Lancashire. He died at Calderwood, Yorkshire, Sept. 22, 1849. He was a simple, plain, good man.

## Calvert, Henry[[@Headword:Calvert, Henry]]

             a Scotch clergyman, a native of England, was admitted in 1629 assistant minister at Broadisland, Scotland, and afterwards at Oldstone, Ireland, where he was deposed by the bishop of Down, in 1636, for refusing to subscribe to the canvass. He returned to Scotland, and was presented to the living at Paisley in 1641. He found the charge a heavy one, and got an assistant minister appointed, which laid the foundation for a second charge in the town. He was disabled by gout in 1647, and died June 22, 1653. See Fasti Eccles. Scoticance, ii, 196.

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

             an English nonconformist divine, was born in York and educated at Clare Hall, Cambridge. He had been for several years at Topcliffe when he was silenced by the act of uniformity; after which he retired to York, and lived privately, but studied diligently. As a result of his studies here, he brought out his work, entitled Naphthali, seu Collectatio Theologica, de Reditu Decem Tribuum, Conversione, et mMensibus Ezekielis (1672). About 1675 he became chaplain to Sir William Strickland, and, afterwards, to Sir William Middleton and tutor to his son. He died in December, 1698. See Chalmers, Biog. Dict. s.v.; Allibone, Diet. of Brit. and Amer. Authors, s.v.

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

             an English Congregational minister, was born in 1787. He was educated at the Idle Academy, and was for many years pastor of the Independent Church at Morley, near Leeds, where he died, Sept. 26,1846.

## Calvert, John P[[@Headword:Calvert, John P]]

             a Methodist Episcopal minister, was born in Belmont county, Ohio, October 23, 1833; studied at the Ohio University, and was admitted on trial as a preacher in the Ohio Conference in 1858. When the American civil war broke out in 1861, no less than six of his brothers entered the army, and he soon after felt it his duty to follow them. At the battle of Shiloh, Aug. 7, 1862, he was wounded, and on the following Sunday he died. He had been very useful in the army, preaching and holding prayer- meetings whenever opportunity afforded. — Minutes of Conferences, 1862, p. 138.

## Calvert, Leonard[[@Headword:Calvert, Leonard]]

             the first governor of Maryland, whom we may designate as the "Roger Williams" of that state, on account of the position he took on the matter of religious liberty. He was sent to America by his brother, Cecil Calvert, the proprietor of the territory embraced in what became the state of Maryland. About two hundred Roman Catholic families accompanied him. The colonists landed at Point Comfort, Va., Feb. 24, 1634. Sailing up the Potomac, they came to an island which Calvert named St. Clements, of which he took possession " in the name of the Saviour of the world and of the king of England." Pursuing his way, he came to Piscataway, on the Maryland side. Here he had an interview with an Indian chief, and subsequently with others of the aborigines, with whom treaties of friendship were made; and the settlement was commenced under auspicious circumstances. The colony began its existence, as did that of Rhode Island, with a declaration of the broadest principles of civil and religious liberty. Christianity was established without putting the state under the control of any one denomination of Christians.

The new commonwealth became the asylum to which those in other parts of the country, especially New England, who endured persecution for conscience sake, fled. Governor Calvert erected a mansion at St. Mary's, for the use of himself and those who might succeed him in office. When the monarchy was overthrown in England by the execution of Charles I, and the Commonwealth was set up  in its place, it was not to be expected that the Roman Catholic governor of an English province would be suffered to remain in power. Calvert was displaced and a new governor appointed in his place. He died in 1676. See Belknap, Amer. Biog. ii, 372,380; Allen, Amer. Biog. s.v. (J. C. S.)

## Calvert, Reuben[[@Headword:Calvert, Reuben]]

             an English Congregational minister, was born on Oct. 2, 1806, at Marley, Halifax, Yorkshire. A sermon to the young was the means of his conversion, and in September, 1826, he became a member of the Church at Halifax. In 1828 he entered Airedale College. In July, 1832, he settled at Upper Mill, Saddleworth. He remained there nine years, doing much good. In July, 1841, he removed to Hyde, Cheshire, where he remained till his death, which occurred Dec. 19, 1856. See (Lond.) Cong. Year-book, 1858, p. 195.

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

             an English nonconformist divine, uncle to James Calvert, was born at York in 1606, and educated at Sidney College, Cambridge. He served as chaplain to Sir T. Burdet, in Derbyshire, for some time, and afterwards held the vicarage of Trinity, in York. He also preached at Christchurch, York, and was one of the four preachers who officiated at the cathedral during the time of Cromwell. When the act of uniformity was passed he was ejected from Allhallows parish, in that city, and lived privately. He died March, 1679. His works include Mel Cceli, an Exposition of Isa. liii (1657): — The Blessed Jew of Morocco (1648): -Three Sermons (1660): — Heart Salve for a Wounded Soul, etc. (1675). See Chalmers, Biog. Diet. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Calves[[@Headword:Calves]]

             SEE CALF.

## Calvi, Giovanni Battista[[@Headword:Calvi, Giovanni Battista]]

             an Italian theologian and layman, was born at Milan in the latter half of the 18th century. He wrote, Vertias Romance Ecclesice quam Brevissime Demonstrata Catholicis in Conspectu Religionis Protestantium (Milan, 1758). See Hoefer, Nouv. Biog. Generale, s.v.

## Calvi, Lazzaro And Pantaleo (Or Pantaleone)[[@Headword:Calvi, Lazzaro And Pantaleo (Or Pantaleone)]]

             Genoese painters, were sons of Agostino Calvi, a reputable painter of Genoa. Lazzaro was born in 1501, and with his brother Pantaleo was educated in the school of Pierino del Vaga. They painted in concert at  Genoa, Monaco, and Naples. Lazzaro was jealous of his brother's work, and Pantaleo claimed no share of the praise justly due him. The jealousy of Lazzaro led him to the commission of the foulest crimes. He painted the Birth and Life of St. John the Baptist for the Chapel of Nobili Centurioni. His last works were for the Church of Santa Caterina. He died in 1606 or 1607. Pantaleo died in 1595. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

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

             an English Methodist minister, was born at Manchester in 1813. He was converted at the age of nineteen and joined the Primitive Methodists, and distinguished himself by Christian zeal as a class-leader and local preacher. At the age of thirty-four he entered the itinerant ministry, and labored earnestly and successfully in sixteen circuits in Ireland and England. In July, 1880, he was appointed to the Barton-on-Humber Circuit, where he continued his ministrations till January, 1881, when he became a supernumerary. He died June 21, 1881. He was a faithful minister of the Gospel and a devoted Christian.

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

             one of the most eminent of the Reformers.

1. Sketch of his Life. — He was born at Noyon, July 10th, 1509, his father, Gerard Chauvin, being a notary. He was from the first educated for the Church, and before he was twelve years old was presented to a benefice in the Cathedral of Noyon. Six years after this he was appointed to a cure of souls at Montiille, and thus, although not yet twenty, and not even in the minor orders, he was enjoying the title and revenues of a cure. His father now changed his mind as to the destination of his son, and desired him to turn his attention to the law as the road to wealth. This change was not unacceptable to Calvin, who, from his perusal of the Scripturess — a copy of which was furnished him by Robert Olivetan, who was his fellow scholar at Paris, and likewise a native of Nyovn — had already been convinced of many of the errors of the KRonish Church. He accordingly repaired to Olleans, where he studied under Peter Stella, and then to Bruges, where Andrew Alciat filled tie chair of law, and where also AMelchior Wolnar; the l'eforil;er, taught him Greek. Here Calvin was confirmed in the doctrines of the Reformation, and began indeed to preach them in the villages. His father, however, dying, he returned to Noyosn, but after a short period went to Paris, where, in 1532, he published commentaries onSeneca's two books, De Clementia.

“He now resigned his benefices, and devoted himself to divinity. In 1533, Cop, the rector of the University of Paris, having occasion to read a discourse on the festival of All Saints, Calvin persuaded him to declare his opinion on the new doctrines. This brought upon them both the indignation of the Sorbonne, and they were forced to leave the city. Calvin /went to several places, and at length to Angouleme, where he got shelter in the house of Louis du Tallet, a canon of Angoul(me, and supported himself sometime by teaching Greek. There he composed the greater part of his Institutes of the Christiana Religion, which were published in 15;,6. The Queen of Navarre, sister to Francis I, having shown him some countenance in respect for his learning and abilities, he returned to Paris in 1534 under her protection, but quitted France the same year, having first published Psychopannychia, to confute the error of those who held that the soul remained in a state of sleep between death and the resurrection. He retired to Baslc, where he published the Institutes (1536), dedicated to Francis I in an elegant Latin epistle. The design of the Institutes was to exhibit a full view of the doctrines of the Reformers; and as no similar work had appeared since the Reformation, and the peculiarities of the Romish Church were attacked in it with great force, it immediately became popular. It soon went through several editions, was translated by Calvin himself into French, and has since been translated into all the principal modern languages. Its effect upon the Christian world has been so remarkable as to entitle it to be looked upon as one of those books that have changed the face of society.

After this publication Calvin went to Italy, and was received with distinction from the Duchess of Ferrara, daughter of Louis XII. But, notwithstanding her protection, he was obliged to return to France, but soon left it again, and in the month of August,1536, arrived at Geneva, where the Reformed religion had been the same year publicly established. There, at the request of Farel, Viret, and other eminent Reformers, by whom that revolution had been achieved, lie became a preacher of the Gospel, and professor, or rather lecturer on divinity. Farel was then twenty years older than Calvin, but their objects were the same, and their learning, virtue, and zeal alike, and these were now combined for the complete reformation of Geneva, and the diffusion of their principles throughout Europe. In the month of November a plan of Church government and a confession of faith were laid before the public authorities for their approval. Beza makes Calvin the author of these productions; but others, with perhaps greater reason, attribute them to Farel.

There is little doubt, however, that Calvin was consulted in their composition, and still less that he lent his powerful aid to secure their sanction and approval by the people in the month of July, 1537. The same year the Council of Geneva conferred on Farel the honor of a burgess of the city, in token of their respect and gratitude. But the popular will was not prepared for' the severe discipline of the Reformers, and in a short time the people, under the direction of a faction, met in a public assembly and expelled Farel and Calvin from the place. Calvin retired to Bern, and then to Strasburg, where he was appointed professor of divinity and minister of a French church, into which he introduced his own form of ‘church government and discipline. In his absence great efforts were made to get the Genevese to return to the commlinion of the Church of Rome, particularly by Cardinal Sadolet, who wrote to them earnestly to that effect; ‘but Calvin, ever alive to the maintenance of the principles of the Reformation, disappointed all the expectations of his enemies, and confirmed the Genevese in the new faith, addressing to them two powerful and affectionate letters, and replying to that written by Sadolet. While at Strasburg Calvin also published a treatise on the Lord's Supper (Traite de la Sainte Cesse), in which he combated the opinions both of the Roman Catholics and Lutherans, and at the same time explained his own views of that ordinance. Here, too, he published his Commentary on the Epistle to the Romus. Calvin became acquainted with Castalio during his residence at Strasburg, and procured for him the situation' of a regent at Geneva; and it was during his stay in this city that, by the advice of his friend Bucer, he married Idellet, the widow of a converted Analaptist.

“In November of the same year he and Farel were solicited by the Council of Geneva to return to their former charge in that city; in May, 1541, their bailment was revoked, and in September following Calvin was received into the city amid the congratulations of his flock, Farel remaining at Neufchatel. Ice immlediately laid before the council his scheme of church otxernment, and after it was adopted and published by authority (20th of November, 1541), he was unhesitating in its enforcement. His promptitude and firmness were now conspicuous; he was the ruling ,lsirit in Geneva;and the Church which he had established there he wished to make the mother and seminary of all the Reformed churches. His personal labors were unceasing.

Geneva, however, was the common center of all his exertions, and its prosperity peculiarly interested him, though less for its own sake than to make it a fountain for the supply of the world. He established an academy there, the hi h character of which was long maintained; he made the city a literary mart, and encouraged the French refugees and others who sought his advice to apply themselves to the occupation of a printer or librarian; and having finished the ecclesiastical regimen, he directed his attention to the improvement of ;the municipal government of the place. That Calvin should, in the circumstances in which he was now placed, show marks of intolerance toward others, is not surprising; and to seek a palliation of his guilt, we need not go back to the time when he belonged to the Church of Rome, nor yet to the notions of civil and religious liberty prevalent in his age. We have only to reflect on the constitution of the human mind, and the constant care necessary to prevent power in any hands from degenerating into tyranny. His conduct toward Servetus, SEE SERVETES, has been justly condemned, yet the punishment of Servetus was approved of by men of undoubted worth, and even by the mild Melancthon. Nor was his treatment of Bolsec (q.v.) without reproach. — In 1554 Calvin published a work in defense of the doctrine of the Trinity against Servetus (Fidelis Expositio Errorum M. Serveti), and to prove the right of the civil magistrate to punish heresy; Beza the same year published a work on the like subject, in reply to the treatise of Castalio. The state of Calvin's health prevented him going in1561 to the Conference of Poissy (q.v.), an assembly which in his view promised to be of great consequence, and which was indeed remarkable in this respect, that from that time the followers of Calvin became known as a distinct sect, bearing the name of their leader.

To the last he maintainedthe; same firmness of character which had distinguished him through life. On his death-bed he took God to witness that he had preached the Gospel purely, and exhorted all about him to walk worthy of the divine goodness: his slender frame gradually became quite emaciated, and on the 27th of May, 1564, he died without a struggle, in the fifty-fifth year of his age. The person of Calvin was middlesized and naturally delicate; his habits were frugal and unostentatious; and he was so sparing in his food that for many years he took only one meal in the day. He had a clear understanding, an extraordinary memory, and a firmness and inflexibility of purpose which no opposition could overcome, no variety of objects defeati no vicissitude shake. In his principles he was devout and sincere, and the purity of his character in private life was without a stain.” — English Cyclopedia. It is impossible to contemplate without astonishment the labors of Calvin during the last twenty years of his life. He presided over the ecclesiastical and political affairs of Geneva; he preached every day, lectured thrice a week, was present at every meeting of the Consistory, and yet found time for a vast correspondence, and to continue his voluminous literary labors. Besides his printed works, there are now in the library of Geneva 2025 sermons in MS.

His health during all this period was feeble, yet he continued his various toils almost up to the very day of his death. He chose to be poor, refusing on several occasions proposed additions; to his very moderate salary, and is said uniformly to have declined receiving presents, unless for the sake of giving them to the poor. From his numerous publications it is believed that he derived no pecuniary profit; and yet, as was the case with Wesley, he was assailed on all sides as having amassed great wealth. “I see,” said he, “what incites my enemies to urge these falsehoods. They measure me according to their own dispositions,believing that I must be heaping up money on all sides because I enjoy such favorable opportunities for doing so. But assuredly, if I have not been able! to avoid the reputation of being rich during my life, death will at last free me from this stain.” And so it was. By his last will Calvin disposes of his entire property, amounting to about two hundred and twenty-five dollars, and on the 27th day of May, 1564, being within a few weeks of fifty-five years of age, he calmly breathed his last in the arms of his friend Beza. He was buried, according to his own request, without pomp, and nomonument marks his last resting-place. Calvin's intellect was of the very first class, at once acute, penetrating, profound, and comprehensive. His cultivation was in harmony with it. Scaliger declares that at twenty-two Calvin was the most learned ‘man in Europe.

“The first edition of his great work, The Institutes of the Christian Religion, was published when he was twenty-seven years of age; and it is a most extraordinary proof of the maturity and vigor of his mind, of the care with which he had studied the Word of God, and of the depth and comprehensiveness of his meditations upon divine things, that, though the work was afterward greatly enlarged, and though some alterations were even made in the arrangement of the topics discussed, yet no change of any importance was made in the actual doctrines which it set forth. The first edition, produced at that early age, contained the substance of the whole system of doctrine which has since been commonly associated with his name, the development and exposition of which has been regarded by many as constituting a strong claim upon the esteem and gratitude of the Church of Christ, and by many others as rendering him worthy of execration and every opprobrium. He lived twenty-seven years more after the publication of the first edition of the Institutes, and a large portion of his time during the remainder of his life was devoted to the examination of the Word of God and the investigation of divine truth. But he saw no reason to make any material change in the views which he had put forth; and a large proportion of the most pious, able, and learned men and most careful students of the sacred Scriptures, who have since adorned the Church of Christ, have received all his leading doctrines as accordant with the teaching of God's Word.” — Brit. and For Evang. Review, No. 33.

As an expositor of the Scriptures and as a writer of systematic theology Calvin has had few rivals in the Christian Church. His Latin style is better than that of any Christian writer since Tertullian. Even the Roman Catholic Audin says, “Never does the proper word fail him; he calls it, and it comes.” In brevity, clearness, and good sense, his commentaries are unsurpassed. As a civilian, “he had few equals among his contemporaries. In short, he exhibited, in strong and decided development, moral and intellectual qualities which marked him out for one who was competent to guide the opinions and control the commotions of inquiring and agitated: nations. Through the most trying and hazardous period of the Reformation he exhibited invariably a wisdom in counsel, a prudence of zeal, and. at the same time, a decision and intrepidity of character which were truly astonishing. In the full import of the phrase, he may be styled a benefactor of the world. Most intensely and effectually, too, did he labor for the highest temporal, and especially for the eternal interests of his fellowmen. He evidently brought to the great enterprise of the age a larger amount of moral and intellectual power than did any other of the Reformers.” In the just language of the archbishop of Cashel (Dr. Lawrence), ‘Calvin himself was both a wise and a good man; inferior to none of his contemporaries in general ability, and superior to almost all in the art, as well as elegance of composition, in the perspicuity and arrangement of his ideas, the structure of his periods, and the Latinity of his diction. Although attached to a theory which he found it difficult in the extreme to free from the suspicion of blasphemy against God as the author of sin, he certainly was no blasphemer, but, on the contrary, adopted that very theory from an anxiety not to commit, but, as he conceived, to avoid blasphemy — that of ascribing to human what he deemed alone imputable to Divine agency.”

2. Calvin's theological Views. — The following, statements of Calvin's theology, which are believed to be impartial, are taken from Neander, History of Dogmas, vol. 2.

(1) As to the Church, he says, “By the Church we understand not merely the ecclesia visibilis, but the elect of God, to whom even the dead belong.” Hence he distinguishes the idea of the outward Church as the peculiar Christian community through which alone we can obtain entrance to eternal life; out of its pale there is no forgiveness of sins, no salvation. The marks of this Church are, that it publishes the Word of God in its purity, and administers the sacraments purely according to their institution. The universal Church is so called inasmuch as it includes believers of allnations. Here the important point is not agreement in all things, but only in essential doctrines (Instit. lib. 4).

(2) As to the Sacraments Calvin occupied a middle position. “On the one hand he protested against the notion of a magical influence, and on the other he held firmly to the objective. The sacraments are not mere signs, but signs instituted by God, which notify to men the Divine promise. They are the outward symbols by which God seals the promises of his grace to our conscience; they attest the weakness of our faith, and at the same time our love to Him. The sacraments effect this, not by any secret magical power, but because they are instituted for this end by the Lord; and they can only attain it when the inward agency of the Holy Spirit is added,whereby alone the sacraments find their way to the heart; they are therefore efficacious only for the predestinated.” “Baptism is a seal of a covenant. Christ blessed children, commended them to their heavenly Father, and said that of such was the kingdom of heaven. If children ought to be brought to Christ, why should they not receive the symbol of communion with Christ? Also in the New Testament mention is made of the baptism of whole families, and the early use of infant baptism allows the conclusion that ithad come down from the time of the apostles. Infant baptism is also important for the parents, as a seal of the Divine promise which is continued from them to their children; another reason is, that by baptism children are incorporated in the Church, and are so much the more commended to the other members. He believed in a certain influence in infant baptism, and answers the objection to it by saying that, although we cannot understand this effect, it does not follow that it does not take place. He appealed to the fact that John was filled with the Holy Spirit from his birth, and Christ from the beginning with the Divine nature. From his humanity the principle of sanctification must overflow to men, and this would hold good of children” (Institutes, bk. 4, ch. 16).

On the doctrine of the Lord's Supper, “he opposed those who explained the words ‘eating the flesh of Christ and drinking his blood,' only of faith in Christ, and the right knowledge of him (Institutes, bk. 4, ch. 17). Whoever received the Supper in faith was truly and perfectly a partaker of Christ. This communion was not merely a communion of spirit; the body of Christ, by its connectionwith the Divine nature, received a fullness of life which flowed over to believers. Calvin therefore admitted something supernatural, but thought that the event took place, not by virtue of the body of Christ, which, as such, could not be in several places, but by virtue of the power of the Holy Ghost — a supernatural communication which no human understanding could ex. plain. This communion with Christ, by which he communicates himself and all his blessings, the Supper symbolically represents. The outward is indeed merely a sign, but not an empty sign; it really presents that which is signified by it, namely, the actual participation of the body of Christ by the power of the Holy Spirit. She explains the words of the institutions metonymically, in the sense that the sign is used for the thing signified; he denied any bodily presence of Christ; Christ does not descend to earth, but believers by the power of the Holy Spirit are raised to communion with him in heaven. Christ also descends to them not only by virtue of his Spirit, but also by the outward symbol; the organ by which communion is attained is faith the is presented to all, but received only by believers. The mere symbolical view depreciates the sign too much, and separates it from the sacrament; but by the other view the sign is exalted too much, and thereby the nature of the mystery itself is obscured.”

(3) Calvin's views on Grace and Predestination were so strongly pronounced that his name is now used to designate an entire system. He maintained the “doctrine of absolute predestination, which in him was connected with a one-sided tendency of Christian feeling and a rigid logical consequence,  Like Zuingle, he regarded prescience and predestination as of equal extent, and even established the former by the latter; God in no other way foresees the future but as he has decreed. Hence Calvin allowed no contingency even in the fall; le says, How could God, who effects all things, have formed the noblest of his creatures for an uncertain end? What then would become of his omnipotence? The Infralapsarians must still allow such a predestination in the case of Adam's descendants. It cannot have been in a ,natural way that all lost salvation through the guilt of one. Yet he himself feels shocked at the thought; decretum quidem horribile fateor, he says. Consequently, God created the greatest part of mankind in order to glorify himself in them by his punitive justice, and the smaller by the revelation of his love.

His opponents might give a reason why God, who could have made them dogs, created them in his own image. Ought irrational brutes also to argue with God? All doubts may be silenced by the thought that God's will is the highest law and cause. Yet he did not rest here. The idea of an absolute omnipotence of God, not conditioned by holiness, he looked upon as profane, and appealed to the incomprehensibility of this mystery. It is to be acknowledged that Calvin sought to evade the practically injurious consequences of the doctrine of absolute predestination, and especially exalted the revealed grace of Godin. the work of redemption. ‘Men ought to keep to the Word of God alone; and, instead of inquiring respecting their own election, look to Christ, and seek in him God's fatherly grace.' Calvin labored very much to procure the universal acknowledgment of this doctrine in Switzerland, but met with‘serious opposition, among others, from the learned Sebastian Castalio (q.v.). In Geneva Calvin at last obtained the victory, and then soon came to an understanding respecting it with other Swiss theologians. He attempted, but in vain, to get Melancthon on his side. Melancthon called him the modern Zeno, who wanted to introduce a stoical necessity into the Church, and expressed himself very warmly against him (Corpus Reformat. 7:932). When Calvin sent Melancthon his Confession of Faith, the latter was so excited that he struck his pen through the whole passage on predestination. Calvin remarked that this was very unlike his ingenita mansuetudo; that he could not imagine how a man of Melancthon's acuteness could reject this doctrine, and said, reproachfully, that he could not believe that he held the doctrines he professed with a sincere heart. On account of a doctrine to which speculation had by no means led him, he reproached him with judging nimisphilosophice concerning free will.”

Calvin professes to be only a borrower from St. Augustine (Inst. bk. in, ch. xxiii, § 13); and he repudiates the consequences that have been charged upon his doctrine. For instance, he strenuously maintains that God is not the author of sin, that men act freely and accountably, and that election is a stimulus to good works rather than an opiate to inaction (Inst. bk. 3, ch.23, § 3, 9, 12). SEE CALVINISM; SEE PREDESTINATION.

3. Literature. — The best edition of the Latin works of Calvin is that ofAmsterdam (1671, 9 vols. fol.). A new edition is now going on in the Corpus Reformatfrum, under the title Calvini Oplera quce supersunt omnia (vols. 1-5, Brunswick, 1864, 1867). An excellent and very cheap edition of the Commentarii in N.T., edited by Tholuck, was published at Halle (1833-38, 7 vols. 8vo); one of the Comm. in Psalmos (1836, 2 vols.) and of the Institutiones Religionis Christiance was likewise edited by Tholuck (Halle, 1834, 1835, 2 vols. 8vo); one of the Comm. in lib. Geneseos (1838, 8vo) by Hengstenberg. Most of Calvin's writings have been translated into English; and a new and revised edition has been issued under the auspices of the “Calvin Translation Society,” in very handsome style, yet cheap (Edinb. 51 vols. 8vo). Its contents are as follows: Institutes of the Christian Religion, 3 vols.; Tracts on the Reformation, 3 vols.; Commentary on Genesis , 2 vols. ; Harmony of the last Four Books of the Pentateuch, 4 vols.; Commentary on Joshua , 1 vol.; Commentary on the Psalms , 5 vols.; Commentary on Isaiah , 4 vols.; Connmentary on Jeremiah and Lamentations , 5 vols.; Commentary on Ezekiel , 2 vols.; Commentary on Daniel , 2 vols.; Commentary on Hosea , 1 vol.; Commentary on Joel, Amos, and Obadiah, vol.; Commentary on Jonah, Micah, and Nahum , 1 vol.; Commentary on Habakkuk, Zephaniah, and Haggai 1 vol.; Commentary on Zechariah and Malachi 1 vol.; Harmony of the Synoptical Evangelists, 3 vols.; Commentary on John's Gospel, 2 vols.; Commentary on Acts of the Apostles, 2 vols.; Commentary on Romans , 1 vol.; Commentary on Corinthians, 2 vols.; Commentary on Galatians and Ephesians, I vol.; Commentary on Philippians, Colossians, and Thessalonians, 1 vol.; Commentary on Timothy, Titus, and Phm 1:1 vol.; Commentary on Hebrews , 1 vol.; Commentary on Peter, John, James, and Jud 1:1 vol. There are English translations of his Institutiones by John Allen (Lond. 1813, reprinted in several editions by the Philadelphia Presbyterian Board of Publication), and by Beveridge (Edinb. 1863, 8vo). Calvin's life was written in brief by Beza (Eng. ed. 1844, Edinb. Trans. Soc.; also Phila. 1836,12mo) and Farel; but within the last few yearsseveral biographies have appeared. The most copious and elaborate is Leben J. Calvin's, von Paul ,Henry, D.D. (Hamb. 1835-1844, 3 vols. 8vo). The author procured for his work the inedited letters of Calyin, which are preserved in Geneva, and gives the most important of them in the appendices. A poor translation has been published, entitled The Life of Calvin, translated from the German of Dr. Henry, by H. Stebbing, D. D.‘(Lond. 1849, 2 vols. 8vo); it omits most of the notes and appendices which make up great part of Henry's work. A Roman Catholic biography by Audin (Histoire, etc., de J. Calvin, par J. M. V. Audin, Paris, 2 vols. 1841) has the sole merit of a lively and piquant style. An English translation has been published in Baltimore (history, etc., of John Calvin, translated from Audin, by John Gill, evo); and it has also been translated into German (Augsb. 1843-44, 2 vols.), into Italian (in Pirotta's Bibliot. Ecclesiastes vols. ix and x, Milan, 1843), and into other languages. A graphic but superficial biography has been published by Thomas H. Dver (Lond. 1850; N. Y., Harpers, 1851). A Biography together with select writings of Calvin, was published by Stilhelin (J. Calvin. Leb. ui. ausgewdalle Schriften, Elberfeld, 2 vols. 1860, 1863). There is a good sketch of Calvin's life, by Robbins, in the Bibliotheca ‘acra, vol. ii, for 1845. On the theology of Calvin, see Gass, Prot. Dotgmatik, vol. i, bk. i; art. CALVINISM SEE CALVINISM; and Revue Chritienne, 1863, p. 720; Cunningham, The Reformers and Theology of the Reformation, Essays, 6-10. See also Tulloch, Leaders of the Reformation (new ed. Lond. 1861); Bungener, Calvin, his Life and Works (Edinb. 1862, 8vo). The Letters of Calvin, from original MSS., were first edited by Bonnet and translated by Constable (Edinb. 1855, 4 vols. 8vo, repub. by Presbyterian Board [Philadelphia]). A new edition of the Institutes in French, Institution de la Religion Chretienne, en quatre livres, appeared in Paris, 1859 (2 vols. 8vo). It contains an introduction by the editors, with a history of previous editions. See Meth. Quart. Review, Oct. 1850, art. in; Amer. Theol. Review, Feb. 1860, p. 129; North Brit. Review, vol. xiii; Brit. and Foreign Evang. Review, No. xxxiii; Biblioth. Sacra, xiv, p. 125; Kostlin, in Studien u. Kritiken, 1868, 1, 2.

## Calvin, Joseph Hadden, D.D.[[@Headword:Calvin, Joseph Hadden, D.D.]]

             a Presbyterian minister, was born near Clones, Ireland, June 10, 1828. In 1846 he came to the United States. He graduated at Jefferson College, Pa., in 1849, and at Princeton Theological Seminary in 1852. He was licensed b3' the New Brunswick Presbytery the same year, and installed pastor of the churches of Bethlehem and Burton's Hill, Greene' County, Ala., where he remained for six years. In 1858 he was elected professor of languages in Austin College, Texas. In 1859 he was called to Oakland College, Miss. He died Feb. 14, 1867. See Wilson, Presb. Hist. Almanac, 1868, p. 319.

## Calvinism[[@Headword:Calvinism]]

             properly, the whole system of theology taught by John Calvin, including his doctrine of the sacraments, etc. It is now, however, generally used todenote the theory of grace and predestination set forth in Calvin's Institutes, and adopted, with more or less modification, by several of the Protestant churches. SEE CALVINISTS.

1. Calvin's owin Views (Supralapsarian). — These ere set forth (from Neander) under the article CALVIN SEE CALVIN (q.v.). We give here simply such farther extracts from Calvin's own writings as are necessary to show his system.

(1.) “Predestination, by which God adopts some to the hope of life, and adjudges others to eternal death, no one desirous of the credit of piety dares absolutely to deny. But it is involved in many cavils, especially 1 y those who make foreknowledge the cause of it. We maintain that both belong to God; but it is preposterous to represent one as dependent on the other. Predestination we call the eternal decree (f God, 1,y which he hath determined in himself what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say he is predestinated either to life or to death.” After having spoken of the election of the race of Abraham, and then of particular branches of that race, he proceeds: “Though it is sufficiently clear that God, in his secret counsel, freely chooses whom he will, and rejects others, his gratuitous election is but half displayed till we come to particular individuals, to whom God not only offers salvation, but assigns it in such a manner that the certainty of the effect is liable to no suspense or doubt.” He sums up the chapter in which he thus generally states the doctrine in these words: “In conformity, therefore, to the clear doctrine of the Scripture, we assert that, by an eternal and immutable counsel, God hath once for all determined both whom he would admit to salvation, and whom he would condemn to destruction. We affirm that this counsel, as far as concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merit; but that to those whom he devotes to condemnation, the gate of life is closed by a just and irreprehensible, but incomprehensible judgment. In the elect, we consider calling as an evidence of election; and justification as another token of its manifestation, till they arrive in glory, which constitutes its completion. As God seals his elect by vocation and justification, so, by excluding the reprobate from the knowledge of his name and sanctification of his Spirit, he affords another indication of the judgment that awaits them.” — Institutes, bk. 3, ch. 21.

(2) As to the theory that predestination depends on foreknowledge of holiness, Calvin says: “It is a notion commonly entertained that God, foreseeing what would be the respective merits of every individual, makes a correspondent distinction between different persons: that he adopts as his children such as he foreknows will be deserving of his grace, and devotes to the damnation of death others whose dispositions he sees will be inclined to wickedness and impiety. Thus they not only obscure election bycovering it with the veil of foreknowledge, but pretend that it originates in another cause” (bk. 3, ch. 22). Consistently with this, he a little further on asserts that election does not flow from holiness, but holiness from election: “For when it is said that the faithful are elected that they should be holy, it is fully implied that the holiness they were in future to possess had its origin in election.” He proceeds to quote the example of Jacob and Esau, as loved and hated before they had done good or evil, to show that the only reason of election and reprobation is to be placed in God's “secret counsel.” (Bk. 3, ch. 23.)

(3.) So, as to the ground of reprobation: ‘God hath mercy on whom he will have mercy, and whom he will he hardeneth.' You see how he (the apostle) attributes both to the mere will of God. If, therefore, we can assign no reason why he grants mercy to his people but because such is his pleasure, neither shall we find any other cause but his will for the reprobation of others. For when God is said to harden, or show mercy to whom hepleases, men are taught by this declaration to seek no cause beside his will.” (Ibid.) “Many, indeed, as if they wished to avert odium from God, admit election in such a way as to deny that any one is reprobated. But this is puerile and absurd, because election itself could not exist without being opposed to reprobation: whom God passes by he therefore reprobates;and from no other cause than his determination to exclude them from the inheritance which he predestines for his children.” (Bk. 3, ch. 23.)

(4.) Calvin denies that his doctrine makes God the author of sin, asserting that the ruin of sinners is their I own work: “Their perdition depends on the divine predestination in such a manner that the cause and matter of it are found in themselves. For the first man fell because the Lord had determined it should so happen. The reason of this determination is unknown to us. Man, therefore, falls according to the appointment of Divine Providence, but he falls by his own fault. The Lord had a little before pronounced every thing that he had made to be ‘very good.' Whence, then, comes the depravity of man to revolt from his God? Lest it should be thought to come from creation, God approved and commended what had proceeded from himself. By his own wickedness, therefore, man corrupted the nature he had received pure from the Lord, and by his fall he drew all his posterity with him to destruction.”

(5.) In much the same manner he contends that the necessity of sinning is laid upon the reprobate by the ordination of God, and yet denies God to be the author of their sinful acts, since the corruption of men was derived from Adam, by his own fault, and not from God. He exhorts us “rather to contemplate the evident cause of condemnation, which is nearer to us, in the corrupt nature of mankind, than search after a hidden and altogether incomprehensible one, in the predestination of God.” “For though, by the eternal providence of God, man was created to that misery to which he is subject, yet the ground of it he has derived from himself, not God, since he is thus ruined solely in consequence of his having degenerated from the pure creation of God to vicious and impure depravity,”. See especially Institutes, bk. 3, ch. 23, § 27, and ch. 24, § 8.

From the above passages it will be seen that Calvin went beyond the Augustinian theory of predestination, and held to the supralapsarian view. Supralapsarianism regards man, before the fall, as the object of the unconditional decree of salvation or damnation; Sublapsarianism, on the other hand, makes the decree subordinate to the creation and fall of man. According to Dr. Shedd's definition, “supralapsarianism holds that the decree to eternal bliss or woe precedes, in the order of nature, the decree to apostasy; infralapsarianism holds that it succeeds it” (History of Doc. trines, 2:192). The Supralapsarians hold that God decreed the fall of Adam; the Sublapsarians, that he permitted it. Some writers have maintained that Calvin was not a supralapsarian, but that view of histeaching is hardly tenable. Calvin terms “the exclusion of the fall of the first man from the divine pre. destination afrigidum commentum” (3, ch. 23, §7). So also, § 4, he says, “Quum ergo in sua corruptione pereunt (homines), nihil aliud quam poenas luunt ejusdem calamitatis, in quam ipsius prcedestinationem lapsus est A dam, ac posteros suos praecipites secum traxit. It is on this particular point that Calvin goes farther than Augustine, who did not include the fall of Adam in the divine decree” (Smith's Hagenbach's History of Doctrines, § 249). Amyraldus (q.v.) sought to reduce Calvin's system to sublapsarianism, but was effectually answered by Curcellaeus in his tractate de jure Dei in Creaturas. But Fisher (New Englander, April, 1868, p. 305) holds that Calvin was not a supralapsarian. (See Christ. Remembrancer, Jan. 1856, art. iv; Warren, in Methodist Quarterly Review, July, 1857, art. i; Mohler, Symbolism, § 4.)

2. Doctrines of Dort (Infralapsariah). — The controversy with the Remonstrants on the five points (SEE ARMINIANISM; SEE REMONSTRANTS) led to the clearer definition of the doctrines in question' by the Synod of Dort, which refused to accept the supralapsarian view, at least in terms. See the Confessions and Canons of the Synod of Dort for the full statement. The following summing up is given by Watson, from Scott's Synod of Dort, of the five articles which constitute the standard of what is now generally called strict Calvinism:

(1.) “Of Predestination. — As all men have sinned in Adam, and have become exposed to the curse and eternal death, God would have done no injustice to any one if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin; according to those words of the apostle, ‘All the world is become guilty before God' (Rom 3:19; Rom 3:23; Rom 6:2.). That some, in time, have faith given them by God, and others have it not given, proceeds from his eternal decree; for‘known unto God are all his works from the beginning,' etc. (Act 15:18; Eph 1:11). According to which decree he graciously softens the hearts of the elect, however hard, and he bends them to believe; but the non-elect he leaves, in his judgment, to their own perversity and hardness. And here, especially, a deep discrimination, at the same time both merciful and just; a discrimination of men equally lost, opens itself to us; or that decree of election and reprobation which is revealed in the word of God, which, as perverse, impure, and unstable persons do wrest to their own destruction, so it affords ineffable consolation to holy and pious souls.

But election' is the immutable purpose of God. by which, before the foundations of the world were laid, he chose, out of the whole human race, fallen by their own fault from their primeval integrity into sin and destruction, according to the most free good pleasure of his own will, and of mere grace, a certain number of men, neither better nor worthier than others, but lying in the same misery with the rest, to salvation in Christ, whom he had, even from eternity, constituted Mediator and head of all the elect, and the foundation of salvation; and therefore he decreed to givethem unto him to be saved, and effectually to call and draw them into communion with him by his word and Spirit; or he decreed himself to give unto them true faith, to justify, to sanctify, and at length powerfully to glorify them, etc. (Eph 1:4-6; Rom 8:30). This same election is not made from any foreseen faith, obedience of faith, holiness, or any other good quality and disposition, as a prerequisite cause or condition in the man who should be elected, etc. ‘He hath chosen us,' not because we were, but ‘that we might be holy,' (Eph 1:4;Rom 9:11-13; Act 13:48). Moreover, holy Scripture doth illustrate and commend to us this eternal and free grace of our election, in this more especially, that it doth testify all men not to be elected; but that some are non-elect, or passed by, in the eternal election of God, whom truly God, from most free, just, irreprehensible, and immutable good pleasure, decreed to leave in the common misery into which they had, by their own fault, cast themselves; and not to bestow on them living faith, and the grace of conversion; but having been left in their own ways, and under just judgment, at length, not only on account of their unbelief, but also of all their other sins, to condemn and eternally punish them, to the manifestation of his own justice. And this is the decree of reprobation, which determines that God is in no wise the author of sin (which, to be thought of, is blasphemy), but a tremendous, incomprehensible, just judge and avenger.”

(2.) “Of the Death of Christ.” — Passing over, for brevity's sake, what is said of the necessity of atonement in order to pardon, and of Christ having offered that atonement and satisfaction, it is added, “This death of the Son of God is a single and most perfect sacrifice and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world; but because many who are called by the Gospel do not repent, nor believe in Christ, but perish in unbelief; this doth not arise from defect or insufficiency of the sacrifice offered by Christ upon the cross, but from their own fault. God willed that Christ, through the blood of the cross, should out of every people, tribe, nation, and language, efficaciously redeem all those, and those only, who were from eternity chosen to salvation, and given to him by the Father; that he should confer on them the gift of faith,” etc.

(3.) “Of Man's Corruption, etc. — All men are conceived in sin, and born the children of wrath, indisposed (inepti) to all saving good, propense to evil, dead in sin, and the slaves of sin; and without the regenerating grace of the Holy Spirit, they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it.”

(4.) “Of Grace and Free-will. — But in like manner as, by the fall, man does not cease to be man, endowed with intellect and will, neither hath sin, which hath pervaded the whole human race, taken away the nature of the human species, but it hath depraved and spiritually stained it; so that even this divine grace of regeneration does not act upon men like stocks and trees, nor take away the properties of his will, or violently compel it while unwilling; but it spiritually quickens, heals, corrects, and sweetly, and at the same time powerfully, inclines it; so that whereas before it was wholly governed by the rebellion and resistance of the flesh, now prompt and sincere obedience of the Spirit may begin to reign; in which the renewal of our spiritual will, and our liberty, truly consist; in which manner (or for which reason), unless the admirable Author of all good should work in us, there could be no hope to man of rising from the fall by that free will by which, when standing, he fell into ruin.”

(5.) “On Perseverance. — God, who is rich in mercy, from his immutable purpose of election, does not wholly take away his Holy Spirit from his own, even in lamentable falls; nor does he so permit them to glide down (prolabi) that they should fall from the grace of adoption and the state of justification; or commit the ‘sin unto death,' or against the Holy Spirit; that, being deserted by him, they should cast themselves headlong into eternal destruction. So that not by their own merits or strength, but by the gratuitous mercy of God, they obtain it, that they neither totally fall from faith and grace, nor finally continue in their falls and perish.”

The Confessions of the Reformed Church agree more or less closely with the statements of Dort, whether they preceded or followed it in date. See the Confessio Gallica, art. 12; Confessio Belgica, art. 16; Form. Convensus Helvet. arts. 4 and 19; Cosif. Helvet. 2:10. (See Winer, Comp. Darstcllung, 9:1; Hagenbach, History of Doctrines, § 249.) The Westminster Confession is the standard of the Church of Scotland, and of the various Presbyterian Churches in Europe and America. Its 3d article states God's Eternal Decree as follows:

“Of God's Eternal Decree. — God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of I sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken I away, but rather established. Although God knows whatsoever may or can come to pass upon ,all sup, posed conditions, yet hath he not decreed anything because he foresaw its future, or as that which would come to pass upon such conditions. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their numb er is so certain and definite that it cannot be either increased or diminished. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen, in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.”

The 17th article of the Church of England is as follows:

“Of Predestination and Election. — Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they which he endued with so excellent a benefit of God be called according to God's purpose, by his Spirit working in due season: they, through grace, obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works; and at length, by God's grace, they attain to everlasting felicity. As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and theirearthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love toward God; so, for curious and carnal persons, lacking theSpirit of Christ, to have continually before their eyes the sentence of God's predestination is a most dangerous' downfall, whereby the devil doth thrust them either into desperation, or into Wretchedness of most unclean living, no less perilous than desperation. Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy Scripture. And in our doings, that will of God is to be followed which we have expressly declined unto us in the Word of God.”

It has always been a question in the Church of England whether theArticles are or are not Calvinistic. On this question, see Toplady, Doctrinal Calvinism of the Church of England (Works, vol. i and ii); Overton, True Churchman (2d ed. York, 1801); Laurence, Bamptn Lecture for 1804 (Oxford, 1805, 8vo); Cunningham, The Reformers, Essay iv (Edinb. 1862, 8vo); printed also in the Brit. and For. Evang. Rev. (No. 35); reptinted in the Am. Theol. Review (October, 1861, art. v); Hardwick, History of RJformation, ch. iv, p. 260.

The Lutheran Church never adopted the Calvinistic system. In the beginning, both Luther and Melancthon received the Augustinian theology; but as early as' 1523 Melancthon expunged the passages supporting it from his Loci Theologici. Luther bestowed the highest praise on the last editions of the Loci (Luther's Works, 1546, vol. i, preface; see Laurence, Bampton Lect. Sermon ii, note 21). The Augsburg Confessio Variata (20) says: “Non est hic opus disputationibus de predestinatione et similibus. Nam promissio est universalis et nihil detrahit operibus, sed exsuscitat ad fidem et vere bona opera” (see Gieseler; Church-History, 4, §§ 36, 37). In the German Reformed Church the strictly Calvinistic doctrine “never, as such, received any symbolical authority; and it was significantly left out of the Heidelberg Catechism, and handed over to the schools and scientific theology. At the same time, it was never rejected by the German Church, nor regarded with any thing like hostility.” Appel, in the Tercentenary Monument of the Heidelberg Catechism, p. 327; Hase, Church History, §354.

3. The Calvinistic system was still farther modified by the Federal Theology, or the THEOLOGY OF THE COVENANTS. Under the too exclusive influence of the doctrine of Predestination, it had assumed a scholastic character, from which it was in part relieved by the introduction of the idea of the Covenant, as a constructive principle of the system. John Cocceius, trained in the German Reformed theology (born at Bremen 1603, died 1699), first developed the system under this point of view, the effect of which was to introduce historical facts and elements, and a distinctive ethical idea (a covenant implying mutual rights), into the heartof the system, and to banish the idea of the divine sovereignty as mere will. Cocceius distinguished between, 1. The covenant before the Fall, the covenant of works; and, 2. The covenant after the Fall, the covenant of grace. The latter covenant embraces a threefold economy: (1) Theeconomy before the law; (2) The economy under the law; (3) The economy of the Gospel. See his Summa Doctrine de Feedere et Testamentis Dei.1648. Heppe says: “The fruit of his influence was to lead the Reformed theologians back to the freedom of the Word of God, delivering it from the bondage of a traditional scholasticism.” This type of Calvinism was still farther developed in the writings of Braun, Doctrina Fwderumn 1698; of Burmann of Utrecht (t 1679), Synopsis Theologica et (Economice Faderum Dei, 1671; Heidanus of Leyden (t 1678), Corpus Theol. Christ.1687; and especially of Witsius of Leyden (t 1708), whose Economy of the Covenants (1694) was translated into English (Lond. 1763; revised ed. Edinb. 1771, 1803; NewYork, 3 vols. 1798). This theology of the covenants also shaped, to a considerable extent, the Reformed system as it was adopted in England, Scotland, and America. It is clearly recognized in the Westminster Confession of Faith and Catechisms, Later writers divide the covenant of grace into two parts, viz. the covenant of redemption between the Father and the Son, and the covenant of grace between God and his people in Christ. On this important phase of the Calvinistic theology, see Ebrard, Dogmatik, 1:60 sq.; Gass, Geschichte der Protest. Dogmatik, Bd. 2, 1857; Schweizer, Glaubenslehre der evang. reformire ireirche, 2 Bde. 1844, and also his Protestantische Centraldogmen, 2 Bde.1854; Schneckenburger, Vergleichende Darstellung der lutherischen uni refornirten Lehrbegriffe, 1855; G. Frank, Geschichte der Protest. Theol. 2Bde. 1865; also Heppe, D gnatik d. deutschen Protestantismus, 1:204; Dogmatik der evang. ref. Kirche, 1:278; and the article FEDERAL THEOLOGY SEE FEDERAL THEOLOGY .

4. Moderate Calvinists. — This phrase designates those, especially in England and America, who, while adhering to the Calvinistic as contrasted with the Arminian system, have yet receded from some of the extreme statements of the former, especially upon the two articles of Reprobation and the Extent of the Atonement. See Dr. E. Williams, Defence of Modern Calvinism, 1812; Sermon and Charges, p. 128, and Appendix, p. 399. Dr. Williams says: “Reprobation, or predestination to death or misery as the end, and to sin as the means,' I call an ‘impure mixture' with Calvinism, as having no foundation either in the real meaning of Holy Writ, or in the nature of things; except, indeed, we mean by it, what no one questions, a determination to punish the guilty.” He calls this a “‘mixture,' because its connection with predestination to life is arbitrary and forced; ‘impure,' because the supposition itself is a foul aspersion upon the divine character.”

The other point on which the moderate Calvinists modified the system is the nature and extent of the atoning work of Christ. Strict Calvinism asserts that the Lord Jesus Christ made atonement to God by his death only for the sins of those to whom, in the sovereign good pleasure of the Almighty, the benefits of his death shall be finally applied. By this definition, the extent of Christ's atonement, as a provision, is limited to those who ultimately enjoy its fruits; it is restricted to the elect of God. Both Strict and Moderate Calvinists agree as to the intrinsic worth of the atonement, and as to its final application. It has been asserted (e.g. by Amyraut, q.v.) that Calvin himself held to general redemption; and certainly his language in his Comm. in Job 3:15-16, and in 1Ti 2:5, seems fairly to assert the doctrine. Comp. Fletcher, Works (N. Y. ed.2:71); but see also Cunningham, The Reformers (Essay 7). As to the variations of the Calvinistic confessions, see Smith's Hagenbach, History of Doctrines, § 249. In the French Reformed Church, the divines of Saumur, Camero, Amyraldus, and Placeus maintained universal grace (see articleson these names). The English divines who attended the Synod of Dort (Hall, Hale, Davenant) all advocated general atonement, in which they were followed by Baxter (Universal Redemption; Methodus Theologica; Orme, Life of Baxter, 2:64). The “moderate” doctrine as to the nature of the atonement is, in brief, that it consists in “that satisfaction for sin which was rendered to God as moral governor of the world by the obedienceunto death of his son Jesus Christ. This satisfaction preserves the authority of the moral government of God, and yet enables him to forgive sinners. That this forgiveness could not be given by God without atonement constitutes its necessity.” SEE ATONEMENT. That Christ's atonementwas sufficient for all, that it is actually applied only to the elect, and that it enhances the guilt of those who reject it, is now almost universally conceded by the different schools. But its universality, as a provision, is also asserted by the moderate Calvinists, with some modifications in the statement of its nature.

The English views as to the nature of the atonement are presented in the following extracts: Dr. Magee (On the Atonement) says, “The sacrifice of Christ was never deemed by any, who did not wish to calumniate the doctrine of atonement, to have made God placable, but merely viewed as the means appointed by divine wisdom by which to bestow' forgiveness. But still it is demanded, in what way can the death of Christ, considered as a sacrifice of expiation, be conceived to operate to the remission of sin, unless by the appeasing of a Being who otherwise would not have forgiven us'? To this the answer of the Christian is, I know not, nor does it concern me to know, in what manner the sacrifice of Christ is connected with the forgiveness of sins; it is enoughthat this is declared by God to be the medium through which my salvationis effected: I pretend not to dive into the councils of the Almighty. I submit to his wisdom, and I will not reject his grace because his mode of vouch safing it is not within my comprehension.” Andrew Fuller, in his Calvinistic and Socinian Systems compared (Letter 7), strongly reprobates the idea of placating the Divine Being by an atonement, “contending that the atonement is the effect, and not the cause of divine love” to men; and insists “that the contrary is a gross misrepresentation of the Calvinists in general,” though it must be confessed some Calvinists have given too much countenance to such an idea. Mr. Fuller adds, “If we say a way was opened I y the death of Christ for the free and consistent exercise of mercy in all the methods which sovereign wisdom saw fit to adopt, perhaps we shall include every material idea which the Scriptures give us of that important event.”

5. Farther modifications in the Calvinistic system have been made in this country through the influence of the so-called NEW-ENGLAND THEOLOGY, especially as set forth in the writings of Jonathan Edwards and his successors. In respect to original sin, the elder Edwards, in his work on that subject, advocated the mediate rather than the immediate imputation of Adam's first sin to his posterity. On the nature of virtue he introduced an important modification, in making love to being (in the two forms of love of benevolence and love of complacency) to constitute the essence of virtue. On the nature of the atonement he made no modification. He also distinguished more carefully than had previously been donebetween natural ability and moral inability, and this distinction was farther elaborated by the younger Edwards, who also represented the atonement as consisting in a satisfaction to the general rather than the distributive justice of God. Hopkins and Emmons carried out these views still farther, but under the influence (especially in the case of Emmons) of the supralapsarian scheme. These discussions extended from New England into the Presbyterian Church. The parties there known as Old and New School differ chiefly on the following articles:

1. Imputation of sin, whether it be immediate or mediate;

2. The nature and extent of the atonement;

3. Ability and inability.

For the history of the development of Calvinism, SEE REFORMED CHURCH. For the Antinomian and extreme supralapsarian developments of Calvinism, SEE ANTINOMIANISM; SEE CRISP; SEE HOPKINSIANS. For certain mitigated schemes of Calvinism, SEE AMYRALDISM; SEE BAXTER; SEE CAMERO. On two of the principles which distinguish the so-called Moderate Calvinism, viz.

(1.) the universality of the atonement, SEE ATONEMENT; SEE REDEMPTION;

(2.) The natural ability of all men to repent, SEE INABILITY; SEE THEOLOGY.

6. Literature. — The literature of the Calvinistic controversy is enormous. I he principal books only can be named here: Calvin, Instiluiones; Zwinglius, Brevis Isagoge; Ccmm. de vera etfalsa relgione; the Confessions of the Reformed Chuiches, given in Augusti, Corpus Librorum Symbolicorum (1828). or in icmeyer, Collectio Conjissonum (1840); the Westminster Confession (1868); the Decrees of the Synod of Dort (1619). The chief Calvinistic writers of the 16th and 17th centuries were Beza, Bullinger, Alstedt, Whitgift, Cartwright, CriFp, Perkins, Leighton, Baxter (moderate), Owen, Howe, Ridgely, Gomar, Alting, Rivetus, Heidegger, Turretin,Pictet. Of the 18th and 19th centuries the following are selected: Stapfer, Wyttenbach, Gill, Toplady, Erskine, Dick, Hill, Breckinridge, Krummacher. Of the new American school: Edwards, Bellamy, Emmons, Dwight, West, Snmtlley etc., whose influence was seen in England in the writings of Fuller, Ryland, Hall, Jay, Pye Smith, and Chalmers. The so- called Old Calvinism has produced fewwriters of late in England. It is ally defended in America by the Princeton theologians. For the historical treatment of the subject, see Gill, Cause of God and Truth, pt. iv; Neander,History of Dlgmas (I. c.); Hagenbach, Hist. of Doctrines (ed. by Smith, §219222); Ebrard' Christ. Dogmatik, § 17-51, ard § 556565; Womack,Calvinistic Cabinet Unlocked; Watson, Theolog. Institutes, pt. ii, ch. 28; Herrmann, Geschichte der Prot. Dicgatlik (Leips. 1842); Gass, Geschichte der Prot. Dcgmactik (Berlin, 1854); Heppe, Dogmatik der evang reform. Kirche (Elherfeld, 1861); Mozley, Augustinian Doctrine of Predestination (Londo 1855); Christian Renembrancer, Jan. 1856, 170 sq.; Nicholls, Calvinism ard Armininism compared (Land. 1824, 2 vc, ls.8vo) is very full as to English writers, and abounds in valuable citations,but is destitute of scientific arrangement; Cunningham, Historical Theology (1862); Ditto, Thohlogy of the Information (1862); Hill, Lectures on Divinity, chap. 11. For the later forms of Calvinism, especially in America, see Tyler, History of the New Heaven Theology (1837); Beecher, Views in Theology ; ice, Old and New Schools (1853); Bangs, Errors of Hopkinsianism, 1815); Hodgson, New Divinity (1839)); Fisk, The Calvinistic Controversy; and especially, on the whole subject, Warren, Systematische Theologie, § 24 (Bremen, 1865, 8vo). Polemical works against Calvinism: (a) Lutheran, Chemnitz, in his Loci Theologoci; Dannhauer, Hodomoria Spiritus Calvin (1654); FeuerLorn, Epit me Error. Calv. (1651); (1) Arminan and Methodist (besides those above named): Arminius, Episcopius, Limborch, Curcelleus (writings generally); Wesley ( oio ks, see Index); Fletcher, Cheakls to Anfinomianism, etc.; Watson, Theol. Institutes, vol. 2; Goodwin, Redemption Redeemed; Foster, Calvinism as it is; (c) Later German writers ‘Ebrard, in his Dogmatik (Königsberg, 1851, 2 vols. 8vo); Lange, Die Lehre. der heil. Schriften von derfreien und allgemeinen Gnade Gottes (Elberf. 1631, 8vo). Writers on special topics, e. a. Election, Redemption, Predestination, etc., will be named under those heads respectively. SEE ARMINIANISM; SEE ELECTION; SEE FEDERAL THEOLOGY; SEE GRACE; SEE PREDESTINTATION; SEE SACRAMENTS.

## Calvinists[[@Headword:Calvinists]]

             (1.) a name formerly used on the Continent of Europe to designate all members of the so-called Reformed churches, as distinguished from the Lutheran Church. It is still so used to a certain extent, especially in France and Austria.

(2.) It is now generally in use to designate those who receive the theological tenets of Calvin, without regard to Church or sect. SEE CALVIN; SEE CALVINISM. In the early part of the 16th century the Reformed churches of Switzerland, Hungary, France, Germany,: and Holland were all Calvinistic in this sense; now the proportion of Calvinists in some of them is small. The Presbyterian churches of England, Scotland, Ireland, and America are, with few exceptions, Calvinistic. So also are many of the Independent and Congregational churches, both in England and America. In the Church of England, and the Protestant Episcopal Church of the United States, Calvinism prevails to a certain extent, but statistics are wanting. Bishop Burgess remarks that “although the Church of England had been represented at the Synod of Dort, its clergy acquiesced not at all in the determination of that assembly, and the bishops who were there were among the last of their order who have written upon the side which was there triumphant. The Calvinism of the Church grew fainter till it scarcely struggled. It was not so much overcomely direct assaults as supplanted through the more ecclesiastical spirit which predominated at the Restoration. For a century after, its voice was almost unheard, except along with the irregularities of Whitefield, and then it was much more than overbalanced by the Arminianirm of Wesley. Within the last century it has Leen revived in the writings of many pious men, but canscarcely be viewed as having very largely affected the prevalent teaching of Episcopalians, either in Great Britain or in America” (Bibliotheca Sacra,1863, p. 863). The Dutch Reformed Church, the larger part of the Baptists and of the Welsh Methodists, are also Calvinists.

## Calvinus (Or Calwinus)[[@Headword:Calvinus (Or Calwinus)]]

             a presbyter, is addressed by Alcuin in two letters, dated respectively (in edition of Frobenius) cir. A.D. 797 and 800. From his being mentioned in connection with "Symeon sacerdos," it is conjectured that he was an Englishman. In the first letter occurs "Nil tibi deesse sestimo ill cella sancti Stephani honestse conversationis ;" but Frobenius is uncertain: whether this cell is some English monastery, or whether it was that of St. Stephen, at Choisy, in France, to which Calvinus had retired. The second letter is  addressed to him jointly with Cuculus, and they are bidden to exhort Symeon to fortitude under his tribulations.

## Calvinus, Justus[[@Headword:Calvinus, Justus]]

             a Roman Catholic controversialist, was born about the year 1570, at Xanten, in Cleve. He was the son of a Calvinistic preacher. He studied at Heidelberg under the famous Junius, went to Rome, where he made the' acquaintance of Bellamin and Baronius, whose works he now studied. After his return to Germany, he joined the Church of Rome. When or where he died is not known. He published at Mayence in 1601, Pro Sacrosancta Catholica Romana Ecclesia Apologia: — Epistolarum Catholicarum Liber Unus: — De Latitudine Ecclesiaz Dei, et Moderata Coercitione Haereticorum. The first two works were also published in a second edition at Heidelberg in 1756. His main work is Praescriptionum Adversus Haereticos Perpetuarum ex SS. Orthodoxis Potissimum Patribus Tractatus IV (Mayence, 1602; 2d ed. 1756). See Rass, Convertitenbilder, 3:537-620; Kobler, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Calvisius, Seth, Or Kalwitz[[@Headword:Calvisius, Seth, Or Kalwitz]]

             a celebrated chronologist, was born at Gorschleben, Thuringia, Feb. 20,1556. He studied at Frankenhausen and Magdeburg, where he gained his bread by singing in the streets, and laid by enough to support him at the Academy of IIelmstaidt, whither he went in 1579, and thence to Leipsic. He gained a profound knowledge of music, chronology, astronomy, and Hebrew. He died at Leipsic Nov. 23, 1615, leaving, besides other works, Enodatio duarum qucestionum circa annum Nativitatis et temnpus Ministerii Christi (Erfurdt, 1610, 4to); also, Elenchus Calendarii Giegoriani (Heidelberg, 1612). But his principal work is entitled Opus Chronologicum, “ex auctoritate potissimum Sanct. Scripturme et historicorum fide dignissimorum, ad motum luminarium coelestiumtempora et annos distinguentium” (Frankfort, folio, 1604 and 1684). In this work he ‘endeavored to supply the defects and correct the errors of Scaliger and other chronologists, by having recourse to astronomical calculations, in order to fix the precise time of different events. For this purpose he calculated more than one hundred and fifty eclipses. John Kepler, David Pareus, and others warmly attacked his work on its appearance, but Scaliger spoke of it in the highest terms, declaring it, in a letter to Isaac Casau- bon, to be accuratissimum chronicon. Calvisius's works are inserted in the Roman Index. — Hoefer, Biog. Generale, 8:278; Landon, Ecclesiastes Dictionary, 2:505.

## Calvor, Caspar[[@Headword:Calvor, Caspar]]

             a Lutheran theologian of Germany, was born Nov. 8,1650, at Hildesheim. He studied. at Jena and Helmstdadt, and was in 1677 deacon, and in 1684 superintendent, at Zellerfeld. In 1710 he was called as pastor primarius and general superintendent to Clausthal. He died May 11, 1725. He wrote, Gloria Mosis, h. e. Illustria aliquot Facta sub Mose, etc. (Goslar, 1696): - Rituale Ecclesiasticumn (Jenm, 1705,2 parts): — Saxonia Inferior Antiqua Gentilis et Christiaina (Goslar, 1714): -Der Ruhin Christi, eine Streitschrift wider der Juden (Leips. 1710): — Juden-Katechismus (ibid. eod.). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. i, 140; Winer, Handbuch der theol. Lit. i, 198, 627, 795. (B. P.)

## Calybite[[@Headword:Calybite]]

             Saints who lived in huts were so styled.

## Calydonian Boar[[@Headword:Calydonian Boar]]

             in Greek mythology. (Eneus, king of Calydon, had made to the deities a solemn offering of thanks, but had forgotten Diana, who therefore sent an animal in the form of a boar, with bristles like arrows, and with teeth like the tusks of an elephant. It vomited fire, destroyed the vineyards and the woods, laid waste the cornfields, killed the cattle, and compelled the inhabitants .to seek refuge in the city Calydon. Thereupon the valiant Meleager assembled the heroic young men of Greece to a united hunt for this monster boar. Echion, Jason, and Mopsus threw their spears in vain at the monster. Eupalamus and Pelagon were killed by him, also Enaesimus, and the father of Achilles only escaped death by swinging himself on a tree; but the boar began to gnaw at the tree and try to pull it up by its roots, when Castor and Pollux came near, by whose spears -the boar was driven into the thicket of the woods. Then Atalanta shot a .feathered arrow at the beast, and struck it near the ear. Meleager praised her shot, saying she deserved the prize more than the men. Anceeus, boasting, wished to show what a man could do in comparison with, a woman, and said, "Even should Diana protect the boar, still he would succumb under the axe." Then he raised his battle-axe, but, even before it fell, the monster's sides were split open. The companions came together and dipped their weapons in the  monster's blood. But Meleager took the head and hide of the animal and presented both to Atalanta.

## Calypso[[@Headword:Calypso]]

             in Greek mythology, was a nymph of the .sea, whose parents are stated differently, as she is sometimes called a Nereide, sometimes an Atlantide, sometimes an Oceanide. In the island Ogygia she possessed a most magnificent palace. Here she sat weaving at the golden loom, when Ulysses came, after he had been shipwrecked, and had been nine days on a mast, tossed hither and thither by the waves. The beautiful nymph offered to give him immortality and eternal youth, if he would always remain with her. Seven years she held him fast, until, at the instigation of Minerva, Jupiter sent Calypso word, by Mercury, to let her lover go. Thereupon she gave him wood and implements to build a ship, with which he sailed to the island of Alcinoutis, king of the Phoencians. According to some accounts, Calypso had, two sons by Ulysses, Nausithotis and Nausinous. The poem of Fdndlon, according to which Telemachus, seeking his father, comes to Calypso, has no foundation in ancient mythology.

## Camail[[@Headword:Camail]]

             in ecclesiastical usage, is a French name for

(1) a tippet or mozetta of black silk, worn by French clergy, but edged, lined, or furred to mark canons.

(2) An aumusse, or cape of fur, adopted by the English dignitaries, with edging of the animal's tail, or pendants, and worn by canons in a modified form in the 15th century. SEE ALMUTIUM.

## Camaldoli[[@Headword:Camaldoli]]

             (or Camaldules) were a reformed order of Benedictines founded by Romuald of Ravenna in 1009. They wore a cassock, scapular, and hood, of white wool, and a large-sleeved gown. They lived in mountainous and solitary places.

## Camaldules[[@Headword:Camaldules]]

             (Camaldulani, Camaldulenses, Ordo Camaldulanus), a religious order founded about 1009 by Romualdus, who built a monastery at Campo Maldloti, or Camaldoli, a village thirty miles east of Florence, and belonging to a lord named Maldoli, whence the order, some time after the death of Romualdus, took its name. Up to the end of the eleventh century they bore the name of their founder, and were called Romualdines. The monks observe the rule of St. Benedict, with some alterations and additions, and combine the ccenobitic and eremitical life. At first they wore a black dress; but Rornualdus, having seen a vision of his monks mounting a ladder toward heaven, and all clothed in white, changed their habit from black to white. In the seventeenth and eighteenth centuries, the order was divided into five congregations, under so many generals or “majors,” with about 2000 members. The life of these hermits was originally very severe; but, like most other orders, as it grew rich, it became corrupt. They were reformed in 1431 by Eugene IV, and again in 1513. A new order, with a stricter rule, was formed by Gustiniani in 1520, and since that time Loth divisions exist independently. They appear never to have had an establishment in England. In France there was but one convent of Camaldules or Camaldoli, viz., at Grosbois, near Paris. They were of the congregation of “Our Lady of Consolation.” The Camaldule ccenobites, to whom Pope Gregory XVI belonged, have their principal convent at Rome, and a few more houses in Italy, with about one hundred members. The hermits are a little more numerous, counting upward of two hundred members, with two majors at Calnaldoli and Monte Corona, near Perugia.Their convents are likewise all in Italy, with the exception of one in Poland. There was also a congregation of Camaldule nuns, founded by the fourth general of Camaldules, Rudolphus, in 1086, at Mucellano, in Tuscany.They had in the seventeenth century twenty-four convents, of which, in 860, only two were left, at Rome and at Florence. — Fehr, Gesch. derMonchsorden, 1:68 sq.; Helyot, Ord. Raelit. 1:577; Landcn, Eccl. Dict.2:506.

## Camara (Or. Camarra), Lucio, Of Chieti[[@Headword:Camara (Or. Camarra), Lucio, Of Chieti]]

             an Italian antiquary in the middle of the 17th century, wrote De Teate Amntiquo Marrucinorum in Italia Metropoli Lib. 3 (Rome, 1651, 4to). See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Diet. s.v.

## Camara (Y Murga), Christopher De La[[@Headword:Camara (Y Murga), Christopher De La]]

             a learned Spanish prelate, was born at Arciniega. near Burgos, towards the end of the 16th century. He was professor of Holy Scripture at Toledo, and afterwards bishop of the Canaries, and eventually of Salamanca, where he died in 1641. He published a sort of early ecclesiastical history of the Canaries, under the title, Constituciones Sinodales del Obispado de Canaria, su primiera fiundacion v translacion, vidas de sus obispos, y breve relacion de las islas (Madrid, 1634). See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Camargo, Ignacio[[@Headword:Camargo, Ignacio]]

             a Spanish Jesuit and professor of theology at Salamanca, was born Dec. 26, 1650, and died Dec. 22, 1722. He published Regula Honestatis Moralis, a theological treatise on the way to act morally (Naples, 1702, fol.), in which he combats the doctrine of probability; viz., that it is allowable for a man to follow an opinion which he thinks probable, although it appears to him to be less certain, less sure, than the contrary opinion. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Diet. s.v.

## Camassel, Andrea[[@Headword:Camassel, Andrea]]

             an Italian painter and engraver of the Roman school, was born at Brevagna, near Foligno, in 1601, and studied under Domenichino. He died in 1648. His best works are, The Assumption, in the Pantheon, and The Dead Christ, at the Cappucini; also The Triumph of Constantine, in St. John Laterani. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cambaceres, Tienne Hubert De[[@Headword:Cambaceres, Tienne Hubert De]]

             a French prelate. was born at Montpellier, Sept. 11,1756. After entering holy orders he was rapidly promoted, being appointed archbishop of Rouen in 1802, and eventually to the cardinalate. He refrained from talking part in the French Revolution, but, later, was active for a time in political affairs. He died Oct. 25, 1828. See Hoefer, Nouv. Biog. Generale, s.v.

## Cambaceres, lAbbe De[[@Headword:Cambaceres, lAbbe De]]

             a French priest, uncle of Atienne, was born at Montpellier, in 1721, and became archdeacon there. In 1757 he preached before king Louis XV, and in 1768 delivered his beautiful panegyric of St. Louis, which elicited from the congregation, though in a church, the most unbounded tokens of  applause. He became a celebrated preacher, and published,, besides the Panegyrique (1768, 4to), three volumes of Sermons (1781, 12mo, and 1788). See Biog. Universelle, vi, 589.

## Cambedoxi[[@Headword:Cambedoxi]]

             is the Japanese name for the Chinese god Fo, among the inhabitants of Niphon, Japan, and the islands round about.

## Cambolas, Francois De[[@Headword:Cambolas, Francois De]]

             a French priest, born in 1600, was canon of St. Saturnin, in Toulouse. He founded the order of nuns of Notre Dame at Toulousa, and was distinguished for his piety, modesty, and charity. He died May 4, 1668. See Hoefer, Nouv. Biog. Generale, s.v.

## Cambounet (De La Mothe), Jeanne De[[@Headword:Cambounet (De La Mothe), Jeanne De]]

             (or de Saintee Ursule), a French Ursuline and biographer, who lived at Bourg-en-Bresse in the second half of the 17th century, is the authoress of Journal des Illustres Religieuses de lOrdre de Sainte Ursuile (Bourg, 1684). See Hoefer, Nouv. Biog. Generale, s.v.

## Cambout (De Pont-(Chateau), Sebasten Joseph Du[[@Headword:Cambout (De Pont-(Chateau), Sebasten Joseph Du]]

             a French theologian of the second half of the 17th century, was abbe of the convent of Pont-Chateau, and left some epistles, for which. see Hoefer, Nouv. Biog. Generale, s.v.

## Cambrai, Council Of[[@Headword:Cambrai, Council Of]]

             (Concilium (Cameracense), was held in August, 1565, in the city of that name in France, Maximilian, archbishop and duke of Cambrai, presiding, assisted by the bishops of Tournai, Arras, St. Omer, and Namur. Twenty-  two decrees were published, each of which contains several chapters. The titles of the decrees are as follows:

1. Of heretical books.

2. Of theological lectures in chapters and monasteries.

3. Of schools.

4. Of seminaries.

5. Of doctrine, and the preaching of the Word of God.

6. Of ceremonies, and the holy offices.

7. Of the ministry.

8. Of the life and conversation of clerks.

9. Of the examination of bishops.

10. Of the examination of pastors.

11. Of the residence of bishops and curates.

12. Of the residence of pastors, and their duties.

13. Of visitation.

14. Of the ecclesiastical power and jurisdiction.

15. Of matrimony.

16. Of tithes, etc.

17. Of purgatory.

18. Of monasteries.

19. Of the saints.

20. Of images.

21. Of relics.

22. Of indulgences.

The 3d, relating to schools, contains six chapters; it orders that they be visited by the curate every month, and by the rural dean at least once in each year, in order that a report may be made to the bishop.

The 12th enjoins the wearing of the surface and stole by the priests, when they carry the holy sacrament to the sick, and also that a clerk carry a lighted taper and bell, that the people may be warned of its approach, and of their duty towards the holy sacrament and to the sick person.

Finally, the council confirmed the decrees of the Council of Trent. See Labbe, Concil. xv, 147.

## Cambrai, Sect In[[@Headword:Cambrai, Sect In]]

             In the early part of the 11th century a Christian sect was discovered in the diocese of Cambrai, in the districts of Arras and Liege, which was supposed to have had its origin in the teaching of Gundulf, an Italian, and from some of its strange doctrines was thought to have some connection with certain Oriental sects. They rejected marriage, and, held that a state: of celibacy was indispensable to a participation in the kingdom of heaven. They alleged that the disciples of Christ, both male and female, ought to live together only in spiritual fellowship. They also held the utter inefficacy of mere outward sacraments to purify the heart. Neander says, "To show the inefficacy of baptism they pointed to the immoral lives of the clergy who performed the ceremony, to the immoral lives of the persons baptized, and to the fact that in the children whom baptism was performed not one of the conditions was to be found upon which such efficacy must depend- no consciousness, no will, no faith, no confession. The tenets which they had received from Gundulf agreed in all respects, as they affirmed, with the doctrines of Christ and of the apostles. They were as follows: to forsake the world, to overcome the flesh, to support one's self by the labor of one's own hands, to injure no one, to show love to all the brethren. Whoever practiced these needed no baptism; where these failed, baptism could not supply their place. They were also opposed to the worship of saints and relics, and ridiculed the stories told about the wonders performed by them. But it is singular to observe that they at the same time held to the worship of the apostles and martyrs, which probably they interpreted, however, in accordance with. their other doctrines, and in a different: manner from what was customary in the Church." They were opposed to the worship of the cross. and of images, and had no reverence for churches as such, claiming that "the church is nothing but a pile of stones heaped together; the church has no advantage whatever over any hut where the divine Being is worshipped."

Those who held these views were early arrested and brought to trial, but succeeded in explaining their faith to the satisfaction of the bishop. After this they increased to considerable numbers, and the archbishop assembled a synod at Arras in 1025, before which the arrested members were compelled to appear. Here they were obliged to subscribe a recantation on the cross, but the only effect was to make them more cautious in their teachings. Towards the end of the 11th century a sect of this kind. once more made its appearance in the same locality. Their leader, a man named  Ramihed, although it was impossible to convict him of heresy, was burned to death in an old hut, for charging the priests with immorality. The persecution to which the leaders of the sect were subjected tended greatly to increase its numbers, and to give it such importance and permanence that in the 12th century it was still found in many towns of the district. .See Neander, Hist. of the Church, iii, 597 sq.

## Cambricum Concilium[[@Headword:Cambricum Concilium]]

             A.D. 465, is a fiction, taken from Geoffrey of Monmouth, etc.

## Cambridge Manuscript[[@Headword:Cambridge Manuscript]]

             (Codex Cantabrigiensis, from its present place of deposit), called also Codex Bezae:

(from its depositor), usually designated as D of the Gospels and Acts, is one of the most important uncial MSS. of the N.T. It contains the Greek text, with a Latin translation on the opposite page, of the entire four Gospels (in the order Matthew, John, Mark, Luke) and Acts, with several gaps (Mat 1:1-20; Mat 6:20 to Mat 9:2; Mat 27:2-12; Joh 1:16 to Joh 3:26; Act 8:29 to Act 10:14; Act 21:2-10; Act 21:15-18 [which passage seems to have been extant in Wetstein's time]; 22:10-20, 29-28:31, in all which the Greek is wholly absent; and Mat 3:7-16; Mar 16:15-20; Joh 18:14 to Joh 20:13, where the Greek has been supplied by a scribe not earlier than the tenth century; besides about as numerous omissions and similar restorations of the Latin, but mostly at different places from the foregoing), and a few verses of the catholic Epistles (Joh 3:11-15, in the Latin only), which once stood entire between the Gospels and Acts. The MS. is a quarto volume, 10 inches high by 8 broad, consisting of 414 leaves (11 of them more or less mutilated, and 9 others by later hands), with but one column on each page, the Greek being on the left page and the Latin on the right. The vellum is not very fine. There are 33 lines on each page, and these are of unequal length, the MS. being arranged in clauses or στίχοι, and the corresponding ones in the Lat. and Gr. as nearly as possible opposite each other. It has not the large κεφάλαια or Eusebian canons, but only theAmmonian sections, and these often incorrectly placed, obviously by a laterhand. The leaves are arranged in quires of 4 sheets (8 leaves) each, the numeral “signatures” of which are set by the first hand low in the margin at the foot of the last page of each. It originally consisted of upward of 64 quires, and one of the gaps, which omits 67, ending with 3Jn 1:11,rwould be too great a space for all the canonical Epistles merely. The first three lines of each book were written in bright red ink, which was also occasionally employed elsewhere by way of ornament. The characters betray a later age than Codices Alexandrinus, Vaticanus, and Ephraemi (A, B, and C), and capitals, occur as in Codex Sinaiticus (א). Its Alexandrine forms would argue an Egyptian origin, but the fact of: the Latin translation shows that it is a Western copy. It is assigned with great probability to the sixth century. It is chiefly remarkable for its bold and extensive interpolations, amounting to some six hundred in the Acts alone, on which account it has been cautiously employed by critics, notwithstanding its great antiquity. SEE CRITICISM (BIBLICAL).

This MS. was presented to Cambridge University in 1581 by Theodore Beza, who says he obtained it during the French wars in 1562, when it was found in the monastery of St. Irenseus at Lyons, and doubtless rescued by some Huguenot soldier. It seems to have been the same noted as β in the margin of Stephens's third edition. It was first completely examined by PatrickYoung, the librarian of Charles I, and next collated by Usher for Walton's Polyglot. Dr. Kipling published it in full from fac-simile types, but with the uncritical insertion of many of the marginal readings by the second hand into the text (Codex Theodori Bezce Cantabrigiensis, 1793, 2 vols. fol.). Scrivener has since reprinted it more carefully in ordinary types, with introduction, annotations, and exact fac-similes (Codex Bezce, etc., Lond.1864, 8vo). -Scrivener, Introd. p. 96 sq.; Tregelles in Home's Introd. (new ed.), — 4, p. 169 sq. SEE MANUSCRIPTS (BIBLICAL).

## Cambridge Platform[[@Headword:Cambridge Platform]]

             a system of Church discipline agreed upon by the elders and messengers of the New England churches, assembled in synod at Cambridge, 1648. The object of the synod was to define accurately the ecclesiastical position of the New England churches. In matters of faith they were agreed, but there were differences in regard to Church government, some being inclined to a more strict Presbyterianism, some to a more loose Independency, while the great majority were Congregationalists.

As regards doctrine, the synod declared their adhesion to the Westminster Confession; but they did not accept that confession in regard to discipline, but proceeded to construct a platform, of which we give the following abstract: It declares that the form of Church government is one, immutable, and prescribed in the Word of God. The Church in general consists of the whole company of the redeemed, but the state of the visible Church militant, walking in order, was before the law economical, or in families; under the law, national; since Christ, only congregational. “The matter of the visible Church in quality consists of saints by calling;” and in quantity “a church ought not to be of greater number than may ordinarily meet together conveniently in one place, nor fewer than can conveniently carry on church work.” The saints must have a visible political union among themselves, and this form is the visible covenant whereby they give themselves up to the Lord, to the observing of the ordinances of Christ together in the same society. The supreme power in the Church belongs to Jesus Christ; subordinate power, as extraordinary, to apostles, etc.; as ordinary, to every particular church. The officers in a church are necessary to its well-being, but not to its existence. The extraordinary, as apostles, are temporary; the ordinary, which are elders (or bishops) and deacons, are perpetual. There is a difference between teaching and ruling elders. The ruling elder is to assist the teaching elder in ruling. The deacon's office is confined to temporalities. Church officers are elected by the church in which they are to minister, and the church may depose, as well as elect them, though the advice of neighboring churches in such case should be sought. Church officers are to be ordained after their election by the church; ordination is the solemn putting a man into his place, but does not constitute an officer. As the people may elect, they may also ordain; though, where there are elders, these, as representing the church, are to perform the service of imposition of hands. In respect to Christ, the head, the Church is a monarchy; in respect to the brotherhood, the body, it resembles a democracy; in respect to the Presbytery, it is an aristocracy. Church government or rule is placed by Christ in the officers of the church, who are subject to the power of the church, and who pronounce sentence with consent of the church.

In a right administration, all church acts proceed after the manner of a mixed administration. There are rules also for the support of church officers, admission and dismission of members, excommunication, etc., all based on the preceding principles; and it is declared that churches, though distinct and equal, ought to preserve church communion with each other,1st, by way of mutual care; 2d, by way of consultation; 3d, by way of admonition; 4th, by way of participation in acts of worship, etc.; 5th, by way of recommendation; 6th, by way of relief and succor. In gathering a church, this communion should always be attended to.

Synods according to the pattern of Acts xv, though not necessary to the being, are useful for the well-being of the churches. They are constituted by the churches sending forth elders and other messengers to meet together in the name of Christ. A magistrate has power to call a synod, but the constituting of a synod is a church act. Synods are not to exercise church censures by way of discipline, but to debate and determine the principles on which such acts are based, and, so far as consonant with God's Word, they are to be received with reverence and submission. , Synods are not permanent ecclesiastical bodies. An article on the power of civil magistrates in matters ecclesiastical completes the platform. — Savage's Winthrop, vol. 2; Boston ed. Cambridge and Saybrcok Platforms,; Shedd, Hist. of Doctrines, 2:482. SEE CONGREGATIONALISTS.

## Cambuca[[@Headword:Cambuca]]

             a pastoral staff' .(" Inenturus cruciculam cum cambuca ipsius summi pontificis "). See Mart. Thes. Anecd. iii, 121, a, sq.

## Camburn, Myron B.[[@Headword:Camburn, Myron B.]]

             a Methodist Episcopal minister, was born in 1820. He was converted at the age of twelve; licensed to preach in 1844; and in 1846 was admitted into the Michigan Conference. He filled twenty-two conference appointments successively, and died at his post, Oct. 17, 1872. Mr. Camburn was remarkably healthy, faithful, and laborious. He was a fully consecrated Christian, and a gifted preacher. See Minutes of Annual Conferences, 1872, p. 94.

## Cambuslang, Walter[[@Headword:Cambuslang, Walter]]

             a Scotch prelate, was bishop of the see of Dunblane in 1362, and signed as witness the fourteen years' truce between Scotland and England, executed at Edinburgh, July 20, 1369. See Keith, Scottish Bishops, page 176.

## Cambyses[[@Headword:Cambyses]]

             (Καμβύσης, a Gracized form of the old Persic Kabujiya, a “bard,” Rawlinson, Hercdotms, in, 455), the second Persian monarch of the name, was the son of Cyrus the Great (but by what mother is disputed), whom he succeeded, B.C. 530. In the fifth year of his reign he invaded Egypt, taking offense, according to Herodotus (3:1), at the refusal of Amasis, the father of Psammenitus, the then reigning Egyptian king, to give him his daughter in marriage; but the real cause of the campaign (comp. Herodotus, 1:77) was the ambition of Cambyses (see Dahlmann, Herod. p. 148) to accomplish the design of his father in recovering this portion of Nebuchadnezzar's conquests (see Jeremiah 43; Jeremiah 46; Ezekiel 29-32; comp. Newton, On the Prophecies, 1:357). SEE CYRUS. Egypt was subdued, according to Ctesias, through treachery; according to Panteenus (7:9), by intrigue; but according to Herodotus, in a pitched battle, after which the whole country, as also the Cyrenians and Barcans, submitted to him. He proceeded to execute his design of reducing Ethiopia also, but was compelled to retreat for want of provisions, his attack on Carthage having likewise failed through the refusal of his Phoenician allies to co-operate with him against their own colony. He was thus defeated in his plans, which doubtless contemplated the securing to Persia the caravan trade of the Desert (Herod. 2:1; 3:1-26; Ctesias, Pers. 9; Justin. 1:9; comp. Heeren's African Nations, 1:6). Diodorus says, indeed, that he penetrated as far as Merob, and even founded that city, naming it after his mother; but this statement is equally incorrect (see Strabo, p. 790) with that of Josephus, who says he changed its name to Meroe in honor of his sister (Ant. 2:10, 2). The conduct of Cambyses after this exhibited the darkest character of tyranny to such an extent that the Egyptians, whom he ruled with an iron sway (comp. Isa 19:4), attributed to him madness as the punishment of his impiety, and even the Persians ever after styled him the “despot” (δεσπότης, Herod. 3:89). Indeed, he appears to have been subject to epileptic fits from his birth (Herod, 3:8), and his behavior evinced a violence of temper bordering upon frenzy.' He is said to have married his own sisters, and to have brutally killed one of them for bewailing the execution of his own brother Smerdis by his order. His atrocities provoked an insurrection, headed by one of the Magian priests, who assumed the name of the murdered prince “Smerdis” (q.v.); and, as Cambyses was marching to put down the pretender, he died at Ecbatana of an accidental wound in the thigh, B.C. 521, leaving no heir (Herod. 3:61sq. Ctesias, Excerpt. Pers., gives a somewhat different account of his end, and also makes his reign eighteen years; but Clemens Alexandrinus, Strom.1:895, says he reigned ten years). SEE PERSIA. He is named Kabujiya on the Persian tablet of the Behistun inscription (Rawlinson, Herod.2:492,493). SEE CUNEIFORM INSCRIPTIONS. His name also appears on the Egyptian monuments in a royal cartouch. SEE HIEROGLYPHICS.

Cambyses is probably the “Ahasuerus” mentioned in Ezr 4:6, as the Persian king addressed by the enemies of the Jews for the purpose of frustrating the rebuilding of the Temple, B.C. 529. Josephus also calls this monarch Cambyses, the son of Cyrus, and he gives the correspondence between the king and his Syrian viceroys in detail (Ant. 11:2:1 and 2), which he has evidently blended with that which took place with his successor, the pseudo-Smerdis (“Artaxerxes,” Ezr 4:7 sq.), since he does not name the latter, but only alludes to the usurpation of the Magians in the interval before the accession of Darius Hystaspis (ib. in, 1). SEE AHASUERUS.

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

             an eminent English antiquarian and historian, was born in London, May 2,1551, and. was educated at Oxford. In 1577 he was co-rector, and in 1597 rector, of the Westminster School. He died at Chiselhurst, Nov. 9,1623. His main work is Britannia, sive Florentissimorums Reginorumn Anglice, Scotice, Hibernice et Insularum Adjacentium ex Intima Aintiquitate Chirographica Descriptio (Lond. 1586). He also wrote Remains of a Greater Work concerning -Britain (ibid. 1605): — Annales Rerum Anglicarum et Hibernicarun Regnantre Elisabetha (1615-17, 2 vols.). In his honor the Camden Society was founded in 1838. (B. 1.)

## Camel[[@Headword:Camel]]

             (a word found in essentially the same form in all the Shemitic languages [Hebrews גָּמָל, gamal'; Syriac, the same; Chald. gamala; ancient Arabic, jemel, modern, jammel]; in the Greek [κάμηλος] and Latin rcamelus], whence it has passed into the languages of Western Europe; also in the Coptic kamoul. In Sanscrit it occurs as kramela and kram'laka; and hence Schlegel traces the word to the root kram- to step.' Bochart derives it from the root גָּמִל, to revenge, because the camel is vindictive and retains the memory of injuries [animal μνησίκακον]; but Gesenius considers it more likely that גָּמִל should have assumed the force of the cognate Arabic root jamal, to carry), an animal of the order Ruminantia, and genus Camelus. As constituted by most modern naturalists, it comprises two species positively distinct, but still possessing the common characters of being ruminants without horns, without muzzle, with nostrils forming oblique slits, the upper lip divided, and separately movable and extensile, the soles of the feet horny, with two toes covered by unguiculated claws, the limbs long, the abdomen drawn up, while the neck, long and slender, is bent down and up, the reverse of that of a horse, which is arched. According to other naturalists, however, the two-humped camel, sometimes called the Bactrian camel, is a variety only, not a distinct species (Patterson, Introd. to Zoology, p. 417). Camels have thirty-six teeth in all, of which three cuspidate on each side above, six incisors, and two cuspidate on each sidebelow, though differently named; still have all more or less the character of tushes'.

They have callosities on the breast-bone and on the fixtures of the joints. Of the four stomachs, which they have in common with other animals chewing the cud, the ventriculus, or paunch, is provided with membranous cells to contain an extra provision of water, enabling the species to subsist for four or more days without drinking. But when in the desert, the camel has the faculty of smelling it afar off, and then, breaking through all control, he rushes onward to drink, stirring the element previously with a fore-foot until quite muddy. Camels are temperate animals, being fed on a march only once in twenty-four hours, with about a pound weight of dates, beans, or barley, and are enabled in the wilderness, by means of their long flexible necks and strong cuspidate teeth, to snsp as they pass at thistles and thorny plants, mimosas and caper-trees. They are emphatically called “the ships of the desert;” having to cross regions where no vegetation whatever is met with, and where they could not be enabledto continue their march but for the aid of the double or single hunch on the back, which, being composed of muscular fiber, and cellular substance highly adapted for the accumulation of fat, swells in proportion as the animal is healthy and well fed, or sinks by absorption as it supplies the want of sustenance under fatigue and scarcity; thus giving an extra stock of food without eating, till by exhaustion the skin of the prominences, instead of standing up, falls over, and hangs like empty bags on the side of the dorsal ridge. Now when to these endowments are added a lofty stature and great agility; eyes that discover minute objects at a distance; a sense of smelling of prodigious acuteness, ever kept in a state of sensibility by the animal's power of closing the nostrils to exclude the acrid particles of the sandy deserts; a spirit, moreover, of patience, not the result of fear, but of forbearance, carried to the length of self-sacrifice in the practice of obedience, so often exemplified by the camel's bones in great numbers strewing the surface of the desert; when we perceive it furnished with a dense wool to avert the solar heat and nightly cold while on the animal, and to clothe and lodge his master when manufactured, and know that the female carries milk to feed him, we have one of the most incontrovertible examples of Almighty power and beneficence in the adaptation of means to a direct purpose that can well be submitted to the ‘apprehension of man; for, without the existence of the camel, immense portions of the surface of the earth would be uninhabitable, and even impassable. Surely the Arabsare right: “Job's beast is a monument of God's mercy!”

1. The Bactrian camel (camelus Bactrianus of authors) is large and robust; naturally with two hunches, and originally a native of the highest table- lands of Central Asia, where even now wild individuals may be found. The species extends through China, Tartary, and Russia, and is principally imported across the mountains into Asia Minor, Syria, and Persia. It is seldom seen at Aleppo (Russel, N. H. Aleppo, 2:170). One appears figured in the processions of the ancient Persian satrapies among the bas-reliefs of Chehel Minar, where the Arabian species is not seen. It is also this species which, according to the researches of Burckhardt, constitutes the brown Taous variety of single-hunched Turkish or Turki camels commonly seen at Constantinople, there being a very ancient practice among breeders, not, it appears, attended with danger, of extirpating with a knife the foremost hunch of the animal soon after birth, thereby procuring more space for the pack-saddle and load. It seems that this mode of rendering the Bactrian cross-breed similar to the Arabian camel or dromedary (for Burckhardt misapplies the last name) is one of the principal causes of the confusion and contradictions which occur in the descriptions of the two species, and that the various other intermixtures of races in Asia Minor and Syria, having for their object either to create greater powers of endurance of cold or of heat, of body to carry weight, or to move with speed, have still more perplexed the question. From these causes a variety of names has arisen, which, when added to the Arabian distinctions for each sex, and for the young during every year of its growth, and even for the camels nursing horsefoals, has made the appellatives exceedingly numerous. We notice only —

2. The Arabian camel or dromedary (camelus dronmedarius or Arabicus of naturalists, בֶּכֶר, be'ker; and female and young בִּכְרָה, bikrah', both “dromedary,” Isa 60:6; Jer 2:23) is properly the species having naturally but one hunch, and considered as of Western Asiatic or of African origin, although no kind of camel is figured on any monument of Egypt (Wilkinson, Anc. Elq. 1:234), not even where there are representations of live-stock such as that found in a most ancient tomb beneath the pyramid of Gizeh, which' shows herdsmen bringing their cattle and domesticated animals to be numbered before a steward and his scribe, and in which we see oxen, goats, sheep, asses, geese, and ducks, but neither horses nor camels. That they were not indigenous in the early history of Egypt is countenanced by the mythical tale of the priests describing “the flight of Typhon, seven days' journey upon an ass.” We find, however, camels mentioned in Genesis 12; but being placed last among the cattle liven by Pharaoh to Abraham, the fact seems to show that they were not considered as the most important part of his donation. This can be true only upon the supposition that but a few of these animals were delivered to him, and therefore that they were still rare in the valley of the Nile, though soon after there is abundant evidence of the nations of Syria and Palestine having whole herds of them fully domesticated. These seemto imply that the genus Camelus was originally an inhabitant of the elevated deserts of Central Asia, its dense fur showing that a cold but dryatmosphere was to be encountered, and that it came already domesticated, toward the south and west, with the oldest colonies of mountaineers, who are to be distinguished from earlier tribes that subdued the ass, and perhaps from others still more ancient, who, taking to the rivers, descended by water, and afterward coasted and crossed narrow seas. Of the Arabian species two very distinct races are noticed; those of stronger frame but slower pace used to carry burdens varying from 500 to 700 weight, and travelling little more than twenty-four miles per day; and those of lighter form, bred for the saddle with single riders, the fleetest serving to convey intelligence, etc., and travelling at the rate of 100 miles in twenty-four hours. They are designated by several appellations, such as Deloul, the best coming from Oman, or from the Bishareens in Upper Egypt; also Hejin by the Turks, and still other names (e.g. Ashaary, Maherry, Reches, Badees at Herat, Rawahel, and Racambel) in India, all names more or less implying swiftness, the same as δρομάς, swift; the difference between them and a common camel being as great as that between a high-bred Arab mare and an English cart-horse (Layard, Nineveh and Bab. p. 292). Caravans of loaded camels have always scouts and flankers mounted on these light animals, and in earlier ages Cyrus and others employed them in the line of battle, each carrying two archers. The Romans of the third and fourth centuries of our era, as appears from the “Notitia,” maintained in Egypt and Palestine several ake or squadrons mounted on dromedaries; probably the wars of Belisarius with the northern Africans had shown their importance in protecting the provinces bordering on the desert; such was the ala dromedariorum Antana at Ammata in the tribe of Judah, and three others in the Thebais (comp. 1Sa 30:17). Bonaparte formed a similar corps, and in China and India the native princes and the East India Company have them also.

It is likely the word אֲחִשְׁתְּרָנִים, achashteranim' (Est 8:10; Est 8:14), rendered “camels,” more properly signifies mules (being explained by the addition “sons of mares,” mistranslated “young dromedaries”), and implies the swift postage or conveyance of orders, the whole verse showing that all the means of dispatch were set in motion at the disposal of government (see the dissertation on this word by Schelhorn, in the Misc. Lips. 10:231-44). On the other hand, רֶכֶשׁ, re'kesh (translated “mules” in the above passage, and rendered “dromedary” in 1Ki 4:28; “swift beast” in Mic 1:13), we take to be one of the many names for running camels (as above), used to carry expresses; or post-horses, anciently Asiandi or Astandi, now Chupper or Chuppezw, which, according to Xenophon, existed in Persia in the time of Cyrus, and are still in use under different appellations over all Asia. The kirkaroth' (כַּרְכָּרוֹת, rendered “swift beasts”) of Isa 66:20, were probably also a kind of dromedary.

All camels, from their very birth, are taught to bend their limbs and lie down to receive a load or a rider. They are often placed circularly in a recumbent posture, and, together with their loads, form a sufficient rampart of defense against robbers on horseback. The milk of she-camels is still considered a very nutritive cooling drink (Aristot. Hist. Anim. 6:25, 1; Pliny, NV. H. 11:41; 28:9), and when turned it becomes intoxicating (such, according to the Rabbins [Rosenmüller, Not. ad Hieroz. 1:10], was the drink offered [Jdg 4:19] by Jael to Sisera [comp. Josephus, Ant. 5:5,4]). Their dung supplies fuel in the desert and in sandy regions where wood is scarce; and occasionally it is a kind of resource for horses when other food is wanting in the wilderness. Their flesh, particularly the hunch, is in request among the Arabs (comp. Prosp. Alp. H. N. AEg. 1:226), although forbidden to the Hebrews, more perhaps from motives of economy, and to keep the people from again becoming wanderers, than from any real uncleanness. Camels were early a source of riches to the patriarchs, and from that period became an increasing object of rural importance to the several tribes of Israel, who inhabited the grazing and border districts, but still they never equalled the numbers possessed by the Arabs of the desert. In what manner the Hebrews derived the valuable remunerations obtainable from them does not directly appear, but it may be surmised that by meansof their camels they were in possession of the whole trade that passed by land from Asia Minor and Syria to the Red Sea and Egypt, and from the Red Sea and Arabia toward the north and to the Phoenician sea-ports. On swift dromedaries the trotting motion is so hard that to endure it the rider requires a severe apprenticeship; but riding upon slow camels is not disagreeable, on account of the measured step of their walk; ladies and women in general are conveyed upon them in a kind of wicker-work sedan, known as the takht-ravan of India and Persia. In some cases this piece of female equipage presents almost a formidable appearance! The camels which carried the king's servants or guests, according to Philostratus, were always distinguished by a gilded boss on the forehead. The camel, being a native of Asia, from the earliest ages to the present day has been the chief means of communication between the different regions of the East, and from its wonderful powers of endurance in the desert has enabled routes to be opened which would otherwise have been impracticable. “Their home is the desert; and they were made, in the wisdom of the Creator, to be the carriers of the desert. The coarse and prickly shrubs of the wastes are to them the most delicious food, and even of these they eat but little. So few are the wants of their nature, that their power of going without food, as well as without water, is wonderful. Their well-known habit of lying down upon the breast to receive their burdens is not, as is often supposed, merely the result of training; it is an admirable adaptation of their nature to their destiny as carriers. This is their natural position of repose, as is shown, too, by the callosities upon the joints of the legs, and especially by that upon the breast. Hardly less wonderful is the adaptation of their broad cushionedfoot to the and sands and gravelly soil which it is their lot chiefly to traverse... As the carriers of the East, the ‘ships of the desert,' another important quality of the camel is their sure-footedness” (Robininson, Researches, 2:632-635). The present geographical distribution of the camel extends over Arabia, Syria, Asia Minor to the foot of the Caucasus,the south of Tartary, and part of India. In Africa it is found in the countries extending from the Mediterranean to the Senegal, and from Egypt and Abyssinia to Algiers and Morocco. A number of camels have lately been imported into the United States, designed for transportation in the and plains of the extreme southwestern territories; but the result of the experiment is yet doubtful (Marsh, The Canel, etc. Bost. 1856). (For a farther view of the natural history of the camel, see the Penny Cyclopcedia, s.v.) SEE DROMEDARY.

The camel is frequently mentioned in Holy Scripture. It was used not only in Palestine, but also in Arabia (Jdg 7:12), in Egypt (Exo 9:3), in Syria (2Ki 8:9), and in Assyria, as appears from the sculptures of Nineveh (see Layard, Nineveh and Bab. p, 582). It was used at an early date both as a riding animal and as a beast of burden (Gen 24:64; Gen 37:25). It was likewise used in war (1Sa 30:17; Isa 21:7; comp. Pliny, N. H. 8:18; Xenoph. Cyrop. 7:1, 27; Herod. 1:80; 7:86; Livy, 37:40). Of its hair coarse garments were manufactured (Mat 3:4; Mar 1:6). The Jews were not allowed to eat its flesh (Lev 11:4; Deu 14:7). The prophet Isaiah foretells the great increase and flourishing state of the Messiah's kingdom, by the conversion and accession of the Gentile nations, by comparing the happy and glorious concourse to a vast assemblage of camels (Isa 60:6). He also predicts the march of the army of Cyrusto the conquest and destruction of Babylon by an allusion to a chariot of camels (Isa 21:7); and the folly and presumption of those is remarked upon (Isa 30:6) who, in the time of their trouble, carried treasures on camels into Egypt to purchase the assistance of that people, and acknowledged not the Lord their God, who alone could save and deliver them.

In the history of the Hebrews, however, the camel was used only by nomad tribes. This is because the desert is the home of the Arabian species, and it cannot thrive in even so fine a climate as that of the valley of the Nile in Egypt. The Hebrews in the patriarchal age had camels as late as Jacob's journey from Padan-aram, until which time they mainly led a very wandering life. With Jacob's sojourn in Palestine, and, still more, his settlement in Egypt, they became a fixed population, and thence forward their beast of burden was the ass rather than the camel. The camel is first mentioned in a passage which seems rather to tell of Abraham's wealth (Gen 12:16, as Gen 24:35), to which Pharaoh doubtless added, than to recount the king's gifts. If the meaning, however, is that Pharaoh gave camels, it must be remembered that this king was probably one of the shepherds who partly lived at Avaris, the Zoan of Scripture; so that the passage would not prove that the Egyptians then kept camels, nor that they were kept beyond a tract, at this time, and long after, inhabited bystrangers. The narrative of the journey of Abraham's servant to fetch a wife for Isaac portrays the habits of a nomad people, perhaps most of all when Rebekah, like an Arab damsel, lights off her camel to meet Isaac (Genesis 24).; Jacob, like Abraham, had camels (Gen 30:43): when he left Padan-aram he “set his sons and his wives upon camels” (Gen 31:17); in the present he made to Esau there were “thirty milch camels with their colts” (Gen 32:15). In Palestine, after hisreturn, he seems no longer to have kept them. When his sons went down to Egypt to buy corn, they took asses. Joseph sent wagons for his father and the women and children of his house (Gen 45:19; Gen 45:27; Gen 46:5). Afterthe conquest of Canaan, this beast seems to have been but little used by the Israelites, and it was probably kept only by the tribes bordering on the desert. It is noticeable that an Ishmaelite was overseer of David's camels (1Ch 27:30). On the return from Babylon the people had camels, perhaps purchased for the journey to Palestine, but a far greater number of asses (Ezr 2:67; Neh 7:69). There is one distinct notice of the camel being kept in Egypt. It should be observed, that when we read of Joseph's buying the cattle of Egypt, though horses, flocks, herds, and: asses are spoken of (Gen 47:17), camels do not occur: they are mentioned as held by the Pharaoh of the exodus (Exo 9:3), but this may only have been in the most eastern part of Lower Egypt, for the wonders were wrought in the field of Zoan, at which city this king then doubtless dwelt. It is in the notices of the marauding nomad tribes that wandered to the east and south of Palestine that we chiefly read of the camel in Scripture.

In the time of Jacob there seems to have been. a regular traffic between Palestine, and perhaps Arabia, and Egypt, by camel caravans, like that of the Ishmaelites or Midianites who bought Joseph (Gen 37:25; Gen 37:28). In the terrible inroad of the Midianites, the Amalekites, and the Bene-Kedem, or children of the East, “both they and their camels were without number; and they entered into the land todestroy it” (Jdg 6:5; comp. Jdg 7:12). When Gideon slew Zebah and Zalmunna, kings of Midian, he “took away the ornaments [or “little moons”] that [were] on their camels' necks” (Jdg 8:21), afterward mentioned, with neck-chains (see Kitto, Phys. Hist. of Pal. p. 391; comp. Stat. Thebaid, 9:687), both probably of gold (Jdg 6:26). We also find other notices of the camels of the Amalekites (1Sa 15:3; 1Sa 30:17), and of them and other and probably kindred peoples of the same region (1Sa 27:8-9). In the account of the conquest by the Reubenites, the Gadites, and the half tribe of Manasseh, of the Hagarites beyond Jordan, we read that fifty thousand camels were taken (1Ch 5:18-23). It is not surprising that Job, whose life resembles that of an Arab of the desert, though the modern Arab is not to be taken as the inheritor of his character, should have had a great number of camels (Job 1:3; Job 42:12; comp. Aristot. Hist. Anim. 9:37, 5). The Arabian Queen of Sheba came with a caravan of camels bearing the precious things of her native land (1Ki 10:2; 2Ch 9:1). We read also of Benhadad's sending a present to-Elisha “of every good thing of Damascus, forty camels' burden” (2Ki 8:9). Damascus, be it remembered, is close to the desert. In the prophets, likewise, the few mentions of the camel seem torefer wholly to foreign nations, excepting where Isaiah speaks of their use, with asses, in a caravan bearing presents from the Israelites to the Egyptians (Isa 30:6). He alludes to the camels of Midian, Ephah, and Sheba, as in the future to, bring wealth to Zion (Isa 60:6). The “chariot of camels” may be symbolical (Isa 21:7), or it may refer ,to the mixed nature of the Persian army. Jeremiah makes mention of the camels of Kedar, Hazor, and the Bene-Kedem (Jer 49:28-33). Ezekiel prophesies that the Berie Kedem should take the land of the Ammonites, and Rabbah itself should be “a resting-place for camels” (Eze 25:1-5; see Buckingham, Tray. p. 329). SEE CARAVAN.

The camel is classed by Moses among unclean animals (Lev 11:4), “because he cheweth the cud, but divideth not the hoof.” Michael is justly remarks, that in the case of certain quadrupeds a doubt may arise whether they do fully divide the' hoof or ruminate. “In such cases,” he says, “to prevent difficulties, a legislator must authoritatively decide; by which I do not mean that he should prescribe to naturalists what their belief should be, but only to determine, for the sake of expounders or judges of the law, what animals are to be regarded as ruminating or parting the hoof.” This doubt arises in the case of the camel, which does ruminate, and does in some sort divide the-hoof; that is, the foot is divided into two toes, which are very disctintly marked above, but below the division is limited to the anterior portion of the foot, the toes being cushioned upon and confined by the elastic pad upon which the camel goes. This peculiar conformation of the foot renders the division incomplete, and Moses, for the purposes of the law, therefore decides that it divides not the hoof. Perhaps in this nicely balanced question he determination against the use of the camel ‘for' food was made with the view of keeping the Israelites distinct from the other descendants of Abraham, with whom their connection and coincidence in manners were otherwise so close.

The interdiction of the camel, and, of course, its milk, was well calculated to prevent them from entertaining any desire to continue in Arabia, or from again devoting themselves to the favorite occupation of nomad herdsmen, from which it was obviously the intention of many of the laws to wean them. In Arabia a people would be in a very uncomfortable condition who could neither eat camel's flesh nor drink its milk. Of the constant use of its milk by the Arabs travelers frequently speak; and if we wanted a medical reason for its interdiction, it might be found in the fact that to its constant use is attributed the obstructions and indurations of the stomach, which form one of the most common) complaints of the Arabs. They do not kill the camel, or any other animal, for ordinary food; but when a camel happens to be lamed in a caravan, it is killed, and a general feast is made on its flesh. Camels are also killed on great festival occasions, and sometimes to give a large entertainment in honor of a distinguished guest. Sometimes also a manvows to sacrifice a camel if he obtain this or that blessing, as, for instance, if his mare brings forth a female; and in that case he slaughters the animal, and feasts his friends on the flesh. Burckhardt (Notes on the Bedouins) mentions the rather remarkable fact that the Arabs know no remedy against the three most dangerous diseases to which camels are subject; but they believe that the Jews in their sacred books have remedies mentioned, which they withhold through hatred and malice. The flesh of the camel is coarse grained, but is rather juicy and palatable when the animal is young and not poorly fed. It is inferior to good beef, although at first it might readily be mistaken for beef; but it is at least equal, if not superior, to horse-flesh (Kitto, Pict. Bible, note in loc.).

To pass a camel through the eye of a needle was a proverbial expression which our Lord employed in his discourse to the disciples to show how extremely difficult it is for a rich man to forsake all for his cause and obtain the blessings of salvation (Mat 19:24; Mar 10:25; Luk 18:25; see the treatises on this passage, in Latin, of Clodius [Viteb. 1665], Pfeiffer [Regiom. 1679], Fetzlen [Viteb. 1673]). Many expositors are of opinion that the allusion is not to the camel, but to the cable by which an anchor is made fast to the ship, changing κάμηλος, a camel, to κάμιλος, a cable; but for this there is no critical foundation; and Lightfoot and others have shown that to speak of a camel, or any other large animal, as going through the eye of a needle was a proverbial expression, much used in the Jewish schools, to denote a thing very unusual or very difficult. There is a similar expression in the Koran: “The impious, who, in his arrogancy, shall accuse our doctrine of falsity, shall find the gates of heaven shut; nor shall he enter there till a camel shall pass through the eye of a needle. It is thus that we shall recompense the wicked.” Roberts mentions a parallel proverb used in India to show the difficulty of accomplishing any thing: “Just as soon will the elephant pass through the spout of a kettle.”

Another proverbial expression occurs in Mat 23:24 : “Strain at (διυλίζω) a gnat and swallow a camel.” Dr. Adam Clarke proves that “at” has been substituted for “out,” by a typographical error in the edition of 1611, in our version, “out” occurring in Archbishop Parker's of 1568. The reference is to a, custom the Jews had of filtering their wine, for fear of swallowing any insect forbidden by the law as unclean. ‘The expression is, therefore, to be taken hyperbolically, and, to make the antithesis as strong as possible, two things are selected, the smallest insect and the largest animal. The proverb is applied to those who are superstitiously anxious to avoid small faults, and yet do not scruple to commit the greatest sins.

## Camelaucium (Camelaucumn, Camelaucus, Or Camalaucum)[[@Headword:Camelaucium (Camelaucumn, Camelaucus, Or Camalaucum)]]

             was a covering for the head, used chiefly in the East. It appears to halve been a round. cap with ear-flaps of fur, originally camel's hair, if the ordinary etymology is to be accepted, or wool, and sometimes adorned with gems. The form and name being preserved, it sometimes became a helmet, and was worn in battle. We find it adopted by royal personages, and Ferrario (Costumni, Europa, vol. iii, pt. i, pl. 30) and Constantine Porphyr. (De Adam. Imp. c. 13) describe by the same name the sacred caps, preserved at the high-altar of St. Sophia's, traditionally believed to. have been .sent by an angel's hands to Constantine the Great, and used in the coronation of the emperors of the East. SEE CROWN.

Its ecclesiastical use in the East seems to have been chiefly confined to the monastic orders. Goar (Eucholog. p. 156) tells us that the mitre of the metropolitan Of Conistantinople had this name only when he was taken from the monastic ranks. It is defined by. Allatius (De utriusque Eccl . Conseas. lib. iii, c. viii, no. 12, apud Ducange) as a round woollen cap worn by monks. It was worn by Armenian bishops when officiating at the altar. SEE MITRE.

## Camele[[@Headword:Camele]]

             (or Gamelee Deae), in Roman mythology, were goddesses of marriage (Gr. γαμέω), invoked by young women just before their nuptials.

## Cameleon[[@Headword:Cameleon]]

             SEE CHAMELEON.

## Camels Hair[[@Headword:Camels Hair]]

             (τρίχες καμήλου), a material of clothing. John the Baptist was habited in raiment of camels' hair (Mat 3:4; Mar 1:6), and Chardin states that such garments are worn by the modern dervishes. There is a coarse cloth made of camels' hair in the East, which is used for manufacturing the coats of shepherds and camel-drivers, and also for the covering of tents (Harmar, Obs. 2:487; comp. Elian, Nat. Hist. 17:34). It was doubtless this coarse kind which was adopted by John. By this he was distinguished from‘those residents in royal palaces who wore soft raiment. Elijah is said in theEnglish Bible to have been “a hairy man” (2Ki 1:8); but it maymean “a man dressed in hair” — that is, camels' hair. In Zec 13:4, “a rough garment” — that is, a garment of a hairy manufacture — is characteristic of a prophet. (See Manufactures of the Ancients, N. Y.1848, p. 312 sq.; Hackett's Illustra. of Script. p. 96.)

## Camenae (Or Camcenaee)[[@Headword:Camenae (Or Camcenaee)]]

             in Roman mythology, were spring nymphs endowed with prophetic gifts among certain ancient Italian nations. To them belonged Carmenta and Egeria. Their worship in. a grove at Rome had been instituted by Numa. The name was afterwards, given to the Muses of the Greeks.

## Camenz, Erdmann Gottfried[[@Headword:Camenz, Erdmann Gottfried]]

             a Lutheran theologian of Germany, was born at Grossenhain (Saxony) in 1692, and studied at Wittenberg. In 1718 he was called as pastor to Schliewlde; in 1734 to Schlieben, as provost and superintendent, and he died there in 1743. He wrote, Disput. De Navi Tyria, ductu Ezech. xxvii, 3, 5, 6 (Wittenberg,. 1714): — De Aquceductu Hiskice (ibid. eod.): — De Suspecta Maimosnidis in Antiquitatibus Judaicis Fide (ibid. 1716). See Dietmann, Chursdchsische Priester, iv, 684; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. i, 140: Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Camenz, Karl Wilhelm Theophilus[[@Headword:Camenz, Karl Wilhelm Theophilus]]

             a Lutheran theologian of Germany, was born at Colin, near Meissen, Oct. 14, 1769. For some time he was pastor at Oberau, and in 1807 became superintendent at Say da, where he died, Sept. 1,1837. He wrote, Katechetisches Handbuch (1801-11, 8 vols.): — Lehrbuch der Giaubens:and Sittenlehre des Christenthums (Meissen, 1811). See Winer, Handbuch der theol. Lit. ii, 269; Zuchold, Bibl. Theol. i, 212. (B. P.)

## Camerarius, Bartolomeo[[@Headword:Camerarius, Bartolomeo]]

             an Italian theologian, born at Benevento, was for twenty-four years professor of law at Naples, at the end of which time, viz., in 1529, he was made president of the royal chamber. In 1557 he settled at Rome, where pope Paul IV appointed him commissary-general of the papal troops. He died at Naples in 1564. He was a man of vast learning, and wrote, De Praedestinatione, de Gratia et Libenro Arbitrio, contra Calvimum (Paris, 1556): — De Jejunio, de Oratione et Elemosind (ibid. eod. 4to): — De Purgatorio Igne (Rome, 1557): — a work on preaching, and another on matrimony. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Camerarius, Joachim[[@Headword:Camerarius, Joachim]]

             one of the most scholarly men of the sixteenth century, was born at, Bamberg, April 12, 1500. The original name of his family was Liebhard, which was changed into the Latin Camerarius (Chamberlain) because his ancestors had been chamberlains at the court of the bishops of Bamberg. He was sent to the University of Leipzic, where he studied Greek under Richard Croke and Peter Mosellanus. He evinced an extraordinary passion for that language, and in 1524 put forth his first work, a Latin translation of one of the Orations of Demosthenes. He was at that period at Wittenberg, whither he had been drawn by the fame of Luther and Melancthon. In 1526 he went into Prussia, and in the year following was nominated by Melancthon to fill the office of Greek and Latin professor in the new college at Nuremberg. The senate of Nuremberg deputed him, in 1530, to attend the diet of Augsburg, where he aided Melancthon in the disputes, and in preparing the material afterward used in the Apologia Confess ionis. SEE CONFESSIONS.

In 1535 the Duke of Wiirtemberg gave him the direction of the new University of Tubingen. In 1541 he was charged by Henry of Saxony with reforming the University of Leipzic, ofwhich he was afterward appointed rector. Here he labored zealously for the Reformation, and at the same time was one of the most laborious classical and theological teachers of the age. With his friend Melancthon he took an active part in ,the negotiations concerning the Interim, and for his willingness to make concessions was severely censured by the opponentsof the Interim. In 1554 he was a deputy to the Diet of Naumburg, and in1555 to the Diet of Augsburg, from where he went to Nuremberg to aid in adjusting the Osiandrian controversy. In 1568 the Emperor Maximilian, who had called him to Vienna to consult him about some important state affairs, wished to retain' him as his councillor, but Camerarius declined the offer on account of his infirmities. He died at Leipzic in April, 1574. Camerarius was grave and reserved even toward his own children. He hated nothing so much as untruthfulness, and did not even tolerate it in jests. The extent of his knowledge, the purity of his morals, the energy of his character, his sweet and persuasive eloquence, obtained for him the esteem of all those who knew him. He left five sons, all of whom distinguished themselves as scholars or in other high positions. A list of his numerous writings will be found in Niceron, Memoires, t. 19:Among his works in theology and exegesis are,

1. Synodica, i.e.'de Niccena Synodo (Leipz. 1543, 4to): —

2. Disputatio depiis et catholicis atq. orthodoxis precibus et invocationibus Numinis Divini (Argentor. 1560, 8vo): —

3. Chronologia secundum Graeco-rumn rationem, temporibus expositis, autore Nicephoro Archiep. Constantino, conversa in linguam Lat. (Basle,1561, fol.; Leipz. 1574 and 1583, 4to): —

4. Historia de Jesu Christi ad mortem pro genere humano accessione, etc. (Leipz. 1563): —

5. Narrat. de P. Melancthonis ortu, vita, etc., which contains an entire history of the Reformation (1566; best ed. by Strobel, Halle, 1777, 8vo):—

6. Notatiofigurarum sermonis in iv libris Evangeliorum, etc.: Notatio in Apostolicis scriptis et in librum Actuum et Apocalypseos (these two works were published together at Cambridge in 1642, under the title Commentarius in Novum Fdedus; and at Frankfort in 1712, with the title Exegesis Nov. Test.): —

7. Homilies (Leipz. 1573): —

8. Historica narratio de Fratrum orthodoxorum ecclesiis in Bohemia, Moravia et Polonia (Heidelb. 1605, 8vo). He also published a collection of the letters of Melancthon (Leipz. 1569), which contain much valuable information of the times of the Reformation. — Hoefer, Nouv. Biog. Generale, 8:319; Landon, Eccl. Dictionary, 2:506.

## Camerata, Giuseppe (1)[[@Headword:Camerata, Giuseppe (1)]]

             an Italian painter and engraver, was born at Venice in 1668, and studied under Gregorio Lazzarini. At a great age he executed, for the gallery of the elector of Saxony, The Parable of the Lost Drachma, after Feti The Holy Family, after J. C. Procaccini; The Assumption, after Camil. Procaccini; The Chastity of Joseph, after Contarini. He died at Dresden in 1761. See Hoefer, Nouv. Biog. Generale, s.v.

## Camerata, Giuseppe (2)[[@Headword:Camerata, Giuseppe (2)]]

             an Italian engraver and miniature painter, was born at Venice in 1718, and studied engraving under Giocattini. In 1751 he was made engraver to the court at Dresden. The following are some of his principal plates: The Parable of the Prodigal Son; David with the Head of Goliath.; The Holy Family; The Adulteress before Christ. He died in 1803.

## Camerino, Francesco[[@Headword:Camerino, Francesco]]

             an Italian preacher of the early part of the 14th century, was sent as a missionary to Asia Minor. On his return he lived:at Avignon in intimate relations with pope John XXII (1333), but afterwards returned to Italy. See Hoefer, Nouv, Biog. Generale, s.v.

## Camero, Or Cameron, John[[@Headword:Camero, Or Cameron, John]]

             one of the greatest Protestant divines of France in the seventeenth century, and founder of the “moderate” school of Calvinism, was born in Glasgow 1579 or 1580. Before he was twenty he began to lecture in Greek at the University of Glasgow; in 1600 he went to France; and in 1602 he was made professor of philosophy at Sedan. The Church of Bordeaux defrayed his expenses for four years in studying theology at Paris, Geneva, and Heidelberg. In 1608 he became pastor at Bordeaux, where he preached with great success until 1618, when he became professor of theology at Saumuri but on the dispersion of the University in 1621 by the civil wars he returned to Glasgow, where he taught a short time, and in 1624 waschosen professor of theology at Montauban, France, where he was killed, in a political tumult, in 1625.

Camero's theology was modified Calvinism. He opposed “the imputation of the active righteousness of Christ,” and “the non-concurrence of the human will with the grace of God in man's conversion.” He “adopted from Arminius the doctrine of universal redemption, and the duty of presenting the offer of salvation, without restriction, to all men.” His views were adopted and developed by Amyraut, Placaeus, and Cappellus (q.v.), especially the view that God does not “move the will physically, but only morally, in virtue of its relations to the judgment and intellect.” His doctrine, however, is far removed from Arminianism, as is shown by his colloquy with Tilenus-Amica Collatio de Gratice et Volunt. Humance concursu (Leyden, 1621), SEE TILENUS, — and also by his Defensio de Gratia et Libero Arbitrio (Saumur, 1624, 8vo). His doctrine of universal grace may be thus summed up:

(1) “that God desires the happiness of all men, and that no mortal is excluded by any divine decree from the benefits that are procured by the death, sufferings, and gospel of Christ;

(2) that, however, none can be made a partaker of the blessings of the Gospel, and of eternal salvation, unless he believe in Jesus Christ;

(3) that such, indeed, is the immense and universal goodness of the Supreme Being, that He refuses to none the power of believing, though he does not grant unto all His assistance and succor, that they may wisely improve this power to the attainment of everlasting salvation; and that, in consequence of this, multitudes perish through their own fault, and not from any want of goodness in God.” Those who embraced this doctrine were called Universalists, because they represented God as willing to show mercy to all mankind; and Hypothetical Universalists, because the condition of faith in Christ was necessary to render them the objects of this mercy. SEE AMYRAUT. His writings are collected under the title Opera, partim ab auct. edita, partim post ej. obit. vulgata (Genev. 1658, fol.). — Calder, Life of Episcopius, 456; Hook, Eccl. Biog. 2:407; Nichols, Calvinism and Arminianism, 1:202 sq.; Watson, Theol. Inst. 2:215, 411; Smith's Hagenbach, Hist. of Doctrines, § 225, a.

## Cameron, Andrew, D.D[[@Headword:Cameron, Andrew, D.D]]

             a Scotch divine and editor, was born at Edinburgh in 1822, and educated in the university there. He early became connected with the press, first as a reporter, and, in 1845, as the projector of the Christian Treasurer, later of the Free Church Magazine, and other periodicals. He eventually became pastor at Maryton, Fifeshire, and in 1870 at St. Kilda, Melbourne, where he died in 1877.

## Cameron, Archibald[[@Headword:Cameron, Archibald]]

             a Presbyterian minister, was born in Scotland in 1771 or 1772. Whenyoung, he migrated with his parents to America. Little is known of his early years but that he spent some time at the Transylvania University (Kentucky), and completed his studies at Bardstown, when he connected himself with the Prebyterian Church. In 1795 he was licensed, and, as a missionary, distributed his labors in the counties of Nelson, Shelby, and Jefferson. He was installed in 1796 over the churches of Akron and Fox Run, Shelby, and Big Spring in Nelson, and for several years the field of his labors embraced a circuit of from thirty to forty miles. Seven churches were organized by his instrumentality, and he was often obliged to swim the swollen streams to do his duty. During a revival in 1828 large additions were made to his churches, and from this time he supplied the congregations of Shelbvville and Mulberry. He died December 4, 1836. He published The Faithful Steward (1806): — The Monitor, on Religious Liberty, etc. (1806): — An Appeal to the Scriptures, etc. (1811): — A Discourse between the Confession of Faith of the Presbyterian Churchand a Preacher who holds the Doctrine of an Indefinite and Universal Atonement (1814): — A Defence of the Doctrines of Grace (a series of Letters, 1816): — A Reply to Questions on Predestination, etc. (1822). — Sprague, Annals, 4:168.

## Cameron, Charles Richard[[@Headword:Cameron, Charles Richard]]

             a Church of England divine, was: born in 1780. He was educated at Christ Church, Oxford. His latter days were spent as rector of Swaby, Lincolnshire, where he died, Jan. 10, 1865. He was the author of several sermons and pamphlets, among which are,. Lectures on Confirmation: A Sermon on the Death of Nelson: — Sayings and Doings of Poetry: - A Letter to Mr. Whitmore on the Corn Laws: — A Pamphlet on the Sabbath Question, addressed to Archbishop. Whately: — Parochial Sermons: — On the Antichrist of St. John: — On the Revolutions of 1848:a Poem on the New Moral World against Socialism. See Appleton's Annual Cyclop. 1865, p. 664.

## Cameron, Finlator[[@Headword:Cameron, Finlator]]

             an English Baptist minister, was born at Chatham in 1782. He united with the Church, by baptism, June 29, 1800, and, in the latter part of 1801 began his theological studies under the tuition of Rev. Dan Taylor of London. He. was ordained as pastor of the General Baptist Church in Louth, July 4,1805.: He had supplied the pulpit of this church for more than a year and a. half, previous to his ordination. His ministry was so prosperous as to make necessary an enlargement of the building in 1808. Some division hawing sprung up in his Church, he retired from the pastorate, and for ten years served the Baptist Church at Coningsby, returning to Louth, by the unanimous request of the Church, in 1822. Prosperity again attended his labors. He died Aug, 29, 1848. See (Load.) Baptist Hand-book, 1849, p. 41. (J. C. S.)

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

             a Wesleyan Methodist missionary, was born at Kirkintilloch, near Glasgow, Scotland, Aug. 1, 1805. At the age of fifteen he united with the Methodist Society, and soon began to preach in the streets of his native village. In 1829 he was accepted by the British Conference, and sent to Cape Town,  South Africa, where he labored five years with ability and success. For nearly twenty-five years thereafter he toiled in various parts of the Eastern Province of South Africa, and in the Orange Free State, among. Europeans anti natives; and everywhere his labors were those of an able, undaunted, and untiring preacher. In 1857 he returned to Cape Town, where he ministered to large congregations till 1864, when he was appointed to- Natal as chairman of that district; and there and in D'Urban and in Pietermaritzburg (his residence for the last years of his life)' he worked with loving zeal and ceaseless devotion until called away to rest, Dec. 12,1875. Mr. Cameron's sermons were carefully prepared, massive in their structure, rich in truth, and delivered with great energy., He was a cheerful, yet serious and consistent, Christian. See Minutes of the British Conference, 1876, p. 36.

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

             an English Congregational minister, was born in 1809. He spent his boyhood at Gourock, on the Firth of Clyde; a matriculated at the university of Glasgow in 1830; was converted in 1831; and in the following year entered the Glasgow Theological-Academy. In the autumn of 1835 he went to Innerleithen to improve his health, and there instituted a series of meetings which resulted in the establishment of an Independent Church in the place, and a great religious awakening in the town. Mr. Cameron was ordained at Portobello in 1837, and in 1843 removed to Dumfries, where he remained till 1847, when he accepted a. call at Headgate, Colchester. His final charge was at Hopton, Mirfield. Here he died, March 29,1873. Those who knew him best were those who loved him most. See. (Lond.) Cong. Year-book, 1874, p. 316.

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

             a Presbyterian minister, was born in 1816 at Greenock, Scotland.- He came to America as the representative of a British commission house. Mercantile life proving distasteful, he pursued painting as a profession. In 1845 he went to Italy, and on his return, in 1849, was made a deacon in the Presbyterian Church at Chattanooga, Tenn. During the late civil war he left the South, removed to Philadelphia, and finally went to Greenville, Me., in 1868. At Greenville he ministered to the Congregational Church for four years. In 1870 he was ordained an evangelist, and was acting pastor at Waterville from 1872 to 1874. He then went to California, ministered to  the people in San Bernardino and other places, and died at Oakland, Jan. 5, 1882. See San Francisco Bulletin, Jan. 6, 1882. (B. P.)

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

             a Scotch prelate, was of the family of Lochiel, and was first made official of Lothian in 1422. He afterwards became confessor and secretary to the earl of Douglas; was provost of Trincluden in 1424; and was made keeper of the seal Feb. 25, and royal secretary March 7, 1425. In 1426 he was elected bishop of Glasgow; in 1428 was made lord-chancellor of the see; in 1429 he erected six churches within his diocese; and in 1433 was chosen one of the delegates from the Church of Scotland to the Council of Basel. In 1444 he was still chancellor. After his removal from this office, bishop Cameron began to build the great tower at his episcopal palace in Glasgow, where his coat armorial is to be seen to this day, with all the badges of the episcopal dignity. He probably died in 1448. He enacted canons which may be found in MS. in the Harleian Collection, No. 4631. See Rose, Gen. Biog. Dict. s.v.; Keith, Scottish Bishops, p. 248.

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

             an English Wesleyan missionary, was born in 1808. In 1833 he was sent to the West Indies, where his exertions were great and his labors successful. Nevis, Anguilla, and Dominica were his fields. He died on the last-named island, Sept. 22,1841. He was a man of strong understanding and self- control. See Minutes of the British Conference, 1842.

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

             founder of the “Cameronians” or “Covenanters,” was born at Falkland, in the county of Fife. He first acquired notice by his bold opposition to the measures of Charles II for enforcing the Episcopal form of worship on the Scottish people. The measures adopted by the government roused the people, and among those who gave fullest expression to the popular sentiments was Richard Cameron. He belonged to the extreme party, who held by the perpetually binding obligations of the Solemn League and Covenant, SEE COVENANTS, which were set aside at the restoration of Charles II. Along with some others, he strenuously resisted the measures that reinstated ,the Episcopal Church in Scotland, and that proscribed the meetings for public worship of unauthorized religious bodies. Contrary to law, he persistedin preaching in the fields, and became obnoxious to government, to which, indeed, he finally assumed an attitude of defiance. Not only were his doctrines obnoxious to the government, but many of his brethren of the clergy dreaded his zeal, which they considered extreme, and at a meeting held in Edinburgh in 1677 they formally reproved him. He retired to Holland, but soon returned; and on the 22d of June, 1680, in company with about twenty other persons, he entered the town of Sanquhar in Dumfriesshire, and at the marketcross proclaimed that Charles Stuart had, by his perjuries, his tyrannical government, and his usurpation, forfeited all right and title to the crown. The party kept together in arms for a month; but on the 20th of July, while lying at Airdsmoss in Kyle, they were surprised by a large body of horse and foot, and in the skirmish which followed Cameron was killed, and his followers were dispersed or taken prisoners. A neat monument has been recently placed on the spot where Cameron fell, replacing an old and plainer structure. — English Cyclopcedia; Chambers' Encyclopcedia; Hetherington, Hist. of Church of Scotland, 2:106 sq.; Biog. Presbyteriana (Edinb. 1835, vol. 1). SEE COVENANTERS.

## Cameron, Simon B.[[@Headword:Cameron, Simon B.]]

             a minister in the Methodist Episcopal Church South, was converted about 1844. After preaching under the auspices of the Kentucky Conference for two years, he went farther south to improve his health. In 1850 he joined the Texas Conference, in which he served the Church as his health would permit, until his death, Oct. 2,1853. Mr. Cameron: was a young man of marked ability and fine promise. See Minutes of Annual Conferences of the AI. E. Church South, 1853, p. 490.

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

             a Methodist Episcopal minister, was born in Delaware County, N. Y., Aug. 4, 1781. In 1814 he, entered the Genesee Conference, and, with a few years' exception as a superannuate, he labored faithfully until his death, in  1850 or 1851. Mr. Cameron was an exemplary Christian in all the walks of life. See Minutes of Annual Conferences, 1851, p. 633.

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

             a Presbyterian minister. was born Aug. 26, 1816, in Cecil County, Md. He was prepared for college in the West Nottingham Academy, Md., and graduated from the College of New Jersey, at Princeton, in 1839. Five years following he spent in teaching. He entered Princeton Theological Seminary in 1844, and remained nearly two years; .but left before examination, in the spring of 1846, to fill an appointment to which he was urgently called. He then acted as private tutor in Jefferson County, Va.; was professor of ancient languages and literature in Masonic College, Mo.; then principal of Female College, at St. Joseph; of Brandol Academy, Miss.; professor of mathematics in West Tennessee College; principal of Trinity High-school at Pass Christian, Miss.; of an academy at Lexington, Mo.; of the Peabody School at Crystal Springs, Miss., from 1872 to 1875. He was licensed to preach by the presbytery of Central Mississippi, April 20, 1861; and ordained by the, presbytery of East Mississippi in 1865. He preached as stated supply at Pass Christian; at Mossy Creek Church, Tenn.; at Overton, Tex., from April 23,1877. He died at the last-named place; May 10,1879. Mr. Cameron had a strong desire to preach the gospel; but his peculiar fitness for teaching kept him mainly in the school- room and in the professor's chair. See Necrolog. Report of Princeton Theol. Sem. 1880, p. 35.

## Cameronians[[@Headword:Cameronians]]

             (1.), the mitigated Calvinists, who followed the opinions of John Camero (q.v.).

(2.) The and prelatical party in Scotland, so called from Richard Cameron (q.v.). SEE COVENANTERS.

## Cameronists[[@Headword:Cameronists]]

             SEE CAMERONIANS.

## Camerus[[@Headword:Camerus]]

             ordained deacon by Polycarp, succeeded Papirius in the see of Smyrna, according to Metaphrastes. See Tillemont, ii, 372.

## Camilla, Saint, Of Auxerre[[@Headword:Camilla, Saint, Of Auxerre]]

             went with St. Germanus to Ravenna; but is said to have died on her return journey, A.D. 437. See Acta Sanctorum, Boll. Mart. i, 342.

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

             confessor and bishop, OF TROYYES, is supposed to have died in 525 (or 536). He was present at the first council of Orleans, A.D. 511.

## Camillo, Francisco[[@Headword:Camillo, Francisco]]

             a reputable Spanish historical painter, was born at Madrid about 1635 (others say 1610), of a Florentine family, and studied under Pedro de las Cuevas. One of his best pictures is in the Church of San Juan Dios, at Madrid, the Nuestra Senora de Belem. Some of his other works are, The Descent from the. Cross; St. Mary of Egypt before the Virgin. He died in 1671. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Camillus[[@Headword:Camillus]]

             (1) Presbyter of Genoa, who consulted St. Prosper respecting some propositions of Augustine on predestination, after that father's death; and to whom Prosper addressed his Answers to the Geneese.

(2) Farther of St. Ennodius, bishop of Pavia, A.D. 473. See Ceillier, x, 300, 569.

## Camillus And Camilla[[@Headword:Camillus And Camilla]]

             in Roman antiquity, were the titles applied to the boys and girls who were occupied in the ceremonies of sacrifice, whether temporarily or as a preparation for their entering the priesthood. In the latter case it was necessary that they should be the children of parents still alive, and freeborn.

## Camis[[@Headword:Camis]]

             is a title of the honored dead among. the Japanese, to whom they pay divine homage., They believe that the souls of very good men become Caumis, or protecting geniuses of men; while those of the wicked wander through the air, writhing in agony. To these deified heroes they build temples or mia (q.v.), and offer sacrifices, swear by them, and implore their assistance in all important undertakings. This system prevails among the Sintoists (q.v.) in Japan, and hence the system has sometimes received the name of the. religion of the Camis. SEE KAMI.

## Camisards[[@Headword:Camisards]]

             (from the French camise, a peasant's jacket), a sect of fanatics (made such by oppression) in France toward the end of the seventeenth century. The predictions of Brousson (q.v.) and Jurieu, as to the coming downfall of the papacy and the end of the world seem to have given a bent to the minds of the Protestants of Dauphine and Vivarais. “In 1688 five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired of the Holy Ghost. They had strange fits, which came upon them with faintings, as in a swoon, which made them stretch out their arms and legs, and stagger. They struck themselves with their hands; they fell on their backs, shut their eyes, and heaved their breasts. The symptoms answer to those produced by inspiring nitrous oxide, and, were the fact then discovered, we should have been tempted to suspect imposture. They remained a while in trances, and, coming out of them, declared that they saw the heavens open, the angels, paradise, and hell. Those who were just on the point of receiving the spirit of prophecy dropped down, not only in the assemblies, but in the fields, and in their own houses, crying out Mercy. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand. The hills resounded with their loud cries for mercy, and with imprecations against the priests, the pope, and his and Christian dominion, with predictions of the approaching fall of popery. All they said at these times was heard and received with reverence and awe.” The government finally interfered with a violence which naturally increased the disorder. In 1702 a number of the Camisards were put to death with torture. A war arose, in which Cavalier, a young baker, became prominent as an able leader. The Marshal de Montrevel was sent by the court to quell these disturbances, and, after him, Marshal Villars; and, after a long series of the most barbarous massacres and perfidious cruelties, these wretched people were finally, in 1705, put down. Cavalier submitted, and afterward went to England. Ravance, Catinat, and Franceze, three of their leaders, were burned alive, and Vilas and Jonquet,also commanders of their forces, together with two merchants who assisted them, broken on the wheel. Many of these Camisards fled to England. See Smedley, Reformed Religion in France, vol. in, ch. 25; Theatre Sacre des Cevennes (London, 1707, by Max Misson, the chief source ofinformation); The Wars of the Cevennes under Cavalier (Dublin, 1726); Schulz, Geschichie der Camisarden (Weimar, 1790); Court, Hist. des troubles des Cevennes (Villefranche, 1760); Histoire des Camisards (Lond. 1744); Peyrat, Hist. des Pasteurs du Desert (Paris, 1842); Hoffmann, Gesch. des A ufruhrs in den Cevennen (Nordlingen, 1837). SEE FRENCH PROPHETS.

## Camisia[[@Headword:Camisia]]

             in ecclesiastical usage, is a name for

(1) a shrine in which the Book of the Gospels used at high-mass was anciently preserved. It was frequently made of gold, richly jewelled. Many such, existed in English cathedrals and parish churches before the Reformation.

(2) An alb (q.v.).

## Camm (Nee Newby), Anne[[@Headword:Camm (Nee Newby), Anne]]

             a minister of the Society of Friends, was born at Kendal, England, in August, 1627. While residing in London, whither she had been sent to complete her education, she became a Christian, and united with the Puritans. Her first marriage was with John Audland (q.v.)j and both husband and wife soon joined the Society of Friends, and, not long after, she was recognised as a minister in that denomination. More than once, in her early; ministry, she was arrested and thrown into prison, and kept there, at one time, for a year and a half. Her husband died in 1663, and subsequently she married Thomas Camm, another minister among the Friends. After a life of remarkable usefulness, during which she passed through great sufferings for conscience' sake, she died, Sept. 30, 1705. See Friends' Library, i, 473-479. (J. C. S.)

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

             a minister of the Society of Friends, was born near Kendal, Westmoreland, England, in 1604. He was converted under the preaching of George Fox, and soon after commenced his labors as an itinerant preacher among the Friends in the North of England, and in London, whither he went with Francis Howgill, " with -a message from the Lord to Oliver Cromwell, their protector." He is said to have been "a man richly furnished with the gifts of the Holy Spirit, patient in exercises, grave in behavior, profound in judgment, quick in discerning, and a sharp reprover of wickedness, hypocrisy, and of disorderly walkers in the profession of truth." He died a peaceful Christian death in: 1652.. See Evans, Piety Promoted, i, 31, 33. (J. C.S.) I

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

             a minister of the Society of Friends, was born at Camsgill, Westmoreland, England, in 1641. He was converted in early life, and eventually recognised as a minister. He had a large share of the hardships and persecutions of the  Quakers which marked the age in which he lived. In 1674 he was imprisoned at Kendal, for nearly three years, for the non-payment of tithes, and subsequently at Appleby for six years. He was also very heavily fined. During these trials he conducted himself with wisdom and patience. He died in the triumphs of Christian faith, Jan. 13, 1708. See Friends' Library, i, 479-481. (J. C. S.)

## Camma[[@Headword:Camma]]

             in British mythology, was the goddess of hunting.

## Cammarch[[@Headword:Cammarch]]

             was a Welsh saint of the 6th century, and founder of Langammarch, in Brecknockshire. See Rees, Welsh Saints, p. 233.

## Cammarota, Fillippo[[@Headword:Cammarota, Fillippo]]

             an Italian ecclesiastic, was born Nov. 23, 1809. He was appointed archbishop of Gaeta in 1854, and died March 1, 1876. See Appleton's Annual Cyclop. 1876, p. 630.

## Cammerhof, John Frederick[[@Headword:Cammerhof, John Frederick]]

             one of the first bishops of the Moravian Church in America, was born near Magdeburg, Germany, July 28, 1721. Entering the Moravian ministry, he was sent to America as assistant to the presiding bishop, and arrived at a time when the Church at Bethlehem was a center of missionary activity among the American Indians. “In all the mission stations in Pennsylvania and New York Cammerhof was active, proclaiming the crucified one with great power to the wild warriors, and through the agency of faithful interpreters, among whom was the famous missionary David Zeisberger, inviting them in eloquent appeals to look up and see their salvation finished.” He won the confidence of the Indians, especially of the Delawares and the Six Nations, and in 1748 he was formally adopted by the Oneidas as a member of their tribe. In 1750 he attended an Iroquois council at Onondago, N. Y., travelling by canoes up the Susquehanna for 13 days, and thence on foot through the wild mountain regions of Southern New York a fortnight more. The journey broke down his constitution, and he died at Bethlehem, April 28,1771. — The Moravian, Sept. 26, 1861.

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

             was one of the most celebrated abbots of Ireland, who in his youth retired to the island of Inish-Kealtair, on the. lake of Derg-Derch, on the confines of Thomond and Galway, where he built a monastery. The church of that place still retains the name of Tempul-Cammin. He died about 653. See Ussher, Antiq. p. 503.

## Camon[[@Headword:Camon]]

             (Hebrews Kamon', קָמוֹן, perhaps full of stalks or grain; Sept. Καμών v. r. ῾Ραμνών), the place in which Jair (q.v.) the Judge was buried (Jdg 10:5). As the scriptural notices of him all refer to the country east of Jordan, there is no reason against accepting the statement of Josephus (Ant. v. 7, 6) that Camon (Καμῶν) was a city of Gilead. In support of this is the mention by Polybius (v. 70, 12) of a Crmus (Καμοῦς, for Καμοῦν) in company with Pella and other trans-Jordanic places taken by Antiochus (Reland, Palcest. p. 679; Ritter, Erdk. 15:1026). Eusebius and Jerome (Onomast. s.v. Καμών, Camon) evidently confound it with the Cyamon (Jdt 7:3) in the plain of Esdraelon; and this has misled Schwarz (Palest. p. 233). It is possibly the modern Reimun (comp. the Sept. reading Rhamon), four and a half miles west-north-west of Jerash or Gerasa (Van de Velde's Map).

## Camos, Marcos Antoni[[@Headword:Camos, Marcos Antoni]]

             a Spanish prelate, was born at Barcelona in 1553. After a military career and the loss of his wife, he became an Augustine monk in 1591, studied theology and philosophy, and in 1605 was appointed bishop of Trani (in Bari), but died before his confirmation to that office. He left, Microcosmo y Gobicino universal del hombre Christiano. See Hoefer, Nouv. Biog. Generale, s.v.

## Camp[[@Headword:Camp]]

             (מִחֲנֶה, machaneh', an encampment, whether of troops or nomades, especially of the Israelites in the desert; hence also put for troops or a company itself; once מִהֲנוֹת, machanoth', camps, i.e. place of encampment, 2Ki 6:8; παρεμβολή, Heb 13:11; Heb 13:13;Rev 20:9; elsewhere “castle”). Of the Jewish system of encampmentthe Mosaic books have left a detailed description. From the period of the sojourn in the wilderness to the crossing of the Jordan the twelve tribes were formed into four great armies, encamping in as many fronts, or forming a square, with a great space in the rear, where the tabernacle of the Lord was placed, surrounded by the tribe of Levi and the bodies of carriers, etc., by the stalls of the cattle and the baggage: the four fronts faced the cardinal points while the march was eastward, but, as Judah continued to lead the van, it follows that, when the Jordan was to be crossed, the direction became westward, and therefore the general arrangement, so far as the cardinal points were concerned, was reversed. It does not appear that, during this time, Israel ever had lines of defense thrown up; but in after ages, when only single armies came into the field, it is probable that the castral disposition was not invariably quadrangular;and, from the many position is indicated on the crests of steep mountains, the fronts were clearly adapted to the ground and to the space which it was necessary to occupy. The rear of such positions, or the square camps in the plain, appear from the marginal reading of 1Sa 17:20; 1Sa 26:5, to have been enclosed with a line ‘of carts or chariots, which, from the remotest period, was a practice among all the nomad nations of the north. (D'Aquine, Le Camp des Israelites, Par. 1623, 1624.) For a more general treatment of the subject, from a military point of view, SEE ENCAMPE.

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

             in Greek mythology was a monster stationed in Tartarus, to guard the Cemeteries and Cyclops imprisoned there by Uranus. When Jupiter was advised by his mother and Metis to get the means where, by he might master his father he was promised the help of the Cyclops and of the hundred-armed-giants: if he would liberate them; therefore he killed' Campe and liberated them. When Bacchus journeyed through Libya, he erected a tent near Zabirnma; here he slew an earth-born monster which bore the same name as the above (others say it was identical with it), and had killed many of the inhabitants. He piled up a great hill over' the carcass, as a monument to his courage.

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

             a German preacher; was a native of Cologne. He became a member of the Jesuit order in 1688, and studied belles-lettres at Aix-la Chapelle, and  theology at Treves. Having preached with great success at Dusseldorf, he was placed at the head of the new missions established in the duchies of Juliers and Berg, and held that position until his death, which occurred at Dusseldorf, Feb. 26,1696. He wrote, Aquila Grandis Magnarum Alarum: — Lessus Oratarius et Poeticus Funebris Serenissince Marice-Annce- Josephac Austriacce (Dusseldorf, 1689). See Hoefer, Nouv. Biog. Generale, s.v.

## Camp, Albert Barlow[[@Headword:Camp, Albert Barlow]]

             a Congregational minister, was born at Northfield, Conn., and graduated from Yale College in 1822. After a theological course at Andover, which he completed in 1826, he was settled over the First Congregational Church in Ashby, Mass. In 1832 he returned to his native place, where he resided two years, supplying various pulpits in the vicinity. In 1834 he was settled over the Church in .Bridgewater, Conn., and continued there ten years. He removed to Bristol in 1845, where he became engaged in book-keeping and writing for various manufacturers in the vicinity, and continued in this occupation until the failure of his health. He died in Bristol, May 17,1866, aged sixty-nine years.. See Obituary Record of Yale College, 1866.

## Camp, Amzi[[@Headword:Camp, Amzi]]

             a city missionary, died in New York, Jan. 5,1864. He was for nearly thirty years in the employ of the American Tract Society as city missionary. His life was one of earnest, patient, self-denying labor among the neglected classes. See Appleton's Annual Cyclop. 1864, p. 591.

## Camp, Henry Bates[[@Headword:Camp, Henry Bates]]

             a Congregational minister, was born at Durham, Conn., Dec. 10,1809. After graduating from Yale College in 1831, he began the study of theology in the Yale Divinity School, and completed his course at the Princeton Theological Seminary, graduating in 1834. In July, 1835, he was ordained pastor of the Congregational Church at North Branford, Conn., but resigned this charge in August, 1836, on account of ill-health. In 1837 he became an instructor in the American Asylum for the Deaf and Dumb at Hartford, where he taught until 1864. The rest of his life was spent in retirement at Hartford, where he died, Feb. 16, 1880. See Obituary Record of Yale College, 1880.

## Camp, Joseph Eleazer[[@Headword:Camp, Joseph Eleazer]]

             a Congregational minister, graduated at Yale College in 1787; was ordained pastor of, the Church in Northfield, Conn., in 1790, continuing there until 1837; and. died in 1838. See Sprague, Annals of the Amer. Pulpit, ii, 592..

## Camp, Phineas[[@Headword:Camp, Phineas]]

             a Presbyterian minister, was born at Durham, N.Y., Feb. 18,1788. He graduated at Union College in 1811, and spent over two years in Princeton Theological Seminary. He was ordained by the North River Presbytery in 1817, and spent a year as missionary in Ohio, Michigan, New York, and Pennsylvania. His first charge was Westfield, N.Y. (1819-22), and his next Lowville (1825-29), and afterwards he served at Denmark and Whitestown, N. Y., and Dixon, Ill. He died at the last-named place, Jan. 30, 1868. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 16.

## Camp, Riverius, D.D.[[@Headword:Camp, Riverius, D.D.]]

             a Protestant Episcopal clergyman of the diocese of Florida, was rector for many years of Trinity Church, in Brooklyn, Conn., until 1872, when he became rector of Christ Church, Monticello, Fla. In the following year he returned to his former rectorship in Conn., and in 1874 to his former Church in Monticello. He died Sept. 12, 1875, aged sixty-five years. See Prot. Episc. Almanac, 1876, p. 150.

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

             a Congregational minister, graduated at Yale College in 1764; was ordained pastor of the Church in Ridgebury, Conn., in 1770; and died in 1813. See Sprague, Annals of the Amer. Pulpit, i, 664.

## Camp-Meeting[[@Headword:Camp-Meeting]]

             a name given to a certain class of religious meetings held in the open air. “The first camp-meeting in the United States was held in 1799, on the banks of Red River, in Kentucky. Two brothers by the name of M'Gee, one a Presbyterian and one a Methodist, being on a religious tour from;Tennessee, where the former was settled, to a place called the ‘Barrens,' near Ohio, stopped at a settlement on the river to attend a sacramental occasion with the Rev. Mr. M'Greedy, a Presbyterian. John M'Gee, the Methodist, was invited to preach first, and did so with great liberty and power. His brother and Rev. Mr. Hoge followed him with sermons, with remarkable effect. The Spirit was copiously poured forth upon the people, and produced tears of contrition and shouts of joy. Rev. Messrs. M'Greedy, Hoge, and Rankins, all Presbyterians, left the house, but the M'Gees were too powerfully affected themselves to flee, under circumstances of so much interest. John was expected to preach again; but when the time arrived, he arose and informed the people that the overpowering nature of his feelings would not allow of his preaching, and exhorted them to surrender their hearts to God. Cries and sobs were heard in every part of the house. The excitement was indescribable. When the noise of this extraordinary movement reached the surrounding country, the people rushed to see what these things meant, for they had never heard of the like ‘before. By this means the meeting-house was immediately overflowed.

An altar was therefore erected unto the Lord in the forest. This gave a new impulse to public interest, and many came from every direction, with provisions and other necessaries for encampment, and remained several days, dwelling in tents. It was a wonderful occasion. Sectarian divisions seemed to have ‘been' forgotten, in the general concern for the prevalence of spiritual religion. The services were conducted by Presbyterians, Baptists, and Methodists. The result was unparalleled, and suggested another meeting of the kind, which was held on the Muddy River; and still another, on what was called the Ridge, both of which were attended by immense throngs. By a prudent: estimate, it was reckoned that one hundred souls were ‘added to the Lord' at the last-named meeting. From this unpremeditated beginning these meetings were extended, increasing in power and usefulness, under the special direction of Presbyterians and Methodists. Because of this union of sects in their support, they were called ‘general camp-meetings.' It is said that the roads leading to the grove where they were held were literally crowded, and that entire neighborhoods were forsaken of their inhabitants.' A Presbyterian minister calculated that there weie''at least twenty thousand persons present at one meeting held in Kentucky. At length, however, the Presbyterians gradually retired from the field; but the Methodists carried them into other parts of the country,' till they became general in the connection. With more or less efficacy, they have been continued to the present time, not, however, without opposition oim the part of some, and misgivings with many others in regard to their expediency” (Essay onCamp-meetings, ‘p. 7-11).

The camp-meetings were introduced into England by. Rev. Lorenzo Dow (q.v.), an earnest Methodist preacher, who, after laboring for some time in England as an independent itinerant, and finding, in 1807, a general religious interest in Staffordshire, suggested to the people the plan of camp-meetings. The people immediately adopted it. A flag was hoisted on Mow Hill; the population gathered to it from all the surrounding regions, and the first English campmeeting was held. William Clowes and Hugh Bourne, who were among the most zealous and useful laymen in the revivals of that period, took an active part in the first meetings. Bourne vindicated them in a pamphlet, which called forth counter publications from the preachers of Burslem and Macclesfield circuits. As it' was alleged that many excesses attended such outdoor services, the Wesleyan Conference, in 1807, declared, ‘“ It is our judgment that, even supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief, and we disclaim connection with ‘them.” Their advocates, however, continued to hold them. Hugh Bourne, who aroused the people of Lancashire, Cheshire, and Staffordshire with his exhortations and prayers, was expelled in 1808 from the connection by the Burslem Quarterly Meeting; and, two years later, Clowes, who continued to attend the camp-meetings, was also expelled. Clowes commenced a course of home-missionary labors, giving up his business for the purpose. In 1810 the “Primitive Methodist” denomination was organized, which sanctioned the' habit of preaching in camp-meetings, as well as in market-places and on the highways. SEE METHODISTS, PRIMITIVE. The Wesleyan Conference has never taken back its disapproval of the camp-meetings; but the Wesleyans in Ireland commenced to hold campmeetings in 1860, and their organ, The Irish Evangelist, took ground in favor of them. See An Essay cn Camp-meetings(N. Y. 1849); Stevens, Hist. of Methodism, in, 224; Bangs, History of M. E. Church, 2:101; Porter, Compendiium of Methodism, p. 146, 468; Porter, Camp-Meetings (N. Y. 24mo); Meth. Quart. Review, 1861, p. 582.

## Campaga (Campacus, Gambocus, Or Campobus)[[@Headword:Campaga (Campacus, Gambocus, Or Campobus)]]

             was a kind of ornamental shoe worn by emperors and kings. At a later period it was worn by the higher ecclesiastics at Rome, and by others elsewhere, but in disregard of the special privileges claimed in regard to it by Roman authorities. See Gregory Magnus, Epis. lib. vii, ep. 28.

## Campagna, Girolamo[[@Headword:Campagna, Girolamo]]

             an Italian sculptor, was born at Verona in. 1552, and studied under Cataneo. His productions consist chiefly of altars and sepulchres, in the cities of Venice and Verona. He was living in 1623.'' See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Campagnola, Domenico[[@Headword:Campagnola, Domenico]]

             an eminent Venetian painter (and engraver) of the school of Titian, lived about 1543. He received lessons from his father, Giulio, and painted both in oil and fresco with great brilliancy. The following are some of his plates: Christ Healing the Sick Man at the Pool of Bethesda; The Resurrection of Christ;, The Descent of the Holy Spirit on the Day of Pentecost; The Assumption of the Virgin. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Campagnola, Giulio[[@Headword:Campagnola, Giulio]]

             a Paduan painter and engraver, lived about 1500. Among the plates by him is especially mentioned the picture of John the Baptist Holding Cup.

## Campana[[@Headword:Campana]]

             (Ital. bell), a name used first as a Latin term by Bede, in the 7th century, and employed generally afterwards, to denote the bells used in churches, to summon the people to public worship.

## Campana, Alberto[[@Headword:Campana, Alberto]]

             a Florentine Dominican, was professor of philosophy at Pisa, and afterwards of theology at Padua, where he died, Sept. 24, 1639, leaving a metrical translation of the Pharsalia, in Italian (Venice, 1600). See Hoefer, Nouv. Biog. Generale, s.v.

## Campanaio, Lorenzo Di Lodovico[[@Headword:Campanaio, Lorenzo Di Lodovico]]

             (surnamed Lorenzetto), an Italian sculptor and architect, was born at Florence in 1494, and at an early age was commissioned to complete the tomb of cardinal Forteguerri, in the church of San Giacomo, at Pistoja. He. was also employed upon the tomb of cardinal Chigi in the church of Santa Maria, del Popolo. He died in 1541. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Campanarium Or Campanile[[@Headword:Campanarium Or Campanile]]

             (Lat. campana, hell), a bell-tower. The most striking campaniles are found in Italy, and they are those generally detached from the church, e.g. those of Florence, Cremona, Bologna, and' Pisa. That of Florence, built by Giotto (1334),' is a square 45 feet on each side and 267 feet high, in Italian Gothic, simple in design, but richly ornamented. In some instances these towers, on account of their great elevation and the narrowness of their base, have considerably deviated from the original perpendicular. The Campanile of Pisa, called ‘Torre Pendente (“the leaning tower”), is themost remarkable of these, having a deviation of nearly 13 feet in a height of150 feet. SEE BELL.

## Campanarius (Bell-Ringer)[[@Headword:Campanarius (Bell-Ringer)]]

             His special office in a church is perhaps not mentioned in the literature of the first seven centuries. In more ancient times the duty of ringing the bells at the proper seasons seems to have been laid upon the priests themselves (Capitulare Episcop. c. 8; Capit. Caroli Magni, lib. vi, c. 168). To the same effect Amalarius (De Div. Off iii, 1) says, speaking of the ringing of bells," Ne despiciat presbyter hoc opus agere " (Ducanges . vv. Campanum, Campanarius). In later times the ostiarius was the bellringer (Martene, De Rit. Eccl. ii, 18, ed. 1783). SEE BELL.

## Campanella, Angelo[[@Headword:Campanella, Angelo]]

             a Roman engraver, was born about 1748. He engraved several plates for G. Hamilton's Scholia Italica, and the statues of the Twelve Apostles in St. John of Lateran. He died in 1815.

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

             was born in Calabria 1568, and entered the Dominican order 1594. He applied himself chiefly to metaphysics, and followed his countryman Telesio, who died in 1588 at Cosenza, in his .,opposition to what was then taught in the schools under the name of Aristotelian philosophy. Campanella published his first work at Naples in 1591, entitled Philosophia Sensibus demonstrata. The schoolmen, and the monks especially, raised such a storm against Campanella that he left his native country. He was accused of sorcery, of being an adept of Raymond Lullus and of some cabalistic rabbins. His works were seized and submitted to the Inquisition at Rome, which, however, gave him little trouble; but some time afterward(in 1598), being at Naples, he incautiously spoke against the government of the Spaniards, and, being thrown into prison, was put to the rack, and condemned to perpetual confinement. In 1626 Pope Urban VIII obtained for him his liberty, whereupon he repaired to Rome, and continued there some years; but finding that, the Spaniards were preparing fresh troublesfor him, he fled into France, and landed at Marseilles in 1634. He passed the latter part of his life in the Dominican monastery at Paris, and died March 21, 1639. The number of his works is immense. Echard has given several catalogues, one of which contains eighty-two distinct works. Campanella was a man in whom every thing seems to have been extraordinary: his conduct, adventures, genius, habits of thought, style of writing, every thing was out of the usual track; hence he has been extravagantly praised, and as extravagantly abused and found fault with. In his moral character he was altogether beyond reproach; in his literary pursuits he was unwearied, excessively curious, and' greedy of knowledge. He left many MSS. Among those that have been published, the following are deserving of notice: Prodromus Philosophice Instaurandce, seu de Natura Rerum (Frankf. 1617): — De Sensu Rerum et Magia Libri IV (Frankf. 1620.) This work was composed, as well as several others, by Campanella during his Neapolitan captivity, and was published in Germany by Adami, but the author published a second edition of it at Paris in 1636, which he dedicated to Richelieu. Father Mersenne wrote to refute the book as heretical, and Athanasius of Constantinople wrote against it in his Anti- Campanella (Paris, 1655) — Real is Philosophic Epilogisticce Partes IV (Frankf. 1620): — The Civitas Solis, often reprinted separately, and translated into various languages: — Apolgia pro Galileo (Frankf. 1662):— De Prcedestinatione, Electione, Reprobatione, et auxil is Divince Gratise Cento Thomisticus (Paris, 1636). The author discusses some of the opinions of Thomas Aquinas, and supports those of Origen: — Unversalis Philosophice, Libri XVIII (Paris, 1638). The following works of Campanella were published after his death, namely: De Libris propriis ‘et . recta Ratione Studendi (Paris, 1642, in which the author speaks of himself, his studies, and his works. — ‘It was edited by Naude, who knew Campanella, and who speaks of him and his imprisonment in his Considerations Politiques sur les Coups d'Etats): — De Monarchia Hispanica Discursus (Amsterd. 1640). This perhaps the most remarkable work of Campanella; was writteri by him during his confinement at Nat aples. It is an able sketch of the political world of that time (translated, A Discourse touching the Spanish Monarchy, Lond. 1654). — Tennemann, Man. Hist. Philippians § 317 319.

## Campanile[[@Headword:Campanile]]

             a name adopted from the Itlalian for a bell-tower. SEE CAMPANARIUM.

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

             an Italian missionary, was born at San Antonio, near Naples, in 1762. He early became a member of the Dominican order, was consecrated priest, and, being charged with the duties of teaching, he acquitted himself to the satisfaction of his superiors. He joined the College of the Propagandists at Rome, and, on account of his knowledge of the Arabic language, was sent, in 1802, into the East as prefect of the missions of Mesopotaniia and Kurdistan. Returning to Naples after thirteen years of successful labor, Campanile became preacher, and soon after assistant professor of Arabic, at the University of Naples, where he died, March 2,1835. He wrote a History of Kurdistan. See Hoefer, Nouv. Biog. Generale, s.v.

## Campanites[[@Headword:Campanites]]

             a Socinian sect in Hungary, so named from Johannes Campanus (q.v.).

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

             a painter of the Roman school, was born at Brussels in 1503, and, while young, visited Rome and studied the works of Raphael. He painted the triumphal arch erected for the reception of Charles V, in 1530, at Bologna. The best' of his works are in the Cathedral of Seville, particularly his famous pictures of The Nativity, and The Purification. He died in 1570. See Spooner, Biog. Hist. of the Fine Arts, s.v..

## Campanton, Isaac Ben-Jacoba[[@Headword:Campanton, Isaac Ben-Jacoba]]

             Jewish writer of Castile, in Spain, was born in 1360, and died at Penjafiel in 1463. Although not very learned, he was called the Gaon of Castile. He is the author of The Book of the Ways of the Talmud, דרכי התלמוד, a methology of the Talmud, in which he lays down general rules for the understanding of its style. It was first published at Mantua, 1596. See Furst, Bibl. ud. i, 140; Linmlo. Hist. of the Jews, p. 193; Finn, Sephardism, p. 386; Gratz, Gesch. des Juden, viii, 152; Jost, Gesch. d. Juden. us. ekten, iii, 87.; Etheridge, Introd. to Heb. Lit. p. 267. (B. P.)

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

             an anti-Trinitarian theologian of the 16th century. He was a native of the duchy of Julich, and in 1528 was appointed lecturer on theology at the University of Wittenberg. Here he seems to have imbibed Arian opinions, which he afterward developed openly. He avowed his opposition to Luther, and left Saxony for Julich. The Roman Catholic authorities imprisoned him at Cleves on a charge of having excited the peasantry by his preaching that the world was soon coming to an end, about 1535, and he is said to have remained in prison 25 years, and to have died between 1575 and 1580, out of his mind. He wrote a number of books, among which are Wider alle Welt nach den Aposteln, in which his peculiar views are set forth; reproduced in his Gottliche und, Heil. Schrift. He rejected the divinity of the Holy Spirit, and taught that the Son of God is of the same substance with the Father, but not coeternal. See Schelhorn, Diss. de J. Campano, in his Aneonit. Litterarum, t. 11:1; Mosheim, Ch. History, cent. 16, § 3, pt. 2, ch. 4; Herzog, RealEncyklopadie, 1:192; Dorner, Person ofChrist, div. 2, vol. 2, p. 160.

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

             a Methodist Episcopal minister, was born in Pennsylvania, June 11, 1811. He was converted at the age of nineteen, and in 1850 entered the Illinois Conference. He afterwards became a member of the Southern Illinois Conference; held a local relation between 1864 and 1868; and the remainder of his life was an effective member. He died Feb. 10,1879. Mr. Campbell was a clear and forcible preacher, a successful pastor, and an amiable companion. See Minutes of Annual Conferences, 1879, p. 33.

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

             founder of the Campbellites, or Disciples of Christ (q.v.), was born in the, county of Antrim, Ireland, about the year 1788, and was educated, as was hisr father before him, at the University of Glasgow, Scotland — both of them as Presbyterian clergymen. Thomas Campbell, the poet, was a relative and classmate of his father. On the one side his ancestry was of Scotch origin, and on the other Huguenot French. He emigrated to America in1809, two years after his father, and settled at first in Washington county, Penn., near the spot in West Virginia to which he soon afterward removed, and on which he lived during the remainder of his life. That spot, now the village of Bethany, was then a wild and secluded locality amid the hills. He was at first a minister of the “Secession” branch of Presbyterians, but was early led to the belief that “Christian union can result from nothing short' of the destruction of creeds and confessions of faith, inasmuch as human creeds and confessions have destroyed Christian union;” and “that nothing ought to be received into the faith or worship of the Church, or be made a term of communion among Christians, that is not as old as the NewTestament. Nor ought anything to be admitted as of divine obligation in the Church constitution or management save what is enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church, either in express terms or by approved precedent.” The promulgation of these opinions causing disturbance in the Presbyterian Church, he and his father abandoned it in 1810, and formed a new society at Brush Run, Penn. In 1812 he became convinced that immersion is the proper form ofbaptism, and he and his congregation were immersed. In connection with his father, the Rev. Thomas Campbell, he formed several congregations, which united with the Redstone Baptist Association, but protested against all human creeds as a bond of union, accepting the Bible alone as the rule of faith and practice. Being excluded from the fellowship of the Baptist churches in 1827, his followers began to organize into a separate body, which has since spread in all parts of the United' States, especially in Virginia, Tennessee, and Kentucky. The number of disciples was estimated in 1864, altogether, at about 350,000 members, of whom only a small number belonged to Great Britain. SEE DISCIPLES OF CHRIST.

In 1823 Mr. Campbell began the publication of The Christian Baptist, afterward merged in the Millennial Harbinger, of which he remained editor. during his life. In 1840 he founded Bethany College, and he was its president to the day ,of his death. He was a member of the Virginia Constitutional Convention of 1829-30. It was in that body that he gave prophetic notice of what would ultimately be the course of Western Virginia, and of what he lived to see accomplished. In 1847 he visited Europe, receiving marked attentions from many of the political and religious leaders. On the slavery conflict he was conservative.” “Mr. Campbell never was the champion of American slavery. He believed, however, that the relation of master and slave had existed in Biblical times under the divine sanction, or, at all events, tolerance; and while he did not desire to be regarded as the apologist of American slavery, he contended that it should not be a test question of communion in the churches. His own slaves he had emancipated many years before.”

His life was full of labors, well supported by a physical frame of athletic vigor. But in 1865 he began to fail and he died at Bethany, March 4, 1866. He had many of the great qualities of a reformer, and among them were personal energy and pugnacity. His career led him frequently into public “debates,” — the most important of which were as follows: “With the Rev. John Walker, a minister of the Secession-Presbyterian church in the State of Ohio, held at Mt, Pleasant in the year 1820. This debate created a great local interest throughout all that section of country, and was attended by a vast concourse of people. Next followed his debate with the Rev. William MeCalla, on ‘Christian Baptism,' held in Washington,. Ky., in the year 1823; next his debate with Robert Owen, at Cincinnati, in the year 1828, on the Truth of Christianity; next his debate, in the same city, in the year1836, with Archbishop Purcell, on the infallibility of the Church of Rome; and finally, in the year 1843, his debate with the Rev. Dr. N. L. Rice, held in the city of Lexington, Ky., the specific points of which were ‘the action, subject, design, and administration of Christian baptism;' also, the ‘character of spiritual -influence in conversion and sanctification,' and the ‘expediency and tendency of ecclesiastical creeds as terms of union and communion.” “Dr. Campbell was highly endowed as an orator; a noble presence, and a sonorous and powerful voice, gave effect to his vigorous thought, and fluent, energetic speech. Vast audiences gathered, to hear him in his journeys through the West. He wrote largely, chiefly in his Harbinger; but he published also a summary of theology called the Christian System (often reprinted); a treatise on Remission of Sin (3d ed.1846); Memoirs of Thomas Campbell (Cincinnati. 1861, 8vo). See also the article DISCIPLES OF CHRIST. — Methodist (N.Y.), No. 328; A mer. Christ. Rec. 42 sq.; Cincinnati Gaz. March, 1866; Landis, Rabbah Taken (N. Y. 1844, 8vo); Richardson, Mem. of A. Campbell (Philippians 1868). SEE CAMPBELL, THOMAS.

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

             a Scotch prelate, son of Sir John Campbell, was made first Protestant bishop of Brechin while a boy, Ma 16, 1566, and was present with Regeit Moray in the convention at Perth, July 28, 1569. He had a leave of absence in 1567, to study abroad, went to Geneva, and, on his return home, in 1574, he exercised the office of particular pastor at Brechin, without interfering with episcopal duties. He sat in many parliaments, and retained the designation of bishop until his death, in February, 1608. See Keith, Scottish Bishops, p. 166; Fasti Eccles. Scotiance, iii, 889.

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

             a Methodist Episcopal minister, joined the Texas Conference in 1872. After the division of the Conference, he labored successfully in the West Texas Conference until he was transferred to the Texas Conference, and appointed to the Courtney Circuit. He died in 1880. See Minutes of Annual Conferences, 1881, p. 333.

## Campbell, Alexander (3), D.D.[[@Headword:Campbell, Alexander (3), D.D.]]

             a Presbyterian minister, was born in Pennsylvania, and graduated from Jefferson College. He studied theology at Princeton Theological Seminary two years, graduating in 1822. He was ordained a minister in the Presbyterian Church, and preached at Buckingham and Blackwater, Md., from 1828 to 1837. Subsequently he preached at Dover, Del., and Poplar Springs,, Md. He then became stated. supply at Makemie Church, New Orleans, La., from 1850 to 1854. He was a teacher in the same place during 1855. He died in 1855. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 34.

## Campbell, Alexander Augustus[[@Headword:Campbell, Alexander Augustus]]

             a Presbyterian minister, was born in Amherst county, Va., Dec. 30, 1789. He first studied medicine, and in 1811 graduated M.D. at Philadelphia. A violent attack of yellow fever was the means of his conversion, and he gave up the practice of medicine and applied himself to theology. He was licensed to preach by the Presbytery of North Alabama, April 2, 1822, and ordained as an evangelist Sept. 29,1823. He was at first an itinerant, then for four years, from 1824, pastor at Tuscumbia and Russellsville, Ala.; declining a call from the Church of Florence, Ala., he however remained there two years with great success, removing to Haywood county, West Tenn., in 1829-80, where he preached as a missionary. Having received a call from the Church in Jackson, Tenn., he was installed pastor Oct. 3, 1833; there he preached, lectured, edited a newspaper, and practiced medicine, principally among the Cherokee and Creek missionaries, at the same time, laboring faithfully until his death, May 27th, 1846. Mr. Campbell published a treatise on Scripture Baptism (1844). — Sprague, Annals, 4:651.

## Campbell, Alfred Elderkin, D.D.[[@Headword:Campbell, Alfred Elderkin, D.D.]]

             a Presbyterian minister, was born at Cherry Valley, N. Y., Jan. 1, 1802. He graduated from Union College in 1820. Immediately after, he took charge of the academy in 'his native town, and studied law while he taught school. He soon after turned from the bar to the ministry, and in 1822 went to Princeton Theological Seminary, and graduated in 1823. He was ordained in 1824. His first settlement was 'at Worcester, Otsego Co., and his subsequent settlements were in Newark and Palmyra, both in Wayne County, and in Ithaca. He had charge of the Church at Cooperstown for twelve years. He then went to Spring Street Church, New York city. In 1858 he became Secretary of the American and Foreign Christian Union, and in 1867 accepted an invitation to become pastor of the Church at Cherry Valley, where he remained for the rest of his active life. He died at Castleton, N. Y., Dec. 28,1874. See Presbyterianism in Central New York, p. 480.

## Campbell, Allan Ditchfield, D.D.[[@Headword:Campbell, Allan Ditchfield, D.D.]]

             a Presbyterian minister, was born in Lancaster, England, March 15, 1791. He emigrated to America, and settled in Baltimore, Md. He was educated  at the University of Pennsylvania in Philadelphia. In 1815 he was licensed by the Presbytery of Philadelphia, and appointed to preach near Pittsburgh. In 1818 he was ordained at Meadville. In 1820 he removed to Tennessee, where he remained a short time, and then returned to Pittsburgh. He died Sept. 20,1861. He took an active part in all the public and ecclesiastical movements of his day, and was noted as an excellent preacher. See Wilson, Presb. Hist. Almanac, 1863, p. 139.

## Campbell, Archibald (1), D.D.[[@Headword:Campbell, Archibald (1), D.D.]]

             regius professor of divinity and ecclesiastical history in the University of St. Andrews, about the middle of the last century, published The Authenticity of the Gospel History Justified (Edinburgh, 1759, 2 vols. 8vo), and other theological treatises. See Darling, Cyclop. Bibl. s.v.

## Campbell, Archibald (2)[[@Headword:Campbell, Archibald (2)]]

             an Irish Wesleyan minister, was converted in youth; appointed to a circuit in 1797; retired from active work in 1828; resided in Dublin from 1830; and died there, March 23,1848, aged eighty years. He is well spoken of. See Minutes of the British Conference, 1848.

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

             a Presbyterian minister, was born in Ireland. He was received by the Newcastle (Del.) Presbytery, Nov. 5, 1729, and was licensed and ordained to a charge in their bounds before September, 1733. He died in September, 1735. See Webster, Hist. of the Presb. Church in America, 1857.

## Campbell, Benjamin H.[[@Headword:Campbell, Benjamin H.]]

             a Presbyterian minister, was born in Pennsylvania. He spent three years in the study of theology at Princeton Seminary. He was ordained by the Presbytery of New Brunswick. Feb. 2, 1836. He was next at Rome, N. Y., and afterwards pastor at Lower Tuscarora, Pa., 1840-46. He resided in Philadelphia, in infirm health, 1847-48. He died in 1848. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 81.

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

             a minister in the Methodist Episcopal Church South, was born in Marion district, S. C. He was a member of the South Carolina Conference,  probably joined in 1859; labored six months, and then died, probably in 1860. Mr. Campbell was prompt, faithful, and amiable. See Minutes of Annual Conferences of the Mf. . E. Church South, 1860, p. 252.

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

             an English Wesleyan minister, was a native of the north of Britain. He joined the Methodist Church in Nottingham, and in 1798 was sent as a missionary to Jamaica, W. and commenced preaching at Montego Bay. A bill having been passed through the local legislature forbidding 'Protestant preaching to the natives except by the clergy of the Established Church, Mr. Campbell was sentenced to a month's close confinement in a damp and dismal quarter of the Moranst Bay jail, where John Williams, a local preacher, had been immured for a like offence. - Campbell returned to England in 1803, and procured from the home government a disallowance of the law. He thenceforward labored in Great Britain. A paralytic stroke received on the Newcastle-under-Lyme circuit compelled him to cease travelling in 1833. He settled in London, and. died, April 21, 1835, aged sixty-four years. See Minutes of the British Conference, 1835; Wesl. Meth. Magazine, 1838, p. 641 sq.

## Campbell, David R., D.D.[[@Headword:Campbell, David R., D.D.]]

             a Presbyterian minister, wash born in Washington County, Pa. He graduated at Jefferson College, and received his theological education at the Western Theological Seminary, Allegheny City. He was licensed to preach, and ordained pastor of the Second Presbyterian Church, Steubenville, 0., where he spent most of his ministerial life. In consequence of declining health he was obliged to resign his charge. He was a laborious and successful preacher of the Gospel, and rejoiced that he was counted worthy of being put into the ministry. He died at Steubenville, Feb. 25, 1873, aged fifty-two years. See Presbyterian, March 15,1873. (W. P. S.)

## Campbell, Donald[[@Headword:Campbell, Donald]]

             a Scotch prelate, was of the family of Argyle, and abbot of Cuipar. He was elected to the see of Brechin in 1558, but the election did not please the court of Rome, because the abbot had declared himself inclined to the new doctrines. He never assumed the title of bishop, but contented himself with that of abbot, in which rank he is named in the parliament of 1560. He died  while holding the office of lord privy-seal to queen Mary in 1562. See Keith, Scottish Bishops, p. 165.

## Campbell, Duncan R., LL.D.[[@Headword:Campbell, Duncan R., LL.D.]]

             a Baptist minister, was born in Scotland, Aug. 14,1814. He was a graduate of one of the Scotch universities, and came to the United States in May, 1842. For several years he was in the active duties of the. ministry, and won for himself an excellent reputation as a scholar and. preacher. As pastor of the Baptist Church in Georgetown, Ky., he added to this reputation, and was called to the presidency of the college in that place in 1849. Success attended his administration until the breaking-out of the civil war scattered the students, and for several years the classes were very small. He died at Covington, Ky.; Aug. 16, 1865. Dr. Campbell is said to have been "a man of fine culture and extensive as well as thorough scholarship, both in belles-lettres and theology." See Appleton's Annual. Cyclop. v, 645. (J. C. S.)

## Campbell, G. R.[[@Headword:Campbell, G. R.]]

             a Baptist minister, was born in Carleton County, N. B., March 1, 1820. He was baptized in 1844 at Woodstock; was ordained at Howard, in March, 1867; labored in York, Victoria, and Carleton counties, and died in July, 1878. See Baptist Yearbook of Maritime Provinces, 1878..

## Campbell, George A.[[@Headword:Campbell, George A.]]

             a Methodist Episcopal minister, was born at Baltimore Hundred, Del., Sept. 3, 1846. He experienced conversion in 1866, received license to exhort in 1869, to preach in 1870, and in 1871 entered the Wilmington Conference. In 1875 his health declined, and he died Sept. 7, 1876. Mr. Campbell was a young man of fine promise, an excellent, practical preacher. See Minutes of Annual Conferences, 1877, p. 12.

## Campbell, George Washington[[@Headword:Campbell, George Washington]]

             a Congregational minister, was born at Lebanon, N. H., March 25, 1794. He graduated at Union College in 1820, and at Princeton Theological Seminary in 1823. In the following: year he was ordained pastor at South Berwick, Me.. as the colleague of the Rev. John Thompson. His dismissal occurred in 1828; and on Jan. 13, 1830, he was installed pastor of the Second Church in Millbury, Mass. In July, 1833, he left that place, and after spending two years at Bradford, Vt., as acting-pastor, he was installed, Jan. 27,1836, at Newbury, which pastorate he vacated in 1850. Having removed to Haverhill, N. H., he made his residence there for two years, during which time he preached for several months at Fishersville, and for some months at Post Mill Village and Fairlee, Vt., on alternate Sabbaths. In 1853 he moved to Bradford, Mass., residing there until the  close of his life. He supplied the pulpit of the church in Wolfborough, N.H. for one year, beginning May .20, 1855; of that in Kensington, two years, 1858-60; of that in Mechanics Falls, Me. for six months, 1865-66; in Bristol and Wells, several months each. He died at-Bradford; Mass., Feb.. 2, 1869. See Cong. Quarterly, 1869, p. 301.

## Campbell, George, D.D.[[@Headword:Campbell, George, D.D.]]

             was born at Aberdeen, Dec. 25, 1719, and was educated at the Marischal College at Aberdeen. After leaving college he studied law, and was apprenticed to a writer to the Signet at Edinburgh; but, having a strong bent to theology, he obtained a release from his master, and studied theology at Edinburgh. In 1748 he was appointed to the pastoral charge of the parish of Banchory Ternan, near Aberdeen, and in 1755 he obtained a parish in Aberdeen. In 1759 he was made principal of the MIarischal College. In 1763 he published his Dissertation on Miracles, in opposition to Hume, which was translated into several Continental languages (new ed. Edinb. 1823, 8vo). The book had an immense success, and procured for its author the degree of D.D. •After his death appeared his Lectures on Ecclesiastical History (new ed. Lond. 1840, 8vo), which was answered by Skinner, bishop of Aberdeen. His most important work was his Translation of the Four Gospels, with a Commentary, which appeared not long before his death, and has been repeatedly republished. The best edition is that of Aberdeen (1814, 4 vols. 8vo); but there is a very good and cheap American edition (1837, 2 vols.). He wrote also Lectures on the Pastoral Character (Lond. 1811, 8vo); Phiosophy of Rhetoric (1776, 8vo, numerous editions); Lectures on Systematic Theology and Pulpit Eloquence (Lond. 1807, 8vo, numerous editions). He retired from his college duties ‘some years before his death, and received a pension of £300 a year from George III. He died April 6, 1796. The life of Dr. Campbell has been written by the Rev. G. S. Keith. — Darling, Cyclopedia Bibliographica, 1:567; Jamieson, Cyclop. of Modern Religious Biography, 1:99; Jones, Christian Biography, s.v.

## Campbell, Harvey M.[[@Headword:Campbell, Harvey M.]]

             a Baptist missionary to Arracan, was born at Lebanon, N. Y., June 8, 1823, and was a graduate of Madison University. He was ordained at Saline, Mich., in June, 1849, and sailed the autumn following for the field of his labors. He went to Kyouk Phyoo in November, 1850, and there engaged in missionary labor till his death, Feb. 22, 1852. (J. C-S.)

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

             a Presbyterian minister, was born at Campbell on Kintyre, in Argyleshire, and came to America in 1730. He was licensed by the New Castle Presbytery, and received by the Philadelphia Presbytery, in 1739. The church at Tehicken sought his services, and the presbytery granted its request, but he after many struggles, told the synod, in 1739, that he was unconverted, and dared not preach till he was born again. He had been preaching four years, and was moral, upright, and well esteemed. At the persuasion of Whitefield he was induced to preach once more, on the following Sunday. He consented, and success attended his labors. In May, 1742, he was directed to spend one fourth of his time at Forks, and in August Durham asked for a portion of his time. Campbell was ordained Aug. 3, 1742, and was ordered to divide his time between Forks and Greenrwich. He was installed at Tehicken May 24, 1744. In 1758 he was dismissed to join the South Carolina Presbytery, and he became a minister of a band of his countrymen settled on the left bank of Cape Fear River. The Scotch Irish began to flow in a steady stream southward from Pennsylvania before the French war, and drew to this region large numbers  from their native land. Mr. Campbell united with the Orange Presbyterv in 1774. When or where he died is not known. (W. P. S.)

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

             a Presbyterian minister, was presented to the presbytery April 26, 1770; was licensed Oct. 10, 1771, and sent to visit the vacancies, Timber Ridge, Forks of James, Sinking Spring, Hat Creek, and Cub Creek, Va. Oct. 15, 1772, the presbytery was informed of his death. See Foote, Sketches of Virginia, 2d series.

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

             a Presbyterian minister, was born near Mercersburg, in Franklin Co., Pa., May 4,1798. He graduated from Jefferson College in 1825, entered Princeton Theological Seminary the same year, and graduated in 1828. He was licensed by New Brunswick Presbytery, Aug. 7,1828; was received by certificate into Redstone Presbytery in 1830; and in August of the same year was installed pastor over the churches in Kittaning and Crooked Creek. He next was installed as pastor of Poke Run Church, in Blairsville Presbytery. In 1834 he was received into Ohio Presbytery, and became pastor of Pine Creek Church, and in 1838 became pastor at Sharpsburg. For four years he continued to supply various churches, but was never again settled as a pastor. After this he labored in Huron, Marion, Hocking, and Huntingdon Presbyteries in Ohio. He amid his wife opened, at Athens, O., a seminary for young ladies, in which they taught for two or three years. For three years he was teacher at Shirleysburg, Pa. From 1857 to 1859 he was at Highland, Kan., and was employed as agent for Highland University a part of the time. He then was a member of the Muncie Presbytery (Ind.). He died at New Orleans, June 14, 1875. Mr. Campbell loved to preach. and was constant and heroic in his endurance of hardships in his missionary work wherever he labored. See Necrol. Report of Princeton Theol. Seem, 1876, p. 13.

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

             a minister of the Methodist Episcopal Church South, joined the Alabama Conference in 1854; entered the Confederate army as chaplain in 1861; became major, and was killed at Spottsylvania Court -House, Va., May 14, 1864. Mr. Campbell was a warm-hearted, energetic, efficient minister, a  close observer, and diligent student. See Minutes of Annual Conferences of the M. E. Church South, 1864, p. 514.

## Campbell, James Robinson, D.D.[[@Headword:Campbell, James Robinson, D.D.]]

             a Presbyterian minister, was born near Armagh, Ireland, in 1800. He emigrated to the United States in 1824, and connected himself with the First Reformed Presbyterian Church in Philadelphia. In 1834 he was licensed by the Reformed Presbytery of Philadelphia, and designated to the mission field of north India. He died in Landoiar, India, Sept. 18, 1862. See. Wilson, Presb. Hist. Almanac, 1863, p. 380.

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

             an Independent minister, was born at Edinburgh in March, 1766, and apprenticed to a goldsmith. About 1789, at which time he was actively engaged in measures for the extension of Sunday-schools, he began to prepare himself for the Christian ministry. He subsequently visited London to take charge of twenty-four young natives of Africa, who were brought from Sierra Leone to be instructed in' Christianity, with a view to its introduction into their native land; and in 1804 he became pastor of the Independent Church in Kingsland, a charge which he retained until his death, April 4th, 1840. Mr. Campbell took an active part in the formation of the British and Foreign Bible Society, and several other important religious associations. In 1812 he made a journey to the stations of the London Missionary Society in South Africa, from which he returned in1814. Of this journey he published an account (1815, 8vo). In 1818-21 he revisited Africa, and found some interesting changes produced by the civilization introduced by the missionaries. The journal of his second visit appeared in 1822 (2 vols. 8vo). Mr. Campbell published numerous works, chiefly for the instruction of youth, and he was the founder, and for eighteen years the editor of the Youth's Magazine, a religious periodical of great utility. — Jamieson, Religious Biog. p. 100.

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

             a Scotch prelate, was made bishop of the see of Argyle June 1, 1608. He died in 1612. See Keith, Scottish Bishops, p. 290.

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

             a Congregational minister, was born in. the north of Scotland in 1690, and was educated ats the University of Edinburgh. He came to America. about 1717, and in 1720 became the pastor of the Church in Oxford, Mass., the ordination taking place March 11, 1721., He continued in that relation for more than forty years, and died March 25, 1761. Mr. Campbell was a man of more than ordinary abilities, acting not only as the pastor of his flock, but as their physician, and, when called upon, settling their disputes as a judge. He published A Treatise on Conversion, Truth,: Justification, etc. See Ammidown, Hist. Collection, i, 242; Allen, Amer. Biog. s.v. (J; C. S.)

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

             a Presbyterian minister, was born in Scotland in 1713, and came to America in 1734. Charleston and New Providence, N. J., petitioned New Brunswick Presbytery that, if he should be licensed, they might have his services. May 19,1747, Campbell was taken on trial, licensed Oct. 14, and ordained and installed over the above churches, Oct. 27. On May 1, 1753, he was struck with palsy in the pulpit, and died a week later. See Webster, Hist. of the Presb. Church in America, 1857.

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

             a Scotch Congregational minister, was the subject of religious impressions very early in life. In 1802 hue joined Mr. Haldane's classes at Edinburgh. In 1806 he labored zealously for some months at Callander, Scotland.. He commenced his regular labors at Fort William in 1807. In 1811 he removed to Oban, and was ordained in August of the same year. He preached much in the surrounding districts. On July 3,1852, he was taken ill, and died Feb. 4,1853. See (Lond.) Cong. Year-book, 1854, p. 220.

## Campbell, John (5)[[@Headword:Campbell, John (5)]]

             an Irish Wesleyan minister, was born in the County Down, Ireland. He was converted at the age of eighteen; entered the itinerancy in 1812; became a supernumerary at Magherafelt, his last circuit, in 1842; removed to Belfast in 1845; and died March 4,1851, aged sixty-six years. See Minutes of the. British Conference, 1851; Hill, Alh.: Arrangem. of Wesl. Meth. Ministers, 1846, p. 197.

## Campbell, John (6), D.D.[[@Headword:Campbell, John (6), D.D.]]

             an English Congregational minister, was born at Kirriemuir, Scotland, in 1795. He was very precocious in childhood; became converted in early manhood; received his collegiate education at the University of St. Andrews and at the Glasgow University; and began his ministerial labors at Kilmarnock, Ayrshire. In 1828 he removed to London and was engaged at the Tabernacle, where he labored until 1848; when he resigned the pulpit, but retained the office of pastor during life. He died March 26, 1867. The endowments and attainments of Dr. Campbell were multiform and marvellous. He was a man of iron will, of untiring. energy, of unflinching courage, and of vast information. As a controversialist he had few compeers. He wrote several volumes. See (Lond.) Cong. Year-book, 1868, p. 259.

## Campbell, John (7)[[@Headword:Campbell, John (7)]]

             a Scotch Congregational minister, was born at Stonehouse, Lanarkshire, Jan. 15, 1828, of pious parents, who took him in his childhood to Manchester, Jamaica. He was converted there, and soon afterwards he joined the Church, devoted his life to spreading the Gospel tidings, entered Glasgow University, and, having completed his classical and theological  courses, he was ordained pastor, in 1855, at Kilmarnock, where he died, March 28,1859. Mr. Campbell was most assiduous in his attentions to the sick, energetic in caring for the young, and laborious in his pulpit preparations. See (Lond.) Cong. Year-book, 1860, p. 179.

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

             a minister of the Methodist Episcopal Church South, joined the Memphis Conference in 1849, and in its active ranks served to the close of his life, in January, 1857. He was a plain, humble, pious, useful minister. See Minutes of Annual Conferences of the M. E. Church South, 1857, p. 756.

## Campbell, John A. (2)[[@Headword:Campbell, John A. (2)]]

             a Presbyterian minister, was born near Edinburg, Ind., March 21,1825. He was educated at Bloomington, Ind., and studied theology in the Oxford Theological Seminary. He was licensed in 1848. In 1854 he accepted a call to Putiueyville Church, Armstrong Co., Pa. In 1858 he was made principal of Mount Lebanon Academy, Pa. He died Aug. 8, 1860. See Wilson, Presb. Hist. Almanac, 1861, p. 208.

## Campbell, John C.[[@Headword:Campbell, John C.]]

             a Presbyterian minister, was born in Blount County, Tenn., Dec. 27, 1802. He was educated at Marysville College; was licensed by .the Union Presbytery in 1830, and settled at New Providence, Ill., where he remained for eighteen years. He afterwards preached at various places in Illinois, and died at Cerro Gordo, in the same state, Dec. 31, 1862. See Wilson, Presb. Hist. Almanac, 1864, p. 295.

## Campbell, John MLeod, D.D[[@Headword:Campbell, John MLeod, D.D]]

             a Scotch clergyman, son of the minister at Kilninver, born May 4, 1800, was presented to the living at Row in 1825, and ordained; deposed in May, 1831, for teaching universal atonement and pardon, also that assurance is necessary to salvation. He continued teaching these doctrines to his followers, first at Kilninver, and afterwards in a chapel at Glasgow until 1859. He died at Roseneath, February 27, 1872. His publications were, Sermons (1831, 2 volumes): — Notes of Sermons: — Speech at the Bar of the Synod (eod.): — Letters on Keeping a Conscience Void of Offence (1834): — Christ the Bread of Life (Edinburgh, 1851): — Atonement (1854): — Nature of the Atonement (1856): — Thoughts on Revelation (1862). See Fasti Eccles. Scoticanae, 2:371; Campbell, Memorials (Lond. 1877).

## Campbell, John N., D.D.[[@Headword:Campbell, John N., D.D.]]

             a Presbyterian minister, was born in Philadelphia, March 4,1798. He was baptized by the Rev. Robert Annan, pastor of the old Scotch Presbyterian Church in Philadelphia, and in connection with that church he received his early religious training. He was a pupil of the celebrated teacher, James Ross, and afterwards became a student in the University of Pennsylvania. After studying for some time under the preceptorship of Dr Ezra Stiles Ely, he went to Virginia, where he continued his theological studies, and became connected, as professor of languages, with Hampden-Sidney College. He was licensed to: preach by the Presbytery of Hanover in May, 1817. The first two or three years after licensure he remained in Virginia,  and preached in various places. In the fall of 1820 he was chosen chaplain to Congress. He afterwards returned to Virginia and preached for some time in Petersburg, and also went into North Carolina, and was instrumental in establishing the first Presbyterian Church in Newbern. In 1823 he returned to the District of Columbia, and for more than a year was an assistant of Rev. Dr. Balch of Georgetown. In 1824 he took charge of the New York Avenue Church in Washington city, where his great popularity quickly filled the place of worship. In January. 1825, he was elected one of the managers of the American Colonization Society, and for six years discharged the duties of that office with great ability and fidelity. In: 1831 he became pastor of the First Presbyterian Church in Albany, N.Y.

In 1836 he was appointed a director of the Theological Seminary at Princeton, which office he held till the close of his life. He was scarcely ever absent from his pulpit, and his rare executive abilities were called into requisition outside of his profession. For many years he was one of; the regents of the university of the state of New Jersey. He died suddenly, March 27,1864. Dr. Campbell, possessed great energy of mind and decision of character, and, though he had a delicate frame, his endurance and vigor were wonderful, enabling him to accomplish a great amount of work; and his experience of the world, added. to a natural shrewdness, made him an adept in the knowledge of human nature. As a preacher, he was clear, evangelical, and animated. His sermons were carefully prepared, but written in a character only legible to himself, and then they were delivered with a graceful ease and freedom which made them appear to those who listened as if they were the productions of a moment. They were brief and logical, and easily remembered. See Wilson, Presb. Hist. Almanac, 1865, p. 79. .,(W.. P. S.)

## Campbell, John Poage, M.D.[[@Headword:Campbell, John Poage, M.D.]]

             a Presbyterian minister, was born in Augusta County, Va., in 1767. In 1781 he removed to Kentucky. He graduated at Hampden-Sidney College in 1790, and was licensed to preach in May, 1792, and took charge of several congregations in Virginia, In 1795 he returned to Kentucky, and became pastor of the churches of Smyrna and Flemingsburg; He died at Chillicothe, O., Nov. 4,1814. He published several Sermons, etc. See Sprague, Annals of the Amer. Pulpit, iii, 626.

## Campbell, John, Ll. D.[[@Headword:Campbell, John, Ll. D.]]

             was born in Edinburgh, March 8,1708. His life was devoted to literature, and his publications were very numerous. He edited the “Biographia Britannica,” and was one of the writers of the “Universal History.” His title to mention in this work rests on the publication of A Discourse on Providence (1748, 3d ed. 8vo); Thoughts on Moral and Religious Subjects (1749, 8vo); A. new and complete :History of the Holy Bible (1733, 2vols. folio).— General Biog. Dictionary, 1:119; Darling, CyclopcediaBibliographica, 1:569.

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

             a Presbyterian minister, was born at Omagh, County Tyrone, Ireland, in 1776. He came with his parents to America in 1797, and, having enjoyed excellent advantages for a common education previous to leaving Ireland, he engaged, shortly after arriving here, in teaching, at the same time prosecuting his theological studies. He was licensed to preach by the Presbytery of New Brunswick in 1808. In 1809 he accepted a call to become pastor of the Presbyterian Church at Hackettstown, N. J. Here he continued laboring with great acceptance and success for nearly thirty years. He died Sept. 6,1840. A volume of his Sermons was published by Dr. Gray, with a Memoir pre. fixed. See Sprague, Annals of the Amer. Pulpit, iv, 429.

## Campbell, Lewell[[@Headword:Campbell, Lewell]]

             a minister of the Methodist Episcopal Church South, entered the Kentucky Conference in 1831. Six years later he was appointed missionary to Texas, then included in the Mississippi Conference, which he joined in 1838, and held an active relation therein until within one year of his death, having labored eight years on circuits, two on stations, sixteen on districts, and one as agent for Centenary College. His last year he spent as a superannuate, dying Sept. 21, 1860. Mr. Campbell's early educational advantages were very limited, yet, by a life of close study, he became intellectually and theologically a strong. man. He was, ardent in temperament, energetic in life, and consecrated to his calling. See Minutes of Annual Conferences of the M. E. Church South, 1860, p. 227.

## Campbell, Neil (1)[[@Headword:Campbell, Neil (1)]]

             a Scotch clergyman, was "parson and chanter" at Kilmartin in 1574; a member of the general assembly in 1590; assessor to the moderator; promoted to the bishopric of Argyle in 1606, but resigned it in 1608 in favor of his son. He was a member of the general assembly of 1610, having continued his duties as presbyster; he leased three fourths of the parsonage and vicarage of Kilbride (part of his patrimony), to Alexander Campbell. He died in July, 1627, and his two sons, John and Neil, were promoted to bishoprics. In life and doctrine he was praised as superior: to all the 'other bishops. See Fasti Eccles. Scoticance iii 11, 445

## Campbell, Neil (2), A.M.[[@Headword:Campbell, Neil (2), A.M.]]

             a Scotch clergyman (son of the bishop of Argyle), took his degree at the Glasgow University in 1607, was the first minister over the new parish of Glassary, appointed in 1616, and had the same year over £300" for nineteen year tack of the bishop's quarter of the kirk at Dysart." He was promoted to the bishopric of the Isles in 1634, became proprietor of Ederline, subscribed the Covenant, abjured Episcopacy, and by the synod was declared, in 1640, capable of the ministry. He died before April 29, 1647.. His episcopal robes, four in number, were estimated as of £200 value. -See Fasti Eccles. Scoticance, iii, 7,449.

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

             a Presbyterian minister, was born in Perthshire, Scotland, in November, 1784. He graduated at Glasgow University: in 1814, studied theology in Edinburgh, and was licensed by the Glasgow Presbytery in 1819. In 1820 he emigrated to the United States. In 1823 he was installed pastor of the Presbyterian Church, Florida, N. Y., where he remained till 1844. He died Oct. 19,1866. See Wilson, Presb. Hist. Almanac, 1867, p. 357.

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

             an Irish Methodist preacher, was born near Portadown in 1809. He was converted in early life; joined the Methodists; gave himself to earnest work in the Church; entered the itinerant ministry in 1836, and for more than forty years was an earnest, practical, revival preacher. He was for some years a supernumerary; but a happy and useful one, and died at Clones, May 18, 1879. See Minutes of then British, Conference, 1879, p. 47.

## Campbell, Robert B.[[@Headword:Campbell, Robert B.]]

             a Presbyterian minister, was born in South. Carolina. He studied at Princeton Theological Seminary for three years, graduating in 1824. He was ordained by the Presbytery of Harmony, Dec. 20,1826; preached at Lancaster Court-House, S. C. from 1826 to 1828; was stated supply at Beaver Creek in 1829, and at Cane Creek during 1830; preached at Waxhaw and Beaver Creek from 1831 to 1837; was stated supply at Camden from 1837 to 1844, and pastor and stated supply at Franklin, Miss., from 1848-1867. He died in 1871. See Gen. Cat. of Princeton Theol. Sez. .1881, p. 32.

## Campbell, Robert Potter[[@Headword:Campbell, Robert Potter]]

             a Methodist Episcopal minister was born near Pine Grove Mills, Pa., Aug. 17, 1849. He was converted in 1866; graduated at Dickinson Seminary (Williamsport, Pa.) in 1872, and at Drew Theological Seminary in 1875; and in the same year entered, the Central, Pennsylvania Conference. His appointments were: Martinsburg, Glen Hope, and Woodland, where he closed at once his labors and life, Jan. 21, 1880. Mr. Campbell was a young man of unusual energy and force of character. See Minutes of Annual Conferences, 1880, p. 24.

## Campbell, Robert S.[[@Headword:Campbell, Robert S.]]

             a Presbyterian minister, was born Jan. 16,1823. He was educated at Madison College, Antrim, O., and was licensed to preach by the Second Presbytery of Ohio in 1854. In the fall he entered the Western Theological Seminary, and, after completing his course, he went West as a missionary. In 1856 he was ordained and installed pastor of DeWitt Church. Ia.; and, after twelve years of effective service he resigned, and travelled as an evangelist in Pennsylvania, New York, and Ohio. He again went to the West, and took charge of the Church at Pleasant Unity, Ill., where he was installed pastor by the Rock Island Presbytery. In 1878 he resigned and organized a Church at Davenport, la. In consequence of illness he was compelled to resign, and went to, New Concord, O., where he died, Jan. 10, 1880. See Christian Instructor, Feb. 12, 1880. (W.P.S.)

## Campbell, The HON. Archibald[[@Headword:Campbell, The HON. Archibald]]

             a bishop of the Scottish Episcopal Church, consecrated in 1711 at Dundee. On account of difficulties with his clergy as to “usages,” he left Scotland in 1724 and returned to London, where he spent most of the remainder of his life. In his latter days he carried his nonjuring principles out byconsecrating a bishop without any assistance. The date of his death is unknown. He is the author of several theological works, which are strongly Romanizing. Among them are, The Doctrines of a Middle State between Death and the Resurrection, Of Prayers for the Dead, etc. (Lond. 1713, fol.), and The Necessity of Revelation (Lond. 1739, 8vo). , In. his work on the Middle State, he teaches “that there is, an intermediate or middle state for departed souls to abide in, between death and the resurrection, far different from what they are afterward to be in when our bless ed Lord Jesus Christ shall appear at his second-coming; ‘that there is no immediate judgment after death; that to pray and offer for, and to commemorate our deceased brethren, is not only lawful and useful, but also our boundenduty; that the intermediate state between death and the resurrection is a state of purification in its lower, as well as of fixed joy and enjoyment in its higher mansions; and that the full perfection of purity and holiness is not so to be attained in any mansion of Hades, higher or lower, as that any soul of mere man can be admitted to enter into the beatific vision, in the highest heavens, before the resurrection, and the trial by fire, which it must then go through.” — Hook, Eccl. Biography, 2:414.

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

             one of the founders of the religious denomination generally called “Disciples,” was born Feb. 1, 1763, in Ireland, and descended from a family — the Campbells of Argyle — which makes a prominent figure in Scottish history. In 1798 he entered the ministry in connection with that branch of the Presbyterian Church which is known as Seceders or Seceding Presbyteries. SEE PRESBYTERIANISM.

In 1807 he emigrated to the United States, and was received at Philadelphia into the communion of the Associate Synod of North America. For about two years he supplied with ministerial labor the destitute churches of this connection in Western Pennsylvania Shortly after, in 1809, he was joined by his son, Alexander Campbell (q.v.). Both father and son soon declared against the use of any human creed, confession of faith, or formularies of doctrine and church government; and when their views were rejected by the Seceders as abody, they drew up a “declaration and address,” in which the pious of all the denominations in the vicinity were invited to form a union, with the word of the Bible as their only creed. A congregation on the basis of these principles was organized at Brush Run. SEE CAMPBELL, ALEXANDER.

Thomas Campbell retained at first infant baptism, although his son Alexander pressed upon his attention “the incongruity of demanding an express precept or precedent for any positive church ordinance, and yet practicing infant baptism, for which, neither the one nor the other could be produced.” Gradually Thomas Campbell changed his views on the question of baptism; and on June 12, 1812, both he and his son Alexander, together with the members of their congregation, were immersed by Elder Luse, of the Baptist community. In 1813 they were received into Redstone Baptist Association, stipulating in writing that “no terms of union or communion other than the Holy Scriptures should be required.” Henceforth Alexander Campbell took, instead of his father Thomas, the lead in the religious movement which at length eventuated in the formation of those who sympathized' with them into a separate denominational connection. Thomas Campbell labored with great zeal; as an itinerant minister, for the dissemination of his views, until 1846, when old age compelled him to rest. He spent the remainder of his life at Bethany with his son Alexander. In1850 he was deprived of his sight, but his intellect remained unclouded. He died January 4, 1854. See Alexander Campbell, Memoirs of Elder Thomas Campbell (Cincinnati. 1861, 8vo); and the articles SEE CAMPBELL, ALEXANDER; SEE DISCIPLES OF CHRIST.

## Campbell, Thomas J.[[@Headword:Campbell, Thomas J.]]

             a minister of the Methodist Episcopal Church South,. was born at Columbus, N. C., Feb. 22,1809. He removed to Georgia in 1815; experienced. religion in 1827; received license to preach the same year; and in 1845 entered the Alabama Conference, wherein. he labored until 1853, when he became superannuated. He died in 1854. See Minutes of Annual Conferences of the M. E. Church South, 1854, p. 554.

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

             an Irish Presbyterian divine of the last century, published a Sermon (Belfast, 1774): — Vindication of the Presbyterians in Ireland (3d ed. 1786): — .Examination of the Bishop of (Cloyne's Defence of his Principles (1788). See Allibone, Dict. of Brit. and Amer. Authors, s.v.  a Universalist minister, was born at or near Brownsville, Fayette Co., Pa., Nov. 21, 1781; He moved to Gallia County, O., in 1797; joined the Halcyon (a Partialist). Church in 1802:, and subsequently united with the Universalists, and became a preacher of that faith. He died at Wilkesville, Vinton Co., O., March 16,1870. See Universalist. Register, .1871, p. 112.

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

             an English Congregational minister, was born at Wick, in the north of Scotland, in 1803. He was a precocious youth, and, at the age of fourteen, had made such progress in learning that he became tutor in a wealthy family in Sutherlandshire. Subsequently he .entered Edinburgh University, and took his degree of M.A. before hne reached manhood. Having joined the Church, he resolved on' quitting the university to enter the ministry, and, accordingly, after taking. a theological course at Highbury College, he was ordained at Cheltenham. .Subsequently he labored at Newcastle-on- Tyne, Stockton-on-Tees, London, Sydenham, Monmouth, and finally, resided at Penge Park, London, and died July 8,1876. See (Lond.) Cong. Year. book, 1877, p. 349.

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

             a Methodist Episcopal minister, was born in Warren. County, O., Aug. 21,1810. He removed to Fountain County, Ind., in 1826; embraced religion in 1832; began, preaching that same year; and in 1838 united with the Northwestern Indiana, Conference, wherein he labored until the fall of 1859, when feeble health obliged him to retire from his favorite work. He died June 4,1860. Mr. Campbell, as a citizen, neighbor, and friend, was highly esteemed; as a minister, he was thoughtful, unique, prudent, useful. See Minutes of Annual Conferences, 1860, p. 355.

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

             a young English Methodist preacher of great promise and deep piety, born at Alnwick, Northumberland, in 1816, was converted in his youth, and began to preach. He became an itinerant in the New Connection in 1842, and travelled only at Staley Bridge and Stanley. He died at Alnwick, Aug. 19, 1842. See Minutes of' the British Conference, 1850, p. 462.  a Methodist Episcopal minister, was born in Ireland in 1816, and, at the age of three, emigrated with his parents to Quebec, Canada. He was converted when about nineteen; entered Wesleyan University, Middletown, Conn., in 1837, where he remained three years, receiving while there license to exhort and to preach. Between 1840 and 1843 he labored under the presiding elder, and then united with the' Philadelphia Conference. He continued his work in the effective ranks until his death, at Salisbury, Md., Aug. 13,1849. Mr. Campbell was an excellent preacher, thoughtful, fluent; a good pastor, solicitous, diligent, sympathetic, punctual. See Minutes of Annual Conferences, 1850, p. 426.

## Campbell, William Graham[[@Headword:Campbell, William Graham]]

             a Presbyterian minister, was born in Rockbridge County, Va., July. 27, 1799. His early education was received chiefly at a classical school in that county. He graduated at Washington College, Va., in 1825; then spent one session as tutor in the college; entered Princeton Theological Seminary in the fall of 1825, sand. spent one year. there in study. He was licensed by Lexington Presbytery, Oct. 23, 1826, and was ordained an evangelist by the same presbytery April 26, 1828. He then supplied a church at Christianburg, Va., and at the same time taught a school in that place. From 1830 to 1841 he labored as a missionary in Greenbrier and Pocahontas counties. Va., supplying the churches of Spring Creek, Anthony's Creek, Little Level; and Mount Carmel. From 1841 to 1843 he was stated supply at Warm Springs, Va. was installed pastor at Shemariah, Va., by Lexington Presbytery, Aug. 24, 1844, and remained there till 1850. From this time to 1857 he resided at Staunton, Va., .preaching .and teaching. From 1857 to 1859 he had charge ,of an academy for girls at Salisbury, N.C. From 1859 to 1865 he was stated supply to Lebanon Church, Va. From 1866 he resided in Harrisonburg, Va., until his death, Aug. 2, 1881. See Necrol. Report of Princeton. Theol. Seam. 1882, p. 15; Christian Observer, Sept. 28, 1881.

## Campbell, William Graham, D.D[[@Headword:Campbell, William Graham, D.D]]

             an Irish Wesleyan preacher, was born near Sligo in 1805. He was converted in 1822, and soon began preaching, his first regular appointment being the Killeshandren Circuit in 1831, and he spent twenty-five years of great power in the general work. He died February 24, 1885. See Minutes of the British Conference, 1885, page 35.

## Campbell, William Henry, D.D[[@Headword:Campbell, William Henry, D.D]]

             a Dutch Reformed minister and educator, was born at Baltimore, Maryland, September 14, 1808. He graduated from Dickinson College in 1828, and studied in Princeton Seminary. He entered the pastorate in 1831, but in 1833 he became principal of Erasmus Hall, Flatbush, L.I. He was pastor again from 1839 to 1848, and, principal of Albany Academy from 1848 to 1851. Then he was called by the General Synod of the Reformed Church to the chair of Oriental literature in the Theological Seminary at New Brunswick, N.J. In connection with his professorship in the seminary he also filled the professorship of belles-lettres in Rutgers College until 1863, when he was elected president of the college. This he resigned in 1882, but was a pastor the rest of his life. He died December 7, 1890. See Appletons' Cyclop. of Amer. Biography, s.v.; Corwin, Manual of the Ref Church in America, 3d ed., page 206.

## Campbell, William J[[@Headword:Campbell, William J]]

             a colored Baptist minister' was born in 1812. He was baptized by the celebrated Andrew Marshall. and was licensed to preach by the First Colored Church in Savannah, Ga. On the death of Mr. Marshall he became his successor, in 1856, and, by his efforts, a new house of worship was  built, and dedicated during the late civil war. Under his ministry the Church greatly increased in numbers. Owing to some internal troubles, he, with his deacons and seven hundred members, retired from the church edifice and worshipped in .a hall. He died Oct. 10,1 880. See Cathcart, Bapt. Encyclop. p. 179.. (J. C. S.)

## Campbellism[[@Headword:Campbellism]]

             SEE DISCIPLES OF CHRIST.

## Campe, Joachim Heinrich[[@Headword:Campe, Joachim Heinrich]]

             a German clergyman and author, was born in 1746 at Deensen, in Brunswick: became, in 1773, military chaplain at Potsdam; in 1776, director of an educational institution in Dessau. In 1777 he established his own educational school at Trittow, near Hamburg, which he sold in 1783. In 1787 he was appointed school-councillor in Brunswick, and in 1805, canon. He died at Brunswick in 1818. He is one of the most famous German authors of juvenile works, especially works of travel. His work Robinson der Jiungere (Robinson the Younger) has been translated into all European languages, and its immense popularity in Germany may be inferred from the fact that a 60th edition of it was published in 1861. His writings, prepared in a rationalistic spirit, contributed largely to lead away the youth of Germany from simple faith in Christianity. The complete edition of his juvenile works fills 37 volumes (Sdmmtliche Kinderund Jugendschriften, 4th ed. Brunswick, 1829-32). — Pierer, Universal-Lexikon, s.v.; Hurst, History of Rationalism, p. 188.

## Campeggio[[@Headword:Campeggio]]

             We notice two other members of this family.

1. ALESSANDRO, son of Lorenzo, was born at Bologne in 1504. He was educated by the most learned men of Italy, and appointed, in 1526, by pope Clement VII as his father's successor in the bishopric of Bologna The ninth and tenth sessions of the Tridentine Counci were held at his palace. Pope Julius III made hin cardinal in 1551. He died September 20, 1554.

2. CAMILLO, inquisitor of Ferrara, and bishop of Nepi-Sutri, who died in 1569, is the author of De Primatu Romani Pontificis contra M. Flacium Illyricun (reprinted by Rocaberti, in Bibl. Magn. Pontif. volume 7) See Gams-Kreutzwald, in Wetzer u. Welte's Kirchenlexikon, s.v.; Jocher, Allegemeines Gelehrten-Lexikon, s.v. (B.P.)

## Campeggio, Giovanni Battista[[@Headword:Campeggio, Giovanni Battista]]

             an Italian prelate, was a grandson of Lorenzo. By his talents he obtained the episcopacy of Majorca. He opened the Council of Trent, Dec. 13, 1545, by a speech entitled De Tuenda Religione, published at Venice in 1561. See Hoefer, Nouv. Biog. Generale, s.v.

## Campeggio, Tommaso[[@Headword:Campeggio, Tommaso]]

             an Italian prelate, was born in 1500. He was nephew of cardinal Lorenzo, and accompanied that prelate on many of his missions. He succeeded him in the episcopal see of Feltre, and was sent by Paul III as nuncio to the colloquy of Worms (1540). He was one of the three bishops present at the opening of the Council of Trent in 1545, and there assisted at the sessions held under the pontificate of Paul III. He died at Rome, Jan. 11, 1564. He wrote various treatises on ecclesiastical discipline, among which we notice, De Auctoritate Sanctorum Concilioruin, dedicated to pope Pius IV (Venice, 1561): — also various works on ecclesiastical duties. (ibid. 1550- 55). See Hoefer, Nouv. Biog. Generale, s.v.

## Campegio (Otherwise Campeggio, Campejus), Lorenzo[[@Headword:Campegio (Otherwise Campeggio, Campejus), Lorenzo]]

             Cardinal, was born in 1474, became professor of law at Padua, and, on the death of his wife, took orders as a priest. He became auditor of the Rota, bishop of Feltri, and nuncio in Germany. Leo X elevated him to the purple. In 1524 he was legate at the Nuremberg Diet, and there and elsewhere he exerted all his skill of intrigue against the Reformation with great success. In 1528 he was sent legate to Henry VIII (who, in a former mission, had made him bishop of Salisbury) to effect some settlement of the question of the divorce. Upon this occasion he was the bearer of a bull bestowing upon Wolsey the most ample powers to effect the divorce. These powers, however, were shortly withdrawn, and Campegio returned to Rome shorn of his bishopric of Salisbury. He was a man of great talents, and intimate knowledge of the ecclesiastical law. His letters are preserved in the collection entitled Epistolarum miscellanearum Singularium Libri X(Basle, 1555, folio). There were seven prelates of this family. — Biog. Univ. 6:633. See Burnet, Hist. of Engl. Reformation, vol. in, passim.

## Campen, Heimeric De[[@Headword:Campen, Heimeric De]]

             (better known as Heimericus de' Campo), a Dutch theologian, was born at Kalnpen (Overyssel). He first taught philosophy at Cologne. He was present at the Council of Basel in 1431, and in 1445 was made professor of theology at Louvain.. He died there in 1460, leaving, De Auctoritate Concilii: — Super Sententias, and some other, treatises. See Hoefer, Nouv. Biog. Generale, s.v.

## Campen, James Van[[@Headword:Campen, James Van]]

             one of the chiefs of the Anabaptists. After the expulsion of the sect from Germany he went to the Netherlands, and John Boccold.(q.v.) appointed him, in 1534, bishop of Amsterdam. He was executed in 1534.

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

             a Dutch theologian, lived in the beginning of the 15th century. He entered the order of Carmelites, and wrote some commentaries upon Quodlibetorum Opus; Sunmule Artiumn, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Campen, John De[[@Headword:Campen, John De]]

             was born at Campen, in Overyssel, about 1490. He studied Hebrew under Reuchlin, and filled the Hebrew professorship at Louvain from 1519 to 1531, after which he traveled into Italy, Germany, and Poland. At Rome he was enrolled among the Hebraeists of the pope. On his way back to Louvain he died of the plague, Sept. 7, 1538. He published De naturE litterarum etpunctorum Hebraicorum ex variis Elice Levite opusculis libellus (1520, 12mo); also Psalmorumm omniumjuxta Hebraicam veritatem paraphrastica interpretatio (1532, 16mo; trans. into English, Lond. 1535, 24mo): — Paraphrasis in Salmonis Ecclesiastem, and Commentarioli in Epist. Pauli ad Romans et Galatians (Venice, 1534). — Biog. Univ. 6:637; Landon, Eccl. Dictionary, 1:525.

## Campen, Thomas Van[[@Headword:Campen, Thomas Van]]

             SEE KEMPIS, THOMAS A.

## Campetti, Pierre Calixte[[@Headword:Campetti, Pierre Calixte]]

             a French theologian of the Capuchin order, was a descendant of the noble family of St. Sever, in Guienne. He died at Bordeaux in 1670. He wrote, Pastor Catholicus, de Theologia Pastoralis, in Tres Partes Distributa (Lyons, 1668):De Prceeptis Decalogi et Ecclesice (ibid. 1669): — De Peccatis Septem Mortalibus et Censuris Ecclesiasticis (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Camphari, Giacomo[[@Headword:Camphari, Giacomo]]

             an Italian theologian, was born at Genoa in 1440, and became a member of the Dominican order. He went to England, to finish his studies at Oxford, where he was made a-licentiate in philosophy. On his return to Italy he published De Immortalitate Animce, Opusculum in Modunm Dialogi (Rome, 1473; Milan, 1475; Vienna, 1477; Cosenza, 1478). See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Flemish theologian, was born at Dusseldorf, Aug. 16,1636. He entered the Jesuit order at Cologne in 1655, and became a notable preacher in Westphalia. He died at his native place, Sept. 18, 1703, leaving Passio Jesu Christi Adumbrata in Figuris et Prophetis (Cologne, 1704). See Hoefer, Nouv. Biog. Generale, s.v.

## Camphire[[@Headword:Camphire]]

             (כֹּפֶר, kopher; Sept. κύπρος ; Lat. cyprus, the cyprus-flower), rendered in our margin cypress (Son 1:14; Son 4:13).

It is entirely different from the modern gum camphor, although the names appear to be etymologically connected. The latter is a product of a tree largely cultivated in the island of Formosa, the Camphora officinarum, of the Nat. order Lauracece. There is another tree, the Dryobalancps aromatica of Sumatra, which also yields camphor; but it is improbable that the substance secreted by either of these trees was known to the ancients. The plant in question is conceded to be the el-Henna of the Arabs (Lawsonia inermis and spinosa of Linnaeus, which Lamarck and some other naturalists regard as the same species, and name it Lawsonia alba, alleging that the thorny ends of the branches characteristic of the latter are due only to old age; but each seems to retain its peculiar traits under cultivation), described by Dioscordes (1:125) and Pliny (12:24) as growing in Egypt, and producing odoriferous flowers, from which was made the oleum Cyprineum. Mariti remarks that “the shrub known in the Hebrew language by the name of kopher is common in the island of Cyprus, and thence had its Latin came;” also, that “the Botrus Cypri has been supposed to be a kind of rare and exquisite grapes, tiansplanted from Cyprus to Engaddi; but the Botrus is known to the natives of Cyprus as anodoriferous shrub called henna, or alkanna.” So R. Ben Melek (ad Son 1:14), as quoted and translated by Celsius (Hierobot.1:223). If we refer to the works of the Arabs, we find both in Serapion and Avicenna reference from their Hinna to the description by Dioscorides and Galen of Kupros or Cypros. Sprengel states (Comment. on Dioscor. 1:124, note) that the inhabitants of Nulbia call the henna-plant Khojreh; he refers to Delisle (Flor. Egypt. p. 12).

If we examine the works of Oriental travelers and naturalists, we shall find that this plant is universally esteemed in Eastern countries, and appears to have been so from the earliest times, both on account of the fragrance of its flowers and the coloring properties of its leaves (see Prosp. Alpin.100:13). It was especially abundant near Ashkelon (Pliny, 12:51; Josephus, War, 4:8, 3). Thus Rauwolff, when at Tripoli (Travels, iv), “found there another tree, not unlike unto our privet, by the Arabians called A lcana or Henna, and by the Grecians, in their vulgar tongue, Schenna, which they have from Egypt, where, but ‘above all' in Cayre, they grow in abundance. The Turks and Moors nurse these up with great care and diligence because of their sweet-smelling flowers.They also, as I am informed, keep their leaves all winter, which leaves they powder and mix with the juice of citrons, and stain therewith against great holidays the hair and nails of their children of a red color; which color may perhaps be seen with us on the manes and tails of Turkish horses” (see also Belon, 2:74). The variety called Lawsonia spinosa is larger than the other, growing to a height of from four to six feet; its flowers are less abundant and less fragrant, but have a more powerfully coloring property. In appearance both plants resemble myrtle; the flowers (which grow in clusters) are small and beautifully white, and exhale an agreeable odor. The women take great pleasure in them. They hold them in their hand, carry them in their bosom, and keep them in their apartments to perfume the air (comp. Son 1:13).

To prepare the leaves for the use to which the plant is so generally applied by the women of Egypt, they are gathered about the commencement of spring, and, having been exposed to the air. till thoroughly dry, are reduced to powder, which being afterward made into a paste, is then fit for use. This paste requires about five hours to dry upon whatever part it may be laid, and the red tinge it imparts is durable. It was anciently applied to the nails of the hands and feet, to the soles of the feet and the palms of the hands, and sometimes to the hair. Brides in Persia are still thus ornamented on the night before marriage (Sir Wm. Ouseley's Travels in Persia, 3:565). From the appearance of the nails of mummies, there can be no doubt that it was used in the same manner by the Egyptians as it is by their descendants in the present day. Theexpression rendered in Deu 21:12, in directing the treatmentof a female captive, “pare her nails,” is supposed to mean “adorn her nails,” and would imply the antiquity of this practice, although others are of opinion that the marginal reading, “suffer to grow,” is the more correct sense, as an act of mourning. SEE PAINT.

For the scientific classification of this plant, see the PennyCyclopeadiads.v. Lawsonia. The shrub is figured and described by Sonnini,Travels, 1:164; see also Oedmann, Samlt. 1:91; 6:102 sq.; Hasselquist, Trav. p. 503; Shaw, Trav. p. 103; Hartmann, Hebraer. 2:356 sq.'; Russel,Aleppo, 1:134; Mariti, p. 541; Forskal, Flor. p. 55; Burckhardt, Arabia, p.442; Lane, Mod. Eg. 1:52; Rosenmüller, Bib. Bot. p. 133; Wilkinson, Anc. Eg 2:345. SEE BOTANY.

## Camphuysen, Theodor Raphelsz[[@Headword:Camphuysen, Theodor Raphelsz]]

             a Dutch theologian, was born in 1586 at Gorkum. He was first a landscape painter, and rose to eminence in his art. Afterward, having devoted himself to theological studies, he became one of the leaders of the Socinians. He was expelled from his parish, Vleuten, and died at Doccum in 1627. He published Theologiseke Wercke (Amst. 1657, 8vo; 1672, 4to), and a rhymed translation of the Psalms in Dutch, 1680. A biography of Camphuysen was published by Kropman (Amsterdam, 1804). — Hoefer, Biog. Generale, 8:399.

## Campi (Or Campo), Pietro Maria[[@Headword:Campi (Or Campo), Pietro Maria]]

             an Italian ecclesiastic of the middle of the 17th century, was canon of his native town and a reputable preacher. He wrote, Dell Historia. Ecclesiastica di Piacenza (Piacenza, 1661-62): — Vita Gregorii X (Rome, 1655). See Hoefer, Nouv. Biog. Generale, s.v.

## Campi, Antonio[[@Headword:Campi, Antonio]]

             an Italian painter and architect, the second son of Galeazzo, and scholar of Giulio, was born at Cremona before 1536, and lived till after 1591. His best oil-paintings are St. Paul Resuscitating Eutychus, and The Nativity, in San Paolo, at Milan. As an architect he erected several edifices which. are.. deserving of praise. See Hoefer, Nouv. Biog., Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Campi, Bernardino[[@Headword:Campi, Bernardino]]

             a Cremonese painter, was. born in 1522, and studied under his brother Giulio, and: under Ippolito Casta at Mantula. At Cremona he executed, in the church of San Gismondi, St. Cecilias with St. Caterina and a Choir of Angels. There are several other compositions of this artist in Milan, Mantua, and Cremona. He died about 1594. See Spooner, Biog. Hist. Yf the Fine Arts, s. .v.; Hoefer, Nouv. Biog. Generale, s.v.

## Campi, Galeazzo[[@Headword:Campi, Galeazzo]]

             an Italian painter, was born at Cremna in 1475, and probably studied under the elder Boccaccino. He died in 1536. His picture of The Virgin and Infant, dated 1518, is in San Sebastiano at. Cremona. Some of his best works seem to have obtained a place in the Gallery of Painters at Florence. See .Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Campi, Giulio[[@Headword:Campi, Giulio]]

             an eminent Italian painter, the son of Galeazzo, was born at Cremona in 1500, and studied under Giulio Romana at Mantua, and afterwards at Rome. His best works are at Mantua, Milan, and Cremona. Two of them are, The Descent from, the Cross, in San Gismondo, at Cremona, and the Dome of San Girolamo, at Mantua. He died in 1572, See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Campi, Vicenzo[[@Headword:Campi, Vicenzo]]

             an Italian painter, youngest son: of Galeazzo, was born at Cremona before 1532. and studied under his brother Giulio. He painted four Descents; from the Cross, for the churches of Cremona, and St. Peter Receiving the Keys, for San Paolo, of Milan. He: died in 1591. See Hoefer, Nouv Biog. Generale, s.v.

## Campian Manuscript[[@Headword:Campian Manuscript]]

             (CODEX CAMPIXNUS, so called from the Abbe des Camps, who presented it to Louis XIV in 1707), a beautiful little Greek MS. of the four Gospels in very neat uncial letters' supposed to belong to the ninth or tenth century. It was used by Wetstein, re-examined by Scholz, copied by Tisclhendorf, and collated by Tregelles. It contains many good readings. Besides the indications of sectionsin the margin, there are also scholia, some of them in the most minute writing. Besides accents and breathings, the words are marked with a musical notation. The MS. is now in the Imperial Librarty at Paris (where it is numbered 48), and is known as in of the Gospels. — Scrivener, Introd. to N.T. p. 110. SEE MANUSCRIPTS, BIBLICAL.

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

             an English apostate and Jesuit, was born in London in 1540, and was educated at Christ's Hospital. He took his degrees at Oxford, where he made an oration before Queen Elizabeth on her visit to that University. Afterward he passed over into Ireland, and about 1571 proceeded to Douai, where he openly renounced the Reformed faith. He went to Rome, and was admitted a Jesuit in 1573. He was sent by Gregory XIII, along with the Jesuit Parsons, into England, in June, 1580. Here he performed allthe duties of a zealous provincial, and diligently propagated his opinions. In 1581 he printed Rationes 10 oblati certaminis in cause fidei reddita Academicis Anglie. It was afterward printed in English, and ably refuted by Whitaker. His activity at length drew upon him the attention of Walsingham, the Secretary of State, and he was arrested, carried to the Tower, and put cruelly to the torture, which he bore courageously. On the 1st of December, 1581, he,' together with several other Romish priests, was hanged at Tyburn on the charge of high treason. Other works of Campian are Narratio de Divortio Henrici VIII (Douai. 1622); Epistolce ad Mercurianum (the general of the Jesuits; Antwerp, 1631); a History of Ireland (Dublin, 1633, fol.). A volume of Orationes, Epistolbe and his treatise De Imitatione Rhetorica, were published in one volume at Ingolstadt (1602). His life was written by Paul Bombino, a Jesuit (best edition, Mantua, 1620, 8vo). — Hume, History of England, ch. xli; Hook, Eccl. Biog. 3:428.

## Campiani, Agosino[[@Headword:Campiani, Agosino]]

             an Italian theologian of the first half of the 18th century, was born at Trivero, and became professor of canon law at Turin.- He wrote, De Officio et Potestate Magistratum Romanorirum: (Geneva, 1725): — Formlularum et Orationem liber Singulus (Turin, 1728). See Hoefer, Nouv. Biog. Generale, s.v.

## Campigny, Charles Benoit De[[@Headword:Campigny, Charles Benoit De]]

             a French Celestine and afterwards Benedictine, was born at Orleans and in 1588 obtained a canonry in the cathedral of Bruges. He afterwards became superior of a religious house at Lyons,. and eventually entered the convent of St. Maur. He died in the monastery of the Blances Manteaux at Paris in 1634, leaving, Le Guidon de la Vie Spirituelle, and L'Anatophile aux Pieds du Roi (Paris, 1613). See Hoefer, Nouv. Biog. Generale, s.v.

## Campion, Charles, Comte De Tersau[[@Headword:Campion, Charles, Comte De Tersau]]

             a French, amateur engraver, was born at Paris in 1744, and died about 1816. The following are some of' his plates: Abraham and Isaac; Job and his Wife; The Dead, Christ, with the Virgin and Angels.' See Spooner, Biog., Hist, of the Fine Arts, s.v.

## Campion, Hyacinth[[@Headword:Campion, Hyacinth]]

             a Hungarian philosopher and theologian of the order of the Franciscans, was born at Buda in 1725. He was at first professor of philosophy and theology, and finally became provincial of Sclavonia. He died at Eszek, Aug. 7, 1767. His extant writings are, Anzimadversiones Phsico-historico morales, de Baptismmo, etc. (Buda, 1761): — Vindicatce pro suo Ordine, etc. (ibid. 1766): — Vindicice denuo Vindicatce, etc.; (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s, v.

## Campione, Frantcesco Maria[[@Headword:Campione, Frantcesco Maria]]

             an Italian theologian of the order of the Trinitarians, lived in the beginning of the 18th century. His extant writings: are, Instruzione per gli Ordinandi (Rome, 1702; Venicep 1703): — Instruzione del Clero per ogni esame da- subire dell Ordinario (Rome,;1710): — Instructio pro se Comparasntibus ad Audiendas Confessiones (ibid. 1711). See Hoefer, Nouv. Biog. Generale, s.v.

## Campioni, Carlo Antonio[[@Headword:Campioni, Carlo Antonio]]

             a Tuscan composer of music, was born at Leghorn in 1720. He devoted himself early to the use of the violin and to composition, and his works were welcomed in Germany, England, and Holland. In 1764 he was called to Florence, as master of the chapel choir of Francis II of Lorraine, grand- duke of Tuscany, and devoted himself from that time to the composition of church music, performing, in 1797, a Te Deum with two hundred musicians. Campioni possessed the most complete collection of the madrigals of composers of the 16th and 17th centuries. He has left seven works of trios for the violin, and three of duos for violin and violoncello. See Hoefer, Nouv. Biog. Generale, s.v.

## Campisi (Lat. Campesius), Domenico[[@Headword:Campisi (Lat. Campesius), Domenico]]

             a Dominican preacher, theologian, and musician of Sicily, was born at Raialbuto, and lived in the early part of the 17th century. He was of the order of Preachers, and was appointed professor of theology in 1629. He was also a skilful composer of music. He wrote, Motelli a Due, Tre et Qualtro Voci, con unsa Compietas (Palermo, 161518): — Lilia Compi, Binis, Ternis, Quaternis, et Quintis Vocibus, Modulanda cumn Completario et Litaniis Beatce Viygizis Mewice (Rome, 1623);. See Hoefer, Nouv. Biog. Generale, s.v.

## Campistron, Louis[[@Headword:Campistron, Louis]]

             was a French poet and preacher of the Jesuit order. He was born at Toulouse in 1660, or, according to Querard, in 1656. Having followed, as chaplain, the army of the duke of Vendome to Italy, he became professor of rhetoric. Afterwards he distinguished himself at the court by his funeral sermons, delivered in honor of the two dauphins, son and grandson of Louis XIV, and finally of Louis XIV himself. Near the close of his life he  withdrew to Toulouse, where he died, March, 1737, or, according to Querard, 1733. He wrote, Quatre Stances sur la Sympathie: -Ode sur he Judgement Dernier: — Oraisoizs Funebres des Deux Dauphins et de Louis XIV (Toulouse, 1711,1712, and 1715). See Hoefer, Nouv. Biog. Generale, s.v.

## Campitre (Also Campates And Campenses)[[@Headword:Campitre (Also Campates And Campenses)]]

             is the name of a small congregation of Donatists at Rome, mentioned by Jerome and others, and called also Montenses (q.v.) and Rupitani. Optatus says that their first bishop was Victor of Numidia, and that no church in Rome was open to him. He therefore surrounded a cave outside the city with wattles, and used it for a conventicle. Jerome says they- met on a mountain. The three names seem to have been derived from campus, mons, and rupes, in allusion to their places of meeting

## Camplana, Pietro[[@Headword:Camplana, Pietro]]

             an Italian engraver, was born at Soria in 1727, and studied under Rocco Pozzi. The following are his principal plates: St. Francis of Paolo; St. Peter Delivered from Prison. He died in 1765.

## Campo, Cihristoval[[@Headword:Campo, Cihristoval]]

             a Spanish martyr, was a citizen of Zamora, and was condemned as a heretic because he would not adhere to the doctrines of the Church of Rome. He was burned in 1560. See Fox, Acts and Monuments, iv, 456.

## Campo, Liberale Da[[@Headword:Campo, Liberale Da]]

             an Italian painter of the Venetian school, flourished in the latter part of the 14th century. In the cathedral at Venice is a picture by him representing The Nativity, dated 1418.

## Camps, Peter, D.D.[[@Headword:Camps, Peter, D.D.]]

             a Roman Catholic priest, a native of San Martin de Mercadal, Minorca, followed his flock to St. Augustine, Fla. The parish church was in the hands of the Protestants, the Franciscan chapel a barrack, and the other two chapels in ruins. Camps accordingly said mass in the house of Carrera, near the city gates. He continued religious services during the British rule, and died among his flock, May 18, 1790, aged seventy. In 1783 Florida was restored to Spain, when the Roman Catholic religion had free course. See De Courcey and Shea, Hist. of the Cath. Church in the United States, p. 667.

## Camulachus[[@Headword:Camulachus]]

             SEE CAEMLACH.

## Camulus[[@Headword:Camulus]]

             in Italian mythology, was, according to various inscriptions, a god of war of the ancient Sabines, or a surname of Mars.

## Camus[[@Headword:Camus]]

             a French singer and composer of the court of Louis XV, was born in 1731 and died in 1777. He executed several sacred musical pieces, especially one entitled Qui Confidunt in Domino. See Hoefer, Nouv. Biog. Generale, s.v.

## Camus, Bonaventura[[@Headword:Camus, Bonaventura]]

             a theologian of Lorraine, lived near the middle of the 17th century. He was superior of the Franciscans at Toul, and wrote, Euchamistice Sacramentutus Explicutum (Toul, 1656). See Hoefer, Nouv. Biog. Generale, s.v.

## Camus, Etienne[[@Headword:Camus, Etienne]]

             a French Jansenist and prelate, was born November 16, 1632. In 1660 he was already a doctor of the Sorbonne, but his unchristian walk brought on him the disfavor of Mazarin, and he was banished, Prince Conti, governor of Languedoc, however, received him, and brought him under the influence of the Jansenistic bishop, Pavillon of Alet. Louis XIV made him, in 1671, archbishop of Grenoble. In 1686 pope Innocent XI made him cardinal, and he was present, in 1700, at the conclave held at Rome for the election of Clement XI. He died in 1707. He founded a clerical seminary at Grenoble. See Gallia Christ. 15:255; Guarnacci, Hist. Pont. Rom. et Card. 1:237; Loyson, L'Assemblee de 1682, pages 188-235; Arnauld, OEuvres, 1:689 sq.; Bauer, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

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

             a French martyr, for confessing the gospel of Christ, was condemned by the senate of Paris, and burned there in 1547. See Fox, Acts and Monuments, iv, 404.

## Camus, Jean Pierre[[@Headword:Camus, Jean Pierre]]

             Bishop of Belley, was born at Paris in 1582, and was consecrated bishop Aug. 31, 1609. He devoted all his energies to the duties of his diocese, especially in reforming abuses, and endeavoring to bring back the monks and nuns to a regular life. On the latter point he was rigid. In 1629 he resigned his see, and retired into the abbey of Aulnai, given to him by the king upon his resignation of his bishopric. He afterward entered the Hospital of Incurables of Paris, where he died, April 26, 1653. The number of his writings is immense; the Abbe Le Clerc attributes to him more than two hundred volumes, consisting of controversial, moral, and devout treatises,, sermons, letters, and religious novels. He was a bitter and sarcastic foe of the Mendicant orders. — Landon, Eccl. Dictionary, 2:526; Niceron, Mémoires, 36:92.

## Camusat, Nicolas[[@Headword:Camusat, Nicolas]]

             a French ecclesiastic, was canon of. Troyes, in Champagne, where he was born in 1575, and died Jan. 20, 1655. He edited Chronologia Seriem Temporumn et Historiam Rer-um ii Orbe Gesta-rum Continens, from the creation to the year of Christ 1200, by an anonymous monk of Auxerre (Troyes, 1680, 4to): — A Collection of the Ecclesiastical Antiquities of Troyes, in Latin (ibid. 1610): — Historia Albigenesium, by an eye-witness (first published from the MSS. in 1615; was translated into French by Sorbin, and published at Paris): — Miscellanea, a curious collection of acts, treatises, epistles, etc., from 1390 to 1580; besides many other works. See Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Camuset[[@Headword:Camuset]]

             (or Camuzet), abbe, a French theologian, was born at Chalons-sur-Marne in 1746. He was at first assistant master of the College Mazarin, then professor. His works are highly esteemed, even by his adversaries, He wrote, Pensees Antiphilosophiques (Paris, 1770): — Saint Augustin Vesnge des Jansenists (ibid. 1771): — Principes contre lIncredulite (ibid.eod.): — Pensees sure Theisme (ibid. 1785). See Hoefer, Nouv. Biog. Generale, s. v,

## Cana (Kav?)[[@Headword:Cana (Kav?)]]

             a town in Galilee, not far from Capernaum, and on higher ground; it is memorable as the scene of Christ's first miracle (Joh 2:1-11; Joh 4:46), as well as of a subsequent one (Joh 4:46-54), and also as the native place of the apostle Nathanael (Joh 21:2). This Cana is not named in the Old Testament, but is mentioned by Josephus as a village of Galilee (Life, § 16, 64; War, 1:17, 5). The site has usually been identified with the present Kefr Kenna, a small place about four miles north-east from Nazareth, on one of the roads to Tiberias. It is a neat village, pleasantly situated on the descent of a hill looking to the southwest, and surrounded by plantations of olive and other fruit-trees. There is a large spring in the neighborhood, enclosed by a wall, which, if this be the Cana of the New Testament, is doubtlessthat from which water was drawn at the time of our Lord's visit. It is also observable that water-pots of compact limestone are still used in this neighborhood, and some old ones are, as might be expected, shown as those which once contained the miraculous wine. Here are also the remains of a Greek church, said to stand over the house in which the miracle was performed, and — doubtless much older — the fountain from which the water for the miracle was brought (Mislin, 3:443-446).

The Christians of the village are entirely of the Greek Church. The “water-pots of stone” were shown to M. Lamartine, though at Willibald's visit, centuries before, there had been but one remaining (Early Trav. p. 16). In the time of the Crusades the six jars were brought to France, where one of them is saidstill to exist in the Musee d'Angers (see M. Didron's Essays in the Annales Archeologiques, 11:5; 13:2). There is also shown a house said to be that of Nathaniel. Kefr Kenna has been visited and described by most travelers in Palestine. The tradition identifying this village with Cana is certainly of considerable age (see Hegesippus, p. 5). It existed in the time of Willibald (the latter half of the eighth century), who visited it in passing from Nazareth to Tal or; and again in that of Phocas (twelfth century; seeReland, p. 680). Saewulf, who visited Palestine in A.D. 1102, says, “Six miles to the N.E. of Nazareth, on a hill, is Cana of Galilee” (Early Trav. in Pal. p. 47). Marinus Sanutus, in the fourteenth century, describes Cana as lying north of Sepphoris, on the side of a high hill, with a broad fertile plain in front (Gesta Dei, p. 253). Quaresmius states that in his time (A.D. 1620) two Canas were pointed out (Elucid. 2:852). See Quar; Statement of “Pal. Explor. Fund,” April 1878, p. 67.

There is a ruined place called Kana el-Jelil, about eight miles N. ½ E. from Nazareth, which Dr. Robinson is inclined to regard as the more probable site of Cana. His reasons, which are certainly of considerable weight (especially the strict agreement of the name, “Cana'of Galilee”), may be seen in Biblical Researches, 3:204-208. They are combated by De Saulcy (Narrative, 2:320). According to Thomson (Land and Book, 2:121), few Moslems of the vicinity know of the epithet el-Jelil as applied to the place. Dr. Robinson says, “It is situated on the left side of the wady coming down from Jefat, just where the latter enters the plain el-Buttauf, on the southern declivity of a projecting tell, and overlooking the plain. The situation isfine. It was once a considerable village of well-built houses. now deserted. Many of the dwellings are in ruins. There are also several arches belonging to modern houses, but we could discover no traces of antiquity” (Later Bib. Researches, p. 108).

The Old Testament mentions two other places by the same name (KANAH), one on the boundary between Manasseh and Ephraim (Jos 16:8; Jos 17:9-10), the other in the tribe of Asher (Jos 19:28). The Syriac has Katna for the Cana of the Gospels; and this compares somewhat with the Ittah-kazin (q.v.) on the border of Zebulon (Jos 19:13), which appears to have occupied the site of the present Kefr Kenna. Whether the Galilean village Kanah (כּ נָה) mentioned in the Talmud (Yuchas. 57) is the same with Cana of Galilee, is uncertain (comp. Otho, Lex. Rabb. p. 115).

There are treatises on various points connected with Christ's first miracle at Cana, in Latin, by Brendel (Isenb.1785), Bashuysen (Serv. 1726), Georgius (Viteb. 1744), Hebenstreit (Jen. 1693), Hoheisel (Gedan. 1732), Mayer (Gryph. 1703), Oeder (Onold. 1721), Sommel (Lund. 1773), Tabing (Brem. 1693), Vechner (Helm. 1640); and in German by Flatt (in Suskind's Magaz. 14:73 sq.); Brackner (in Bibl. Stud. 4, Berl. 1867).

## Cana, Miracle Of[[@Headword:Cana, Miracle Of]]

             Representations of this miracle frequently present themselves in early Christian art. It was supposed to be typical of the eucharist; indeed, I Theophilus of Antioch, so far back as the 2d century, looks on the change of the water as figurative of the grace communicated in baptism (Comment. in Evang. lib. iv). Cyril of Jerusalem (Catech. xxii, 1.1) says it represents the change of the wine into the blood of the Lord in the eucharist; and this idea has been applied with eager inconsequence to the support of the full dogma of transubstantiation. The miracle is represented on an ivory, published by Mamachi, Bottari, and Gori, which is supposed to have formed part of the covering of a throne belonging to the exarchs of Ravenna, and is referred to the 7th century. See Bandini, In Tabulamn Eburneam Observationes (Florentiae, 1746, 4to).

## Canaainite[[@Headword:Canaainite]]

             (Heb., usually in the sing., and with the art., hak-Kenaani', הִכְּנִעֲנַי, i.e. accurately according to Hebrew usage [Gesenius, Hebrews Gram. § 107], “the Canaanite;” but in the Auth. Vers., with few exceptions, rendered as plural, and therefore indistinguishable from כְּנִעֲנַים, Kenaanim', which also, but unfrequently, occurs; Sept. generally Χαναναῖος [or Χαναναῖοι]; but Φοίνιξ, Exo 6:15; comp. Jos 5:1; Vulg. Chananeus), properly a designation of the descendants of Canaan, the son of Ham and grandson of Noah, inhabitants of the land of Canaan and the adjoining districts. SEE CANAAN.

I. Component Tribes. —

1. These are most frequently enumerated in the formula used in the command and statement of their extermination by the Israelites, which, however, assumes the following different shapes:

(1.) Six nations: the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites. This is the usual form, and, with some variation in the order of the names, it is found in Exo 3:8; Exo 3:17; Exo 23:23; Exo 33:2; Exo 34:11;Deu 20:17; Jos 9:1; Jos 12:8; Jdg 3:5. In Exo 13:5, the same names are given with the omission of the Perizzites.

(2.) With the addition of the Girgashites, making up the mystic number seven (Deu 7:1; Jos 3:10; Jos 24:1). The Girgashites are retained and the Hivites omitted in Neh 9:8 (comp. Ezr 9:1).

(3.) In Exo 23:28, we find the Canaanite, the Hittite, and the Hivite.

(4.) The list often nations in Gen 15:19-21 (where the Kenites, the Kenizzites, and the Kadmonites are added), includes some on the east of Jordan, and probably some on the south of Palestine.

(5.) In 1Ki 9:20, the Canaanites are omitted from the list.

2. Besides these there were several tribes of the Canaanites who lived beyond the borders of the Promised Land northward. These were the Arkites, Sinites, Arvvadites, Zemarites, and Hamathites (Gen 10:17-18), with whom, of course, the Israelites had no concern. There were also other tribes of Canaanitish origin (or possibly other names given to some of those already mentioned), who were dispossessed by the Israelites. The chief of these were the Amalekites, the Anakites, and the Rephaim (or “giants,” as they are frequently called in our translation). See each of these, as well as the foregoing, in their alphabetical place.

II. Geographical Distribution. — In this respect the term “Canaanite” is used in two senses, a limited and a wide application.

1. For the tribe of “the Canaanites” only the dwellers in the lowland, i.e. “who dwelt by the sea and by the coasts of Jordan” (Num 13:29). The whole of the country west of Jordan might, as we have seen, be in some sense called a “lowland” as compared with the loftier and more extended tracts on the east; but there was a part of this western country which was still more emphatically a “lowland.”

(a.) There were the plains lying between the shore of the Mediterraneanand the foot of the hills of Benjamin, Judah, and Ephraim the Shephelah, or plain of Philistia, on the south; that of Sharon, between Jaffa and Carmel; the great plain of Esdraelon, in the rear of the bay of Akka; and, lastly, the plain of Phoenicia, containing Tyre, Sidon, and all the other cities of that nation.

(b.) But separated entirely from these was the still lower region of the Jordan Valley, or Arabah (q.v.), the modern Ghor, a region which extended in length from the sea of Cinneroth (Gennesareth) to the south of the Dead Sea about 120 miles, with a width of from 8 to 14. The climate of these sunken regions, especially of thee valley of the Jordan, is so peculiar, that it is natural to find them the special possession of one tribe. “Amalek”— so runs one of the earliest and most precise statements in the ancient records of Scripture — “Amalek dwells in the land of the south; and the Hittite, and the Jebusite, and the Amorite dwell in the mountains; and the Canaanite dwells by the sea, and by the side of Jordan” (Num 13:29). This describes the division of the country a few years only before the conquest. But there had been little or no variation for centuries. In the notice which purports to be the earliest of all, the seats of the Canaanite tribe — as distinguished from the sister tribes of Zidon, the Hittites, Amorites, and the other descendants of Canaan — are given as on the sea— shore from Zidon to Gaza, and in the Jordan Valley to Sodom, Gomorrah, and Lasha (afterward Callirrhoe), on the shore of the present Dead Sea (Gen 10:18-20). In Jos 11:3, at a time when the Israelites were actually in the western country, this is expressed more broadly. “The Canaanite on the east and the west” is carefully distinguished from the Amorite who held “the mountain” in the center of the country. In Jos 13:2-3, we are told with more detail that “all the ‘circles' (גְּלַילוֹת) of the Philistines . . . from Sihor (? the Wady el-Arish) unto Ekron northward, is counted to the Canaanite.” Later still, the Canaanites are still dwelling in the upper part of the Jordan Valley-Bethshean; the plain of Esdraelon-Taanach, Ibleam, and Megiddo; the plain of Sharon- Dor; and also on the plain of Phoenicia-Accho and Zidon. Here were collected the chariots which formed a prominent part of their armies (Jdg 1:19; Jdg 4:3; Jos 17:16), and which could indeed be driven nowhere but in these level lowlands (Stanley, Sinai and Palest. p. 134).

The plains which thus appear to have been in possession of the Canaanites, specially so called, were not only of great extent; they were also the richest and most important parts of the country, and it is not unlikely that this was one of the reasons why —

2. The name “Canaanite” is also applied as a general name for the non- Israelite inhabitants of the land, as we have already seen was the case with “Canaan.” Instances of this are Gen 12:6; Num 21:3, where the name is applied to dwellers in the south, who in 13:29, are called Amalekites; Jdg 1:10, with which comp. Gen 14:13; Gen 13:18, and Jos 10:5, where Hebron, the highest land in Palestine, is stated to be Amorite; and Gen 13:12, where the “land of Canaan” is distinguished from the very Jordan Valley itself. See also Gen 24:3; Gen 24:37; comp. Gen 28:2; Gen 28:6; Exo 13:11; comp. 5. But in many of its occurrences it is difficult to know in which category to place the word. Thus, in Gen 1:11 : if the floor of Atad was at Bethhogla, close to the west side of the Jordan, “the Canaanites” must be intended in the narrower and stricter sense; but the expression “inhabitants of the land” appears as if intended to be more general. Again, in Gen 10:18-19, where some believe the tribe to be intended, Gesenius takes it to apply to the whole of the Canaanite nations. But in these and other similar instances, allowance must surely be made for the different dates at which the various records thus compared were composed; and, besides this, it is difficult to estimate how accurate a knowledge the Israelites may have possessed of a set of petty nations, from whom they had been entirely removed for four hundred years, and with whom they were now again brought into contact only that they might exterminate them as soon as possible. Again, before we can solve such questions, we ought also to know more than we do of the usages and circumstances of people who differed not only from ourselves, but also possibly in a material degree from the Orientals of the present day. The tribe who possessed the ancient city of Hebron, besides being, as shown above, called interchangeably Canaanites and Amorites, are in a third passage (Genesis 23) called the children of Heth, or Hittites (comp, also Gen 27:46, with Gen 28:1; Gen 28:6). The Canaanites who were dwelling in the land of the south when the Israelites made their attack on it may have been driven to these higher and more barren grounds by some other tribes, possibly by the Philistines who displaced the Avites, also dwellers in the low country (Deu 2:23). See Kurtz, Hist. of the Old Covenant, vol. 1, §45.

3. History of the Canaanitish Race. — The Israelites were delivered from Egypt under Moses, in order that they might take possession of the land which God had promised to their fathers. This country was then inhabited by the descendants of Canaan, as described above. These nations, and especially the six or seven so frequently mentioned by name, the Israelites were commanded to dispossess and utterly to destroy (Exo 23:23; Num 33:53; Deu 20:16-17). The destruction, however, was not to be accomplished at once. The promise on the part of God was that he would “put out those nations by little and little,” and the command to the Israelites corresponded with it; the reason given being “lest the beasts of the field increase upon thee” (Exo 23:29;Deu 7:22).

The destructive war commenced with an attack on the Israelites by Arad, king of the Canaanites, which issued in the destruction of several cities in the extreme south of Palestine, to which the name of Hormah was given (Num 21:1-3). The Israelites, however, did not follow up this victory, which was simply the consequence of an unprovoked assault on them; but turning back, and compassing the land of Edom, they attempted to pass through the country on the other side of the Jordan, inhabited by a tribe of the Amorites. Their passage being refused, and an attack made on them by Sihon, king of the Amorites, they not only forced their way through his land, but destroyed its inhabitants, and, proceeding onwardtoward the adjoining kingdom of Bashan, they in like manner destroyed the inhabitants of that district, and slew Og, their king, who was the last of the Rephaim, or giants (Deuteronomy in, 11). The tract of which they thus became possessed was subsequently allotted to the tribes of Reuben and Gad, and the half tribe of Manasseh. SEE EXODE.

After the death of Moses, the Israelites crossed the Jordan, and, under the conduct of Joshua, took possession of the greater part of the Promised Land, and destroyed its inhabitants.. Several cities, however, still held out, particularly Jebus, afterward Jerusalem, which was not taken till the time of David (2Sa 5:6), and Sidon, which seems never to have yielded to the tribe of Asher, to whom it was nominally allotted (Jdg 1:31). Scattered portions also of the Canaanitish nations escaped,, and were frequently strong enough to harass, though not to dispossess, the Israelites. The inhabitants of Gibeon, a tribe of the Hivites, made peace by stratagem, and thus escaped the destruction of their fellow-countrymen. Individuals from among the Canaanites seem, in later times, to have united themselves, in some way, to the Israelites, and not only to have lived in peace, but to have been capable of holding places of honor and power: thus Uriah, oneof David's captains, was a Hittite (1Ch 11:41). In the time of Solomon, when the kingdom had attained its highest glory and greatest power, all the remnants of these nations were made tributary, and bond- service was exacted from them (1Ki 9:20). The Girgashites seem to have been either wholly destroyed or absorbed in other tribes. We find no mention of them subsequent to the book of Joshua; and the opinion thatthe Gergesenes, or Gadarenes, in the time of our Lord, were their descendants, has little evidence, except the similarity of names, to support it (Rosenmüller, Scholia in Gen 10:16; Reland, Palcestina, 1:27, p.138). The Anakites were completely destroyed by Joshua except in three cities, Gaza, Gath, and Ashdod (Jos 11:21-23); and the powerful nation of the Amalekites, many times defeated and continually harassing the Israelites, were at last totally destroyed by the tribe of Simeon (1Ch 4:43). Even after the return of the Jews from the Babylonian captivity there were survivors of five of the Canaanitish nations, with whom alliances had been made by the Jews, contrary to the commands which had been given them. Some of the Canaanites, according to ancient tradition (see D'Herbelot, Biblioth. Orient. s.v. Falasthin), left the land ofCanaan on the approach of Joshua, and emigrated to the coast of Africa (to Armenia, according to Ritter, Erdk. 7:585).. Procopius (De Bello Vandalico, 2:10) relates that there were in Numidia, at Tigisis (Tingis),two columns, on which were inscribed, in Phoenician characters, “We are those who fled from the face of Joshua, the robber, the son of Naue.” (See Bochart, Phaleg, 1:24; Michaelis, Laws of Moses, art. 31, vol. i, p. 176, Smith's transl.; Bachiene, I, 2, I sq.; Michaelis, Spicileg. 1:166 sq.; Hamelsveld, 3:31 sq.) SEE PHOENICIA.

4. Characteristics. — Beyond their chariots (see above) we have no clew to any manners or customs of the Canaanites. Like the Phoenicians, they were probably given to commerce, and thus the name doubtless became in later times an occasional synonym for a merchant (Job 41:6;Pro 31:24; comp. Isa 23:8; Isa 23:11; Hos 12:2;Zep 1:11. See Kenrick, Phoenicia, p. 232). Under the name Kanr'ma they appear on the Egyptian monuments, distinguished by a coat of mail and helmet, and the use of spears, javelins, and a battle-axe similar to that of Egypt (Wilkinson, 1:403, abridgm.).

Of the language of the Canaanites little can be said. On the one hand, being— if the genealogy of Genesis 10 be rightly understood — Hamites, there could be no affinity between their language and that of the Israelites who were descendants of Shem. On the other is the fact that Abram and Jacob, shortly after their entrance to the country, seem able to hold converse with them, and also that the names of Canaanite persons and places which we possess are translatable into Hebrew. Such are Melchizedek, Hamor, Shechem, Sisera, Ephrath, and also a great number of the names of places. (For an examination of this interesting but obscure subject, see Gesenius, Hebr. Spr. p. 223-225.) SEE CANAAN, LANGUAGE OF. The “Nethinim,” or servants of the Temple, seem to have originated in the dedication of captives taken in war from the petty states surrounding the Israelites. SEE NETHINIM. If this was the case, and if they were maintained in number from similar sources, there must be many non- Israelite names in the lists of their families which we possess in Ezr 2:43-54; Neh 7:46-56. Several of the names in these catalogues, such as Sisera, Mehunim, Nephushim, are the same as those which we know to be foreign, and doubtless others would be found on examination. The Gibeonites especially were native Canaanites, who, although reduced to a state of serfdom, were allowed to exist among the Israelites. SEE GIBEONITE.

5. Conquest of Canaan. — The arbitrary and forcible invasion of the land of Canaan by the Israelites, the violent and absolute dispossession of its inhabitants by them, and the appropriation of their property -above all, the avowed purpose and actual warfare of utter extermination on their part respecting those who had never misused them, against whom they could neither exhibit nor pretend to any such claim as is acknowledged as a cause of hostility or right to the soil among civilized nations, has given grave offense to modern rationalists, and occasioned no little difficulty to pious believers in the economy of the Old Testament. The example has even been pleaded in' justification of the shameful outrages committed by Christians upon the North-American Indians, as it was by the Spaniards in theirsavage campaigns against the peaceful and highly cultivated Mexicans and Peruvians; nor can it be doubted that the relentless spirit evinced in the sanguinary history of the Exode was largely reflected in the stern and martial zeal of Cromwell and the Puritans. Without attempting to vindicate all the details of the war under Joshua, which in some instances (e.g. in the circumstances attending the punishment of Achan [q.v.], who, by reason of his complicity with the Canaanites in respect to the ban against them; was regarded as a traitor, and dealt with summarily, as by a court-martial, or rather by “lynch-law”) appears to have transcended even the rigorous programme contemplated in its inception, although it probably went no farther in severity than the rude judgment of those charged with or engaged in the execution of the scheme deemed needful for the ends in view, we are yet called upon to investigate the grounds upon which the measure, as a whole, has been defended or may be justified; and this is the more imperative, inasmuch as the warfare and occupation themselves were not simply suffered while in progress, or passed over as unavoidable after their occurrence, but positively, repeatedly, and strictly enjoined, with all their essential features of so-called atrocity or injustice, by special divine command, accompanied by the most awful sanctions direct from heaven itself. The question properly relates to two somewhat distinct points: 1. The right of the Israelites to the territory itself, and, 2. The morality of warfare in which no quarter was to be given, and no property of the enemy to be spared; the consideration of these, however, is so connected, both in the similarity of the objections and the common ground of vindication, that we may most conveniently treat them together.

“Many have asserted, in order to alleviate the difficulty, that an allotmentof the world was made by Noah to his three sons, and that by this allotment the Land of Promise fell to the share of Shem; that the descendants of Ham were therefore usurpers and interlopers, and that, on this ground, the Israelites, as the descendants of Shem, had the right to dispossess them. This explanation is as old as Epiphanius, who thus answered the objection of the Manicheans. Others justify the war on the ground that the Canaanites were the first aggressors — a justification which applies only to the territory on the other side of the Jordan. Michaelis, to whom we must refer for a lengthened investigation of the subject (Laws of Moses, § 29, vol. 1, p. 111-179, Smith's transl.), dissatisfied with these and other attempted apologies, asserts that the Israelites had a right to the land of Canaan as the common pasture-land of their herdsmen, in consequence of the undisturbed possession and appropriation of it from the time of Abraham till the departure of Jacob into Egypt; that this claim had never been relinquished, and was well known to the Canaanites, and that therefore the Israelites only took possession of that which belonged to them. The same hypothesis is maintained by Jahn (Hebrew Commonwealth, ch. ii, § x, Stowe's transl.). In the Fragments attached to Taylor's editionof Calmet's Dictionary (4:95, 96) another ground of justification is sought in the supposed identity of race of the Egyptian dynasty under which the Israelites were oppressed with the tribes that overran Canaan, so that the destruction of the latter was merely an act of retributive justice for the injuries which their compatriots in Egypt had inflicted on the Israelites. To all these and similar attempts to justify, on the ground of lrgal right, the forcible occupation of the land by the Israelites, and the extermination (at least to a great extent) of the existing occupants, it is to be objected that no such reason as any of these is hinted at in the sacred record. The right to carry on a war of extermination is there rested simply on the divine command to do so. That the Israelites were instruments in God's hand is a lesson not only continually impressed on their minds by the teaching of Moses, but enforced by their defeat whenever they relied on their own strength. That there may have been grounds of justification, on the plea of human or legal sight, ought not, indeed, to be denied; but it is, we imagine, quite clear, from the numerous attempts to find what these grounds were, that they are not stated in the Old Testament; and to seek for them as though they were necessary to the justification of the Israelites, seems to be an abandonment of the high ground on which alone their justification canbe ‘safely rested — the express command of God.

“It may be said that this is only shifting the difficulty, and that just in proportion as we exculpate the Israelites from the charges of robbery and murder, in their making war without legal ground, we lower the character of the Being whose commands they obeyed, and throw doubt on those commands being really given by God. This has indeed been a favorite objection of infidels to the divine authority of the Old Testament. Such objectors would do well to consider whether God has not an absolute right to dispose of men as he sees fit, and whether an exterminating war, from which there was at least an opportunity of escape by flight, is at all more opposed to our notions of justice than a destroying flood, or earthquake, or pestilence. Again, whether the fact of making a chosen nation of His worshippers the instrument of punishing those whose wickedness was notoriously great, did not much more impressively vindicate his character as the only God, who ‘will not give his glory to another, nor his praise to graven images,' than if the punishment had been brought about by natural causes. Such considerations as these must, we apprehend, silence those who complain of injustice done to the Canaanites. But then it is objectedfurther that such an arrangement is fraught with evil to those who are made the instruments of punishment, and, as an example, is peculiarly liable to be abused by all who have the power to persecute. As to the first of these objections, it must be remembered that the conduct of the war was never put into the hands of the Israelites; that they were continually remindedthat it was for the wickedness of those nations that they were driven outs and, above all, that they themselves would be exposed to similar punishment if they were seduced into idolatry, an evil to which' they were especially prone. As to the example, it can apply to no case where there is not an equally clear expression of God's will. A person without such a commission has no more right to plead the example of the Israelites in justification of his exterminating or even harassing those whom he imagines to be God's enemies, than to plead the example of Moses in justification of his promulgating a new law purporting to come from God. In a word, the justification of the Israelites, as it appears to us, is to be sought in thisalone, that they were clearly commissioned by God to accomplish this work of judgment, thus at once giving public testimony to, and receiving an awful impression of His power and authority, so as in some measure to check the outrageous idolatry into which almost the whole world had sunk.”

See Kitto, Pict. Hist. of the Jews, 1:336 sq.; also Daily Bible Illustr. 2:235 sq.; Bp. Sherlock, Works, v; Drew, Script. Studies, p. 122 sq.; Paley, Sermons, p. 429; Mill, Sermons (1845), p. 117; Simeon, Wlorksi-' 596; Scott, The Extirpation of the Canaanites (Sermons, 1:293 sq.); Pitman, Destruction of the Canaanites (Easter Serm. 1:481 sq.); Bp. Mants, Extermination of the Canaanites (Sermons, in, 135 sq.); Benjoin, Vindication, etc. (Lond. 1797); Stiebritz, De justitia belli adv. Cananitas (Hal. 1759); Robert, Causa belli Israelitici adv. Cananceos (Marb. 1778); Nonne, De justitit armorium Israelitarum adv. Cananceos (Brem. 1755); Schubert, Dejustitia belli in Cananaos (Greifsw. 1767); Hengstenberg, Authenticity of the Pentateuch, 2:387 sq.

## Canaan[[@Headword:Canaan]]

             (Hebrews Kena'an, כְּנ — עִן, perhaps low; Sept. and N.T. Χαναάν; Josephus Χανάανος), the name of a man and of a country peopled by his descendants.

1. The fourth son of Ham, and grandson of Noah (Gen 10:6; 1Ch 1:8; comp. Josephus, Ant. 1:6, 4). B.C. post 2514. Thetransgression of his father Ham (Gen 9:22-27), to which some suppose Canaan to have been in some way a party, gave occasion to Noah to pronounce that doom on the descendants of Canaan which was, perhaps, at that moment made known to him by one of those extemporaneous inspirations with which the patriarchal fathers appear in other instances to have been favored. SEE BLESSING. That there is nojust ground for the conclusion that the descendants of Canaan were cursed as an immediate consequence of the transgression of Ham, is shown by Professor Bush, who, in his Notes on Genesis, has fairly met the difficulties of the subject. SEE HAM.

The posterity of Canaan was numerous. His eldest son, Zidon, founded the city of the same name, and was father of the Sidonians and Phoenicians. Canaan had ten other sons, who were fathers of as many tribes, dwelling in Palestine and Syria (Gen 10:15-19; 1Ch 1:13). It is believed that Canaan lived and died in Palestine, which from him was called the land of Canaan. SEE CANAANITE.

2. The simple name “Canaan” is sometimes employed for the country itself— more generally styled “the land of C.” It is so in Zep 2:5; and we also find “Language of C.” (Isa 19:18); “Wars of C.” (Jdg 3:1); “Inhabitants of C.” (Exo 15:15); “King of C.” (Jdg 4:2; Jdg 4:23-24; Jdg 5:19); “Daughters of C.” (Gen 28:1; Gen 28:6; Gen 28:8; Gen 36:2); “Kingdoms of C.” (Psa 135:11). In addition to the above, the word occurs in several passages where it is concealed in the Auth. Vers. by being translated. These are, Isa 23:8, “traffickers,” and Isa 23:11, “the merchant city;” Hos 12:2, “He is a merchant;” Zep 1:11, “merchant-people.” SEE COMMERCE.

## Canaan, Language Of[[@Headword:Canaan, Language Of]]

             (שְׂפִת כְּנ — עִן, lip of Canaan), occurs Isa 19:18, where it undoubtedly designates the language spoken by the Jews dwelling in Palestine. That the language spoken by the Canaanites was substantially identical with Hebrew appears, 1. From the fact that the proper names of Canaanitish persons and places are Hebrew, and can be accounted for etymologically from the Hebrew as readily as He. brew proper names themselves (thus we have Abimelech, Kirjath-Sapher, etc.); 2. Close as was the intercourse of the Hebrews with the Canaanites, there is no hint of their needing any interpreter to mediate between them, which renders it probable that their respective languages were so nearly allied to each other as to be substantially the same; 3. The remains of the Phoenician language, which was undoubtedly Canaanitish, bear the closest analogy to the Hebrew, and are best explained from it, which proves them to be substantially the same language (Bochart, Geogr. Sacr. 2, col. 699 sq., ed. 1682).

To account for this, some have supposed that the Canaanites and the Hebrews were of the same original stock, and that the account in Genesis of their being descended from different branches of the Noachic family is afiction to be put to the account of national bigotry on the part of the writer. But this is a hypothesis utterly without foundation, and which carries its own confutation in itself; for, had national bigotry directed the writer, he would have excluded the Edomites, the Ammorites, the Moabites, from the Shemitic family, as well as the Canaanites; nay, he would hardly have allowed the Canaanites to claim descent from the righteous Noah. The list of the nations in Genesis 11 is accepted by some of the most learned and unfettered scholars of Germany as a valuable and trustworthy document (Knobel, Volkertafel der Genesis, 1850; Bertheau, eitrage, p. 174, 179). SEE ETHNOGRAPHY. But if these were different races, how came they to have the same language? Knobel thinks that the. country was first occupied by a Shemitic race, the descendants of Lud, and that the Hamites were immigrants who adopted the language of the country into which they came (p. 204 sq.). On the other hand, Grotius, Le Clerc, and others, are of opinion that Abraham acquired the language of the country into which he came, and that Hebrew is consequently a Hamitic and not a Shemitic language (Grotius, Dissert. de Ling. Heb., prefixed to his Commentary; Le Clerc, De Ling. Heb.; Beke, Oriqines Biblicce, p. 210; Winning, Manualof Compar. Philolegy, p. 275): by some later writers Abraham's native tongue is supposed to have been Indo-Germanic or Arian. On the contrary, most maintain that Abraham retained the use of the primeval language, and brought it with him to Canaan; contending that,-had he borrowed the language of the country into which he came, the result would have been a less pure language than the Hebrew, and we should have found in it traces of idolatrous notions and usages (Havernick, Einleit. 151, E. T. p. 133; Pareau, Inst. Interp. p. 25, E. T. 1:27). This last is the oldest opinion, and there is much to be urged in its favor. It leaves, however, the close affinity of the language of Abraham and that of the Canaanites unaccounted for. The hypothesis that Abraham acquired the language of the Canaanites, and that this remained in his family, if admissible, would account not only for the affinity of the Hebrew find Phoenician tongues, but for the ease with which Abraham and his son made themselves understood in Egypt, and for the affinity of the ancient Egyptian and several modern African languages with the Hebrew. (See Bleek, Einleit. ins A. T. p. 61 sq.; J. G. Muler, in Herzog's Real-Encykop. 7:240.) — Kitto, s.v.

## Canaanite, Or Rather Cananite[[@Headword:Canaanite, Or Rather Cananite]]

             (Received Text [with the Codex Sinaiticus], ὁ Κανανιτης; Codex A, Κανανείτης; Lachm. with B C, ὁ Καναναῖος; D, Χαναναῖος; Vulg. Chananeus), the designation of the apostle SIMON, otherwise known as “Simon Zelotes.” It occurs in Mat 10:4; Mar 3:18. This word does not signify a descendant of Canaan, that being in the Greek both of the Sept. and the N.T. Χαναναῖος = כַּבִעֲנַוֹ(comp. Mat 15:22 with Mar 7:26). Nor does it signify, as has been suggested, a native of Kana, since that would probably be Κανίτης. But it comes from the Hebrews קִנָּא, kanna', zealous, or rather from the Chaldee קִנְאָן, Kanan', or Syriac Kanenyeh, by which the Jewish sect or faction of “the Zealots”— so prominent in the last days of Jerusalem — was designated (see Buxtorf, Lex. Talm. col. 2060). This Syriac word is the reading of the Peshito version. The Greek equivalent is Ζηλωτής, Zelotes, and this Luke (Luk 6:15; Act 1:13) has correctly preserved. Matthew and Mark, on the other hand, have literally transferred the Syriac word, as the Sept. did frequently before them. There is no necessity to suppose, as Mr. Cureton does (Nitrian Rec. 87), that they mistook the word for Kena'anyeh= Χαναναῖος, a Canaanite or descendant of Canaan. The Evangelists could hardly commit such an error, whatever subsequent transcribers of their works may have done. But that this meaning was afterward attached to the word is plain from the readings of the Codex Bezae (D) and the Vulgate above. The spelling of the A. V. has doubtless led many to the same conclusion; and it would be well if it were altered to “Kananite,” or some other form (as was done in the late revision by the Am. Bib. Society, whose ‘standard” text had” Cananite”) distinguished from the well-known one in which it now stands. SEE ZELOTES.

## Canada, Dominion Of[[@Headword:Canada, Dominion Of]]

             The national and religious associations of this, our most important neighbor on the North American continent, are such as to justify the occupancy of more than usual space for their consideration.

I. Physical, Industrial, and Political Aspects.

1. Geography. — The Dominion of Canada comprises all those portions of British America, except the eastern coast of Labrador, that lie' between the United States and the Atlantic, Pacific, and Arctic Oceans. Its area is about 3,500,000 square miles.

2. Geology. — From the Atlantic, along the north shore of the river St. Lawrence, along the north shore of the Ottawa, and even on its southern shore in its western part, along the Georgian Bay and the north shore of Lake Superior, thence north along the eastern shore of Lake Winnipeg, and extending beyond the height of land between these lines and Hudson's Bay, is one almost continuous belt of Lower Laurentian, relieved, at wide intervals, by spots of Upper Laurentian, with occasional bands and -spots of Huronian, Cambrian, and Silurian, and, along the St. Lawrence and Ottawa Rivers, a considerable extent of Siluro-Cambrian, or Lower Silurian. The southern coast of Labrador, the southern shore of the St. Lawrence, the country along Lake Ontario, and what is known as "The .Western Peninsula" of Ontario, have the Lower Silurian, rising, between Lake Erie and Lake Huron, through the Upper Silurian into the Hamilton and Chemung series of the Erian or Devonian formation. In the " Eastern Provinces," the strata reach through the Upper Silurian, Devonian, Carboniferous, and, in Prince Edward Island, even to the Trias. West of Lake Winnepeg. the series enters the Cretaceous and Tertiary. The Cretaceous appears also in British Columbia. T he long range of islands skirting the north shore of Lake Huron are Lower Silurian on the north and Middle Silurian on the south, while, on the adjacent mainland, the Huronian prevails, and stretches north-east to the neighborhood of James's Bay. The " Eastern Townships " of Quebec give strata even of the Upper Silurian as their general character. South-west of James's Bay is a vast basin of Devonian; and surrounding this, and extending. northwards, is a great extent of Silurian. Pleistocene gravels, sand, and clay are uniform and abundant in Canada. Terraces and ancient sea-beaches line the rivers and lakes, and contain, as far west- as the Ottawa River, remains of marine shells and fish, at the height of even 450 feet above the St. Lawrence. The relation of these formations to the scenery and products of the country will be apparent.

3. Resources. — In minerals Canada is rich, producing the common metals, with nickel, platinum, antimony, and. bismuth; all kinds of coal, salt, coarse and fine clays, marbles of great beauty, soapstones, building and precious stones. Her western coal-fields, to say nothing of those of the east, yield .from 4,900,000 to 9,000,000 tons to the square mile, as at Horse-shoe Bend, on the Bow River, and at Blackfoot Crossing on the same River, respectively, the beds reaching even to a depth of twenty feet. Her anthracite of the western mountain region has been pronounced excellent.  Her wheatfields, of which 300,000,000 acres lie on the Athabasca and Peace Rivers alone, are among the best on the continent. Northern fruits, timber, and fish are abundant; and these, with numerous other products, find markets in' parts as distant as Brazil and the East Indies.

4. Trade, Industry, etc. — According to the Dominion Annual Register for 1881, Canada has 1,310,896 tons of shipping, placing her fourth on the list of maritime powers of the world, England:being first, the United States second, and Norway third. The number of acres owned. in the same year by 588,973 owners was 67,645,162;. the number occupied was 45,358,141. The amount of wheat raised was 32,350,269 bushels; with other products in proportion. The value of the fisheries in 1882 was $16,824,092.34, exclusive of the catch in Manitoba and the north-west territories, from which no returns were made. The value of Canadian lumber exported in 1881-82 was $24,962,652. In 1881, the amount invested in manufactures was $165,302,623, and the products of these amounted to $309,676,068. Canada, in 1882, had 52 railways, with 8069.44 miles completed, and 3189.16 miles in construction. The Canadian' Pacific Railway is pushed forward with great speed, 450 miles having been laid, at an average of 2.6 miles a day. On one day, 4.1 miles were put down.: On her canals, extending over a water-stretch of 2384 miles, Canada, in the year 1882, spent $2,100,000, gaining a revenue of $326,340.71. The Dominion expended on public works, in 1881-82, $1,884,964.07. The public debt in 1882 was $153,661,650, or $34 per head of her population. The banks which furnish returns had assets worth. $229,714,471, and liabilities $152,819,055. The post-offices numbered 6171, and of these 806 were money-order offices. The deposits in the post- office savings bank were $9,473,661.53.

5. Politics. — Canada consists of confederated provinces and provisional districts. The provinces are Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, and British Columbia. The districts are Keewatin, Assiniboia, Saskatchewan, Alberta, and Athabasca. Each province has its local government; and, for the north-west territories, or districts, a lieutenant-governor, with a council, stipendiary magistrates, and other officers, holds the reins of government at Regina, Assiniboia. The general government is a limited monarchy, the sovereign of England being the supreme ruler, though the sovereign's functions are generally performed by representatives called governors-general. The Confederation Act provides that the government may be administered by the sovereign  personally. The tenure of office by the governor-general is usually for. six years. The chief officer is assisted by a privy council, consisting of persons whom he summons for the purpose of advising him, and any or all of whom he can remove. The lieutenant-governors of the provinces are paid by the general government; and their powers and functions are assigned by the governor-general, who appoints them, the office being held during his pleasure. That pleasure may not be exercised for the removal of a lieutenant-governor during the first five years, except for cause. The three estates of the realm are Queen, Senate, and Commons.: The number of senators is limited by the Confederation Act to seventy-eight.

The Canadian Almanac for 1884 shows seventy-two in office. Senators hold office for life, unless judged by the Senate disqualified by absence, removal from the country, bankruptcy, or treason. Senators cannot sit in the Commons. The basis of representation from the provinces in the Commons is population, as determined by the decennial census, Quebec having a fixed number of members, sixty-five, and the other provinces having more or fewer in the proportion to their population that sixty-five bears to that of the province of Quebec. The House of Commons chooses its own speaker, and may, at any time, be dissolved by the governor-general; or a new election must-take place every five years. The speaker of the Senate is appointed by the governor-general, and has a vote, but no casting-vote. The speaker; of the Commons has a casting-vote only. Money-bills originate in the Commons, and relate to no subjects beyond those mentioned in the governor's message. Two years are allowed the queen in which to veto any bill, even after it has been passed by both houses and signed by the governor-general. The members in the several executive councils of the provinces vary, as do the houses in each, Ontario having but one house, the Legislative Assembly, and Quebec having two, the Legislative Council and the Legislative Assembly. The local parliaments of Ontario and Quebec sit for four years. Those of the maritime provinces have regulations which existed prior to confederation.

Military matters, marriage and divorce (except such matters as licenses to marry, the persons allowed to keep registers of marriage, etc.), banking, criminal law, and, in general, all matters relating to the whole country, are in the hands of the central government. Education is a local matter. Agriculture and immigration are not confined to either the local or the general government. Judges, except in courts of probate in New Brunswick and Nova Scotia, are selected from the bar of the provinces they are to serve, are appointed by the governor-general in council, and are paid by the Dominion  Parliament. That parliament takes the revenues and assumes the debts of the provinces, as they were before confederation, and pays these provinces fixed sums yearly to enable them to meet their burdens. In the Dominion Parliament debates may be in French or English: both languages must be used in records, journals, and printed acts in the province of Quebec. The Dominion capital is Ottawa; the capitals of Ontario, Quebec, Nova Scotia, New, Brunswick, Prince Edward Island, Manitoba, and 'British Columbia, respectively, are Toronto, Quebec, Halifax, Fredericton, Charlottetown, Winnipeg, and Victoria.

II. Population. — The number of inhabitants of the Dominion, in 1881, was 4,324,810. In 1882 there arrived 160,449 immigrants who declared their intention of remaining in Canada. The immigration of 1883 was 133,000. Hence, the population of Canada, at the close of 1883, was 4,618,259. Of the 4,324,810 given in the census of 1881, those of French origin number 1,298,929. Of the full number, 3,715,492 are native Canadians, Ontario containing the largest proportion of these, and Quebec the next. Divided according to religions, the .Methodists number 742,981 adherents; Presbyterians, 676,165; Church of England, including 2596 Reformed Episcopalians, 577,414; Baptists, including 21,234 Mennonites of Ontario and Manitoba, 296,525; Congregationalists, 26,900; Disciples, 20,193; 'Lutherans, 46,350; Plymouth Brethren, 8831; Adventists, 7211; Quakers, 6553; Protestants (so-called), 6519; Universalists, 4517; Unitarians, 2126;. other denominations, 14,269: total Protestants, 2,436,554; Roman Catholics, 1,791,982; those of "no religion," 2634; those giving no returns of religion, 86,769; pagans, 4478.

III. History.

1. Political. — Canada was first settled by the French, who gave it its present name from an Indian word meaning "'a village." The first brick house of which we have any record was built by Pere Buteux, in 1644, at Tadoussac, or, as the Indians called it, also, Sadilege. This trading'-post lay at the confluence of the Saguenay and the St. Lawrence, and gained its name from the Indian (Ojibwa) Dhiudhosh, plural Dhodhoshuig, a female breast, the surrounding hills and an island some distance up the Saguenay having a resemblance to the breasts of a woman. In 1663, Canada became a "royal government," with a governor and a council, with the Custom of Paris as a legal code, and with a modification of feudalism. The cession of Canada to England, by the treaty of Paris in 1763, found in the colony  about 65,000 souls. The "Quebec Act"' of 1774 was unjust to the English, depriving them of the right of habeas corpus. In 1793, Upper Canada abolished slavery, and Lower Canada did the same in 1803. - The constitution of 1791 divided Quebec into Upper and Lower Canada. The virtual suspension of that constitution by the English Parliament led to the rebellion of 1837. In 1841 the two provinces were united under a new constitution, framed on the English model.

The confederation:of all the British American provinces had been advocated by chief-justice Sewell as early as 1814; was brought prominently before the public in 1857 by the present Sir Alexander Galt; and was accomplished for Ontario, Quebec, Nova Scotia, and New Brunswick, on July 1, 1869; for British Columbia in 1871, and Prince Edward Island in 1872, Newfound and alone now refusing to enter the Dominion.' In 1870 Canada consummated the acquisition of the Hudson's Bay Company's territories, and so laid the foundation of her future nationality. The relative progress of Canada may be seen from the following statement. In 1812, the year of the "American: war," the population was 400,000: that of the United States, according to Mackenzie's History of America,; was 8,000,000. Putting the present population of the latter at 55,000,000, the population of Canada ought to be, if: the same rate of progress had been maintained in both countries, 2,750,000. The actual population, however, is above 4,600,000; that of Quebec and Ontario, " Old Canada," alone, being 3,282,255.

2. Ecclesiastical.

(1) Roman Catholics. — In 1610 and 1611 Acadia was visited by Recollets and Jesuits. In 1615 four Recollets came to Quebec with Champlain. In 1617 services were held at Quebec, Tadoussac, and Three Rivers. Great interest attaches to the church at Tadoussac, as it was the first church erected in Canada. Up to 1642 it was a bark cabin, with a wooden door, fastened by a padlock taken from the missionary's portmanteau. In 1747 Pere Coquart, a Jesuit, commenced a wooden church. About 1870 some carpenters, while repairing the present church, found, under the floor, "a plate of what appears to be hammered lead," with the following inscription engraved upon it. It is given verbatim et literatim.

LAN 174 Leviticus 16 MAi M.CVGNET FERMiER DES POSTES F.DORE CO.MMiS. MiCHEL LAiOyE FASANT LEGLiSE LE P., CoqV.AT iEsViTE MA  PLACE IHS

The early record of Jesuit labors is one of privation, zeal, virtue, superstition, mutilation, and massacre. Ladies of refinement bore their share in the sacrifices made for religion. Francois Laval, vicar-apostolic in 1659 and bishop in 1672, to check the liquor-traffic, first interfered, as an ecclesiastic, with the civil government, and, by his power, made the governors tremble. He gave his name to the university into which the seminary of 1668 developed. The Seminary of St. Sulpice, at Montreal, was founded in 1647. The Grey Nuns were settled in that city in 1737 by Madame Youville. The year 1826 witnessed the establishment of the diocese of Kingston, which included the whole of Upper Canada. Futher divisions took place as the Church progressed, until now, in the Almanach Ecclesiastique du Canada for 1884, returns are furnished from four ecclesiastical provinces containing sixteen dioceses, three apostolic vicariates, and one apostolic prefecture, besides one Canadian diocese, that of Vancouver Island, which is under the control of the American province of Oregon city. The first bishop of Upper Canada was the Rev. Alex. McDonnell, who is said by Dr. Canniff to have been consecrated in 1822. When he entered the country, in 1804, there were only two Roman Catholic clergymen in Upper Canada, and one of them deserted his post.

The bishop had no assistance for ten years, while travelling from Lake Superior to Lower Canada. He lived in Indian huts, and spent many thousand pounds of his private means in building churches and educating priests. He obtained almost all the lands now possessed by his Church in Ontario, and held for years a seat in the Legislative Council. The recent progress of Roman Catholicism in Canada is very marked, and threatens the welfare of the country. The time was when, in the persons of the Recollets, it opened its church-buildings ill Quebec and Montreal to clergymen of the Anglican and Scoteh churches respectively, while a Gallican bishop welcomed the arrival of a Protestant bishop by a double kiss. 'Now, adopting the syllabus and the Vatican decrees of 1864 and 1870, and strengthened by the influx of European Jesuits, it systematically pushes the Protestants out of public offices and the province of Quebec; attempts the suppression of the Protestant press, and the control of the books to be studied in Ontario schools; threatens the destruction of a medical school which has been affiliated with a Protestant university, and openly boasts of its designs on the political and religious destinies of the - whole Dominion. The results which would arise from the predominance of  this form of Christianity may be judged from the fact that the latest sources of information at hand show that over 64 per cent. of the non-readers over twenty years of age, and 59 per cent. of the non-writers, of the Dominion, are found in the one province-in which that Church is supreme.

This supremacy arose from the generous grant to the conquered French, by the English victors, of such religious rights as they had possessed up to the time of the conquest, and, also, of the use of the French language. The year 1855 was signalized by the abolition of the seigniorial tenure of land. Prior to this, the seignior was a feudal judge of all crimes except murder and treason; and, from him, the peasant held his land subject to compulsory feudal obligations. The Seminary of St. Sulpice was the seignior of the whole island of Montreal; and, even with its now limited power, it has so strengthened its claims that a large band of Indians, intrusted to it for education, has been driven to seek refuge from its severity in a distant portion of Ontario.

(2) Church of England. — The first clergyman who officiated in Canada was the Rev. John Ogilvie, D.D., a -graduate of Yale; and the first after the conquest was Mr. Brooke, of Quebec, who acted as chaplain at Niagara in 1759.. The Rev. John Doty was a chaplain between 1777 and 1781, and a missionary at Sorel after 1784. The first resident clergyman was the Rev. John Stuart, a United Empire Loyalist from Virginia. He arrived in 1781, and labored between Kingston and Niagara. The United Empire Loyalists, by their assumption of special claims for their Church, afterwards introduced long and bitter contentions into the land which they adopted. The first bishop was the Right Rev. Charles Inglis, of Nova Scotia, who was consecrated in 1787. In. 1793 bishop Jacob Mountain was appointed to Quebec, which meant all that was then Canada. His successor was the Hon. and Right Rev. Charles James Stewart, D.D., said to be a scion of the royal house of Stuart. He was a member of the Executive Council of Canada under the constitution of 1791; and to him and his successors was granted by letters patent the title of "lord bishop," though the Anglican Church is not "Established" in Canada. In 1791 one seventh of the unsurveyed lands was set apart "for the support of a Protestant clergy."

The ambiguity of the term " Protestant clergy" caused a long and bitter agitation, which ended, in 1854, in the triumph of those opposed to a religious establishment. In 1839 the diocese of Quebec, under Dr. George Jehoshaphat Mountain, was divided, and that of Toronto formed, with the Hon. and Right Rev. John Strachan, D.D., as bishop. He was the Anglican  champion in the Clergy Reserves agitation. Through his exertions King's College was opened in 1843, in Toronto, as an Anglican institution. On the transformation of this into a provincial university, called "Toronto University," in 1850, Trinity College, Toronto, was begun for the Anglican Church, and opened' in 1852. In 1850 the queen exercised her royal supremacy in the Canadian branch of the English Church for the last time,. by appointing Dr. Fulford as bishop, of the new diocese of Montreal. In 1860 bishop Fulford became metropolitan, after nine years of effort, led by Dr. Strachan, to secure the right of the Canadian Church to create such an appointment. Dr. Lewis, to whose suggestion the Lambeth Conference of 1867 was due, became bishop of "Ontario" in 1862. The issuing of royal mandates for the consecration of bishops ceased with the appointment of Dr. Williams as fourth bishop of Quebec in 1863.

In the meantime, bishops had been appointed to Fredericton in 1845, Rupert's Land in 1849, Huron in 1857, Columbia in 1859, the missionary diocese of Algoma in 1873, Moosonee, another missionary diocese, in the same year, to Athabasca and Saskatchewan in 1874, and to Niagara in 1875. Two new bishops were consecrated in 1879 for dioceses named New Westminster arid Caledonia, formed from that of Columbia; and a new diocese of Assiniboia, as vet without a bishop, has been erected in the north-west. In October, 1830, was formed the "Society for Converting and Civilizing the Indians, and Propagating the Gospel among Destitute Settlers in Upper Canada." Its first missionary was Mr. James D. Cameron, "a half-bred native," who was "zealous even to enthusiasm." The address to the Indians, published in the annual report of this society with the long name, is a charmingly simple presentation of the Gospel of Christ. A committee of the S. P. C. K. of England was at work in York, now Toronto, prior to 1825. The contributions of the Canadian Church to foreign missions are made through the great societies of England. The mission of this Church to the French Canadians is known as the "Sabrevois Mission." During 1883 the various missions of Canada have been consolidated under one central missionary society, and the Church has energetically committed itself to the temperance reform, by the formation of a Church of England Temperance Society, with parish branches and Bands of Hope. The contests between High and Low churchmen have been keen and long, the clergy in the Toronto diocese and the most eastern dioceses tending to the High school, and most laymen leaning to the Low. The Evangelicals have recently secured appointments from their school to two dioceses, one of which is the best in Canada.

(3) Presbyterians.— In 1765 a chaplain of the 24th regiment, the Rev. George Henry, officiated at Quebec, while Mr. Bethune, chaplain of the 84th, founded the first Presbyterian congregation in Montreal. In 1792 was erected the St. Gabriel Street Church, Montreal, the oldest Protestant church-building in Canada. The first presbytery was formed in 1786, in Nova Scotia, where the burghers and anti-burghers had commenced work. The "Associate Presbytery of Nova Scotia" was founded by Dr. James McGregor and two others in 1794. These two presbyteries united in 1817, as -the "Presbyterian Church of Nova Scotia." In 1803 the Presbytery of Montreal was founded by two ministers and one elder. The Established Church of Scotland, or "The Kirk," commenced labors -in 1784, when the Rev. Samuel Russel took up his residence in Halifax. In 1831 the "Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland," was formed in "Old Canada," with twenty-five ministers. These united, in 1840, with the "Associate Church of Scotland in Upper Canada." Prior to that time, the "United Presbyterian Church in Canada" was formed. In 1833 the "Synod of Nova Scotia, New Brunswick, and Prince Edward Island" was formed, with seven ministers. The Presbytery of New Brunswick did not enter this synod, but, in 1835, formed the "Synod of New Brunswick." The "Free Church" secession of 1843 led to the formation of the " Presbyterian Church of Canada," in 1844, with twenty- five ministers .This schism has ultimately led to a unity grander and purer, doubtless, in spiritual life, than would have been probable without it. In 1861 the "Free Church" and the "United Presbyterian Church" united as the "Canada Presbyterian Church," with two hundred and twenty-six ministers. The General Assembly of this Church was founded in 1870.

On June 15, 1875, in Montreal, "The Kirk," the "Canada Presbyterian Church," the; Church of the Maritime Provinces in connection with the Church of Scotland," and the "Presbyterian Church of the Lower Provinces" united as the "Presbyterian Church of Canada." A very few congregations connected with "The Kirk," of which "St. Andrew's Church" of Montreal is the chief, refused to enter the union, and commenced a suit at law for the control of the "Temporalities Fund." This fund had arisen from the consolidation f grants received principally from the "Clergy Reserves.", The suit ended as had a previous one, that of the new "Methodist Episcopal Church " against the "Wesleyans," in the decision that the majority of a Church, in its corporate action, must be considered the Church. While supporting the majority, however, Parliament refused to alter the title of the board which controls the fund; and it remains as "in  connection with the Church of Scotland." The claimants who entered the union were twenty-seven; the dissidents, seven.

The "Presbyterian Church of Canada" makes the Bible the infallible rule of faith and manners, the Westminster Confession the subordinate standard, the catechisms the means of doctrinal instruction, the" Form of Presbyterian Church Government" and the " Directory for the Public Worship of God'" the standards of government and worship. This Church has missions in the New Hebrides, Trinidad, Erromanga, Formosa, and India, be-. sides missions to the French-Canadian Roman Catholics. As a specimen of the early influence of this Church, special reference may be made to the Rev. William Smart, one out of many names connected with pioneer work in Canada. Converted to God in Drury Lane Theatre, London, by seeing the vast audience, and asking himself, "Where will all these people be in one hundred years?" and "Where shall I then be?" he gave himself to study and the ministry of Christ, came to Canada in 1811, and founded the first Sunday-school in Upper Canada; in 1817 established the first Bible Society in Upper Canada; in 1818 founded the first Missionary Society; and originated the first Religious Tract Society in 1820. The early spirit of this Church has not departed from it; but, with great wealth and intelligence, its influence .for good grows steadily.'

(4) Methodists. — This body, the largest of the Protestants, like both Anglicans and Presbyterians, owes its origin in Canada greatly to soldiers. Commissary Tuffey, of the 44th regiment, a local preacher, held meetings in Quebec in 1780; and major Neal, of a cavalry regiment, another local preacher, labored in 1786 along the Niagara river. Philip Embury and Barbara Heck, after living ten years in Lower Canada, came to Upper Canada in 1785. In 1788 came to Ernestown an Irishman, named James McCarthy, a follower of Whitfield. He preached for the Methodists. His enemies had him conveyed to one of the "Thousand Islands," where he was left to perish. His fate has never been generally known; but his son informed the writer of this article that he escaped from the island, and, after making his way towards home, was found by the roadside stabbed in a number of places. The early records of Methodism give the names of Losee, Dow, Bangs, Dunham, Case, the Coates, Pickett, and others, as the pioneers of its heroic age. In 1814 the English Wesleyans .began work in Montreal, and extended it to Upper Canada in 1818. In 1820 Lower Canada was given up to the English Conference, Upper Canada being under the control of the Methodists of' the United States. The Methodist  preachers of the West, many of them being from the United States, and not able to take the oath of allegiance, were not allowed to perform marriages, even when that right was conceded to Presbyterians and Lutherans in. 1797, and when, as late as 1823, a bill was introduced into Parliament to give them the desired authority The first conference met at Hallowell, now Picton, in 1824. The. Conference Missionary Society was formed at this period. The "Canadian Wesleyans" arose in 1827, under Ryan and Breakenridge. In 1828 Canadian Methodism became independent of the United States, and, in 1831, its preachers obtained the right to marry. In 1833, aided by the Rev. Dr. Alder, it united with the British Conference, taking its name and form, and abandoning episcopacy. In 1840 this union ceased, owing to the fact that the Canadians refused to be coerced entirely by the English on questions of domestic policy, and make their paper, the Christian Guardian, the advocate of the union of Church and State. In 1834 arose a new Methodist Episcopal Church. In 1847 the English and the Canadians reunited.

Methodism in Nova Scotia began about 1775, in services held by the people themselves, they being destitute of clergy. These led to the conversion of a youth named William Black, who subsequently became "The Apostle of Methodism in Nova Scotia." In 1784 Freeborn Garrettson and James O. Cromwell arrived; and, in 1788, James Wray, an English missionary. Methodism in New Brunswick began in 1791, under the Rev. A. J. Bishop, of Jersey. In Prince Edward Island, the pioneer, in 1807, was the Rev. James Bulpit. In the Hudlson's Bay Territories, the work began with English and Canadian missionaries in 1840. For British Columbia, England provided money, and Canada supplied men-the Rev. Dr. Evans, and Messrs. White, Robson, and Browning, in 1858. In 1854 the Canada East District was united to the Conference of the Wesleyan Methodist Church; and in 1873 Mr. Cochran and Dr. McDonald went as missionaries to Japan. The year 1874 witnessed the union of the Canada Conference with the Conference of Eastern British America and the Methodist New Connection, under the name of "The Methodist Church of Canada." Connection with England then ceased. A general union of all the Methodists, except the colored people and the Albrecht Briider, took place in 1883. Legislative action, confirming this union, has taken. place during the present year, 1884. The amalgamated bodies were the Methodist Church of Canada, the Methodist Episcopal Church, the Primitive Methodist Church, and the Bible Christians.

The new name is "The  Methodist Church." The General Conference, composed of ministers and laymen in equal numbers, is quadrennial. Two general superintendents travel through the whole country, and are so appointed as to secure a new election every four years. They are responsible to the General Conference. Their salaries are paid from the General Conference Fund, the Mission Fund, and the Educational Society, in the proportion of one half, one third, and one sixth, respectively. The salaries are $2000 and travelling expenses. The Rev. Samuel Dwight Rice, D.D., and bishop Carman are the general superintendents. Laymen sit in Annual Conferences, which elect their own presidents. Probationers do not sit in conference. A general superintendent, if present, opens the Annual Conference, and presides during the first day, and alternately with the president on following days. The term "Chairman of District" has been changed to "Superintendent of District." Annual Conferences elect their own stationing committees, and ordain their own probationers. In district meetings, ministry and laity are equally represented. Laymen, to be elected to Annual Conferences, must have been of five years good standing as members of the Church, and of the minimum age of twenty-five years. Equitable arrangements are made for the management of the " Superannuated " and ".Supernumerary" Funds, the Missionary Fund, and the transfer of ministers from one conference to another, no conference having the power to transfer a man, without his consent, for more than nine years. The transfer committee is composed of the general superintendents, presidents of conferences, and one minister from each Annual Conference. It has two sections, the Western and the Eastern, the dividing line being the eastern limit of the Montreal Conference. The conferences are named London, Guelph, Niagara, Toronto, Bay of Quinte, Montreal, Manitoba, Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland. The Church has 157,762 full members, and 12,151 on trial; ministers, 1633; probationers, 219; parsonages, 877; churches, 3159; Sunday schools, 2707; scholars, 175,052. The value of church .property is $9,130,807. There are foreign missionaries in Japan and Bermuda, 14; French missionaries, 9; Indian, 27, besides unpaid agents and teachers; domestic, 350. The amount raised for missions in 1883 was $193,769.

(5) Baptists. — The earliest history of the Baptists in Canada is connected with the Maritime Provinces. Baptist principles became the nucleus around which, during times of revival, persons originally Congregationalists, Episcopalians, Presbyterians, and Baptists associated together. At first,  mixed communion prevailed in many places, yielding, finally, to close communion. Strange speculations, mystical explanations of Scripture, and the confounding of emotional impulses with .the action of the Holy Spirit, marked many of the early Baptist preachers, and doubtless contributed to arouse prejudices seriously affecting the subsequent history of the body. Henry Alline, a "New Light" Congregationalist, and David George, an escaped slave from Virginia, both illiterate men, as early as 1760 and 1792, contributed to Baptist interests by preaching to both blacks and whites. The latter lived in a hut of bark and poles, baptized converts in a creek, was forced to go to Sierra Leone, and on his return found his church at Shelbourne broken up, and was saved from further persecution by being formally licensed to preach to the blacks by governor Odell, in 1792. In 1763 a Baptist congregation from Massachusetts came, with their pastor, Mr. Nathan Mason, to Sackville, N'. B. Others from the same place came to Nova Scotia. Shubal Dimock, a Presbyterian of Mannsfield, Conn., was persecuted and plundered. He removed to Newport in 1771, was immersed in 1775, and formed a church in 1779. Churches were formed in Cornwallis, in 1776; Chester, 1778; Halifax, 1795; and Argyle, 1806.' The first Baptist .church erected in the Maritime Provinces, or, perhaps, in Canada, was either that of Sackville, in 1763, or, as seems, more:strongly supported, that of Horton, in 1778., In 1797 four ministers devised a plan of an association, six churches, partly Baptist and partly Congregational, uniting.

The first minutes were published in 1810. Great progress was made by revivals in 1828, in which year the association was strengthened by the addition of a congregation partly composed of seceders from the Church of England. This secession, is credited to the opposition of the rector, afterwards bishop Inglis, to "evangelical" preaching and conversions, The "Fathers" of the Baptist churches in the East were Theodore and Harris Harding, Chipman, Edward and James Manning, Ansley, Dimock, Burton and Crandall. Gilmour, Cramp, and Davidson are names most prominent in the West. The first Baptist congregation of “Old Canada" was that of Caldwell's Manor, in Lower Canada, formed in 1794 by Rev. E. Andrews, of Vermont. The Montreal Church began in 1831. The Canada Baptist Union was formed in 1800. The Grande Ligne Mission began in 1835. The Maritime Provinces have seven Associations, with 218 ordained ministers and 38,430 communicants, two thirds of whom are in Nova Scotia. The Baptist Convention for the Maritime Provinces meets annually for the management of home and foreign missions and for education. These departments are managed through three boards. Among  the Telugus of India are three stations, eight missionaries, four men and four women, with ninety-one communicants. The mission property of the Eastern Baptists, among the Telugus, is worth $12,500. The disbursements for the year ending August, 1883, were $8331. The Home Mission Board, which meets at Yarmouth, spent, last year, $4400 for forty-nine missions and fifty-two men. There is also a French mission above Yarmouth, near Digby. In Ontario and Quebec are two home mission conventions, combined in one foreign missionary society, organized in 1866. This society, also, has a mission among the Telugus, with the same number and kind of stations and missionaries as the Eastern society, and. about eleven hundred communicants. The Western Baptists number 27,066.

(6) Congregationalists. — In 1759 New England Puritans settled in Nova Scotia under a provincial enactment, which gave "full civil and religious liberty" to "Protestants dissenting .from the Church of England." After this, Congregational churches gradually increased in Nova Scotia and New Brunswick. Some Christian soldiers at Quebec secured, in 1801, from the London Missionary Society, a pastor, Rev. Mr. Bentom, who supported himself mainly by the practice of medicine. He was fined and imprisoned for the publication of a pamphlet protesting against the arbitrary suspension by the authorities of the act granting power to Congregational ministers to keep registers of clerical acts. This deprived such ministers of their legal status for thirty years. Mr. Bentom's Church eventually joined the Presbyterians. Prior to doing so, however, they began the Quebec Auxiliary Bible Society in 1804, and organized the first Canadian Sunday-school in 1806. In 1811, a graduate of Dartmouth College, the Rev. John Jackson, came to the "Eastern Townships," and labored with almost no pecuniary reward for ten years, retiring through failure of health. In 1815, a graduate of Middlebury College, the Rev. J. Taylor, came to Eaton; and in 1816 the Rev. Thaddeus Osgood came to Stanstead and formed a Congregational Church. Congregationalism was, introduced into what is now Ontario by the Rev. J. Silcox, of Frome, England. In 1831 was formed Zion Church, Montreal, which, under the pastorate of the Rev. Dr. Wilkes, has, perhaps, done more for Congregationalism in Canada than any other church. In 1833 the illegal decree before mentioned was rescinded.

Dr. Wilkes, after educating himself in Glasgow for the ministry, came to Canada in 1836. The feelings aroused by the rebellion of 1837 caused many pastors from the United States to return thither, leaving the congregations to struggle alone. In that-year the missions were supervised in the East by Dr. Wilkes,  and in the West by Mr. Roaf, Kingston being the dividing point. This kind of Congregational: episcopacy ended in 1851, but .has lately. been revived under the Rev. Thomas Hall. The Congregational Union of Ontario and Quebec was .formed in 1853, from separate organizations in these .provinces. The Congregational Theological College, formed by a union of schools in 1846, was removed from Toronto o Montreal in 1864, and affiliated with McGill .University. .Among other benefits conferred on Christianity by this college, not the least has been the gift to the Church of England of the Rev. John Cunningham Geikie. Canadian Congregationalism is organically weak and numerically small, yet true to a sound but large-hearted Christianity. Besides the Congregational Union of the West, there is a similar union for Nova Scotia and New Brunswick. The returns for the West for 1882-83 are, members. 6047; Sunday-school scholars, 7260; preaching-stations, 107, of which 5 are in Manitoba, on missions started by the Rev. Mr. Ewing; Sunday-schools, 80; additions by profession, 398; baptisms, 403, of which 43 were of adults. The returns for the East are, members, 1284; Sunday-school scholars, 755; preaching- stations, 27; Sunday-schools, 13; additions by profession, 19; baptisms, 44, of which 5 were of adults. The organ of' this body is the Canadian Independent, of Toronto, of which Rev. John Burton, B.D., is editor.

(7) The Evangelical Association. — This body, founded by Jacob Albrecht, of Montgomery County, Pa., commenced in Canada in 1839, under two missionaries in Welland and Waterloo, the Revs. M. Eis and C. Hall. Their work, at first among Germans, has become partly English. The body is connected with. the Church of the same name in the United States. In 1864 a separate conference-for Canada was formed. Missions exist on the Ottawa, in Muskoka, and at Parry Sound. In April, 1883, there were 5066 members, 55 preachers, 75 churches, valued at $118,400, 25 parsonages, worth $28,225, with 82 Sunday-schools, 5320 scholars and 1007 teachers. The Mission Fund amounted to 70000.

(8) Christian Disciples.— This body maintains the same principles as the followers of Campbell in the United States. It arose, apparently,. from the labors of Scotch Baptists and followers of the Haldanes. .The pioneers were Stewart, Stephens (both students of Haldane's College), Weir, Hutchison, Oliphant, Menzies, -McLaren, McKellar, McVicar, Sinclair, Robertson, and 'Barclay, with Mr. James Black, of Eramosa, who came to Canada in 1825, and still lives, at the age of over eighty. The body is not numerous.

(9) Unitarians. — There are but three congregations of this body in Canada, so far as is known. These are in Montreal, Toronto, and St. John, N. B. The Montreal Church was organized in 1842, and served for. some months by the Rev. Henry Giles. The first pastor was the Rev. Dr. Cordner. For ten years the Church was connected-with the Remonstrant synod of Ulster, Ireland. In 1856 it became independent. In the strife and opposition of its first years, it grew.' With the repudiation of such irrational interpretations of orthodox doctrines as alone furnish a legitimate ground for objections against these doctrines, the orthodox churches gain such a hold on the masses that Unitarianism makes but little progress. The Unitarian Church in Toronto was founded in 1845. That in St. John appears to have no settled pastor. The congregation in Montreal is of the moderately conservative wing, and seeks to be definitely Christian. The radicals, who neither reject the supernatural, or call themselves Agnostics, have drifted into the "Free Thought Club." The body numbers 2126.

(10) There are other small bodies, Lutherans, Quakers, Swedenborgians, etc.; and small communities of Jews exist, to the number of 2393. "Free- Thought" clubs exist in some of the leading cities, chiefly in Montreal.

IV. Languages, Literature, and Education. — German prevails in some localities, but is gradually giving place to English. French is spoken by 1,298,929 persons, chiefly ins the province of Quebec, and promises to increase in extent and influence. Canadian French is not a patois, but is mainly the French of the age of Louis XIV, preserved, by distance, from the effects of the revolutions of France, and exhibiting trifling local varieties in vocabulary, with occasional Anglicisms. In the writings of Garneau, Sulte, Chapman, Lemay, Faucher de St. Maurice, Marmette, Bibaud, Frechette, and many others, a style is found that would do no disgrace to Paris, the last-named having been made laureate by the French Academy. The intonation of Canadian French lacks the refinement of Paris; but that of Canada does not give the harsh burr to the letter r which is so. often heard east of the Atlantic, and is wholly devoid of dialects.' Canada supplies, in increasing numbers, her own school text-books; and royal societies of art and literature, founded under the auspices of the marquis of Lorne, promote the growth of an educated taste. The table below shows the publications of the country that publish advertisements.

Education is under the control of the provincial governments, and, consequently, is not uniform. In Ontario and other provinces, the system is  unsectarian, yet Christian, provision being made for opening and closing prayers, though permission to be absent from these may, under certain circumstances, be given. There is provision for Roman Catholic separate schools. In Quebec, education is sectarian and Roman Catholic, with provision for Protestant dissentient schools. In Manitoba, the schools are partly Protestant and partly Roman Catholic. The Ontario system, developed by the late Dr. Ryerson, is the model, to which the best remaining systems are similar, with local peculiarities. Under that system, the various grades of schools are public schools, high schools, collegiate institutes, and the university, with a special institution named Upper Canada College, founded in Toronto. and endowed on the model of the great public schools of England, and with model and normal schools and an agricultural college. The public schools are free, as are most of the high schools and collegiate institutes; and education is compulsory. There are military schools at prominent places, and a military college at Kingston. These are under Dominion control, there being no provincial militia in Canada. The chief non-denominational colleges are Toronto University, McGill University, and the University of New Brunswick. The expenditure for education in Ontario alone for 1880 was $2,822,052.

The Roman Catholics have one university, Laval, in Quebec, besides numerous colleges and convent-schools.

The Church of England has, of universities, Trinity, Bishop's, the Western, King's College, and St. John's, in Toronto, Lennoxville, London, Windsor, N. S., and Winnipeg, respectively. There are, also, in Toronto, Wycliffe Theological College, and, in Montreal, the Diocesan Theological College, to meet special wants, besides other colleges and schools, some of which are for ladies only, and the Sabrevois Mission College of Montreal.

The Presbyterians have Queen's and Dalhousie Universities, with Manitoba and Morrin Colleges, besides 'Knox Theological College, of Toronto, and the Presbyterian Theological College, of Montreal, and other schools, some being for ladies.

The Methodists have Victoria and Albert: Universities, which, under the union, are to be consolidated under the name of the former, Albert becoming a highclass school. They have, also, Mount Allison University, with theological schools in Cobourg, Montreal, and Sackville, besides ladies' colleges at Hamilton, Whitby, and Sackville, and various other schools.  "The Baptists have Acadia University, with Horton Academy and Acadia Seminary, with a first-class theological college, McMaster Hall, in Toronto, and a college in Woodstock, Ont.

The Congregationalists have a theological college in Montreal.

The medical schools of Toronto, Kingston, and Montreal are of a high character. Schools for the blind, for deaf mutes, for Indians, and reformatory schools, with scientific, literary, and art societies, abound. Two medical schools fordladies have recently been opened in Toronto and Kingston. Wealth begins to show its power in the erection and equipment of buildings not surpassed upon this continent. The result is seen in the fact that Canadian names, both French and English, are honorably quoted in Europe even while Canada is, politically, not yet a perfect nation, but is in a state of transition from a position difficult to define to one more definite but, as yet, unseen.

V. Authorities Consulted. — Canadian Almanac, 1883, 1884; Rollaald's Catalogues; Hodgins, Hist. of Canada; (Contemporary Review, Nov. 1880; Miles, Hist. of Canada; Watson, Constitutional Hist. of Canada; Cong. Year-book, 1880-84;. Reports of Society for Converting and Civilizing the Indians, 1831, 1832; Reports of Rome District Com. of S. P. C. K. 1827; Bishop Strachan's Charge of 1860; Canons of Synod of Toronto, 1851-71 Atlas of Geological Survey of Canada, 1863; Philadelphia Exhibition Catalogue of Canadian Minerals; Minutes of Canadian Methodist Conference, vols. i, ii; Canniff, Settlement of Upper- Canada; Melville, Rise: and Progress of Trinity College'; Taylor, The Last Three Bishops Appointed by the Crown; Relations des Jesuites; Report of the Canadian Pacific Railway, 1877; Encyclopcedia Britannica; Galt, Church and State ; Garneau's Hist. of Canada, by Bell; Report of Church of England French Mission, 1881-83; Morgan, Dominion Annual Register, 1880-82, Ryerson, Hudson's Bay Territory; Debates on Confederation, 1865; Cornish, Cyclopcedia of Canadian Methodism; Carroll, Case and his Contemporaries; Report of Toronto Conf. Miss. Soc. 1881-2; Journal of the United General Conference, 1883; Parkman, Pioneers; Miles, Prize Questions on a Canadian History; Boyd,:Hist. of Canada,; Roy, list. of Canada; Mackenzie, Hist. of America; Ryerson, Story of my Life; Census of Canada, 1871, 1881; Bliss, Clerical Guide, 1879; Russell, Champlain's Astrolabe; First Prcsb. Council Proceedings, 1877; Croil, Dundas ; Presb. -Year-book, 1876, 1878; Life of Dr. Buns  ms; Government Mcaps of Canada; Lord. Dufferin's Administration in Canada; Lovell's Geography; Huyshe, Red River Expedition; Picturesque Canada; Moister, Hist. of Wesl. Missions; Playter, Hist'. of Methodism iii Canada; Memoir of Bishop G. J. Mountain; Annuaire de l'Institut Canadiende' Quebec, 1878; Revue de Montreal, Dec. 1877; Ayer, American Newspaper Annual, 1882; Bill, Fifty Years with' the Baptist Ministers; Official Postal Guide, Oct. 1882; Rolland's Almanach Ecclesiastique du Canada, 1884; Dawson, Geological Report of North- west, in Toronto Globe, Oct. 30, 1883.. (J. R.) See additional article on p. 994 of this vol.

## Canada, Dominion Of (2)[[@Headword:Canada, Dominion Of (2)]]

             — We, here bring down this article to the present date.

I. Secular. —

1. General — This confederation of provinces has almost completed the first quarter of a century of its existence. The census has been taken during the present year, 1891; and an estimate of the present population, made at Ottawa, places it at 5,250,000. The net public debt was, on June 30, 1889, $237,530,042.

In 1886, the Canadian Pacific Railway was opened for passengers, and has made accessible for settlement an enormous territory of the richest agricultural and mineral resources, and of scenery surpassing in natural grandeur the famous countries of Europe. Towns have sprung up along the line with great rapidity, and commerce has opened up the resources of the ancient East for the benefit of the Dominion. Population on the Pacific coast has increased, and legal steps have been taken to found a university where, five years ago, a normal school was impossible.

2. Commerce. — The tonnage of Canada for the year ending on the 30th of June, 1889, was 16,054,221. Her exports were $89,189,167, and her imports, $115,224,931. Her exports to Britain were $38,088,051, and to the United States, $38,490,571. The year 1868 showed exports to the value of $57,567,888, and imports, $73,459,644.

The railway mileage of Canada on June 30, 1889, was 13,741 miles, placing her sixth on the list of nations in this respect.

New regulations place the interest on deposits in the Post-office Savings Bank at 3½ per cent.; and deposits may range from 25 cents to $3000.

3. Literary and Artistic. — The Royal Society of Canada, founded by the Marquis of Lorne, recognizes and promotes literary eminence. It has four departments — French, English, mathematics, with physics and chemistry, and geology, with biology. The Royal Academy of Arts, founded by the Marquis of Lorne and the Princess Louise, does the same work for art.

II. Ecclesiastical. —

1. Church of England. — Up to August 15, 1890, the dioceses of this Church were not consolidated into one united whole. At a conference held in St. John's College, Winnipeg, on that date, a scheme for the formation of a general synod, to include the whole church of British North America, was adopted. This synod will consist of the bishops of the Church of England in Canada and Newfoundland, with clerical and lay delegates, chosen by the diocesan synods, where they exist, or appointed by the bishop of a diocese without a synod. Dioceses with fewer than 25 licensed clergymen send one delegate of each order; those with from 25 to 49 clergymen, inclusive, two such delegates; those with from 50 to 99, three such delegates; and those with 100 clergymen and upwards, four such delegates.

The synod shall have two houses — the upper, composed of the bishops, and the lower, composed of clergy and laity — each to sit separately, except by unanimous consent. The primate of the General Synod shall be elected by the upper house from the metropolitans. He shall hold office for life, or so long as he remains bishop of any included diocese, though he may resign. The General Synod shall deal with any matters affecting the whole Church, such as doctrine} worship, discipline; all agencies for promoting church work, missionary or educational; the adjustment between dioceses of funds for clergy, widows and orphans, and superannuation; the transfer of clergy between dioceses; the training of candidates for holy orders; the constitution and powers of a court of appeal; and the erection, division, and rearrangement of provinces. The expenses of the synod, including travelling expenses of members, shall be met by an assessment of the dioceses proportionate to their representation, dioceses having only one delegate of each order being exempt. The first meeting of the General Synod is appointed for Toronto, the second Wednesday in September, 1893, and is to be convened by the metropolitan senior by consecration. The Church of England in Canada has 20 dioceses and 20 bishops, about 450,000 members, 1019 clergy-meal. Her contributions, for the year ending July 31, 1890, for domestic and foreign missions, were $37,968.33, those for foreign missions alone being $15,190.40. She has 3 missionaries in Japan. Foreign missions include work among Chinese and other pagan races in Canada.

A college for boys ("Ridley College") has been founded in St. Catharines, Ontario, for the interests of Evangelical Protestants in the Church.

2. Presbyterians. — The Presbyterian Church of Canada has 5 synods, those of the Maritime Provinces, Montreal and Ottawa, Toronto and Kingston, Hamilton and London, Manitoba and the North-west Territories, besides the Presbytery of Indore, in India, with synodical powers; the presbytery of Honan, in China, and that of Trinidad, embracing 43 home and 3 foreign presbyteries. Besides these, there is the New Hebrides mission. The communicants number 171,240, of whom 6475 are on missions. There are 1039 ministers, including ordained missionaries.

The missions are among French Canadians, American Indians, in India, China, Trinidad, and the New Hebrides. The latter has 3 ministers as missionaries. Trinidad has 6. China has 8 Canadian and 2 native missionaries, besides a medical missionary, 2 nurses, with 50 native preachers and teachers. India has 5 ministers, 8 ladies and numerous other agents engaged in mission work, and at Indore College. Seven ordained missionaries are among the American Indians, and 37 among the French Canadians. There are 36 mission schools, 26 mission churches, and 92 stations for the French, with 1337 members.

One of the schools is at St. Anne, in Illinois. There are 5853 elders: Sunday scholars and those in Bible classes number 128,886. Workers in such schools number 15,441. The volumes in libraries are 197.998. Those who attend prayer-meetings number 50,661. Scholars who commit Scripture to memory are 60,865. Those who commit the Shorter Catechism are 67,555.

The income for all purposes, in 1890, was $2,054,951, which, with $38,327 from mission stations, gives a total of $2,093,278. The amount paid for stipends in 1890 was $800,209; to the college fund, $56,259; and to mission funds, $177,695.

A regular system of examinations, by paper, with examiners, sub- examiners, prizes anti diplomas, for Sunday scholars exists. The ages of candidates range from 10 to 25 years. The value of each paper is 200, of which 50 per cent. passes, from 75 to 90 per cent. gains a book prize, and 90 per cent. gains a silver medal. The time for each paper is two hours. Examinations are simultaneous at all centres.

3. Methodists. — In this Church, only one general superintendent is now employed.

During the four years ending with September, 1890, the number of probationers for the ministry has increased from 208 to 296; of ministers,  from 1610 to 1748; of local preachers and exhorters, from 2692 to 3142; of class-leaders, from 6641 to 7143; of members, from 197,469 to 233,868.

The infant baptisms for the same period have been 63,795, and the adult, 11,307.

There are 12 annual conferences, 3173 Sunday-schools, 28,411 Sunday- school officers and teachers, 226,050 scholars, 37,158 scholars in class, 25,677 children learning the catechism, 49,419 scholars pledged against liquors and tobacco, those against intoxicants alone being 41,522, and 217,388 volumes in libraries. There are 3092 churches, 1168 other preaching places, and 967 parsonages. The value of Church property is $11,597,491.

There are 2 weekly newspapers, 1 monthly, 1 quarterly, 8 Sunday-school papers, of which 2 are weekly.

The amount invested in publishing interests is $504,-316. The capital of the Book House in Toronto is $256,370.05.

There are 14 colleges and other educational institutions, 157 professors and teachers, 3157 college graduates, and °522 college students. Value of institutions, 81,048,700.

There are 473 mission stations, 507 missionaries, 96 native assistants and teachers, 4265 members on mission stations, 4265 Indian members, 358 auxiliaries of the Women's Missionary Society, 8534 members of these auxiliaries, 4462 members of Mission Bands, and about 200 Epworth Leagues, with about 15,000 members.

During the aforesaid quadrennium, an annual conference has been established in Japan, and the membership there has grown from 591 to 1716; the contributions, from yen 903.04 to 6491.35; the value of Church property from yen 28,085 to 64,843, and the Sunday scholars from 542 to 1486.

Work has been undertaken among the Chinese in British Columbia, at Victoria, Vancouver, New Westminster, and Kamloops.

The missionary income has increased from 8201,-874.34 to $220,026.43. Contributions for all purposes amounted to $8,063,967.  The course of study for probationers not attending college has been improved, and Greek has been inserted as one of the requirements.

The relation of attendance upon class-meeting to membership in the Church has been placed upon the same basis as that upon other means of grace.

A movement which is likely greatly to affect the future of Canadian Methodism is the contemplated removal of her leading university, Victoria College, from Cobourg to Toronto, the affiliation of that college with the Provincial University of Toronto, and the renunciation by Victoria of her right to grant degrees, except in divinity, during the continuance of such confederation.

The scheme for this confederation was carried in 1886, and was confirmed in 1890 by the General Conference.

In 1882, Victoria and Albert universities were united. The varied claims of University College, in Toronto, and the denominational colleges led to a scheme for the consolidation of all the universities of Ontario as colleges under one provincial university. Certain branches of study were to be allotted to a university professo-riate, so as to relieve the colleges of work. These branches, which may, under certain circumstances, be changed, are pure mathematics, physics, astronomy, geology, mineralogy, chemistry, zoology, botany, physiology, ethnology, comparative philology, history, logic, metaphysics, history of philosophy, Italian, Spanish, political economy, civil polity, jurisprudence, constitutional law, and engineering.

The lectures of this professoriate are to be free to all matriculated students of confederated colleges, and will include, as optional subjects, Biblical Greek and literature, Christian ethics, apologetics, the evidences or natural and revealed religion, and Church history.

Trinity College, of the Church of England, from dissatisfaction with the financial and educational provisions of the proposed scheme, refused to confederate. Queen's College, of the Presbyterians, from inability to comply with the requirement that confederating colleges must remove to Toronto, the need of a university in Eastern Ontario, and from the benefits of separate universities, as seen in Scotland, Germany, the United States, and even England, also refused confederation. The Baptists also refused, and erected McMaster Hall into a university, with an arts course, as well as one in theology.  The Methodists alone have decided to sink their leading university into a confederated college. Under this scheme, Victoria College secures five acres of University Park, at a nominal rental of one dollar a year while it remains confederated, and proposes to erect buildings at a cost of $135,000. Opposition to the scheme was removed by a bequest, from William Gooderham, Esq, of Toronto, of $200,000, conditioned on such federation and removal from Cobourg. Until the completion of the new buildings, degrees will be conferred by Victoria College only by special arrangements.

The union of the Methodists of Canada has been followed by the appearance of a new denomination, called the Free Methodist Church of Canada, with 5 conference officers and 17 ministers.

Two churches of colored Methodists still retain their separate existence, one with 17 and the other with 21 ministers.

4. Conongregationalists. — This body has two unions, that of Ontario and Quebec and that of Nova Scotia and New Brunswick. It reports 126 churches, 70 other preaching stations, 91 ministers, 5 district associations, 1 college, 1 missionary to Japan, and 10,245 members; 134 church buildings, valued at $782,700, and parsonages to the value of $69,150.

The doctrinal statement omits from the Apostles' Creed the passage about the descent into hell.

Financial difficulties have led to the resignation of the missionary superintendent.

The Foreign Missionary Society was originated in 1881. Two missionaries are in Africa, and one, a lady, at Bombay. The income of the Missionary Society has increased in 8 years, to June 4, 1890, from $4000 to $15,728.73. The Indian mission at French Bay has been given over to the Methodists. The debts on Church property in Ontario and Quebec are $180,205. The alumni of the college number 109. The salary of the professor of Hebrew and Greek exegesis is $600 a year. The contributions to the college amount to $1.00 for each member of the Church from Quebec, 20 cents a member from Ontario, and 6½ cents from Nova Scotia and New Brunswick. The expenses exceeded the income by $900 a year from 1887 to 1889. There  are 9 professors and lecturers, at salaries amounting to $3400. This college receives $1207.28 from the Colonial Missionary Society of England. The endowment is $32,997.83.

The branches of the Provident Fund for Widows and Orphans and Retired Ministers has a capital of $19,-774.06. The free contributions to this fund show a growing decrease ....

5. Baptists. — This denomination is divided into two groups — those of Ontario, Quebec, Manitoba and the North-west Territories and those of the Maritime Provinces. For the sake of convenience, they may be called the Western and the Eastern Baptists. The Western have 285 ministers, 33,252 members, and 2930 persons were baptized during the year 1890, with 19 associations, 28,824 Sunday scholars, 3408 officers and teachers, and 9 publications.

The amount expended on Sunday-schools was, in 1890, $12,734.67. In-the foreign mission field, among the Telugus, are 11 churches, 11 missionaries, and 60 assistants. Six new workers have gone forth during 1890 — two men and their wives, one lady, and one artist who proposes to paint, for his support, during part of the year, and to spend the remainder in mission work.

For the support of missions, Ontario is divided into 17 associations and 147 sub-circles.

There is one university, called McMaster, from the founder, with 4 colleges connected with it — Woodstock College, Moulton Ladies' College, the Toronto Arts College, and the Theological College. The assets available for college purposes are $989,437.37.

The Canadian Baptist realizes a profit, but the book-room is maintained at a loss.

There was raised for all purposes, in 1890, $304,635.01. During that year, 12 churches were dedicated.

A superintendent of missions has been appointed, after the former example of the Congregationalists and the present example of the Presbyterians.

The Eastern Baptists have 8 associations, 389 churches, 41,480 members, and have had 1171 baptisms during the year ending May 31, 1890. They  have 498 Sunday-schools, 29,333 scholars, and 2651 teachers and officers. Of the scholars, 474 were baptized (luring the year above mentioned.

They have, as educational institutions, Acadia College, Horton Academy, and Acadia Seminary, with Chipman Hall.

They have expended, for the year ending August, 1890, $15,053.88 for foreign missions, and $7616.59 for home missions.

The number of Baptist churches in all Canada is 850, with 78,497 members.

The arts department of McMaster University was opened Oct. 10, 1890.

6. Roman Catholics. — The following statistics are taken from Le Canada Ecclesiastique, Almanach-annuaire pour l'Annee 1891. This Church has seven ecclesiastical provinces, those of Quebec, Montreal, Ottawa, Toronto, Kingston, Halifax, and St. Boniface; 24 dioceses; 2 apostolic vicariates, those of Athabaska-Mackenzie and Pontiac; 1 apostolic prefecture, that of the Gulf of St. Lawrence; 21 communities of men and 38 of women; 1,988,142 adherents, 2284 priests, 379 convents, and 51 colleges and schools.

The Jesuits have 14 establishments in Canada, with 230 so-called religious persons (religieux), all Canadians, except 16 who are Europeans..The Provincial House was founded in 1842, on the 1st of June, by Father Felix Martin, who was the first rector of it. He had five companions. There are colleges in Montreal and St. Boniface. The fathers and novices are scattered through the dioceses of Montreal, Quebec, Ottawa, Hamilton, Peterboro, and St. Boniface.

There is one cardinal, who is also archbishop of Quebec, and six other archbishops, 22 bishops, and one apostolic prefect. One of these bishops, Monseigneur Begin, of Chicoutimi, is the author of a work, Holy Scripture and the Rule of Faith, of which the boast is made that it has never been answered. It proceeds from the ordinary evangelical arguments on the Scriptures to the Roman conclusions.

The Victoria Medical School, the medical department of the Methodist Victoria University, has been brought into connection with the Level University.  The long-existing claims of the Roman Catholic Church to the forfeited Jesuit estates has been settled

by the grant to the Church by the Provincial government of $400,000, and to the Protestants of $60,000, for educational purposes. The Romanists succeeded, also, in obtaining a grant of a large common at Laprairie, near Montreal. A succinct account of this transaction, from an authorized source, is as follows: Prior to the English occupation of Canada, the Jesuits had obtained, by grants from the kings of France, by gifts from citizens, and by purchase, lands in Quebec, Montreal, and Three Rivers. When the English took Canada in 1759, the Jesuits were incorporated. In 1773, Pope Clement XIV. abolished them. In 1800, George III issued a warrant confiscating these lands to the Crown, by right of conquest. The government took them in 1856, and the greater part of them remained with the government in 1867.

From 1800 to 1867, the Roman clergy protested that these estates belonged to the Church, as confiscation by conquest was contrary to the actual civil laws and to the Treaty of Paris. In 1874 and 1875, the greater part of the estates were given to the province of Quebec, except the Champ de Mars in Montreal, still held by the Dominion government. In 1876, M. Mercier, the Quebec premier, found a formal promise of the government to settle the question. This promise was registered in Rome anti Canada. The pope commanded M. Mercier to have the property restored. This, however, in a mixed community, was declared to be impossible. Both political parties agreed to a compromise, the payment to the Roman Church of $.100,000, and to the Protestants of $60,000, for education. The act by which this was effected was passed on July 3, 1888. The estates were valued at from $400,000 to $2,000,000.

While successful in this, the Roman Church has been defeated in Manitoba, where separate schools have been by law abolished. The law has been confirmed on appeal.

7. Minor Bodies. — The Evangelical Association returns 67 ministers; the Universalists, 9 ministers and 402 members; the United Brethren, 23 ministers; the Evangelical Lutherans, 53 ministers; the Reformed Episcopal Church, 24; and the New Jerusalem Church, 8.

8. Manitoba and the North-west Territories. — The census of 1886 gives, in Manitoba, 14,651 Roman Catholics, 23,206 Church of England, 28,406 Presbyterians, 18,648 Methodists, and 3296 Baptists.  The census of 1885 for the North-west Territories gives 9301 Romanists, 9976 Church of England, 7712 Presbyterians, 6910 Methodists, and 778 Baptists.

9. As a conclusion to the ecclesiastical facts in this article, there may be noticed a strong and practical movement towards Christian unity between churches that had hitherto consolidated their own scattered forces. This movement arose in the synod of the diocese of Toronto, of the Church of England, on motion of Rev. James Roy, LL.D., seconded by Rev. Rural Dean Langtry. This was taken up by the Provincial Synod, and has resulted in several meetings of the representatives of the three leading Protestant churches, who have together discussed the possibility of union between them. The chief obstacles are the claims of what is called the "historic episcopate," on the one hand, and the determination to uphold the legitimacy and sacramental efficiency of the non-episcopal ministry, on the other.

What is the historic episcopate; whether any variation from it is ever legitimate; under what circumstances it is so, if it is so at all, and on what principles each is imperative, seem to be the chief questions a settlement of which delays the consummation of a union not more difficult than some that have already taken place, and more desirable than any or all of those which now exist.

The discussions, on the whole, speak well for the spirit of all persons who seek, in this way, to heal what must be called the" unhappy divisions" of our common Christianity. (J. R.)

## Canal, Fabio[[@Headword:Canal, Fabio]]

             a Venetian painter, was born in 1703, and studied under Gio. Bat. Tiepolo. He died in 1767. In Venice he executed many works for the churches and public edifices.

## Canale, Giuseppe[[@Headword:Canale, Giuseppe]]

             a Roman designer and engraver, was born in 1728, and studied under Jacob Frey. In 1751 he was invited to Dresden to execute some .fine works for the gallery. The following are his principal prints: Christ and St. John?; (Christ Appearing to St. Thomas; A Turkish Woman; Maria Josephina, Queen of Poland.,

## Canales (Canalis Or Canale), Bartolommeo[[@Headword:Canales (Canalis Or Canale), Bartolommeo]]

             an Italian theologian, was born in 1605, at Monza, in the duchy of Milan. He entered the congregation of Regular Clerks Barnabites, and was celebrated for his piety and seclusion from the world.' He died in 1684, and left some, works, among them, Diario Spirituale, or meditations for every day in the year (Milan and Rome).

## Canales, Giovamnni[[@Headword:Canales, Giovamnni]]

             an Italian theologian, was born at Ferrara and lived near the close of the 15th century. He entered the order of Cordeliers, and composed several treatises on the Celestial Life, the Nature of the Soul, on Paradise, on Hell, etc. (Venice, 1494). See Hoefer, Nouv. Biog. Generale, s.v.

## Canarese (Or Karnata) Version[[@Headword:Canarese (Or Karnata) Version]]

             The Canarese is-spoken by about seven millions throughout the My-sore, also in the province of Canara, and as far north as the Kistna River. The first attempt towards a Canarese version of the Scriptures was made at Serampore in 1808, and it was not till 1822 that the New Test. was completed at press. A version of the Old Test. was also undertaken, and partly executed by the Serampore missionaries. But, on finding that others had undertaken a similar work, they relinquished it. In 1817, Mr. Hands, of Bellary, an agent of the London Missionary Society, made it known to those concerned that he had translated the whole of the New Test. into Canarese. Of this translation the Gospels and the Acts were printed at Madras under the immediate eve of the translator. In order that the translator might not be longer detained from his station, the types and printing materials were sent to Bellary, and the entire New Test. was completed in 1821. At this period Mr. Hands had likewise completed the translation of the Old Test., while his friend and coadjutor, the Rev. Wm. Reeve, had engaged in a separate translation of the Penitateuch, with the view of comparing it with that of Mr. Hands, and of securing thus a more correct and idiomatic version. In 1822, while these two laborers were conjointly engaged in their undertaking, the Madras Bible Committee, upon whom the superintendence of this translation had devolved, invited them to associate themselves with major A. D. Campbell and R. C. Gosling, so as to form 'a sub-committee of translation. Under the care of this sub-committee, the version of the Old Test. was continued. In 1832 the Old Test. left the press. As it was afterwards found desirable to submit the entire Canarese Scriptures to a further and more elaborate revision, the Rev. G. H. Weigel was engaged by the British and Foreign Bible Society, at the instance of the Madras Committee of Revision, to devote his whole time to the work. Under this arrangement a thoroughly revised translation of the Canarese New Test. was completed in 1853, and two large editions were published, one at Bellary and the other at Bangalore. A like revision of the Old Test. has subsequently been accomplished, and was, according to the report for the year 1860, in the hands of the Canarese missionaries and the people. This edition seemed to have been only tentative, for, in the report for 1866, we read the following account given by the Rev. B. Rice, secretary to the Canarese Revision Committee:

The printing of the Quato Reference Bible in Canarese has been completed during the past year, and is now in circulation. This brings to a conclusion  the labors of the Revision Committee, who commenced the work twenty years ago. During that period, some who took part in this new translation (for such it really is, and not simply a revision of the previously existing version), have been removed by sickness, death, or -other causes; but it is matter for thankfulness that several of the members have been spared to assist in the work from the commencement to the close. It is the work chiefly of the following missionaries: Rev. G. H.Weigel and Rev. Dr. MScling, of the German mission.; Rev. D. Sanderson, of the Wesleyan mission ; and the Rev. C. Campbell and Rev. B. Rice, of the London mission. It may be worth while to place on record that the entire New Test., with the books of Psalms, Proverbs, and Ecclesiastes, were completed by the brethren collectively in committee, which held repeated sittings for that purpose of two and three months duration each time, at Mysore, Utakamund, and Bangalore. The historical books of the Old Testament, together with Job, were revised by the Rev. C. Campbell, partly on the basis of the old version, and partly on the basis of a new translation by the Rev. G. H. Weigel. The prophetical books were revised by the Rev. B. Rice, wholly on the basis of the new translation by Mr. Weigel. The whole was circulated for some time in a tentative edition, before a large edition was printed,"

According to the report for 1881. there were circulated in the Canarese up to March 31,1881, two hundred and ninety-eight thousand portions of Scriptures. See Bible of Every Land, p. 141.

Linguistic helps are, Boutcloup, Grammatica CanaricoLatina ad usum Scholarum (Bangalore, 1869); Holson. An Elementary Grammar of the Karnata or Canarese Language (ibid, 1864); M'Kerrell, A Grammar of the Carnata Language (Madras, 1820)., (B. P.)

## Canaveri, Giovansi Battista[[@Headword:Canaveri, Giovansi Battista]]

             an Italian prelate, was born at Borgomanero, Sept. 25,1753, and at eighteen years of age received his doctor's degree in the University of Turin, in which city he joined himself to the Congregation of the Oratory. In 1799 he was made bishop of Bielle, but resigned in 1804, and in 1805 he was appointed bishop of Vercelli, to which the see of Bielle was then united. He died Jan. 13,1811, leaving some panegyrics, pastoral letters, and a work entitled Notizia Compendioza dei Monasterii della Trappa Fondati Dopo 'la Rivoluzione di Francia (Turin, 1704, 8vo). See Biog. Universelle, s.v.; Landon, Eccles. Diet. s.v.

## Cancellarii (CHANCELLORS, LAY)[[@Headword:Cancellarii (CHANCELLORS, LAY)]]

             one of the inferior classes of servants of the ancient Church and clergy. “The precise nature of their duties is doubtful. Bingham supposes them to have had some such office in the Church as those of the same name in the state, and that they acted as guards of the judge's consistory. Others suppose them to have been identical with the fyndici or defensores, whose duty it was to watch over the rights of the Church, to act as superintendents of the copiatce, and to see that all clerks attended the celebration of morning and evening service in the Church.” -Bingham, Orig. Ecclesiastes bk. 3, ch. 11, § 6; Farrar, Eccl. Dict. s.v.

## Cancelli[[@Headword:Cancelli]]

             a lattice or balustrade; the rail separating the altar from the nave, in ancient churches, was called cancelli. SEE CHANCEL.

## Cancellus[[@Headword:Cancellus]]

             a word occasionally used in the meaning of pulpit. As the size of churches increased, preaching in the chancel became very difficult, and it often happened that the officiating bishop or presbyter was inaudible on account of his great distance from the people. Hence a custom was introduced of placing a suggestum, or pulpit, from which the preacher delivered the sermon, in front of the partition which divided the chancel from the nave. It was therefore called, in consequence of its position, cancellus. — Farrar, Eccl. Dict. s.v.

## Cancer[[@Headword:Cancer]]

             (the Crab) was the animal which Juno is said to have sent against Hercules, when he contended with the Hydra in the morasses of Lerna, and by which his foot was bitten. The hero, however, killed it, and Juno placed it in the zodiac.

## Cancer, Jaime[[@Headword:Cancer, Jaime]]

             a Spanish advocate, was born at Balbastro, in Aragon, about 1520, and died at Barcelona about 1592, leaving a valuable work, entitled, Varice Resolutiones Juris Ccesarei, Pontif cii et Municipalis Principatus Catalonice (1594). See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Diet. s.v.

## Canda, Charles Du[[@Headword:Canda, Charles Du]]

             a French ecclesiastical historian, born at St. Omer, lived about 1615. He entered the order of the Premonstrants, and became canon and then prior of the abbey of Dammartin. He left, La Vie de Saint. Charles Boromee (St. Omer, 1614; translated from the Italian): — La Vie de Saint Thomas Archeveique de Cantorbery (ibid. '1615): — La Vie de Saintes Francaise (translated from the Italian, without date). See Hoefer, Nouv. Biog. Generale, s.v.

## Candace[[@Headword:Candace]]

             (Κανδάκη: Hiller compares the Ethiopic קני, he ruled, and דק, a slave,as the Ethiopian kings are still in Oriental phrase styled “prince of servants” [Simonis, Onom. N.T. p. 88]; but the name itself is written חנדכי, chandaki, in Ethiopic; comp. Ludolf, Hist. Eth. in, 2, 7), was the name of that queen of the Ethiopians (ἡ βασίλισσα Αἰθιόπων) whose high treasurer (εὐνοῦχος, “eunuch,” 1:e. chamberlain) was converted to Christianity under the preaching of Philip the Evangelist (Act 8:27), A.D. 30. The country over which she ruled was not, as some writers allege, what is known to us as Abyssinia; it was that region in Upper Nubia which was called by the Greeks Meroe, and is supposed to correspond to the present province of Atlara, lying between 13° and 18° north latitude. From the circumstance of its being nearly enclosed by the Atbara (Astaboras or Tacazze) on the right, and the Bahr el-Abiad, or White River, and the Nile on the left, it was sometimes designated the “island” of Meroe; but the ancient kingdom appears to have extended at one period to the north of the island as far as Mount Beikal. The city of Meroe stood near the present Assour, about twenty miles north of Shendy; and the extensive and magnificent ruins found not only there, but along the upper valley of the Nile, attest the art and civilization of the ancient Ethiopians.

These ruins, seen only at a distance by Bruce and Burckhardt, have since been minutely examined and accurately described by Cailliaud (πάσης τῆς γάζης), Ruppel (Reisen in Nubien, etc.), and other travelers. Meroe, from being long the center of commercial intercourse between Africa and the south of Asia, became one of the richest countries upon earth; the “merchandise” and wealth of Ethiopia (Isa 45:14) was the theme of the poets both of Palestine and Greece; and, since much of that affluence would find its way into the royal coffers, the circumstance gives emphasis to the phrase πάσης τῆς γάζης, “all the treasure” of Queen Candace. It is further interesting to know, from the testimonies of various authors (comp. the “Queen of Sheba,” who visited Solomon, and see Josephus, Ant. 8:6, 5), that for some time both before and after the Christian era, Ethiopia Proper was under the rule of female sovereigns, who all bore the appellation of “Candace,” which was not so much a proper name as a distinctive title, common to every successive queen, like “Pharaoh” and “Ptolemy” to the kings of Erypt, and “Caesar” to the emperors of Rome. Thus Pliny (Hist. Nat. 6:29) says that the centurions ,whom Nero sent to explore the country reported “that a woman reigned over Meroe called Candace, a name which had descended to the queens for many years.” Strabo also (p. 820, ed. Casaub.) speaks of a warrior-queen of Ethiopia called Candace, in thereign of Augustus, the same whom Dion Cassius (54:5) describes as queen of the “Ethiopians living above (ὑπέρ) Egypt.” In B.C. 22 she had invaded Egypt, and soon afterward insulted the Romans on the Ethiopian frontierof Egypt. Caius Petronius, the governor of the latter province, marched against the Ethiopians, and, having defeated them in the field, took Pselca, and then crossing the sands which had long before proved fatal to Cambyses, advanced to Premnis, a strong position. He next attacked Napata, the capital of Queen Candace, took and destroyed it; but then retired to Premnis, where he left a garrison, whom the warlike queen assailed, but they were relieved by Petronius. She was still later treated favorably by Augustus. She is said to have lost one eye (see Smith's Dict. of Class. Biog. s.v.). This Napata, by Dion called Tenape, is supposed to have stood near Mount Berkal, and to have been a kind of second Meroe; and there is still in that neighborhood (where there are likewise many splendid ruins) a village which bears the very similar name of Merawe. Eusebius- who flourished in the fourth century, says that in his day the queens of Ethiopia continued to be called Candace (Hist. Ecc 2:1; Ecc 2:10). A curious confirmation of the fact of female sovereignty having prevailed in Ethiopia has been remarked on the existing monuments of the country.

Thus, on the largest sepulchral pyramid near Assour, the ancient Meroe (see Cailliaud, plate xlvi), a female warrior, with the royal ensigns on her head, drags forward a number of captives as offerings to the gods; on another compartment she is in a warlike habit, about to destroy the same group. Heeren, after describing the monuments at Naga, or Naka, southeast of Shendy, says, “It is evident that these representations possess many peculiarities, and that they are not pure Egyptian. The most remarkable difference appears in the persons offering. The queens appear with the kings; and not merely as presenting offerings, but as heroines and conquerors. Nothing of this kind has yet been discovered on the Egyptian reliefs, either in Egypt or Nubia. It may therefore with certainty be concluded that they are subjects peculiar to Ethiopia. Among the Ethiopians, says Strabo (p. 1177), the women also are armed. Herodotus (2:100) mentions a Nitocris among the ancient queens of Ethiopia. Upon the relief [on the monument at Kalabshe] representing the conquest of Ethiopia by Sesostris, there is a queen, with her sons, who appears before him as a captive” (Heeren, On the Nations of Africa, 2:399). The name Candace, or Kandahai, appears on the Egyptian monuments on a royal cartouche, followed by the determinative sign for a woman. It is singular enough, that when Bruce was at Shendy, the government of the district was in the hands of a female called Sittia, i.e. the lady or mistress. He says, “There is a tradition there that a woman, whose name was Hendaque, once governed all that country, whence we might imagine that this was part of the kingdom of Candace; for, writing this name in Greek letters, it will come to be no other than Hendaqu., the native or mistress of Chendi or Chandi” (Travels to discover the Source of the Nile, 4:529; comp. 1:505).

It is true that, the name Kandaké being foreign to the Jews, it is in vain to seek with Calmet for its etymology in Hebrew, but the conjectural derivation proposed by Bruce is wholly inadmissible; nor is the attempt (see above) of Hiller to trace its meaning in the Ethiopic language much more satisfactory. De Dieu asserts, on the authority of ecclesiastical tradition, that the proper name of the queen mentioned in the Acts was Lacasa, and that of her chamberlain Judich. It is not unlikely that some form of Judaism was at this period professed to a certain extent in Ethiopia, as well as in the neighboring country of Abyssinia. Irenaeus (in, 12) and Eusebius (Hist. Ecc 2:1) ascribe to Candace's minister her own conversion to Christianity, and the promulgation of the Gospel throughout her kingdom; and with this agrees the Abyssinian tradition that he was likewise the apostle of Tigre, that part of Abyssinia which lay nearest to Meroe; it is added that he afterward preached the Gospel in Arabia Felix, and also in the island of Ceylon, where he suffered martyrdom. (See Tillemont, Mein. Hist. Eccl. tom. 2.; Basnage, Exercitatt. anti-Baron. p.113; Ludolf, Corn ment. ad Hist. AEthiop. p. 89; Wolf, Curce, 2:113;American Presb. Review. April, 1865.) SEE ETHIOPIAN EUNUCH.

## Candale (Or Candella), Francois Hussates[[@Headword:Candale (Or Candella), Francois Hussates]]

             (or DE FOIX, count of), a French prelate and mathematician, was born in 1502, and died Feb. 5,1594. He was bishop of Aire, in Gascoigne, and a commander of the royal orders. Being an amateur of mathematical sciences, he established a chair at the University of Bordeaux. His extant - writings are, Traduction du Poemandre d'Hermes Trismegiste: — Traduct. des Euvres d'Euclide. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Methodist Episcopal minister, was born about 1754. He entered the itinerancy in 1801; became superannuated in 1811; resumed his work in 1824, and continued faithfull until his death, Dec. 22, 1828. Mr. Candee was a warm - hearted friend, a sincere Christian, and a serious, devoted, successful minister. See Minutes of Annual Conferences, 1829, p. 40.

## Candee, Isaac Newton, D.D.[[@Headword:Candee, Isaac Newton, D.D.]]

             a Presbyterian minister, was born at Galway, N. Y., Oct. 30,1801. He graduated at Union College in 1825, and in 1828 at Princeton Seminary. He was ordained an evangelist by the Presbytery of Newton, May 12, 1829. He was .stated supply at Oxford, N. J., from 1829 to 1834; pastor of the First Church of Belvidere from 1834 to 1840; agent for the Board of Foreign Missions from 1840 to 1849; pastor at Lafayette, Ind., from 1850 to 1855; stated supply at Galesburg, Ill., from 1855 to 1866. From 1866 to 1869 he was engaged in a church agency, and from 1869 to 1874 he was pastor at Richview. He died at Peoria, I1., June 19, 1874. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 53.

## Candela, Giovanni Dominico[[@Headword:Candela, Giovanni Dominico]]

             a Sicilian Jesuit, died at Catania in the year 1606, leaving some discourses, and other works, on the subject of virginity.

## Candelarius, Gottfried[[@Headword:Candelarius, Gottfried]]

             a German theologian and Carmelite, was prior of the convent of. the Carmelites at Aix-la-Chapelle, and died in 1499. His extant writings are, Sermones de Tempore et Sanctis: — Orationes ad Clerum: — Oratio pro Coronatione Regince:De Conceptione Ceatissimce Virginis: — Epistolce Varice ad Thrithenium et Alios.' See Hoefer, Nouv. Biog. Generale, s.v.

## Candelis (Or Candel), Jean De[[@Headword:Candelis (Or Candel), Jean De]]

             a French theologian, occupied in 1209 the office of a chancellor of the Church of Paris, In this capacity he had a quarrel with the university as to his prerogatives, which was finally referred to the pope. Innocent III appointed the bishop and the dean of Troyes to examine the claims of the two parties. The report, which was written, may be found in the statute which the prelate, Robert de Courgan, published in 1215. The bishop of Paris, Peter of Nemours, and Candelis, his chancellor, submitted. The university was maintained in full possession of its immunities, under the sole obligation of procuring a license, which, however, was to be granted gratuitously, Candelis died about 1220. See Hoefer, Nouvelle Biographie Generale, S. V.

## Candida[[@Headword:Candida]]

             is the reputed name of two early Christian saints: (1) Wife of Artemius, martyr at Rome, commemorated June 6. (2) Virgin, of -Rome, commemorated Aug. 29.

## Candidati[[@Headword:Candidati]]

             (from Lat. Candidus, white). The catechumens (q.v.) of the early Christian Church were so called because they were accustomed to appear dressed in white on their admission into the Church by baptism.

## Candidiantis (10). Calenius, Gualterus[[@Headword:Candidiantis (10). Calenius, Gualterus]]

             a Welshman, was preferred archdeacon of Oxford about 1120. He was highly prized for his great learning. He went over. to Brittany, France, and thence brought back an ancient MS. of the British princes from Brutus to Cadwalader, which he communicated to Geoffrey of Monmouth, who translated it into Latin. Walter continued the same chronicle for four hundred years, until his own time. See Fuller, Worthies of .England (ed. Nuttall), iii, 499.

## Candidianus[[@Headword:Candidianus]]

             is the name of many persons-mentioned in early Christian history.

1. A correspondent of Ambrose (Epist. 91), cir. A.D. 390.

2. A bishop who carried a letter to pope Siricius (cir. A.D. 395), and, perhaps, the same with the bearer of a letter from Victricius at Rouen to Paulinus, and to pope Innocent. He may be the same as the brother and fellow-presbyter known to Augustine by the letters of Paulinus (see Augustine, Cur. Mort. 23; Tillemont, xiii, 334).

3. Governor of Cappadocia under Julian, though a pagan, was friendly to Basil and to Gregory Nazianzen, who wrote him a letter (Epist. 194). He may be the general whose daughter, Bassianilla, was eminent for piety at the opening of the 5th century, and the friend to whom, in 404, Chrysostom wrote his letter (Epist. 42, Chrysost. iii, 633).

4. Mentioned by Olympiodorus (Photius, Bibliothec. cod. p. 80) as despatched along with Aspar to put down the usurper John at Ravenna (A.D. 423-425); perhaps the same as No. 11.

5. A deacon, A.D. 431, who carried the letter of Alypius of Constantinople to Cyril of Alexandria (Labbe, Concil. iii, 786).

6. Count of the horse-guards, sent, A.D. 431, by Theodosius II and Valentinian III to keep order at the Council of Epbesus. When, on June 22, sixteen days after Pentecost, the day appointed for the meeting of the council, the fathers grew tired of waiting for John of Antioch, and demanded to begin at once, Candidianus demurred. At last he consented to read the imperial mandate, which the council refused to obey, and drove  out Candiduianus for expostulating. When the act of deposition of Nestorius was posted up, Candidiarius tore it down, sent it to the emperors, forbade the criers to proclaim it and collected the Nestorian bishops to await the arrival of John of Antioch, and form another council in opposition. SEE EPHESUS, COUNCIL OF.

7. Bishop of Antioch, in Pisidia, at the Synod of Constantinople, A.D. 449. The acts of this synod he upheld at Ephesus the same year, where he claimed to have been bred in the Catholic faith, and to have been archdeacon in the royal city. Theodoret (Epist. 147, vol. iv,' 1109) tells us that on this occasion he was accused of many adulteries and other iniquities. His name is also written Calendio.

8. A lay correspondent of Nilus, in the 5th century, who is informed by the saint why monks fasten the pallium. on the left shoulder while men of the world fasten it on the right (Nilus, ii, Epist. 245).

9. Friend or kinsman of Sidonius, addressed by him (Epist. 8) from Rome, with jests against his birthplace, Cesena, and his domicile Ravenna, in retaliation for his jests against the wintry regions of Clermont (ci-. A.D. 460).

10. A martyr who suffered by fire with Poliuctus and Filotomus, according to Florus, who gives no particulars. He was commemorated Jan. 11 (see Florus, in Bede's Martyrology).

## Candido, Vincente Maria[[@Headword:Candido, Vincente Maria]]

             a Sicilian theologian, was born at Syracuse, Feb. 2, 1573. He joined the Dominican order at the Convent of Minerva, at Rome, and was made doctor of theology at the age of nineteen years. He was distinguished for his science and his piety. He was penitentiary of Santa Maria Minora after 1607, which position he held for fourteen years, and was afterwards prior of the Convent of Minerva, then provincial and vicar-general of the Dominicans. Innocent X appointed him master of the sacred palace in 1645, and employed him in important negotiations. He died at Rome, Nov. 7,1654. He wrote, Illustriores Disquisitiones Maorales: (Rome, 1637). He also left in manuscript De Primatu Petri: -Sermons for Lent. See. Hoefer, Nouv, Biog. Generale, s.v.

## Candidus[[@Headword:Candidus]]

             is the name of numerous persons in early Christian history, besides the Arian noted in vol. ii.

1. Surnamed THEBaEUS. a martyr, commemorated, according to the Martyrologies of Bede and Usuard, Sept. 22.

There are two others of uncertain date, named simply Candidus, and commemorated as martyrs at Rome in Usuard's Martyrology, under Feb. 2 and Oct. 3 respectively..

2. VESPRONIUS, mentioned by Tertullian (ad. Scap. 4), with other examples of humane governors, such as Cincius Severus, Asper, and Pudens, as having resisted the clamors of persecuting mobs. He excused himself from delivering up a certain Christian to death on the plea that it might cause a riot (cir. A.D. 190).

3. The author of a work on the Hexameron, of which mention is made by Eusebius (F. E. v, 27). He is classed by him among orthodox Church. writers, and placed under the reign of Severus, A.D. 193-211.

4. A Valentinian, who held a disputation with Origen, about A.D. 228, the result of which was that Origen fell into disgrace. This disputation is not extant, and is only known by the references made to it in the controversy between Jerome (Apologia adv. Rufinum, ii, 512) and Rtlfinus (De Adulteratione. Librorumn Origenis).

5. Donatist bishop of Villa Regia, who returned.to -the Church, and was continued in his office (August. Contra Crescon. ii, 10). Tillemont fixes the time at A.D. 348. He was probably deceased when Augustine wrote, A.D. 402, as Cresconius was then Catholic bishop of Villa Regia.

6. A bishop of the Anomoean party, who was consecrated, together with Arrianus, by Aietius and Eunomius at Constantinople, A.D. 363, to superintend, the one the churches of Lydia, and the other those of Ionia. This ordination displeased the Eunomians, who, headed by Theodosius, appealed to Eudoxius.' He supported them in their opposition to the newly appointed prelates. Candidus and Arrianus used their influence with Jovian, their kinsman, against Athanasius, but ineffectually.

7. Archimandrite, to whom, in A.D. 449 (or 450), Theodoret wrote (Epist. 128), telling him to get coadjutors against heretics, heathens, and Jews.

8. ISAURUS, an orthodox Christian historian, in the reign of Anastasius, A.D. 491-513, was a native of Isauria Tracheia, and by profession a notary, Photius (Codex, p. 79) informs us that he wrote a history of his own times, from the' accession of Leo the Thracian, in 457, to the death of Zeno the Isaurian, in 491. He commends Candidus as a zealous maintainer of the faith as set forth at Chalcedon, and an 'pponent of all innovators. This history is lost, with the exception of the few extracts given by Photius, and a small fragment in Suidas. These are printed in the Coputs Hist. Byzant. (ed, Labbe), i, 154 sq.

9. Bishop of Sergiopolis, A.D. 544, who died before 554.

10. One of the more distinguished (nobiliores) of the forty soldiers martyred at Sebaste, in Armenia Minor, in the time of king Licinius, under the phrases Agricolaus. Bede and Usuard, in their Martyrologies,, both mention him, but give the days respectively March 9 and 11.

11. Bishop of Civita Vecchia, who was directed, A.D. 592, not to deprive a man of his-pay because of sickness; and was allowed, in 596, to ordain some monks of monasteries in his diocese to serve as presbyters under him.

12. A presbyter sent by Gregory the Great into Gaul, A.D. 595, with letters to queen Brunchilda and king Childebert, charged with the administration of the little patrimony of St. Peter there. He was commended, along with St. Augustine, to Pelagius of Tours and Serenus of Marseilles. In June, 597, he was sent to redeem four Christian captives whom a Jew held in slavery at Narbonne. He had, in 593, been "defender of the Church" in Rome. In 601 we find him seeking to excuse bishop Desiderius for teaching grammar '(Epist. 54, lib. xi).

13. An Episcopus Dulcimensis, or Fulginlensis, at the third Roman council under Gregory, July, 596.

14. Gregory's successor, as abbot of the monastery of St. Andrew, was warned, A.D. 598, not 'further to molest Maurentius, brother and heir of a deceased monk in his monastery, as the suit between them had been settled once by the pope in the brother's favor. In February, 601, he was sent by Marinianus to Gregory for relics.

15. Wizo (Witto, Witso, or Wiso), a presbyter and disciple of Alcuin, in whose writings his name appears for about ten years, ending A.D. 802. He was a resident of the monastery of St. Martin of Tours, He is first  mentioned as bringing to his master accounts of king Charles, about 793. In 800 he is the bearer of Alcuin's work, Adversus Felicen, to Charles; and in 801, just after the great coronation, he brought good news from Rome and the imperial court. In the same year, on the emperor's return, he had the honor to convey his master's congratulations. This was followed, 802, by his establishment at court. Candidus is frequently mentioned in the epistles of Alcuin, 793-802, and always in language of fatherly regard. According to Leland, Candidus was an alumnus of Lindisfarne, under Higebald, and was sent by him to France to finish his studies under Alcuin; and in due time returned home. Pitsius (Illust. Angl. Script. i, 828) adds that Candidus went to the continent because of the destruction of the Lindisfarne library by the Danes, in 793.

16. Surnamed BRAUN, a monk of the abbey of Fulda, was born near the close of the 8th century, and educated at Fulda, where he embraced a monastic life under the rule of abbot Bangulph, by whom he was sent to France to complete his studies under Clemens Scotus. On his return he was advanced to the priesthood. He endured the maladministration of abbot Ratgar, 802-817; was taken into the confidence of his successor, St. Eigil; and, by his successor, Raban (822), was placed at the head of the conventual schools. By the latter's advice he undertook his literary works, the principal of which is The Life of St. Eigil (2 vols., one in prose, the other in hexameter); The Life of Abbot Bangulph (not known to exist); and, probably, Opusculum de Passione Domini and Responsio ad Monachum.

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

             an Arian writer, who flourished about 364, and is the author of a book addressed to Marius Victorinus, de Generatione Divina. which, together with the answer of Victorinus, is extant. It will be found in Zeigler's Commentary on Genesis (Basle, 1548, fol.). A fragment of an epistle of Candidus to Victorinus is preserved by Mabillon, Analecta, 4:155. — Cave, Hist. Lit., Anno 364; Landon, Eccl. Dict. s.v.

## Candidus (Blanckart), Alexander[[@Headword:Candidus (Blanckart), Alexander]]

             a Belgian theologian and Carmelite, was born in Gaul, and lived in the middle of the 16th century. He was made a licentiate in theology at Cologne, and afterwards became chaplain of George D'Egmont, bishop of Utrecht, to whom he dedicated a Flemish version of the Bible (Cologne,. 1547), which is highly esteemed. He also wrote, Judicium' Joannis Calvini de Sanctorum Reliquiis, etc.: — Oratio de Retributione Justocrum Statim a Morte (1551).. See Hoefer, Nouv. Biog. Generale, s.v.

## Candidus, Pantaleon[[@Headword:Candidus, Pantaleon]]

             a Protestant theologian, was born at Ips, in Lower Austria, Oct. 7, 1540. He studied at Wittenberg, where he ..became intimately acquainted with Melancthon. In 1565 Candidus was called as teacher at the Latin school in  Zweibriicken, and in 1571 he was made pastor and general superintendent. The Church at Zweibruicken had accepted the Augsburg Confession and the “Wittenberger Konkordie" of 1536. The Church discipline of the duke Wolfgang, in the preparation of which Melancthon's advice was followed, was of a mild Lutheran type. But, after Melancthon's death, Wolfgang became a defender of Lutheranism, and was very severe against Philippists and Calvinists. Marbach, in connection with Andrea, prepared, in 1564, a confession, which was to be accepted by all who were already in the ministry, or should be appointed in future. The Zwinglian and Calvinistic doctrine of the Lord's Supper. and the printing and sale of sectarian books, were strictly prohibited. Still, these parties did not succeed in ridding themselves of the Melancthon Calvinistic elements. Wolfgang died in 1569, and his son, John I, left everything as he found it. In 1574 the edicts against Zwinglians and Calvinists were renewed, and many preachers were dismissed. Their places were filled by strict Lutherans, who had now their own way. A turning-point came in 1580, when duke John accepted the Reformed confession, and Calvinism was everywhere adopted as .the religion of the people. Candidus, formerly suspected, was now the trustworthy adviser of the duke, and greatly promoted the cause of his Church. He died Feb. 3,1608. See Butters, Pantaleon Candidus, 'ein Lebensbild aus dem zweiten Menschenalter der Reformationszeit (Zweibrucken, 1865); Schneider, in Herzog's Real-Encyklop. s.v. (B. P.)

## Candle[[@Headword:Candle]]

             נֵר, ner, a lamp, as elsewhere rendered; λύχνος, a light, as elsewhere.

I. Houses in the East were, from the earliest times, lighted up with lamps, and those of the Hebrews probably resembled such as we find depicted in the tombs at Thebes. Job, describing the destruction of a family among the Arabs, and the rendering one of their habitations desolate, says, “The light shall be dark in his tabernacle, and his candle shall be put out with him” (Job 18:6; Job 21:17). On the other hand, when God promises to give David a lamp always in Jerusalem, it is an assurance that his house shouldnever become desolate. In the language of Jeremiah, to extinguish the light in an apartment is a convertible phrase for total destruction (Job 25:10). A burning lamp is, on the other hand, a symbol of prosperity (Job 29:3). Maillet, in his Lettres d'Egypte, says, “The houses in Egypt are never without lights; they burn lamps all the night long, and in every occupied apartment. So requisite to the comfort of a family is this custom reckoned, that the poorest people would rather retrench a part of their food than neglect it.” Roberts, in illustration of the passage, “I will search Jerusalem with candles” (Zep 1:12), remarks, “Does a man declare his innocence of any crime, the accusers say, ‘We will search thee with lamps;'‘Yes, yes, I will look into that affair with lamps;' ‘What, have your lamps gone out? You see I am not guilty.' “SEE LAMP.

There are monographs bearing on this subject as follows: D. W. Müller, De perennibus vet. lucernis (Altorf, 1705); J. J. Müller, De vet. λυχνοκαίᾷ (Jen. 1661); Schurzfleisch, De luminibus sacris (in his Controv. 25); Stockhausen, De cultu et usu lumisnum antiquo (Tr. ad Rh. 1726). SEE CANDLESTICK.

II. Candles in Christian Worship. —

1. Roman Church. — The practice was probably derived from heathen and Jewish worship. Some Roman writers ascribe its origin to the early Christians, who, prevented by persecution from worshipping in daylight, held their meetings under ground, where artificial light was needed (Claude de Vert, Explication des Ceremonies de ‘eglise). Others (e.g. Bergier, Diet. de Theologie, s.v.) quote the book of Revelation, wherein mention is made of “candles” and golden “candlesticks,” in support of the usage, and also the Apostolical Canons (Song of Solomon 4), where mention is made of “oil for the holy lamp.” Bergier also cites Jerome (contra Vigilantium, 100:3) in support of the use of lights in worship; but the pass sage cited simply speaks of a usage in the Eastern Church of lighting candles when the Gospels were read as a symbol of joy at receiving the light. Jerome expressly says the usage did not exist in the West, though he seems to justify the lighting of candles and lamps before the tombs of the martyrs. SEE LAMPS. The use of candles in the worship of the Roman Church is defended on the ground that they symbolize Christas the “true light,” and also of the injunction of Christ to his followers to be “the lights of men” (Mat 5:14; Mat 5:16).

The principal solemnities in the Roman Church at which candles are used are the mass, the administrations of the sacraments, the benedictions and processions. They are also frequently employed before the statues and images of the saints, and many use them at their private devotions, especially while praying for the dead. Numerous liturgical prescriptions regulate their use. They must be, except in cases of emergency, of wax, and their color is generally white or yellow, but rarely red. The Paschal candle is a large candle to which five grains of incense are attached in the form of a cross; in most Roman Catholic churches it is lighted with a newly-made fire on Easter eve. Alban Butler says that “Ennodius, bishop of Pavia (6th century), has left us two forms of prayer for the blessing of this candle. From him we learn that droppings or particles of the wax thereof, after Low Sunday, were distributed among the people, who burnt them in their houses against the influence of evil spirits, in which there was no superstition if the effect was not certainly expected, because it was hoped for and asked of God through the public prayers and blessings of the Church, directed for that end (!) The paschal candle is an emblem of Christ rising from the dead, the light of the world, and is a sign which announces to us the joy and glory of his resurrection. The five grains of frankincense fixed in it symbolically represent his five precious wounds, and the embalming. of his body at his burial, and again in the grave, by the devout persons who brought spices to his monument. This great candle anciently gave light during the watching in the church on Easter-eve in the night. The triple candle arising from one stock signifies the Trinity of persons in one God, or the light of the Triune God shining to the world through Christ. This only burns during the office of holy Saturday morning; after which it is taken away, and no more made use of, not even on Easter-day.”— Butler, Feasts and Fasts (Treat. 6, ch. 8).

2. In the Protestant Churches. — The Lutheran Church, after the Reformation, retained the use of lights on the altar; the Reformed churches abolished it. In the Church of England, the “Injunctions of Edward VI” (1547) forbade the use of lights, “except of two lights upon the high altar before the sacrament, which, for the signification that Christ is the verytrue light of the world, they shall suffer to remain still.” In cathedral churches these two lights were generally kept on the altar, but not lighted; and the great writers and leaders of the Church of England wrote against the use of lights as tending to idolatry. So the Homily “On the Peril of Idolatry” quotes Lactantius as follows: “Seemeth he to be in his right mind who offereth up to the Giver of all light the light of a wax candle for a gift? He requireth another light of us, which is not smoky, but bright and clear, even the light of the mind and understanding. Their (the heathen) gods, because they be earthly, have need of light, lest they remain in darkness; whose worshippers, because they understand no heavenly thing, do draw religion, which they use, down to the earth.” The Homily adds: “Thus far Lactantius, and much more, too long here to write, of candle-lighting in temples before images and idols for religion; whereby appeareth both the foolishness thereof, and also that in opinion and act we do agree altogether in our candle religion with the Gentile idolaters.” The Homily goes on to show that this candle worship is closely connected with superstition and idolatry. Jeremy Taylor says of the Papists: “This is plain by their publicand authorized treatment of their images; they consecrate them; they hope in them; they expect gifts and graces from them; they clothe them and crown them they erect altars and temples to them; they kiss them; they bow their head and knee before them; they light up tapers and lamps to them, which is a direct consumptive sacrifice; they do to their images as the heathen do to theirs; these are the words of Irenaeus, by which he reproves the folly of some that had got the pictures of Christ and Pythagoras, and other eminent persons.” In the so-called “Tractarian” revival of Romish usages in 1832 and the following years, the practice of putting candles on “the altar,” and lighting them on certain festival days, was resumed. In the recent “Ritualistic” revival (1865) the practice has become quite common in the hands especially of young curates of a Romanizing turn. They defend the legality of the practice on the ground that the rubric preceding the “order for morning and evening prayer throughout the year” admits the use of “all ornaments of the church that were in this Church of England by the authority of Parliament in the second yearof the reign of Edward VI;”while the Injunction, cited above, allows two lights: to be kept on the altar. On the other side it is argued (1) that in the Church of England there is properly no altar, but only a communion table; (2) that, in fact, the two lights spoken of were never lighted in the early days after the Reformation, even in the cathedrals in which they were retained; and (3) that the use of candles is only a part of an idolatrous system of worship. SEE LAMPS; SEE CANDLEMAS.

3. For the popish ceremony of “cursing with bell, book, and candle,” see BELL. — Boissonnet, Dictionnaire des Cerimonies, s.v. Cierge, Chandelier; Martigny, Dict. dies Antiquites Chretiennes, s.v. Cierge; Bingham, Orig. Ecclesiastes bk. xiv, ch. in, § 11; Goode, Ceremonial of the Church of England, § 9; Hook. Church Dictionary (defends candles), s.v. Lights on the Altar.

## Candle-Beam[[@Headword:Candle-Beam]]

             is a beam for holding the candles over an altar. On it also were sometimes placed the crucifix, images, and reliquaries. SEE ROOD-BEAM.

## Candlemas[[@Headword:Candlemas]]

             in the Roman Church, the feast of the purification of the Virgin Mary, held on the 2d of February, the fortieth after Christmas, and thereforecelebrated as that on which the purification of the Virgin took place (Luk 2:22). The Greek Church called it ὑπαπαντή, festum o(cursus, the feast of the meeting (see Luk 2:25); alsofestumpresentationis Simeonis et Annce ; festum Simeonis; the feast of the presentation of Simeon and Anna, or simply of Simeon. The name festum candelarum or luminum, the feast of lights (or Candlemas), came into use at a later period, after the introduction of candles into the service of the processionsin honor of the Virgin. On this day the Romanists consecrate all the candles and tapers which they use in their churches during the whole year. AtRome the pope performs that ceremony himself, and distributes wax candles to the cardinals and others, who carry them in procession through the great hall of the pope's palace. Luther retained the festival as “a festival of our Lord Jesus Christ, who on this day manifested himself when he was borne into the Temple at Jerusalem and presented to the Lord.” In many Lutheran churches it is still celebrated. In the Church of England thefestival was abandoned in the second year of Edward VI. The ceremonies observed on this festival are probably derived from the Februan or purificatory rites of paganism, which occurred on the same day, and which are briefly described by Ovid (Fast. 2). Pope Sergius (A.D. 641) has the credit of transferring this “false maumetry and untrue belief,” as it is styled by Becon, in his Reliques of Rome, to “God's worship.”

This pontiff hallowed the feast “thorowe all Christendome; and every Christian man and woman of covenable age is bound to come to church and offer up their candles, as though they were bodily with our Ladye; hoping for this reverence and worship that they do to our Ladve to have a great reward in heaven.” The following explanation is given by Pope Innocent III: “Whydo we carry lighted candles at this festival? The answer may be derived from the book of Wisdom, where it is said (ch. 14:23) that the heathen offered sacrifices at night (sacrifici' obscure). The Gentiles, indeed, had devoted the month of February to the infernal deities, because, as they ignorantly believed, it was at the beginning of this month that Pluto had ravished Proserpine. Ceres, her mother, had, according to their belief, sought her through Sicily for a whole night by the light of torches kindled at the flames of AEtna. In commemoration of this, they every year, at the beginning of February, traveled the city during the night bearing lighted torches, whence this festival was called amburbale. But the holy fathers, being unable to abolish this custom, decided that lighted candles should be carried in honor of the blessed Virgin Mary; and thus what was formerly done for Ceres is done to-day in honor of the Virgin, and what was done formerly for Proserpine is now done in the praise of Mary” (Innocent III, Opera, “Serm. I. in fest. purif. Marite,” fol. 47, Colossians 2, ed. Coloniae, 1552).

The following are the prayers for the hallowing of candles upon Candlemas-day, copied from “The Doctrine of the Mass-book,” 1554. The asterisks indicate crossings: “O Lord Jesus Christ, \* bless thou thiscreature of a waxen taper at our humble supplication, and by the virtue of the holy cross pour thou into it an heavenly benediction; that as thou hast granted it unto man's use for the expelling of darkness, it may receive such a strength and blessing, through the token of thy holy cross, that in what places soever it be lighted or set, the Devil may avoid out of those habitations, and tremble for fear, and fly away discouraged, and presumeno more to unquiet them that serve thee, who with God,” etc. Then follow other prayers, in one of which occur these passages: “We humbly beseech thes that thou wilt vouchsafe to \* bless and sanctify these candles prepared unto the uses of men, and health of bodies and souls, as well on the land as the waters.” “Vouchsafe \* to bless and \* sanctify, and with the candle of heavenly benediction to lighten these tapers; which we thy servants taking in the honor of thy name (when they are lighted), desire to bear,” etc. “Here' let the candles be sprinkled with holy water.” The service concludes with this Rubric: “When the hallowing of the candle is done, let the candles be lighted and distributed.”

“The festival of St. Agatha, which commences on Candlemas-day in Sicily, strongly resembles the Februan rites. Lighted tapers form a distinguishing part of the ceremonial; and the memory of Proserpine is still cherished, though under another superstition, by kindling a blazing pine torch near the very spot to which the mythological legend assigned the scene of Pluto's amorous force. An account of this festival will be found in Blunt's Vestiges of Ancient Mlanners in Italy.” — Bingham, Orig. Ecclesiastes bk. 20,100:8, § 4; Augusti, Denkwaurdigkeiten, Thl. 3, p. 79; Siegel, Alterthiimer, 3, p. 326; Eadie, Ecclesiastes Dictionary, s.v.; Chambers, Book of Days, 1:212 sq.; Brand, Popular Antiquities, 1:24 sq.

## Candlestick[[@Headword:Candlestick]]

             (מְנוֹּרָה, menorah'; Chald. נֶבְרִשְׁתָּה, nebrashtah'; Sept. and N.T. λυχνία, properly a lampstan 1, as in Mat 5:15), the candelabrum which Moses was commanded to make for the tabernacle, after the model shown him in the mount. Its form is chiefly known to us by the passages in Exo 25:31-40; Exo 37:17-24; on which some additional light is thrown by the Jewish writers, and by the representation of the spoils of the Temple on the arch (q.v.) of Titus at Rome, the only veritable monument extant of the kind (Prideaux, Connection, 1:166). It is called in Lev 24:4, “the pure,” and in Sir 26:19, “the holy candlestick.” So Diodorus Siculus describes it (10:100, ed. Bip.) as “the so-called immortal light perpetually burning in the fane” (ὁ ἀθάνατος-λεγόμενος λύχνος καὶ καιόμενος ἀδιαλείπτως ἐν τῷ ναῷ).

The material of which it was made was fine (טָהוֹר, “pure”) gold, of which an entire talent was expended on the candelabrum itself and its appendages. The mode in which the metal was to be worked is described by a term (מַקְשְׁה, “beaten [rather turnedl work,” Sept. τορευτή, Vulg. ductile) which appears to mean wrought with the hammer, as opposed to cast by fusion. Josephus, however, says (Ant. 3:6, 7) that it was of cast gold (κεχωνευμένη), and hollow. The structure of the candelabrum, as far as it is defined in the passages referred to, consisted of a base (יָרֵךְ, Joseph.βάσις; according to Maimonides, three feet high); of a shaft (קָנֶה, reed,1:c. stem) rising out of i' of six arms, which came out by threes from two opposite sides of the shaft; of seven lamps, which were supported on the summits of the central shaft and the six arms, terminating in seven heads all in one row [?], standing parallel to one another, one by one, in imitation of the planets (Whiston's Josephus, i. c.); and of three different kinds of ornaments belonging to the shaft and arms. These ornaments are called by names which mean cups, circlets, and blossoms: “four bowls made like unto almonds, with their knops and their flowers.” The cups (גְּבַיעַים, Sept. κρατῆρες, Vulg. scyph,) receive, in v. 30, the epithet almondshlapd (it being uncertain whether the resemblance was to the fruit or to the flowers). Three such cups are allotted to every arm, lbut four tothe shaft: twoand-twenty in all. SEE BOWL.

Of the four on the shaft, three are mentioned as if set severally under the spots where the three pairs of arms set out from the shaft. The place of the fourth is not assigned; but we may conceive it to have been either between the base and the cup belowthe lowest tier of arms, or, as Bahr prefers, to have been near the summit of the shaft. As for the name of the second ornament, the circlets (כִּפְּתֹּרַים), the word only occurs in two other places in the Old Testament (Amo 9:1; Zep 2:14), in which it appears to mean the capital of a column: but the Jewish writers generally (cited in Ugolini Thesaur. 11:917) concur in considering it to mean apples in this place. Josephus, as he enumerates four kinds of ornaments, and therefore two of his terms mustbe considered identical, may be supposed to have understood globes, or pomegranates (σφαιρία, ῥοϊvσκοι, Antiq. 3:6). But as the term here used is not the common name for pomegranates, and as the Sept. and Vulgate render σφαιρωτῆρες and sphoerulce, it is safest to assume that it denotes bodies of a spherical shape, and to leave the precise kind undefined. Bähr, however, is in favor of apples (Symbolik, 1:414). SEE KNOP.

The name of the third ornament (פְּרָחַים, κρίνα, hiia) means blossom, bud; but it is so general a term that it may apply to any flower. The Sept., Vulg., Josephus, and Maimonides understand it of the lily, and Bahr prefers the flower of the almond. It now remains to consider the manner in which these three ornaments were attached to the candelabrum. The obscurity of v. 33, which orders that there shall be “three almond-shaped cups on one arm, globe and blossom, and three almondshaped cups on the other arm, globe and blossom, and so on all the arms which come out of the shaft,” has led some to suppose that there was only one globe and blossom to every three cups. However, the fact that, according to v. 34, the shaft (which, as being the principal part of the whole, is here called the candelabrum itself), which had only four cups, is ordered to have globes and blossoms (in the plural), is a sufficient proof to the contrary. According to Josephus, the ornaments on the shaft and branches were 70 in number, and this was a notion in which the Jews, with their peculiar reverence for that number, would readily coincide; but it seems difficult, from the description in Exodus, to confirm the statement. It is to be observed that the original text does not define the height and breadth of any part of the candelabrum; nor whether the shaft and arms were of equal height; nor whether the armswere curved round the shaft, or left it at a right angle, and then ran parallel with it.

The Jewish authorities maintain that the height of the candelabrum was eighteen palms, or about five feet; and that the distance between the outer lamps on each side was about 3½feet (Jahn, Bibl. Arch. § 329). Bahr, however, on the ground of harmonical proportion with the altar of incense and table of shewbread, the dimensions of which are assigned, conjectures that the candelabrum was only an ell and a half high and broad. The Jewish tradition uniformly supports the opinion that the arms and shaft were of equal height, as do also Josephus and Philo (l. c.; Quis Rer. Div. Hcer. § 44), as well as the representation on the Arch of Titus. Scacchius has, however, maintained that they formed a pyramid, of which the shaft was the apex. The lamps themselves were doubtless simply set upon the summits of the shafts, and removed for the purpose of cleaning. As the description given in Exodus is not very clear, we abbreviate Lightfoot's explanation of it. “The foot of it was gold, from which went up a shaft straight, which was the middle light. Near the foot was a golden dish wrought almondwise, and a little above that a golden knop, and above that a golden flower. Then two branches, one on each side, bowed, and coming up as high as the middle shaft. On each of them were three golden cups placed almondwise on sharp, scallop-shell fashion, above which was a golden knop, a golden flower, and the socket. Above the branches on the middle shaft was a golden boss, above which rose two shafts more; above the coming out of these was another boss, and two more shafts, and the non the shaft upward were three golden scallop-cups, a knop, and a flower, so that the heads of the branches stood an equal height” (Works, 2:397, ed. Pitman). Calmet remarks that “the number 7 might remind them of the Sabbath:” we have seen that Josephus gives it a somewhat Egyptian reference to the number of the planets, but elsewhere (War, 7:5, 5) he assigns to the 7 branches a merely general reference to the Jewish hebdomadal division of time. The whole weight of the candlestick was 100 mince (see Lamy, De Tab. Feed.). It has been calculated to have been worth $25,380, exclusive of workmanship. SEE TABERNACLE.

This candelabrum was placed in the Holy Place, on the south side (i.e. to the left of a person entering the tabernacle), opposite the table of shew- bread (Exo 26:35). Its lamps, which were supplied with wick (? of cotton) and half a log (atLou two wine-glasses) of pure olive oil only, were lighted every evening, and extinguished (as it seems) every morning (Exo 27:21; Exo 30:7-8; Lev 24:3; 1Sa 3:3; 2Ch 13:11). Although the tabernacle had no windows (Exo 30:8; Macc. 4:50), there is no good ground for believing that the lamps burnt by day in it, whatever may have been the usage of the second Temple. It has also been much disputed whether the candelabrum stood lengthwise or diagonally as regards the tabernacle; but no conclusive argument can be adduced for either view. According to Josephus, it was placed in an oblique position (λοξῶς), so that the lamps looked to the east and south (Ant. 3:6, 7; Exo 25:37). As the lamp on the central shaft was by the Jewish writers called the western, or evening lamp, some maintain that the former name could not be applicable unless the candelabrum stood across the tabernacle, as then only would the centrallamp point to the west. Others, again, adhere to the latter signification, and build on a tradition that the central lamp alone burnt from evening to evening, the other six being extinguished by day (Reland, Antiq. 1:5, 8). The priest in the morning trimmed the lamps with' golden snuffers (מֶלְקָחִיַם; ἐπαρυστήρες; forcipes), and carried away the snuff in golden dishes (מִחְתּוֹת; ὑποθέματα; acerres, Exo 25:38). When carried about, the candlestick was covered with a cloth of blue, and put with its appendages in badger-skin bags, which were supported on a bar (Num 4:9).

In Solomon's Temple, instead of this single candelabrum (or besides it, as the Rabbins say, but what became of it is not known; see Keil, Tempel Sol. p. 109), there were ten of pure gold (whose structure is not described, although flowers are mentioned: 1Ki 7:49; 2Ch 4:7), one half of which stood on the north and the other on the south side of the Holy Place. These are said to have formed a sort of railing before the vail, and to have been connected by golden chains, under which, on the day of atonement, the high priest crept. They were carried away to Babylon (Jer 52:19). In the Temple of Zerubbabel there appears to have been only one candelabrum again (1Ma 1:21; 1Ma 4:49-50). It is probable that it also had only seven lamps. At least, that was the case in the candelabrum of the Herodian temple, according to the description of Josephus (War, 7:5). This candelabrum is the one which, after the destruction of Jerusalem, was carried with other spoils to Rome, where, after the triumph of Titus, it was deposited in the Temple of Peace, and, according to one story, fell into the Tiber from the Milvian bridge during the flight of Maxentius from Constantine, Oct. 28, 312 A.D.; but it probably, in A.D. 455, became a part of the plunder which Genseric transported to Carthage (Gibbon, in, 291). It was, however, again, about A.D. 533, recaptured from the Vandals by Belisarius, and carried toConstantinople, and was thence sent off to Jerusalem (ib. 4:2:), from which time it has disappeared altogether. It is to this candelabrum that the representation on the Arch of Titus at Rome (see Fleck, Wissenschaftl. Reise, I, 1, pi. 1) was intended to apply; and although the existence of the figures of eagles and marine monsters on the pediment of that lamp tends, with other minor objections, to render the accuracy of that copy questionable (as it is unlikely that the Jews should have admitted any such graven images into their temple), yet there is reason to believe that in other points it may be relied upon as a reasonably correct representation of the Herodian candelabrum. Reland has almost devoted a valuable little work to this subject, De Spoliis Templi Hierosolym. in Arcu Titiano (2d ed. by Schulze, 1775), p. 82 sq. See also Stellm'mn, De candelabro aureo (Brem.1700); Schlichter, De Lychnucho sacro (Hal. 1740); Doderlein, De Candelabris Judxorum sacris (Viteb. 1711); Ugolino, De Candelabro (Thesaur. 11). SEE CANDLE.

From the fact that the golden candelabrum was expressly made “after the pattern shown in the mount,” many have endeavored to find a symbolical meaning in all its ornaments, especially Meyer and Bahr (Symbol. 1:416, sq.). Generally it was “a type of preaching” (Godwyn's Moses and Aaron,2:1), or of “the light of the law” (Lightfoot, 1. c.). Similarly candlesticks are elsewhere made types of the Spirit, of the Church, of witnesses (Zechariah iv [see Scholze, De Lychnucho, Altona, 1741]; Rev 2:5; Rev 11:4; comp. Wemyss, Clav. Symbol. s.v.). When our Lord cried “I am the light of the World” (Joh 8:12), the allusion was probably suggested by the two large golden chandeliers, lighted in the court of the women during the Feast of Tabernacles, which illuminated all Jerusalem (Wetstein, ad loc.), or perhaps to the lighting of this colossal candlestick, “the more remarkable in the profound darkness of an Oriental town” (Stanley, Sinai and Palest. p. 420). The figure of LIGHT, however, is common in all languages to express mental and moral illumination.

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

             in Ecclesiastical Usage. As a lighted taper was placed in the hand of the newly baptized, baptism was called "Illumination." On Christmas eve so many lights were kindled that it was called the “Vigil of Lights," and the faithful sent presents of lights one to .another. An early instance of a perpetual light was that of the firehouse of St. Bridget, at Kildare, which burned unquenched from the 5th century to 1220. It may have been connected with a beacon, and the offerings made for its maintenance in part supported the poor. From the number of burning tapers which were used in churches on Easter eve, St. Gregory Nazianzen calls it the "holy  night of illuminations;" while Easter day was called the "Bright Sunday," in allusion to the tapers and white robes carried by the neophytes. Tapers were also used at consecration of churches. SEE TAPER.

The triangular candy stick-called the herse in English cathedral statutes- used at the service of the Tenebrae, varied in its number of. tapers, which were nine at Nevers, twelve at Mans, thirteen at Rheims and Paris, twenty- four at Cambray and St. Quentin, twenty- five at Evreux, twenty-six at Amiens. and forty-four at Coutances. Calf hill says that in England it was called the "Judas Cross." The "Lady Candle" was the single taper left burning when all the rest, representing the Apostles, had been extinguished one by one. Sir Thomas More says that it symbolized St. Mary standing beneath the cross of Calvary. At Seville, "entre-los-Coros" is a tenebrario of bronze, twenty-five feet in height, which was 'made in 1562. Herse lights were placed round the bier of the dead, in church, upon a barrow-like structure of iron. These resemble the lights set before the tombs of martyrs in the catacombs.

## Candlesticks[[@Headword:Candlesticks]]

             in Germany, were often placed upon shrines, and some, of pyramidal shape and of the 15th century, still remain. In Chichester Cathedral, lights, on particular days, were set round four tombs in the Presbytery. Candlesticks of bronze remain at Nuremberg, Mayence, Aix-la-Chapelle, and Leau; at Bruges there are four of copper-gilt in the Jerusalem church, and in the Louvre there are three, with enamel-work of the 12th century.

## Candlish, Robert Smith, D.D.[[@Headword:Candlish, Robert Smith, D.D.]]

             an eminent Scottish clergyman, was born in Edinburgh, March 23,1806. His father died when the son was a few weeks old, and the widow removed to Glasgow. Robert entered the university there in 1818, and, on graduation, passed through the divinity hall (1823-26), teaching privately meanwhile, and at the close accompanying a pupil to Eton. In 1828 he was licensed to preach, and in 1829 began to act as assistant in the parish of St. Andrew's, Glasgow, and in 1831 in the parish of Bonhill, Dumbartonshire. He was presented, in 1834, to the parish of Sprouston, in the Presbytery of Kelso, and in the same year was ordained pastor of St. George's Church, Edinburgh, the wealthiest and most influential Church in Scotland. In 1839 he took part in the General Assembly which resulted in the establishment of the Free Church. In 1843 he preached his first sermon as a free minister, in  the Free St. George's Church, which had been hastily erected for him, and had a large part of his old congregation to hear him. This church gave way to a. larger and better one on the Lothian road. He was an earnest promoter of Free Church principles, and second only to Chalmers, and was also an active agent in the establishment of the Evangelical Alliance. On the death of Dr. Chalmers he was appointed to the chair of divinity in the Free College, Glasgow. He died in Glasgow, Oct. 19, 1873. He published, A Summary of the Question Respecting the Church of Scotland (Edinburgh, 1841, 8vo): — Narrative, etc. (8vo) — Exposition of the Book of Genesis (ibid. 1852, 2 vols. 12mo): -The Atonement (1860): — Scripture Characters (1850): -The Resurrection Life in the Risen Saviour: — Letters to the Rev. E. B. Elliot: -John Knox, his Times and his Works, a Discourse (1846): — An Examination of Maurice's Theological Essays: — also eleven single Sermons: -a Lecture on Revivals: — The Word of God the Instrument of the Propagation of the Gospel (1843): — Reason and Revelation (1854): — Man's Right to the Sabbath (1856): — Two Great Commandments (1860): — The Fatherhood of God (1865): — and numerous smaller works. See Fasti Eccles.' Scoticance, i, 75, 76; Allibone, Dict. of Brit. and Amer. Authors, s.v. ; The Presbyterian, Oct, 24. 1883; Encyclop. Britannica (9th ed.), s.v.; and Memorials, by Dr. Wm. Wilson (Edinb. 1880). (W. P. S.)

## Candy, William T.[[@Headword:Candy, William T.]]

             a Wesleyan Methodist minister, was born at Salisbury, England, Feb. 15,1814. He 'was converted at nineteen; entered the ministry in 1834; travelled two years in Wales; attended the theological institution; was sent to St. Domingo; labored in the West India mission for fifteen years; and, on account of prostration of health, was permitted by the British Conference to labor in New Brunswick. His undaunted fidelity during the cholera scourge of 1854 secured him lasting remembrance. During the last eight years of his life he was the subject of wasting illness, the result of the climate, persecutions, etc., of the West Indies. In 1869 he removed to Chicago, Ill., where he died, July 27, 1871. See Minutes of Conferences of Eastern British America, 1872, p. 7.

## Cane[[@Headword:Cane]]

             the rendering in only two passages (Isa 43:24; Jer 6:20) of the Hebrews word קָכֶה, kaneh', from which, indeed, the modern term (Chald., Syr., and Arab. essentially the same; Gr. κάννη, Lat. canna) appears to have been derived, signifying properly a reed (as usually translated), i.e. the tall sedgy plant with a hollow stem (from קָכָה, to erect), growing in moist places (1Ki 14:15; Job 40:21; Isa 19:6; Isa 35:7; so Psa 68:31, beast of the reeds [A. V. “multitude of spearmen,”], i.e. the crocodile); also the sweet flag (Eze 27:19;Son 4:14; fully Exo 30:23); also the cultivated reed used as a staff (Eze 29:6; Isa 36:6); hence a measuring reed or rod (Eze 40:3; Eze 40:5; Eze 42:16-19); also a simple stalk of grain (Gen 41:5; Gen 41:22); likewise the upper bone of the arm (Job 31:22); the rod or beam of a balance, put for the balance itself (Isa 46:6); the shaft or stem of the sacred candelabrum (Exo 30:31; Exo 37:17), as well as its branches or tubes (Exo 25:32-33; Exo 25:35, etc.). As the name of a plant, the word designates in Scripture three kinds of the genus A rundo, of which we accordingly give here a detailed description.

1. Common Cane. — In most of the passages of the Old Testament the word kaneh seems to be applied strictly to reeds of different kinds growing in waterthat is, to the hollow stems or culms of grasses, which are usually weak, easily shaken about by wind or by water, fragile, and breaking into sharp-pointed splinters. Thus, in 1Ki 14:15, “As a reed is shaken in the water;” Job 40:21, “He lieth in the covert of the reed;” Isa 19:6, “And they shall turn the rivers far away; and the reeds and flags shall wither.” Also in Isa 35:7; while in 2Ki 18:21; Isa 36:6; and Eze 29:7, there is reference to the weak and fragile nature of the reed: “Lo, thou trustest in the staff of this broken reed, on Egypt, whereon if a man lean, it will go into his hand, and pierce it.” The Greek word κάλαμος appears to have been considered the proper equivalent for the Hebrew kaiehl, being the term used by Matthew (Mat 12:20) when quoting the words of Isaiah (Isa 42:3), “A bruised reed shall he not break.” The Greek word Latinized is well known in the forms of calamus and culmus. Both seem to have been derived from the Arabic kalea, signifying a “reed” or “pen,” and forming numerous compounds, with the latter signification, in the languages of the East. Italso denotes a weaver's reed, and even cuttings of trees for planting or grafting. Or they may all be derived from the Sanscrit kalm, having the same signification. The German halm, and the English haulm, usually applied to the straw or stems of grasses, would seem to have the same origin. The Greek κάλαμος and the Latin calamus were used with as wide a signification as the Oriental kalm, and denoted a reed, the stalk or stemof corn, or any thing made therefrom, as a pen, an arrow, a reed pipe. Κάλαμος is also applied to any plant which is neither shrub, bush (ὕλη), nor tree (δένδρου) (see Liddell and Scott's Greek Lex.). So calamus means' any twig, sprig, or scion (Pliny, 16:14, 24). The term κάλαμος occurs very frequently in the New Testament, and apparently with the same latitude of meaning: thus, in the sense of a reed or culm of a grass, Mat 11:7; Luk 7:24, “A reed shaken by the wind;” of a pen in John 13, “But I will not with pen and ink write unto thee;” Mat 27:29, “Put a reed in his right hand;” Mat 27:30, “Took the reed and smote him on the head;” and in Mar 15:19, it may mean a reed or twig of any kind. So also in Mat 27:48, and Mar 15:36, where it is saidthat they filled a sponge with vinegar, and put it on a reed, while in the parallel passage, Joh 19:29, it is said that they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth; from which it is probable that the term κάλαμος was applied by both the Evangelists to the stem of the plant named hyssop, whatever this may have been, in like manner as Pliny (24:14, 15) applies the term calamus to the stem of a bramble.

In later times the term cane has been applied more particularly to the stems of the Calamus rotang, and other species of ratan canes, which we have good grounds for believing were unknown to the ancients, notwithstanding the opinion of Sprengel (Hist. Rei Herb. 1:171), “Ctesias makes two kinds of ‘calamue,'. the male without pith, the female with it, the latter without doubt the Calamus rotang, the other our Bambusca, as Pliny restates (16:36).” SEE FLAG.

2. Cultivated Cane. — Of this Dioscorides describes the different kinds in his chapter περὶ καλάμου (1:114).

1. Κάλαμος ὁ ναστός, or the Arundofarcta, of which arrows are made (Arundo arenaria?).

2. The female, of which reed pipes were made (A. donax ?).

3. Hollow, with frequent knots, fitted for writing, probably a species of Saccharum.

4. Thick and hollow, growing in rivers, which is called donax, and also Cypria (Arundo donax).

5. Phragmites (Arundo phragmites), slender, light-colored, and well known.

6. The reed called Phleos (Arundo anpelodesmos Cyrillii). (Flora Neapol. t. 12.)

These are all described (1. c.) immediately before the papyrus, while κάλαμος ἀρωματικός is described in a different part of the book, namely, in ch. 17, along with spices and perfumes. The Arabs describe the different kinds of reed under the head of Kusb, or Kussub, of which they‘give Kalamus as the synonymous Greek term.

From the context of several of the above passages of Scripture in which kaneh is mentioned, it is evident that it was a plant growing in water; and we have seen, from the meaning of the word in other languages, that it must have been applied to one of the true reeds, as, for instance, Arundo AEgyptiaca (perhaps only a variety of A. donax), growing on the banks of the Nile. In the New Testament κάλαμος seems to be applied chiefly to plants growing in dry and even barren situations, as in Luk 7:24, “What went ye into the wilderness to see a reed shaken by the wind ?” To such passages, some of the species of reed-like grasses, with slender stemsand light flocculent inflorescence, formerly referred to Saccharum, but now separated as distinct genera, are well suited. SEE REED.

3. Sweet Cane. — This is designated in Hebrews by KENEH' BO'SEM קְנֵה בשֶׁב, reed of fragrance, Exo 30:23), or KANEH' HAT- TOB (קָנֶה הִטּוֹב, good or fragrant reed, Jer 6:20). It is probably intended also by kaneh (“reed”) simply in Son 4:14; Isa 43:24; and Eze 27:17, as it is enumerated with other fragrant and aromatic substances. Finally, it was brought from a far country (Jer 6:20; Eze 27:19): Dan also, and Javan, going to and fro, carried bright iron, cassia, and calamus to the markets of Tyre.

The best description by ancient writers of this plant is that of Dioscorides (1:17), who calls it the aromatic reed (κάλαμος ἀρωματικός), and immediately after as a rush (σχοῖνος). He states it to be a produce of India, of a tawny color, much jointed, breaking into splinters, and having the hollow stem filled with pith like the web of a spider; also that it is mixed with ointments and fumigations on account of its odor. Hippocrates was acquainted with apparently the same substance (κάλαμος εὐώδηςand σχοῖνος εὔοσμος), which Theophrastus, Polybius (v. 46), and Strabo (16:2) describe as growing in Coele-Syria, where modern travelers, however, have observed only common or scentless flags. Bochart, indeed, doubts whether the Scriptural plant could have been brought from India (Hieroz. pt. 2:1. 5, 100:6); but Dr. Vincent maintains that this trade was then fthy open (Periplus of the Erythrcean Sea, 2:365). Hence Dr. Royle (Illustr. of Himal. Botany, p. 425) identifies the “sweet cane” of Scripture with the Andrcp gon calamus (aromaticus), a plant extensively cultivated in India, from which an oil, deemed to be the famous spikenard of antiquity, is extracted (Royle, Essay on Hindoo Medicine, p. 33, 142; Hackett, On the Spikenard of the Ancients, p. 34; Calcutta Med. Trans.1:367). SEE CALAMUS.

## Cane, Carlo[[@Headword:Cane, Carlo]]

             a reputable Italian painter, was born at Gallarata, near Milan, in 1618, and studied under Melchiore Gillardini and Morazone. His best works are the  fresco paintings of St. Ambrogio and St. Uqo, in the Certosa, at Padua. He died in 1688.

## Cane, John Vincent[[@Headword:Cane, John Vincent]]

             an English friar of the order of St. Francis, lived principally at London, and died in 1672. He wrote Fiat Lux (1661), in which he endeavored to show that the only remedy for all existing evils was a return to the bosom of an " infallible church." See Allibone, Diet. of Brit. and Amer. Authors, s.v. .

## Canensio, Michele[[@Headword:Canensio, Michele]]

             an Italian theologian, entitled prior pradularum, was bishop of Castro in the 15th century. He wrote a Life of Pope Paul I, which cardinal Querini published (Rome, 1740, 4to). See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Diet. s.v.

## Canephoros[[@Headword:Canephoros]]

             (Gr. κάνεον, a basket, and φέρω, to bear), among the ancient Greeks, was the person appointed to carry the apparatus used in sacrificing, in a circular basket. The duty was generally assigned to a virgin, who carried the basket on her head to the altar.' In case a private individual offered a sacrifice, this office was performed by his daughter or an unmarried female relative; but in public festivals it was assigned to two virgins of the first Athenian families. A similar custom prevailed in ancient Egypt, and the practice continued in Europe till the 3d century of the Christian aera.

## Caner, Henry, D.D.[[@Headword:Caner, Henry, D.D.]]

             a missionary of the Church of England, was born in 1700, probably at New Haven, Conn., where his father was the architect of the first college edifice erected there, in 1717-18. The son graduated at Yale College in 1724, and began to read prayers in the following year at Fairfield. Having gone .to England in 1727 for ordination, he was appointed missionary to Fairfield by the Society for Propagating the Gospel in Foreign Parts. Occasionally he served at Norwalk. He became rector of King's Chapel, Boston, April 11,1747. During his ministry King's Chapel was rebuilt, in 1749. Mr. Caner was appointed to preach the sermon on the death of George II. The officers of the British army and navy, previous to the war, were  accustomed to worship at King's Chapel. In March, 1776, the British troops evacuated Boston, and Dr. Caner went with them, taking the Church records. He went to Halifax, and shortly after saifed fort London. The Society for the Propagation of the Gospel offered him the choice of any vacant mission, and, in consequence, he was appointed to Bristol, R.I. Here he labored from early in 1777 until the close of the war. He spent his last years in England, and died in Long Ashton about the close of 1792. Among his published works were several important sermons, showing his fine intellectual culture. His manner of address was popular, and he was regarded as one of the most eminent Episcopal clergymen of his day. See Sprague, Annals of the Amer. Pulpit, v, 61.

## Caneti, Francesco Antonio[[@Headword:Caneti, Francesco Antonio]]

             an Italian painter, was born at Cremona in 1652, and was a pupil of Natali. He afterwards became a Capuchin friar. Some of his best works are in the church of his order at Como, where he died in 1721.

## Canevesi, Timoteo[[@Headword:Canevesi, Timoteo]]

             an ascetic Italian preacher and author, of the order of the Minorites, was a native of Milan, and lived in the latter part of the 17th century. He was of an ancient family, and distinguished himself as a preacher in his own and other Italian cities. Having spent some years as missionary at Constantinople, he returned to Milan, where he passed the remainder of his life. He wrote, Due Sermoni del Sagro Chiodo (Milan, 1652 ): Lezioni Scritturali Spiegate vel Duomo di Milano, etc. (ibid. 1654); and other works. See Hoefer, Nouv. Biog. Generale. s.v.

## Canfield (Or Canfeld), Benedict[[@Headword:Canfield (Or Canfeld), Benedict]]

             (originally WILLIAM OF FILOH), an English theologian, was born at Canfield, Essex, in 1564. At first a Puritan, he became a Roman Catholic; went to France, and joined the Capuchins of Meudou, near Paris. In 1599 he returned to England, was imprisoned for three years, and then released, at the request of Henry IV of France. He went back to France, where, after taking charge of several convents, he died, in 1610, leaving, Exercices Spirituels (Paris, 1608): — Soliloque (ibid. eod. 12mo):Le Chevalier Chretien (ibid. 1609, 12mo). His chief work is Regle de Perfection, first published ill English, and translated into Dutch and French (5th French ed., 1698, 12mo). See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Canfield, Ezekiel[[@Headword:Canfield, Ezekiel]]

             a Methodist Episcopal minister, was born at Salisbury, Conn., March 16,1767. He professed religion in 1791, and in 1794 entered the New York Conference, and continued laborious and faithful until worn out. He died Oct. 16.1825. Mr. Canfield was modest, affable, constant, ardent, experimental, and practical. See Minutes of Annual Conferences, 1826, p. 509 .

## Canfield, Oren K.[[@Headword:Canfield, Oren K.]]

             a Presbyterian minister, was born in Massachusetts. He graduated at New Jersey College in 1835, and at Princeton Theological Seminary in 1838; and was ordained an evangelist by the Presbytery of New Brunswick, Oct. 7,1840. He labored as a missionary in Liberia for more than a year, and died there, May 7, 1842. See Gen. Cat. of Princeton Theol. Sems. 1881, p. 103.

## Canfield, Philo[[@Headword:Canfield, Philo]]

             a Congregational minister, was born at Bridgeport, Conr., Dec. 11,1816. He graduated at Williams College in 1836, and at Hartford Theological Seminary in 1839. His early ministry was' spent ill Western New York. From 1844 to 1848 he preached at Perry; from 1848 to 1852 at York. He was ordained in Buffalo, Jan. 12, 1847. In September, 1852. he was installed pastor in Ridgebury, Conn., where he remained until April, 1856. The following year he was at Sheboygan Falls, Wis. Ill November, 1857,  he was installed pastor in Sparta; in 1860 was appointed home missionary in North Pepin; in 1862 served in Menominee; in 1864 preached in Fairbault, Minn.; from 1865 to 1868, in Albert Lea; from 1868 to 1871, in Washington, la. After that date he remained in that place without charge until his death, which occurred Feb. 11,1879. See Cong. Year-book, 1880, p. 14; Hist. Cat. of Theol. Institute of Conn. p. 23.

## Canfridus[[@Headword:Canfridus]]

             an English prelate, was the first in the list of Glastonbury monks who were advanced to the episcopate. He died in 782. If we might allow an error of a year in this date, Canfridus could be identified with Eanfrid, bishop of Elmham, who vacated his see not later than 781. Cangitha was an early English abbess, mother of Eadburga or Bugga.

## Cange, Du[[@Headword:Cange, Du]]

             SEE DUCANGE.

## Cangy[[@Headword:Cangy]]

             is a Chinese deity, worshipped as the god of the lower heavens, and believed by them to possess the power of life and death. He has the constant attendance of three ministering spirits; the first refreshes the earth, the second rules the sea, and the third presides over births, and is god of war.

## Canice (Or Canicus)[[@Headword:Canice (Or Canicus)]]

             SEE CAINNECH (3).

## Canides[[@Headword:Canides]]

             was a hermit in the time of Theodosius the Great, who, as soon as he was baptized, ran away to a little grotto under a waterfall, where he lived seventy-three years, tasting no food but a few herbs. He died. according to Basil's Menology, June 10.-Smith, Dict. of Christ. Biog. s.v.

## Canies (Or Cannes), Francisco[[@Headword:Canies (Or Cannes), Francisco]]

             a Spanish Cordelier and Orientalist, was born at Valencia in 1730. He was sent by the Franciscans as missionary to Damascus, where he applied himself to the study of the Oriental languages for sixteen years. On his return home he was admitted to the Royal Academy of History. He died at Madrid in 1795. He wrote. Grammatica Arabiqo-espanola, etc. (Madrid, 1774): — Diccionario. Espaiol-latino-arabigo (ibid. 1787). See Hoefer, Nouv. Biog. Generale, s.v.

## Canillac, Raymond DE[[@Headword:Canillac, Raymond DE]]

             a French prelate, was born at Canillac, in Gdvaudan, He was canon regular of the church of St. Augustine at. Maguelonne., and became its provost. He was noted for his knowledge, of civil and, ecclesiastical law. Pope Clement VI, appreciating his talents, appointed him archbishop of Toulouse in' 1345. then cardinal, with the title of the Holy Cross of Jerusalem, in 1350. Innocent VI made him bishop of Palestrina. Canillac  died at Avignon, June 30,1373. He wrote, Recollectdrum Liber. See Hoefer, Nouv. Biog. Generale, s. y.

## Canini, Giovanni Angelo[[@Headword:Canini, Giovanni Angelo]]

             a reputable Italian historical painter, was born at Rome in 1617, and studied under Domenichino and Barbalunga. He was elected a member of the Academy of St. Luke in 1650. He executed two fine altar-pieces for the church of Sanu Martino di Monti, representing the Martyrdom of St. Stephen and the. Martyrdom of St. Bartholomew. He died in 1666. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Caninius[[@Headword:Caninius]]

             a presbyter, probably at Rome, is mentioned by St. Jerome as sent by him with his letter (74, ed. Vall.) from Bethlehem to Rufinus.-Smith, Dict. of Christ. Biog. s.v.

## Canisius (Or Cannius), Hendrik[[@Headword:Canisius (Or Cannius), Hendrik]]

             a Dutch theologian, was born at Bois-le-Duc in 1594. He joined the religious order of the Hermits of St. Augustine, and became successively prior of the convents of Tenremonde, of Tirlemont; and then of Maestricht. He died March 4, 1689. His extant writings are, Carminum Fasciculus: — Manipulus Sacrarum Ordinationum (Louvain, 1661): — Pax et Una Charitus, per easque Chara Unitas (Antwerp, 1685). See Hoefer, Nouv. Biog. Generale, s.v.

## Canisius, Henricus[[@Headword:Canisius, Henricus]]

             or de Hondt, nephew of Petrus, was born at Nimeguen, studied at Louvain, and taught the canon law in the University of Ingolstadt, where he died in1610. The work by which he is best known is his Antique Lectiones (1601,1602, 1603. 6 vols.), republished by Basnage in 1725 (7 vols.), with notes, and with the Greek text in addition to the Latin version, which Canisiushad given alone. Canisius also published Summa Juris Cancnici; Commentarium in Regulas Juris; Prclectiones academicse; De decimis primitiis, et usuris; De sponsalibus et matrimonio: all collected and published by Bouvet in his Opera Canoetica Canisii (Louvain, 1649). — Biog. Univ. 7:12; Landon, Eccl. Dictionary, 2:534.

## Canisius, Jacobus[[@Headword:Canisius, Jacobus]]

             a Dutch theologian and Jesuit, was born at Calcar (duchy of Cleves). He joined early the order of Jesuits, and taught philosophy and modern languages. He died at Ingolstadt, May 27, 1647. His extant writings are, Fons Salutis, seu Primumr Omnium Sacramentorumr Baptismus (Cologne, 1626):Meditationes Sacrce de Christo et Beatissima ,Virgine (Munster, 1628): -Ars Artium, seu de Bono Mortis, under the pseudonym of Christianus Tanasophistus (1630): — Vitce Sanctorum (translated from the Spanish of P. Ribadeneira, eod.): — ,-Sermons of Father Mastrille (translated from the Italian into Latin, eod.: — Hypeerdulia Mariana, a Jeanne Berchmanno Exercita (Munster, 1636). See Hoefer. Nouv. Biog. Generale, s.v.

## Canisius, Petrus[[@Headword:Canisius, Petrus]]

             of Nimeguen, a Jesuit, born May 8, 1524, entered the order of the Jesuits in 1543, became professor and rector of the University of In-olstadt in 1549, and rector of the college of the Jesuits in Vienna in 1551. He used his influence with the emperor Ferdinand I for the suppression of Protestantism. As the first German “provincial” of the Jesuits, he established colleges of the order at Prague, Augsburg, Dillingen, and Fribourg (in Switzerland), at which latter place he died, Dec. 21, 1597. Canisius was one of the most prominent opponents of the Reformation in Germany, and the arrest of the reformatory movement in Austria and Bavaria is for a large part owing to his labors and his influence. In order to counteract the influence of the catechisms of Luther, and other works of the founders of Protestantism, he wrote his Summa Doctrinx Christiance (1584; with a commentary by P. Busaeus, Cologne, 1586, and Augsburg,1833 sq. 4 vols.; new edition, Landshut, 1842), which was translated into nearly all languages (Greek, Prague, 1612; Greek-Latin, Augsburg, 1612), and a shorter catechism, entitled Institutiones Christ. pietatis (1566),which, until the middle of the 18th century, served as the basis of popular instruction in the Catholic schools of Germany, and has, even inmodern times, again come into use (new editions: Landshut, 1833; ‘Mainz,1840). SEE CATECHISM; also Theol. Quartelschrift, 1863, Heft 3, p.446. Canisius also edited the letters of Jerome, Leo the Great, and Cyril of Alexandria, and compiled a Catholic Prayer-book (Manuale Catholicum, Antwerp, 1530; Augsburg, 1841; German, 8th edit. Landshut, 1829). The Protestants called him “the Austrian Dog,” while the Jesuits praised him as the second apostle of Germany, and even endeavored to obtain his beatification. Their efforts, for a long time unfruitful, were at length crowned, with success during the pontificate of Pius IX, who placed Canisius on the list of the “Beati.” Biographies of Canisius were published in Latin by Raderus and Sacchini (Munich, 1623); in French by Dorigny (Paris, 1708); in Italian by Langore and Foligatti; in German by Werfer (in Leben ausgezeichneter Catholiken, Schaffhausen, 1852, 2 vols.).

## Canistae[[@Headword:Canistae]]

             (Κανισταί) are enumerated by Theodoret (Haer. Fab. i, 1) in a list of short-lived heretical sects, the origin of which he ascribes to Simon Magus. The name is mentioned by no other writer; but there is every reason to believe that Theodoret derives it from a passage in Clemens Alex. (Strom. vii, 17 ), where we find the Caianistce mentioned, meaning Cainites, but not so understood by Theodoret.

## Canister[[@Headword:Canister]]

             (or Canistrum) is a comparatively recent term for two ecclesiastical vessels:

1. A basket used for holding consecrated bread, or perhaps Eulogice. SEE ARCA. St. Jerome (Ep. ad Rustic. c. 20), speaking of the practice among Christians in his day of carrying home the consecrated elements, both of bread and wine, uses the expression, "Qui corpus Domini in canistro vimineo et sanguinem portat in vitro; " from which it appears that a wicker basket was used for holding the consecrated bread. This passage is remarkably illustrated by a fresco discovered in the crypt of St. Cornelius by Cavaliere de' Rossi. This represents a fish (the well-known representation of the Redeemer).swimming in the water, bearing on its back a basket having on the top several small loaves, and inside a red object, clearly visible through the wicker-work, which seems to be a small glass flask of wine. This is marked in the engraving by a somewhat darker tint. SEE ALTAR-BREAD BOX.

2. The disk or tazza placed under a lamp. This sense is frequent in the Liber Pontificalis. For instance, Pope Adrian (772-795) is said to have given to a church twelve silver canistri, weighing thirty-six pounds. Leo III, his successor, gave a silver canister with its chains, weighing fifteen pounds. Gregory IV gave two canistra of nine lights. In the latter case, the lights were probably distributed round the circumference of the tazza.

## Canitz, Friedrich Rudolph Ludwig[[@Headword:Canitz, Friedrich Rudolph Ludwig]]

             Baron of, a German pietist ;and poet, was born in Berlin, Nov. 27, 1654. He studied for the diplomatic career at Leyden and Leipsic, and travelled in England, Holland, Italy, and France. - He died at Berlin, Aug. 11, 1699.  The friendship of Spener cheered his life, and he was exemplary alike for his statemanship and piety. He composed some hymns, which were published by J. Ulrich von Konig in 1727. One of them has been translated into English: Seele du must munter werden, in Lyra Germ. i, 216 ("Come, my soul, awake, 'tis morning"). See Koch, Gesch. d. deutschen Kirchenliedes, iv, 438 sq.; ,Hoefer, Nouv. Biog. Genrale, s.v.' (B. P.)

## Canker[[@Headword:Canker]]

             (γάγγραινα), a gangrene (2Ti 2:17), nortification; a disease which spreads by degrees over the whole body. To such a putrid state of the system the apostle compares the corrupt doctrines of Hymenaeus and Philetus.

## Canker-Worm[[@Headword:Canker-Worm]]

             (יֶלֶק, yelek, feeding, Joe 1:4; Joe 2:25; “caterpillar,” Psa 105:34;Jer 51:14; Jer 51:27; Sept. βροῦχος, i.e. locust-grub; but ἀκρρί, locust, in Jeremiah; Chald. פּ רְהָא, winged locust; Syr. creeping locust) is generally referred to some hairy or caterpillar-like species of locust (Jer 51:27, סָמִר, bristly, Auth. Ver. “rough”). Possibly it merely describes the locust in a certain stage of its growth, viz. just when it emerges from the caterpillar state and obtains the use of its wings; seeNahum 3:16,” the canker-worm has thrown of (פָּשִׁט, A. V. spoileth) its scales [or “expanded its wings”] and flown away ;” thus corresponding to the description by Jerome (in loc. Nab.) of the attelabus (ἀττέλαβος), or “wingless locust” (Credner, Joel, p. 305; see Bochart, Hieroz. 2:445). SEE LOCUST.

## Cann, Joseph A.[[@Headword:Cann, Joseph A.]]

             a Methodist Episcopal minister, was born in Philadelphia, Jan. 16,1841. He was unusually serious and thoughtful in his early years; experienced conversion at the age of sixteen; became at once a fervent Christian, and in 1866 entered the New Jersey Conference, wherein, with great zeal, genuine fidelity, and large success, he labored until his decease, March 3, 1873. See Minutes of Annual Conferences, 1873, p. 25.

## Canna[[@Headword:Canna]]

             (in mediaeval Lat.) is the long stick, with a taper attached to it, by means of which the high candles in churches are lighted.

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

             a Welsh saint of the 6th century, from Armorica, was the reputed founder of Llanganna (Llangan) in Glamorganshire, and of Llangan in Carmarthenshire. See Rees, Welsh Saints, p. 222.

## Cannabich, Gottfried[[@Headword:Cannabich, Gottfried]]

             a Protestant theologian of Germany, who was born at Sondershausen, April 27, 1745, and died, as general superintendent and member of consistory there, Sept. 23, 1830, is the author of, Kritii alter und neuer Lehren, der christl. Kirche (Leipsic, 1799 ): — Kritik der praktischen christl. Religiosnslehre (ibid. 1810-13, 3 parts): — Die sdiamtlichen Evcangelien und Episteln auf die jahrlichen Sonn, Festumd Aposteltage, iiberssetzt u. miit Anmnerkungen begleitet (Sondershausen, 1806 ): — - Prediqten tiber die Sonnund Festtagasevangelien (Leipsic, 1795-1801, 4 parts): -Neue Predigten (ibid. 1804-5, 2 vols.): — Lehrbuch der christl. Religion (ibid. 1801): — Christliche Schulund Volksbibel (1801-2,2 parts). See Winer, Handbuch der theol. Lit. i, 410,480; ii, 60, 123, 132, 228, 236, 248, 297. (B, P.)

## Cannan, David, D.D.[[@Headword:Cannan, David, D.D.]]

             a Scotch clergyman, was born at Shiel in 1776. He was educated at the school of Kells, and at the Edinburgh University; licensed to preach in 1802, presented to the living at Kirriemuir in 1803, transferred to Murroes in 1809, thence. to Mains and Strathlartin in 1820; resigned on account of impaired memory in 1848, and died at Edinburgh, July 12, 1854. Dr. Camnan was an accomplished scholar a learned theologian, a man of sound judgment, sagacity, and integrity. '''His publications were, On the Poor, and the Duty and Mode of Supporting Them (Edinb. 1845): -An Account of the Parish. See Fasti Eccles. Scotiance, iii,721, 729, 777.

## Cannan, Francis[[@Headword:Cannan, Francis]]

             a Scotch clergyman (son of the preceding), was licensed to preach in 1831; presented the same year to the living at Lintrathen, and ordained; resigned in 1855; went with the army to the Crimea as chaplain ; an'd was stationed at Shorncliffe in 1871, after which no further record of him appears. See Fasti Eccles. Scoticaina, i, 756.

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

             a Free-will Baptist minister, was born in Westmoreland, England, in 1789. At the age of eighteen he became a Christian, and joined the Independents. In 1832 he came to the United States, landing at Boston, where he was employed as a city missionary about one year. He became a member of the Baldwin Place Baptist Church, then under the pastoral charge of Rev. Baron Stow. Soon after he made an engagement to supply the pulpit of Rev. John Newton Brown, in Exeter, N. H., next preached for a time in Vermont, and subsequently removed to the . state of New York. He afterwards resided in southern Ohio, and became interested in the theological teachings of Oberlin. He finally joined a Free-will Baptist church. After preaching about two years, he was laid aside from his public labors, and purchased a farm in Camden, Lorain Co., O., where he died, Aug. 3i, 1848. See .Morning Star, 1848. (J. C. S.)

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

             a Scotch clergyman of Galloway, was licensed to preach in 1816; presented to the living of New Spynie in 1818, and ordained; transferred to  Carsphairn in 1826, and died Dec. 19, 1832, aged forty-two years. See Fcsti Eccles. Scotiance, i, 707; iii, 173.

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

             was born at Aix, and retired to the desert. He was afterwards elected bishop of Marseilles, and is supposed to have died. there in the 5th century. See Bollandus, Acta Sanctorums , Oct. vii, 25. -Smith, Dict. of Christ. Biog. s.v.

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

             a Baptist minister, was born in England about the year 1590 or 1600. In early life he was a minister in the Established Church, but joined the Baptists not far from 1630. He was for some time pastor of the church in Southwark, London, being successor to Mr. Hubbard, its first pastor. He was banished to Holland, where (not considering baptism a prerequisite to communion) he succeeded Ainsworth (q.v.) as pastor of his church in Amsterdam, and was deservedly popular. While in banishment in 1634, he published a work on the Necessity of Separation from the Church of England. In 1640 he returned on a visit to England, and founded the Baptist Church in Broadmead, Bristol. Mr. Canne was equally eminent for learning, piety, knowledge of the Scriptures, and zeal for reformation. Canne's most important labor is his selection of marginal references to the Bible. He was the author of three sets of notes, which accompanied three editions of the Bible. His great ambition was “to make the Bible its own interpreter.” — Ivimey, English Baptists; Jamieson, Cyclop. of Biogruphy,105; Neal, History of the Puritans.

## Canneh[[@Headword:Canneh]]

             (Hebrews Kanneh', כִּנֵּה, one codex fully כלנה; Sept. Χαναά, v. r. Χανάαν; Vulg. Chene), doubtless a contracted form (Eze 27:23) for the earlier CALNEH SEE CALNEH (q.v.) of Gen 10:10.

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

             an English Methodist minister, was born in the Isle of Man in 1807, He was converted at the age of sixteen; commenced his ministry in 1836; labored for six years in his native isle; was then stationed successively on six English circuits; became a supernumerary in 1861; and died at. Peel, Isle of Man, Dec. 3,1862. He was modest but earnest in all he said and did. See Minutes of the British Conference, 1863, p. 12.

## Cannera[[@Headword:Cannera]]

             SEE CANNER.

## Cannetti, Pietro[[@Headword:Cannetti, Pietro]]

             an Italian Camaldule and poet, was born at Cremona in 1660. He went through the various grades of his order, and finally became its general. He died in 1730, leaving a Dissertation on a poem of Frezzi, bishop of Poligno. See Hoefer, Nouv. Biog. Generale, s.v.

## Cannibalism[[@Headword:Cannibalism]]

             is the eating of human flesh by men. This practice has existed from the most ancient times, and has given rise to descriptive terms, such as, Greek. ἀνθρωποφάγος; Latin, anthropophagus; Anglo-Saxon, man-ceta; English, man-eater. Since the discovery of the New World, the name of the Caribs of the West; India islands, recorded by Columbus under the Latinized; forms Catnibales or Caribales, has come into popular use as a generic term for man-eaters, cannibals.

Although man is by nature carnivorous as well as frugivorous, and although human flesh is not ill itself indigestible, mankind in general have looked with horror on those individuals and tribes who have been addicted  to cannibalism. Simple association of thoughts causes the remains of dead kinsmen or friends to be treated with respect and tenderness, as may be. seen from the conduct of some of the rudest races. Moreover, association attaches the horror of death to anything connected with the dead. so that many tribes avoid the mention of a dead man's name, and even abandon his hut and destroy the furniture he has used. Finally, the religious doctrine that the soul outlives the body has evidently led survivors to propitiate the honored and dreaded spirit by respectful disposal of the corpse. "The following causes seem to have led to the disgusting practice of cannibalism under peculiar circumstances:

1. Famine. — The records of shipwrecks and sieges prove that hunger will sometimes overcome the horror of cannibalism among men of the higher nations, and it is not surprising that savages, from their improvident habits, should, in severe climates, be often driven to this extremity or example, the natives of Tierra del Fuego, when starving in winter, would kill and devour the oldest woman of the party, in preference to their dogs, which they alleged were useful in securing game. See Fitzroy, Voyage of Ships Adventure and Beagle, ii, 183; Salvado, Memorie dell Australice, p. 240 Waiti, Anthropologie der Nurvolker, vi, 749; Bancroft, Native Races of the Pacific States, i, 120; Back. Expedition to Great Fish River. p. 227;: Ellis,-Polynesian Researches, i, 359; Martin, Mariner's Toana Islands, i, 116;

2. Fury or Bravado. — Among the North American Indians the eating of the flesh of their slain enemies defended as. satisfying both hunger and revenge. See Schoolcraft, Indian Tribes, iii,. 242 Hennepin, ii, 159; Muller, Amerikanische Usrreligionen, p. 145. The same ,practice, with a similar design, has been prevalent in Polynesia. See Ellis, i, 309; Waitz, vi, 158; Turner, Polynesia, p. 194.'

3. Morbid Action. —Cases of the dead being devoured by relatives and friends (especially children by parents), from a sentiment of affection, are recorded among low savage tribes. See Spix and Martius, Reise in Brasilien, ii, 692; Angas, Savage Jife, in Australia, etc., i, 73; Howitt, Impressions of Australia, p. 134; Herodotus, iv, 26, who describes the funeral feasts of the Issedones of Central Asia, where the relatives ate 'the body of the deceased with other meat, the skull being set in gold and preserved; these were sacred rites performed in honor of the dead.

4. Magic.— There is a wide-spread idea belonging to primitive savage magic that the qualities of any animal eaten pass into the eater. This motive naturally leads to cannibalism, especially in war, where the conqueror eats part of the slain enemy for the purpose of making himself brave. This idea is found among the natives of Australia, and in New Zealand; among the North American Indians, whose warriors would devour the flesh of a brave enemy, and particularly the heart as the seat of courage; also in Ashantee. An English merchant in Shanghai, during the Taeping -siege, met his servant carrying the: heart of a rebel, which he was taking home to eat to make him brave. See Macgillivray, Voyage of Rattlesnake, i, 152; ii, 6; Keating, Long's Expedition, i, 102; Wilson, Western Africa, p. 168; Tylor, Early History of Mankind, p. 133; Eyre, Central Australia, ii, 259, 329.

5. Religion. — Cannibalism is deeply ingrained in savage and barbaric religions, whose gods are so often looked upon as delighting in human flesh and blood. The flesh of sacrificed human victims has even served to provide cannibal feasts. The interpretation of these practices is either that the bodies of the victims are vicariously consumed by the worshippers, or that the gods themselves feed on the spirits of the slain men, while their bodies are left to the priests and people. Thus, in Fiji, " of the great offerings of food, native belief apportions merely the soul thereof to the gods, who are described as being enormous eaters; the substance is consumed by the worshippers. Cannibalism is a part of the Fijian religion, and the gods are represented as delighting in human flesh" (Williams, Fiji and the Fijians, i, 231). In Mexico the cannibalism which prevailed. was distinctly religious in its origin and professed purpose. See Prescott, Conquest of Mexico; Bancroft, vol. ii; Waitz, vol. i.. On the sacrificial character of this practice in Africa see Lander, Records, ii, 250; Hutchinson, Ten Years Among the Ethiopians, p. .62.

6. Habit. — In many instances the practice of cannibalism did not stop with the performance of the religious rite. In some of the above examples the practice must have become acceptable to the people for its own sake. Among conspicuous cannibal races may be mentioned the semi-civilized Battas of Sumatra, whose original instigation to eating their enemies may have been warlike ferocity, but who are described as treating human flesh as a delicacy, and devouring not only war captives, but criminals, slaves, and, according to one story, their aged kinsfolk. See Junghubu, Battaldnder; Marsden, History of Sumatra, p. 390; Wuttke, Geschichte des Heidenthums, i, 172. Cannibalism assumes its- most repulsive form  where human flesh is made an ordinary article of food like other meat. This state of things is not only mentioned in descriptions of West Africa, where human flesh was even sold in the market, .but still continues among the Monbuttu of Central Africa, whose wars with neighboring tribes are carried on for the purpose of obtaining human flesh, the bodies of the slain being dried, for transport, while the living prisoners are driven off like cattle. See Schweinfurth, Heart of Africa; Pigafetta, Regnum Congo. For the effect of such cannibalism on the population see Gerland, Aussterben Naturker, p. 61. From the best evidence attainable, it is thought that prehistoric savages were in this respect like those of modern times, neither free from cannibalism nor universally practicing it.-Encyclop. Britannica (9th ed.), s.v.

## Cannon James S., D.D.[[@Headword:Cannon James S., D.D.]]

             an eminent minister of the Reformed Dutch Church, was born in Curaqoa, Jan. 28, 1776, and was educated under Dr. Peter Wilson and Rev. Alex. Miller at Hackensack, N. J. He was licensed to preach in 1796 by the Classis of Hackensack, and shortly after became pastor of the Reformed Dutch Church of Millstone and Six-mile Run, finally devoting his whole service to the latter church. His pastoral industry was remarkable, yet he wrote and committed to memory all his sermons. During part of his pastoral work he had to preach one sermon in Dutch and one in English every Sunday. In 1826 he was chosen Professor of Pastoral Theology and Ecclesiastical History in the Seminary at New Brunswick, and here he spent the remainder of his life, a laborious student, and a faithful and successful teacher. “His views of truth were more distinguished by exactness and solidity than by any far-reaching power; and yet, when he had discussed a subject, there was little left to be said.” A large number of ministers were trained by Dr. Cannon. He died in great peace, July 25, 1852. After his death, the substance of his course of instruction was published under the title Lectures on Pastoral Theology (New York, 1853, 8vo). “The subjects embraced in the lectures are: ‘The qualifications for the pastoral office,' ‘pastoral duties,' ‘the administration of the sacraments,'‘catechetical instruction,' ‘visitation of the sick,' ‘pastoral visitation,'‘religious declension,' ‘extension of the Church,' ‘instruction by example.' Dr. Cannon's discussion of the sacraments is particularly able, clear, and conclusive.” — N. Brunswick Review, May, 1854, p. 104; Bibliotheca Sacra, April, 1854, p. 420.

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

             a Methodist Episcopal minister, was born in Princess Anne County, Va., in 1784. He joined the Church in 1803, and in 1807 was admitted into the Virginia Conference, wherein he continued effective until 1822, when he became superannuated. He died Aug. 11, 1833. Mr. Cannon possessed an active, vigorous mind, was studious, popular, and extensively useful. See Minutes of Annual Conferences, 1835, p. 347.

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

             a Reformed Presbyterian minister, was born at Dungiven, County Derry, Ireland, Nov. 19, 1784. In 1788 the family came to America, and settled in Pennsylvania. After studying some time in a private way, he entered Jefferson College (then at Cannonsburg, Pa.), where he graduated in 1810. In 1811 he commenced a private course in theology, and was licensed in 1815. In due time he accepted a call from a congregation in Greensburg (Pa.) and vicinity, and in 1816 was ordained and set apart as the minister of that, congregation. At a meeting of the Synod in 1821 he was appointed to visit the Church in South Carolina, to aid in settling certain difficulties which had arisen. He remained pastor at Greensburg until Feb. 2, 1835, when he died. See Sprague, Annals of the Amer. Pulpit, IX, v, 68.

## Cano, Alonzo[[@Headword:Cano, Alonzo]]

             (surnamed el-Racionero), an eminent Spanish architect, painter, and sculptor, called "the Michael Angelo of Spain," was born at Granada, March 19,1601. He was the son of Miguel Cano, an eminent architect, who  educated him. He was eight months with Francisco Pacheco, a painter. His works are to be found in all the principal churches and convents of Cordova, Madrid, Granada, Seville, etc. There is a celebrated picture by him, representing a subject from the life of St. Isodoro, in the Church of Santa Maria, at Madrid. As a sculptor, he executed several fine works, particularly a marble group of The Madonna and Child, in the great church at Lebrija, and two colossal statues of St. Peter and St. Paul. As an architect, he made, several additions to the palaces; and public gates and triumphal arches were erected from his designs. He died Oct. 5, 1665. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cano, Alphonso Del[[@Headword:Cano, Alphonso Del]]

             a Spanish Jesuit, was born in Andalusia in 1580. After having received holy orders and the degree of doctor of divinity, he joined his order in 1606. He lectured on philosophy at Segovia, on theology at Compostella, Valladolid, and Salamanca, with great success. Twice he acted as provincial of Castile, and visitator at Toledo. He died at Salamanca, May 10, 1643. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Alegambe, Bibliotheca Scriptorum Societatis Jesu.; Antonii, Bibliotheca Hispanica, s.v. (B. P.)

## Cano, Melchior[[@Headword:Cano, Melchior]]

             SEE CANUS.

## Canobio, Evangelista[[@Headword:Canobio, Evangelista]]

             an Italian theologian, was born at Milan. He was a Capuchin friar, and became one of the most able canonists of his time. He, was. appointed, in: 1564, general of his order. He took a distinguished part in the Council. of Trent in 1542. He died at Perugia in 1595, leaving Consulta Varia in Jure Czanonico (Milan, 1591): — Annotationes in Libros Decretalium, etc. See Hoefer, Nouv. Biog. Generale, s. V.

## Canobus[[@Headword:Canobus]]

             (or Canopus), in Egyptian mythology, was the original name of a city, near one of the mouths of the Nile. which wars therefore called the Canobian mouth. A certain Canabus was also spoken of, who came as pilot with  Menelaus to Egypt, and in memory of whom the Spartans named the city Canobus. He was associated with Menuthis, his wife, and both are said to have been divinely worshipped ten miles from the city.

The name Canopus was also given to a kind of jug, with a short foot, wide body, narrow neck, and a head thereon, which was used to filter the water of the Nile, and represented the god Canobus. In later times it was related that the ship of Osiris was the same as that which the Greeks called Argo, and that its pilot Canobus had been placed among the stars. Strabo says: "There is a temple of Serapis here (at Canopus), which is visited with such godly fear that even the most celebrated men show respect for it, often sleeping in this temple in order to find out for themselves and others the future." This temple of Serapis was that of Canobus, who was a symbol of fruitfulness.

Canobus was really the funereal god Amset, one of the four infernal deities who had charge of the viscera of the dead.

## Canoe[[@Headword:Canoe]]

             (or Conoc, also Mochonoc, the syllable Mo being added, according to Colgan, for " the sake of honor and extraordinary respect"), an Irish saint, was born at Brecknock, in Wales, but was the son of Brecan, an Irish prince, who had settled at Brecknock. Canoc flourished about A.D. 492. and founded monasteries both in Ireland and Wales, his chief foundation having been Gallen, in Queen's County. Colgan gives his life (Acta Sanctorum, 311 sq.), under Feb. 11, but according to others his feast is celebrated Feb. 13, where Mart. Doneg. has Conanl; and Nov. 18, where the same martyrology has Mochonoc.

## Canoj (Or Canyacubja)[[@Headword:Canoj (Or Canyacubja)]]

             SEE HINDUWEE, DIALECTS OF.

## Canon[[@Headword:Canon]]

             (from κανών, or canna1 a straight reed used for ruling lines), in ecclesiastical usage, is (1) A rule (Gal 6:6) ordained by the Fathers; a constitution of the Church. (2) The creed, as the criterion for distinguishing a Christian; the "rule of faith" of Tertullian, Irenueus, and Jerome. (3) A clerk who observes the apostles' rule, or fellowship (Act 2:42); one borne on the list, or canon of a cathedral or collegiate church, as  the term is used by the councils of Nice and Antioch, and bound to observe its: statutes or canons, and the rule of a good and honest life. Hence, in later times, when the names of benefactors were inserted in the rolls or canons of numberless communities, the popes confined the term canonization to those whom they admitted to the title of saint. The word is one of rank and precedence, and should be prefixed in addressing a prebendary. Canons are primarii among all others of the clergy of the city or diocese. The name is attributed to pope Pelagius or Gregory, and was certainly common in the reign of Charlemagne; in the 6th century it designated all clergy on the Church register affording a perfect example of liturgical obedience, and receiving a canonical portion — a regular annual pension -out of its revenues. This list is called Album by Sidonius Apollinarius; Matricula by the Council of Nice; and by Augustine the Table of Clerks.

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

             is the name of a Japanese god, who, as represented in their temples, presided over the waters and the fish. His votaries exhibited him with four arms, and the lower part of his body swallowed by a large sea-monster; his head crowned with flowers; holding in one hand a sceptre, in another a flower, a ring in the third, and having the fourth: closed, with the arm extended.' Over against him stood the figure of an humble penitent, one half of whose body was concealed within a shell. The temple was adorned with arrows and all sorts of warlike instruments.

## Canon Law, Canons Of Discipline, Canons And Decretals Of Rome[[@Headword:Canon Law, Canons Of Discipline, Canons And Decretals Of Rome]]

             The canons or rules of discipline of the Romish Church form a body of law which has been accumulating for centuries. They are made up of the so- called Apostolical Canons, of decrees of councils, and of decrees and rules promulgated by the popes. The different collections of these are,

1. For the early ages, the so-called “Apostolical Canons,” the Greek“Collections” in the Codex Canonum;

2. For the Middle Age, up to Gratian's time, a number of collections;

3. From the twelfth century onward, the decretals of Gratian, of Gregory IX, and Boniface VIII, the Clementines, the Extravagants, and the Corpus Juris Canonici.

I. Early Ages. —

(I.) CANONS APOSTOLICAL, a collection of canons (in number seventy-six or eighty five, according to the different methods of division), not to be attributed, as the name implies, to the apostles. Beveridge, in his Codex Can. Eccl. Prim., seeks to show that these canons are the synodal rules and regulations made in councils anterior to the Council of Nicsea, in which view Petrus de Marca, Dupin, and others agree. Daille (De Pseudepigraphis Apostolicis) considers them the work of the fifth century. That they are not of apostolical origin is very clear from the use in them of terms and mention of ceremonies quite unknown in the apostolic age, as well as from the fact that they were never even cited under the name of apostolical before the Council of Ephesus, if, indeed, we ought not, assome think, to read in the acts of that council, instead of “the canons of the apostles,” “the canons of the fathers.” Previously to this synod they are cited as Canones Patrum, Canones antiqui or ecclesiastici. Bellarmine and Baronius claim apostolical authority for only the first fifty canons. Pope Gelasius (Distinct. xv, can. Sancta Romana) plainly declares, Liber Canonum Apostolorum apocryphus est; but the authenticity of the passage is doubted. It is the opinion of Beveridge (Cod. Canonum Ecclesiastes Primitive, Lond. 1678) that the Apost. Canons were enacted in different synods about the close of the second century and beginning of the third;and that the collection was made soon after, but since that time interpolated; and that the compiler of the collection cannot be ascertained.

Dr. Schaff sums up the whole case in the following judicious passages:” The contents of the so-called Apostolical Canons are borrowed partly from the Scriptures, especially the Pastoral Epistles, partly from tradition, and partly from the decrees of early councils at Antioch, Neo-Caesarea, Nice, Laodicea, etc. (but probably not Chalcedon, 451). They are therefore evidently of gradual growth, and were collected either after the middle of the fourth century or not till the latter part of the fifth, by some unknown hand, probably also in Syria. They are designed to furnish a complete system of discipline for the clergy. Of the laity they say scarcely a word. The eighty-fifth and last canon settles the canon of the Scripture, but reckons among the New Testament books two epistles of Clement and the genuine books of the pseudo-Apostolic Constitutions. The Greek Church, at the Trullan C ouncil of 692, adopted the whole collection of eighty-five canons as authentic and binding, and John of Damascus even placed it on a parallel with the epistles of the apostle Paul, thus showing that he had no sense of the infinite superiority of the inspired writings. The Latin Church rejected it at first, but subsequently decided for the smaller collection of fifty canons, which Dionysius Exiguus, about the year 500, translated from a Greek manuscript.” — Schaff, Church History, vol. 1, § 114.

Although these canons have special reference to discipline, they are not entirely silent on the subject of dogmas, morals, and the ceremonial of worship. They clearly distinguish between the orders of bishop and priest, affirm the superiority of the former, speak of an altar and a sacrifice in the Church of Christ, and prescribe matters to be observed in the administration of baptism, the eucharist, penance, ordination, with many other things evincing a late date. They may be found in Labbei Concilia, vol. i, and in Cotelerii Patr. Opera, 1:199; also in Ultzen, Constitutiones Apostolicce (Rostock, 1853, 8vo); in English, in Chase, Constitutions andCanons of the Apostles (New York, 1848, 8vo), and in Hammond, Canons of the Church (N. Y. 1844, p. 188 sq.). See Krabbe, De Codice Canonum, etc., translated by Chase, in Bibliotheca Sacra, 4:1; Mosheim, Commentaries, cent. 1, § 51; Bunsen, Hippolytus (Engl. transl. vols. 5-7); and the article CLEMENTINES SEE CLEMENTINES .

(II.) Greek Collections: CODEX CANONUM.

1. The first mention of a Codex Canonum is found in the Acts of the Council of Chalcedon (A.D. 451), where a number of canons of previous councils (Nice, Ancyra, Antioch, Laodicea, and Constantinople) were approved. Other collections existed at the time, and others, again, followed, but none were considered as law for the whole Church. The so- called Codex Canonum Ecclesic Universce (Book of the Canons) was first published by Justellus (Paris, 1610, 8So), reproduced in the Bibli. otheca Juris Canon. Vet., op. Voelli et Justelli (Paris, 1661, vol. 1), and also in Migne, Patrol. Curs. Conplet. (Paris, 1848, vol. 67). It is not authentic; the title and arrangement are Justeau's, and the work is only an unsuccessful attempt of his to make an authentic Greek Codex from the old collections and MSS.

2. In the fifth century we find the Western Church recognizing the authority of the Greek canons, and there are three principal collections of them, viz.:

(1) The Spanish or Isidorian (erroneously so called because found in Isidor of Seville's later collection). It contained the canons of Nice, Ancyra, Neo- Cmesarea, and Gangra. As to its date, we know for certain only this much, that this translation of the Nicene canons was known in Gaul A.D. 439 (Concil. Regense, c. 3), and that of the Ancyran canons was quoted in the Concil. Epaonens, A.D. 517. A later translation, adding the canons of Antioch, Constantinople, and Chalcedon to those above named, was compiled toward the end of the fifth century. It was first published from an Oxford MS. under the title Codex Eccleszce Romance (ad. Paschas. Quesnell, in Opp. Leonis, Par. 1675, t. 2.)

(2) The so-called Versio or translutio prisca, first published by Justellus in the Bibliothecajur. Canon, 1:275, from an incomplete MS., and afterward, in more complete form, by Ballerini (Opp. Leonws, 3:473).

(3) The translation and collection made by Dionysius Exiguus (q.v.), made probably at Rome toward the end of the fifth century. He afterward (about A.D. 510?) made a second collection, adding a number of papal decretals. These were merged into one, and the codex thus formed was generally accepted throughout the Church. Pope Adrian (A.D. 774) presented an enlarged copy of it to Charlemagne, and it became the basis of the French canon law. In this enlarged form it is designated as the Adriano-Donysian Codex. It may be found in the Biblioth. Jur. Can. 1:101, and in Migne's Patrol. Lat. (Par. 1848, vol. 67).

II. Middle Age. —

1. In Africa the Nicene canons were supplemented by those of native councils, especially of Carthage (q.v.). Fulgentius Ferrandus (q.v.), in 547, composed the Breviatio Canonum, adding African decisions up to 427: it was published by Pithou (Paris, 1588), and in Migne, Patrolog. (1848, vol.67, p. 949). Cresconius, an African bishop, about 690 issued a Concord-aCanonum (Bibl. Jur. Song of Solomon 1, App. p. 33).

2. In Spain a Codex existed in the sixth century, which was afterward the basis of the pseudo-Isidorian Decretals. In the seventh century it assumed the form in which we know it (Codex Canonum Eccl. Hisp. (Madrid, 1808, fol.); and part 2:Epistole decretales, etc. Romans Pontuiicum (Madrid,1821, fol.). It contains canons of the Greek, African, French, and Spanish councils and synods, with Papal decrees from Damasus to Gregory I. It does not appear that Isidor of Seville really had any share in preparing the collection which, after the discovery of the fraudulent decretals, SEE PSEUDO-ISIDORIAN, was known by his name. A new edition of the fraudulent decretals appeared in 1863, viz. Decretales Pseudo-Isidoriance, etc., ed. Paulus Hinschius (Leipsic, 2 vols. 8vo).

3. In the British Islands and in the Anglo-Saxon Church native canons prevailed, of which we have no early records. D'Achery has gathered the fragments of an Irish Codex of the eighth century in his Spicilegium, 1:491 sq., which contains Greek, African, Gallic, mind Spanish canons, as well as native ones. See also Spelman, Concilia, decreta, etc. in re eccl. orbis Britannici (Lond. 1639-64, 2 vols. fol.).

4. In France the Spanish collection came into use in the eighth century, along with the Adriano-Dionysian mentioned above. In the ninth century many of the forged decretals from the pseudo-Isidorian collection were mingled with the authentic canons. The confusion led to several new collections:

(1) Canonum collectio, in 381 titles, toward the end of the eighth century;

(2) Collectio Acheriana (perhaps of the beginning of the ninth century);

(3) the Penitentialis of bishop Halitsgar of Cambray, A.D. 925. Besides these there were numerous small collections, called Capitula Episcoporum.

The great increase of the worldly power of the clergy under the Carlovingian dynasty necessitated more copious and complete collections of the canons. Among the more important we name

(1) the Collectio Anselmo dedicata (883-897, 12 vols.), of Italian origin. It includes the pseudo-Isidorian decretals, and also the Institutes of Justinian, which for the first time now appear in the canon law collections.

(2) Regini's Libri duo de causis Synodalibus et discip eccles. was compiled about A.D. 906, and includes also some of the false decretals. It is important for its account of the acts of German councils.

(3) Burchard's Liber decretorum collectarium (1012-1023), in 20 books. To strengthen the authority of certain canons, Burchard ascribes them to too early dates, and his errors, followed by Gratian, have been incorporated into later Looks. The nineteenth book, treating of penitential discipline, one of whose titles is Consuetudines svup(rstitiosce, throws much light on the state of society in that age. Several editions exist: the latest is in Migne, Patrolog. vol. 140 (Paris,1853).

(4) Important manuscript collections of the eleventh century are the Collectio ducdecim partium (after 1023); that of Anselm of Lucca (died 1086), in 13 books; two collections of cardinal Deusdedit, each in 4 books (1086-1087), in which the valuable archives of the Lateran were employed.

(5) To Ivo of Chartres (died 1117) two collections are ascribed, viz.: the Decretum, in 17 books, and the Pannormia, in 8 books, of which the former seems to be a collection of materials for the latter. They are given by Migne, Patrolog. Lat. vol. 161. There are several other MS. collections of minor importance.

III. From the Twelfth Century. —

1. Gratian's. The want of a collection containing all canons and decretals of general interest, omitting merely local ones, and having a good arrangement, began to be universal about the twelfth century. GRATIAN, a monk of the convent of St. Felix, in Bologna, undertook to supply it. His work is now known as the Decretum Gratiani. It was compiled from all preceding books and many MSS. It is divided into three parts. The first part is subdivided into 101 Distinctiones, and each of these into canons. Of the distinctiones, 81 relate to the clergy, and this part of the book is called by Gratian himself Tractatus ordinandorum. Part 2 contains 16 causce, or points of law, subdivided into questiones, each of which is answered by canones. Part 3, De consecratione, contains the sacraments, in five Distinetiones. In this work Gratian not only made a collection of the different canons in a certain order, but presented all the canons treating upon one subject under that head. The decretum, with all its shortcomings— for it was not yet a complete work — soon superseded all other collections. But what mostly helped to, gain for this decretum its position is, that Gratian's comments and elucidations resulted in the formation of a new school of canonists and decretalists at Bologna. This made the decretum known to all the churches, and brought it into such high esteem that the popes themselves quoted it, though it was not received by them as an official codex.

2. Other Collections before Gregory IX. — The papal decretals after the twelfth century became so abundant on points of discipline that the collection of Gratian, however complete at first, soon ceased to be so, and new collections were made. We mention only the principal ones.

(1.) The Breviarium extravagantiun of Bernardus of Pavia (t bishop of Pavia 1213), compiled in 1190, and containing newer decretals not in Gratian's Decretum, and therefore called extra decretum vagantes, for which he made use of several minor collections posterior to Gratian, e.g. the Arpendix Concilii Lateranensis, etc. His divisions under the titles Index, Indicium, Clerus, Connubia (Sponsalia), and Crimen were adopted in subsequent collections. The Summa of this work, written by Bernardus himself, was approved of by the Bologna school. As this was the first collection of Extravagantes, it is known as Volumen primur, or Compilatio prima.

(2.) The compilation of Petrus Collivacinus, made by order of Innocent III, containing the decretals of Innocent during the first eleven years of his reign (1198-1210). It was approved by the Bologna canonists, and known as Compdlatio tertia. The decretals of the popes, from Alexander III (1181) to Celestin III (1198), were compiled by Gilbertus and Alanus, two Englishmen, but were not received at Bologna until they were revised and completed by Johannes Gallensis, which was admitted and known as Compilatio secunda.

(3.) The Compilatio quarta was made after the fourth Lateran Council (1215), and contains the decretals of Innocent after 1210. These four compilations are given by Labbe, Antiques collectiones decretalium cum Ant. August. et . Cujacii not. et emend. (Paris, 1609-1621).

3. Decretal of Gregory IX. — In 1230 Gregory IX directed his chaplain, Raymond of Pennaforte, to make a new collection of decretals, suppressing many superfluous parts of the old collections, and arranging the whole systematically. This Decretalium Gregorii IX compilatio was in 1234 sent by the pope to the University of Bologna, with the bull Volentes igitur, superseding the older compilations, although two of them had been published by popes. The new collection was introduced into university instruction as well as general practical use. Appendices and supplements were added by Innocent IV (1245), Alexander IV, Urban IV, Clement IV, and Gregory X.

4. Decretal of Boniface VIII. — In 1298 a new collection, including the post-Gregorian decretals, was published by Pope Boniface VIII under the title Liber sextus, because it was a completion of the five books of Gregory. After the publication of the Liber sextus Boniface issued a series of decretals (among which we find the celebrated Unam sanctam against Philip of France in 1302), as did also his successor, Benedict XI. These were united under the style of Constitutiones extravagantium libri sexti, with comments by cardinal Johannes Monachus.

5. The Clementines. — In 1313 Pope Clement V published Liber septimus, which included constitutions of the General Synod of Vienna (1311) and his own decretals, in five books, and sent it to the University of Orleans. Here he seems to have stopped its circulation, intending to replace it by anew collection, which was completed under his successor, John XXII, who sent it to the Universities of Paris and Bologna. It became a full authorityin the Church, under the name Clementines (Constitutiones Clementinae). With the Clementines the code of canon law, as such, may be said to have been completed, as “the power of the popes has not since been sufficient to give the force of law to their enactments throughout Christendom.” Later laws have been added from papal decretals, decisions of Trent, etc., but they have never obtained legal authority.

6. Corpus Juris Canonici. — The Decretum Gratiani, Gregorian collection, Liber sextus, and Constitutiones Clementince, were afterward, however, collected under the joint appellation of CORPUS JURIS CANONICI. The Paris edition, edited by Chappuis (1499-1502), divides the Extravagantes into two parts; first, Extravagantes Joannis P. XXII, contains 20 decretals of John XXII, under 14 titles, arranged in the usual system; the second, or Extravagantes communes, embraces 74 decretals, from Urban IV (1261-1264) to Sixtus IV (1471-1484). There have been many editions of the Corpus Juris Canonici; among them may be named that of Lancelotti (Cologne, 1783, 2 vols. 4to); of Boehmer and Richter (Lips. 1839, 2 vols. 4to). The Paris edition of 1687 (2 vols. 4to) is much esteemed.

Petrus Matthews, of Lyon, compiled in 1590 a Liber septimus decretalium,in 5 vols., containing decretals from Sixtus IV to Sixtus V (1585-1590), and forming a sort of supplement to the Extravagantes communes; but the work was not sanctioned. Gregory XIII gave orders for the compilation of an authentic Liber septimus, which was completed under Clement VIII (1598). It contains the dogmatic decisions of the Synods of Florence and Trent, but was soon after withdrawn. No attempts have since been made to collect the decretals of the succeeding popes.

Prevalence of the Canon Law in Modern Times. — “The canon law, borrowing from the Roman civil law many of its principles and rules of proceeding, has at different times undergone careful revision and the most learned and scientific treatment at the hands of its professors, and was very generally received in those Christian states which acknowledge the supremacy of the pope; and it still gives ecclesiastical law, more or less, to Roman Catholic Christendom, although its provisions have in many countries been considerably modified by the Concordats (q. v) which the popes now and then find it expedient to enter into with Roman Catholic sovereigns and governments, whose municipal system does not admit of the application of the canon law in its integrity. Indeed, the fact of its main object being to establish the supremacy of the ecclesiastical authority over the temporal power is sufficient to explain why, in modern times, it is found to conflict with the views of public law and government, even in the case of the most absolute and despotic governments.”

In the Protestant Church of Germany the canon law is still the basis of the common Church law. Luther burned the Corpus Juris at Wittenberg (Dec.20, 1520); but, nevertheless, the canon law was afterward taught in the universities, and its rules as to benefices, marriage, etc., became the basis of ecclesiastical law in the German Protestant Church (Herzog, Real- Encyklopaidie, s.v.). Calvin calls the legislation of the Roman Church “an overgrown and barbarous empire;” and maintains that Church laws bind the conscience only as they are Christ's laws (Institutes, bk. 4, ch. 10).

In England, the canon law, even in Roman Catholic times, never obtained so firm a footing as. on the Continent. Hook (Church Dictionary, s.v. Canon) says that “as to the Church of England, even at that time, when the papal authority was at the highest,: none of these foreign canons, or any new canons, made at any national or provincial synod here, had any man. ner of force if they were against the prerogative of the king or the laws of the land. It is true that every Christian nation in communion with the pope sent some bishops, abbots, or priors to those foreign councils, and generally four were sent out of England; and it was by those means, together with the allowance of the civil power, that some canons made there were received here, but such as were against the laws were totally rejected. Nevertheless, some of these foreign canons were received in England, and obtained the force of laws by the general approbation of the king and people (though it may be difficult to know what these canonsare); and it was upon this pretense that the pope claimed an ecclesiastical jurisdiction, independent of the king, and sent his legates to England: with commissions to determine causes according to those canons, which were now compiled into several volumes, and called jus canonicum: these were not only enjoined to be obeyed as laws, but publicly to be read and expounded in all schools and universities as the civil law was read and expounded there, under pain of excommunication to those who neglected. Hence arose quarrels between kings and several archbishops and other prelates who adhered to those papal usurpations.

There was, however, a kind of national canon law in England, composed of legative andprovincial constitutions, adapted to the particular necessities of the English Church. The legative constitutions were ecclesiastical laws enacted in national synods, held under the cardinals Otho and Othobon, legates from Pope Gregory IX and Pope Clement IV, in the reign of king Henry III, about the years 1220 and 1268. The provincial constitutions are principally the decrees of provincial synods, held under divers archbishops of Canterbury, from Stephen Langton, in the reign of Henry III, to Henry Chicheley, in the reign of Henry V, and adopted also by the province of York in the reign of Henry VI. At the dawn of the Reformation, in thereign of Henry VIII, it was enacted in Parliament that a review should be had of the canon law; and till such review should be made, all canons, constitutions, ordinances, and synodals provincial being then already made, and not repugnant to the law of the land or the Kling's prerogative, should still be used and executed. And as no such review has yet been perfected, upon this enactment now depends the authority of the canon law in England, the limitations of which appear, upon the whole, to be as follows: that no canon contrary to the common or statute law, or the prerogative royal, is of any validity; that, subject to this condition, the canons made anterior to the parliamentary provision above mentioned, and adopted inour system (for there are some which have had no reception among us), are binding both on clergy and laity; but that canons made since that period,and having no sanction from the Parliament, are, as regards the laity at least, of no force.” SEE CANONS OF THE CHURCH OF ENGLAND.

Before the Reformation, degrees were as frequent in the canon law as in the civil law. Many persons became graduates in both, or juris utriusque doctores; and this degree is still common in foreign universities. But Henry VIII, in the twenty-seventh year of his reign, issued a mandate to the University of Cambridge to the effect that no lectures on canon law should be read, and no degree whatever in that faculty conferred in the university for the future. It is probable that Oxford received a similar prohibition about the same time, as degrees in canon law have ever since been discontinued in England (Penny Cyclopcedia, 6:244).

In Scotland, Presbyterian though the ecclesiastical system of that country be, the old Roman canon law still prevails to a certain extent. “So deep hath this canon law been rooted,” observes Lord Stair, in his Institutes of the Scotch Law, “that even where the pope's authority is rejected, yet consideration must be had to these laws, not only as those by which Church benefices have been erected and ordered, but as likewise containing many equitable and profitable laws, which, because of their weighty matter, and their being once received, may more fitly be retained than rejected.” In two old Scotch acts of Parliament, made in 1540 and 1551, the canon lawis used in conjunction with the Roman law to denote the common law of the country, the expression used being “the common law, baith canon, civil, and statutes of the realme” (Chambers's Encyclopedia, s.v.).

In the United States the Roman Catholic Church is ruled by the Roman canon law, and also by the decrees of national and provincial councils, and by the regulations set forth by the bishops, subject to the revision of Rome.

See, on the subject of this article generally, the following authorities; Herzog, Real-Encyklopddie, 7:303 sq.; Blackstone, Commentaries, 1:83; Knight, Political Dictionary, s.v.; Denoux, Theol. Scolastique, 2:204 sq.; Cunningham, Historical Theology, vol. ii, ch. xv; Hagenbach, Theol. Encykloladdie, § 112; Walter, Fontes juris Ecclesiastici (Bonn, 1162); Boehmer, Institutt. Juris Canonici (Hal. 1770, Fith ed.).

## Canon Of Odes[[@Headword:Canon Of Odes]]

             is applied to a part of the office of the Greek Church, sung to a musical tone, for the most part at Lauds, and which corresponds to the hymns of the Western Church. A canon is usually divided into nine odes, each ode consisting of a variable number of stanzas or troparia, in a rhythmical syllabic measure, prosody being abandoned except in three cases. The canon is headed by an iambic, or occasionally a .hexameter line containing an allusion to the festival or the contents of the canon. or a play upon the saint's name, which forms an acrostic to which the initial letters of each troparion correspond. This acrostical form is thought, with probability, to be derived from Jewish practice. The nine odes have generally some reference to the corresponding odes at Lauds, especially the seventh, eighth, and ninth. In practice, the second ode of a canon is always omitted, except in Lent. The reason given is, that the second of the odes at Lauds (the song of Moses, Deuteronomy 32), which is assigned to Tuesday, is more a denunciation against Israel than a direct act of praise to God, and is on that account omitted except in Lent. Hence the second ode of a canon, which partakes of the same character, is also omitted except on week-days in Lent. It is not said on Saturday in Lent. The tone to which the canon is sung is given at the beginning, and each ode is followed by one or more troparia, under different names. After the sixth ode the Synaxarion, or the commemorations which belong to the day, are read. Among the principal  composers of canons were John of Damascus, Joseph of the Studium, Cosmas, Theophanes, and Sophronius of Jerusalem. As an example of canons may be mentioned "the Great Canon," the composition of St. Andrew, archbishop of Crete. The word canon is applied in the Armenian rite to a section of the psalter, which in that right is divided into eight sections called canons.

## Canon Of Scripture[[@Headword:Canon Of Scripture]]

             as the phrase is usually employed, may be defined as “the Authoritative Standard of Religion and Morals, composed of those writings which have been given for this purpose by God to men.” A definition frequently given of the Canon is, that it is “the Catalogue of the Sacred Books;” while Semler (Von Freier U nersu(hungen des Canons), Doederlein (Institutio Theol. Christ. 1:83), and others, define it as “the List of the Books publicly read in the meetings of the early Christians;” both these, however, are defective, and the latter is not only historically incorrect, but omits the essential idea of the divine authority of these Scriptures. We here give a copious account of the subject in general, referring our readers to special articles for more details on the several books of the Bible.

I. Origin and uses of the term “Canon.” —

1. In classical Greek, the word (Κανών, akin to קָנֶה, a “reed,” [comp. Gesen. Thes. s.v.] κάνη, κάννα, canna [canals, channel], CANE, cannon) signifies,

(1) Properly, a straight rod, as the rod of a shield, or that used in weaving (l'ciatorium), or a carpenter's rule.

(2) Metaphorically, a testing rule in ethics (comp. Aristot. Eth. Nic.3:4, 5), or in art (the Canon of Polycletus; Luc. ds Salt. p. 946 B), or in language (the Canons of Grammar). The gift of tongues (Act 2:7) was regarded as the “canon” or test which determined the direction of the labors of the several apostles (Severian. ap. Cram. Cat. in Act 2:7). Chronological tables were called “canons of time” (Plut. Sol. 27); and the summary of a book was called κανών, as giving the “rule,” as it were, of its composition. The Alexandrine grammarians applied the word in this sense to the great “classical” writers, who were styled“‘the rule” (ὁ Κανών), or the perfect model of style and language.

(3) But, in addition to these active meanings, the word was also used passively for a measured space (at Olympia), and, in later times, for a fixed tax (Du Cange, s.v.).

2. In ecclesiastical usage, the word occurs in the Sept. in its literal sense (Jdg 13:6), and again in Aquila (Job 38:5). In the N.T. it is found in two places in Paul's epistles (Gal 6:16; 2Co 10:13-16), and in the second place the transition from an active to a passive sense is worthy of notice. In patristic writings the word is commonly used bothas a rule in the widest sense, and especially in the phrases “the rule of the Church,” “the rule of faith,” “the rule of truth.” In the fourth century, when the practice of the Church was farther systematized, the decisions ofsynods were styled “Canons,” and the discipline by which ministers were bound was technically “the Rule,” and those who were thus bound were styled Canonici (“ Canons”). In the phrase “the canon (i.e. fixed part) of the mass,” from which the popular sense of “canonize” is derived, the passive sense again prevailed. (See below.)

3. As applied to Scripture, the derivatives of κανών are used long before the simple word. The Latin translation of Origen speaks of Scripture, Canonicce (de Princ. 4:33), libri regulares (Comm. in Matt. § 117), and libri canonizati (id. § 28). In another place the phrase habei'i in Canone (Prol. in Song of Solomon s. f.) occurs, but probably only as a translation of κανονίζεσθαι, which is used in this and cognate senses in Athanasius (Ep. Fest.), the Laodicene Canons (ἀκανόνιστα, Can. lix), and later writers (Isid. Pelus. Ep. cxiv; comp. Aug. de doctr. Chr. 4:9 [6]; and as a contrast, Anon. ap. Euseb. H. E. v. 28).

The first direct application of the term κανών to the Scriptures seems to be by Amphilochius (cir. 380), in his Catalogue of the Scriptures, where the word indicates the rule by which the contents of the Bible must bedetermined, and thus secondarily an index of the constituent books. Among Latin writers the word is commonly found from the time of Jerome (Prol. Gal.) and Augustine (De Civ. 17:24; 18:38), and their usage of the word, which is wider than that of Greek writers, is the source of its modern acceptation.

The uncanonical books were described simply as “those without,” or “those uncanonized” (ἀκανόνιστα, Conc. Laod. lix). The apocryphal books, which were supposed to occupy an intermediate position, were called “books read” (ἀναγιγνωσκόμενα, Athan. Ep. Fest.), or “ecclesiastical” (ecclesiastici, Rufin. in Symb. Apost. § 38), though the latter title was also applied to the canonical Scriptures, which (Leont. de Sect. ii) were also called “books of the Testament” (ἐνδιάθηκα βιβγία), and Jerome styled the whole collection by the striking name of “the holy library” (Bibliotheca sancta), which happily expresses the unity and variety of the Bible (Credner, Zur Gesch. d. Kan. § 1; Westcott, Hist. of Canon of N.T. App. D).

II. The Jewish Canons. —

1. According to the command of Moses, the “book of the law” was “put in the side of the ark” (Deu 31:25 seq.), but not in it (1Ki 8:9; comp. Joseph. Ant. 3:1, 7; 5:1, 17); and thus, in the reign of Josiah, Hilkiah is said to have “found the book of the law in the house of the Lord” (2Ki 22:8; comp. 2Ch 34:14). This “book of the law,” which, in addition to the direct precepts (Exo 24:7), contained general exhortations (Deu 28:61) and historical narratives (Exo 17:14), was farther increased by the records of Joshua (Jos 24:26), and other writings (1Sa 10:25). From these sacredly guarded autographs copies were taken and circulated among the people (2Ch 17:9). At a subsequent time collections ofproverbs were made (Pro 25:1), and the later prophets (especially Jeremiah; comp. Kueper, Jerem. Libror. ss. interp. et vindex, Berol. 1837) were familiar with the writings of their predecessors, a circumstance which may naturally be connected with the training of “the prophetic schools.” It perhaps marks a farther step in the formation of the Canon when “the book of the Lord” is mentioned by Isaiah as a general collection of sacred teaching (Isa 34:16 [where it is implied that his own writings were to be added to those previously regarded as sacred; see Gesenius, Comment. in loc.]; comp. Isa 29:18) at once familiar and authoritative; but it is unlikely that any definite collection either of “the Psalms” or of “the Prophets” existed before the Captivity. At that time Zechariah speaks of “the law” and “the former prophets” as in some measure coordinate (Zec 7:12); and Daniel refers to “the books” (Dan 9:2) in a manner which seems to mark the prophetic writings as already collected into a whole. Shortly after the return from Babylon, the Levites read and expounded the word of the Lord to the people (Neh 8:1-8; Neh 9:13).

2. Popular belief assigned to Ezra and “the great synagogue” the task of collecting and Ipromulgating the Scriptures as part of their work in organizing the Jewish Church. Doubts have been thrown upon this belief (Ran, De Synag. magnas, 1726; comp. Ewald, Gesch. d. V. Isr. 4:191 [see below] ); but the statement is in every way consistent with the history of Judaism, and with the internal evidence of the books themselves. The later embellishments of the tradition, which represent Ezra as the second author of all the books (2 Esdras), or define more exactly the nature of his work, can only be accepted as signs of the universal belief in his labors, and ought not to cast discredit upon the simple fact that the foundation of the present Canon is due to lim. Nor can it be supposed that the work was completed at once; so that the account (2Ma 2:13) which assigns a collection of books to Nehemiah is in itself a confirmation of the general truth of the gradual formation of the Canon during the Persian period. The work of Nehemiah is not described as initiatory or final. The tradition omits all mention of the law, which may be supposed to have assumed its final shape under Ezra, but says that Nehemiah “gathered together the [writings] concerning the kings and prophets, and the [writings] of David, and letters of kings concerning offerings,” while ‘founding a library” (2 Macc. l. c.). The various classes of books were thus completed in succession; and this view harmonizes with what must have been the natural development of the Jewish faith after the Return. The constitution of the Church and the formation of the Canon were both, from their nature, gradual and mutually dependent. The construction of an ecclesiastical polity involved thepractical determination of the divine rule of truth, though, as in the parallel case of the Christian Scriptures, open persecution first gave a clear and distinct expression to the implicit faith.

The foregoing tradition occurs in one of the oldest books of the Talmud, the Pirke Aboth; and it is repeated, with greater minuteness, in the Babylonian Gemara (Baba Bathra, fol. 13, 2. See the passages in Buxtorf's Tiberias. lib. 1, 100:10; comp. Wachner, Antiq. Heb 1:13). The substance of it is that, after Moses and the elders, the sacred books were watched over by the prophets, and that the Canon was completed by Ezra, Nehemiah, and the men of the Great Synagogue. The earliest form in which this appears is in the fourth book of Esdras, a work dating from the end of the first or beginning of the second century after Christ. Here it is asserted that Ezra, by divine command and by divine aid, caused to be composed 94 books by three men (Vulg. 204 books by five men) in forty days, 70 of which, wherein “is a vein of understanding, a fountain of wisdom, and a stream of knowledge,” were to be given to the wise of the people, while the rest were to be made public, that “both the worthy and the unworthy might read them” (14:42-47). These twenty-four thus made public are doubtless the canonical books. The statement is very vague; but that this is its reference is rendered probable by the appearance in the writings of some of the Christian fathers of a tradition that the sacred writings, which had been lost during the exile, were restored by Ezra in the time of Artaxerxes by inspiration (Clemens Alex., Strom. I, 22, p. 410; Potter; Tertullian, De cultu foim. 1:3; Irenaens, adv. Hoer. in, 21 [25], etc.). Against thistradition it has been objected that it proves too much, for it says that the men of the Great Synagogue wrote the later books, such as the twelve minor prophets, etc. But that by writing is here meant, not the original composing of these books, but the ascription (the to-writing) of them to the sacred Canon, may be inferred, partly from the circumstance that, in the same tradition, the men of Hezekiah are said to have written the Proverbs, which can only mean that they copied them (see Pro 25:1) for the purpose of inserting them in the Canon, and partly from the fact that the word here used (כתבן) is used by the Targumist on Pro 25:1 as equivalent to the Hebrews עָתִק, to transcribe. An attempt has also been made to discredit this tradition by adducing the circumstance that Simon the Just, who lived long after Ezra, is said, in the Pirke Aboth, to have been one of the members of the Great Synagogue; but to this much weight cannot be allowed, partly because Simon is, in the passage referred to, said to have been one of the remnants of the Great Synagogue, which indicates his having outlived it, and principally because the same body of tradition which states this opinion makes him the successor of Ezra; so that either the whole is a mistake, or the Simon referred to must have been a different person from the Simon who is commonly known by the title of “Just” (comp. Othonis Lex. Rabbin. Philol. p. 604, Genesis 1675; Haivernick's Einletung in das A. T. Th. 1:Abt. I, 1:43). Or we may adopt the opinion of Hartmann (Diz enge Verbindung des Alt. Test. mit d. Neuen, p. 127) that the college of men learned in the law which gathered round Ezra and Nehemiah, and which properly was the Synagogue, continued to receiveaccessions for many years after their death, by means of which it existed till the time of the Maccabees, without our being required to suppose thatwhat is affirmed concerning its doings in the time of Ezra is meant to refer to it during the entire period of its existence. Suspicions have also beencast upon this tradition from the multitude of extravagant wonders narrated by the Jews respecting the Great Synagogue. But such are found in almost every traditionary record attaching to persons or bodies which possess a nationally heroic character; and it is surely unreasonable because a chronicler tells one or two things which are incredible, that we should disbelieve all besides that he records, however possible or even probable it may be. To this it may be added that there are some things, such as the order of daily prayer, the settling of the text of the Old Testament, the establishment of the traditional interpretation of Scripture, etc., which must be assigned to the period immediately after the Captivity, and which presuppose the existence of some institute such as the Great Synagogue, whether this be regarded as formally constituted by Ezra or as a voluntary association of priests and scribes (Zunz, Die Gottesdienstlichen Vortr. d. Juden, p. 33). Moreover there are some passages of Scripture (e.g. 1Chronicles in, 23, 24) which belong to a period somewhat later than any of the canonical writers. SEE EZRA. This tradition, again, is confirmed by the following circumstances:

(a.) The time in question was the latest at which this could be done. As the duty to be performed was not merely that of determining the genuineness of certain books, but of pointing out those which had been divinely ordained as a rule of faith and morals to the Church, it was one which none but a prophet could discharge. Now in the days of Nehemiah and Ezra there were several prophets living, among whomwe know the names of Haggai, Zechariah, and Malachi; but with that age expired the line of prophets which God had appointed “to comfort Jacob, and deliver them by assured hope” (Sir 49:10). On this point the evidence of Josephus, the apocryphal books, and Jewishtradition, is harmonious (comp. Joseph. cont. Apion. 1:8; 1Ma 4:46; 1Ma 9:27; 1Ma 14:41; Jerome, ad Jes. 49:21; Vitringa, Obs. Sac. lib. 6, cap. 6, 7; Havernick, Einleit. 1:1, 27; Hengstenberg, Beitrdge zur Einleit. ins A. T. 1:245). As the men of the Great Synagogue were thus the last of the prophets, if the Canon was not fixed by them, the time was passedwhen it could be fixed at all.

(b.) That it was fixed at that time appears from the fact that all subsequent references to the sacred writings presuppose the existence of the complete Canon, as well as from the fact that of no one among the apocryphal books is it so much as hinted, either by the author or by any other Jewish writer, that it was worthy of a place among the sacred books, though of some of them the pretensions are in other respects sufficiently high (e.g. Sir 33:16-18; Sirach 1, 28). Josephus, indeed, distinctly affirms (cont. Revelation 1. c.) that, during the long period that had elapsed between the time of the close of the Canon and his day, no one had dared either to add to, or to take from, or to alter any thing in the sacred books. This plainly shows that about the time of Artaxerxes, to which Josephus refers, and which was the age of Ezra and Nehemiah,the collection of the sacred books was completed by an authority which thenceforward ceased to exist. SEE SYNAGOGUE, GREAT.

3. The persecution of Antiochus (B.C. 168) was for the Old Testament what the persecution of Diocletian was for the New, the final crisis which stamped the sacred writings with their peculiar character. The king sought out “the books of the law” (τὰ βιβλία τοῦ νόμου, 1Ma 1:56) and burnt them; and the possession of a “book of the covenant” (βιβλίον διαθήκης) was a capital crime (Joseph. Ant. 12:5, 4). But this proscription of “the law” naturally served only to direct the attention of the people more closely to these sacred books themselves. After theMaccabean persecution the history of the formation of the Canon ismerged in the history of its contents. The Bible appears from that time as a whole, though it was natural that the several parts were not vet placed on an equal footing, nor regarded universally and in every respect with equal reverence (comp. Zunz, D. Gottesd. Vortr. d. Jud. p. 14, 25, etc.).

But while the combined evidence of tradition and of the general course of Jewish history leads to the conclusion that the Canon in its present shape was formed gradually during a lengthened interval, beginning with Ezra and extending through a part or even the whole (Neh 12:11; Neh 12:22) of the Persian period (B.C. 458-332), when the cessation of the prophetic gift pointed out the necessity and defined the limits of the collection, it is of the utmost importance to notice that the collection was peculiar incharacter and circumscribed in contents. All the evidence which can be obtained tends to show that it is false, both in theory and fact, to describe the O. T. as “all the relics of the Hebrmeo-Chaldaic literature up to a certain epoch” (De Wette, Einl. § 8), if the phrase is intended to refer to the time when the Canon was completed.

The epilogue of Ecclesiastes (Ecc 12:11 sq.) speaks of an extensive literature, with which the teaching of Wisdom is contrasted, and “weariness of the flesh” is described as the result of the study bestowed upon it. It is impossible that these “many writings” can have perished in the interval between the composition of Ecclesiastes and the Greek invasion, and the Apocrypha includes several fragments which must be referred tothe Persian period (Buxtorf, Tiberias, 10:10 sq.; Hottinger, Thes. Phil.; Hengstenberg, Beitrdge, i; Havernick, Einl. i; Oehler, art. Kanon d. A. T. in Herzog's Encyklop.).

4. The division of the O.T. Canon into three parts, “the Law,” “the Prophets,” and “the Writings” (תּוֹרָה נְבַיַּאום וּכְתוּבַים), is very ancient; it appears in the prologue to Ecclesiasticus, in the New Testament, in Philo, in Josephus, and in the Talmud (Surenhusii Βιβ. Καταλλ p. 49). Respecting the principle on which the division has been made, there is considerable difference of opinion. All are agreed that the first part, the Law, which embraces the Pentateuch, was so named from its containing the national laws and regulations. The second embraces the rest of the historical books, with the exception of Ruth, Esther, Ezra, Nehemiah, and the Chronicles; and the writings of the prophets, except Daniel and Lamentations. It is probable that it received its name aparte potiori, the majority of the books it contains being the production of men who were professionally prophets. That this criterion, however, determined the omission or insertion of a book in this second division, as asserted by Hengstenberg (Authent. des Daniel, p. 27), and by Havernick (Eal. I, sec. 11), cannot be admitted; for, on the one hand, we find inserted in this division the book of Amos, who was “neither a prophet nor a prophet's son;” and on the other, there is omitted from it the Book of Lamentations, which was unquestionably the production of a prophet.

The insertion of this book in the last rather than in the second division has its source probably in some liturgical reason, in order that it might stand beside the Psalms and other lyric poetry of the sacred books. It is more ‘difficult to account for the insertion of the book of Daniel in the third rather than in the second division; and much stress has been laid on this circumstance, as affording evidence unfavorable to the canonical claims of this book. But it is not certain that this book always occupied its present position. Is it notpossible that for some reason of a mystical or controversial kind, to both of which sources of influence the Jews during the early ages of Christianity were much exposed, they may have altered the position of Daniel from the second to the third division? What renders this probable is, that the Talmudists stand alone in this arrangement.

Josephus, Siracides, Philo, the New Testament, all refer to the Hagiographa in such a way as to induce the belief that it comprised only the poetical portions of the Old Testament — the psalms, hymns, and songs; while in all the catalogues of the Old- Testament writers given by the early fathers, up to the time of Jerome, Daniel is ranked among the prophets, generally in the position he occupies in our common version. In the version of the Sept., also, he is ranked with the prophets next to Ezekiel. Nor does Jerome agree with the Talmud in all respects, nor does one class of Jewish rabbis agree with another in the arrangement of the sacred books. All this shows that no such fixed and unalterable arrangement of the sacred books, as that which is commonly assumed, existed anterior to the fifth century of the Christian aera, and proves very distinctly that the place then assigned to Daniel by the Talmudists was not the place he had during the preceding period, or originally occupied. SEE DANIEL, BOOK OF. As respects the name given to the third division, the most probable account of it is, that at first it was fullerviz., ‘the other writings,” as distinguished froip the Law and the Prophets (comp. the expression τὰ ἄλλα βιβλία, used by the Son of Sirach, Ecclus. Prol.); and that in process of time it. was abbreviated into “the writings.” This part is commonly cited under the title Hagiographa (q.v.)

5. The O.T. Canon, as established in the time of Ezra, has remained unaltered to the present day. Some, indeed, have supposed that, because the Sept. version contains some books not in the Hebrew, there must have been a double Canon, a Palestinian and an Egyptian (Semler, Apparat. ad liberaliorem V. T. interpret. § 9, 10; Corrodi, Beleuchtung der Gesch. des Jidisch. u. Christlich. Kanons, p.155-184; Augusti, Einleit. ins. A. T. p.79); but this notion has been completely disproved by Eichhorn (Einlit.1:23), Havernick (Einl. 1, § 16), and others. All extant evidence is against it. The Son of Sirach, and Philo, both Alexandrian Jews, make no allusion to it; and Josephus, who evidently used the Greek version, expressly declares against it in the passage above referred to (Rev 1:8). The earlier notices of the Canon simply designate it by the threefold division already considered. The Son of Sirach, mentions “the Law, the Prophets, and the other books of the fathers;” and again, “the Law, the Prophecies, and the rest of the books;.” expressions which clearly indicate that in his day the Canon was fixed. In the New Test. our Lord frequently refers to the Old Test. under the title of “The Scriptures,” or of “The Law” (Mat 21:42; Mat 22:29; Joh 10:30, etc.); and in one place he speaks of “the Law of Moses, the Prophets, and the Psalms” (Luk 24:44); by the third of these titles intending, doubtless, to designate the Hagiographa, either after the Jewish custom of denoting a collection of books by the title of that with which it comnmenced, or, as Hävernick suggests, using the term ψαλμοί as a general designation of these books, because of the larger comparativeamount of lyric poetry contained in them. (Einl. § 14). Paul applies to the Old Test. the appellations “the Holy Writings” (γραφαὶ ἁγίαι,Rom 1:2); “the Sacred Letters” (ἱερὰ γράμματα, 2Ti 3:15), and “the Old Covenant” (ἡ παλαιὰ διαθήκη, 2Co 3:14). ‘Both our Lord and his apostles ascribe divine authority to the ancient Canon (Mat 15:3; Joh 10:34-36; 2Ti 3:16;2Pe 1:19-21, etc.); and in the course of the New Test. quotations are ;nade from all the books of the Old except Ruth, Ezra, Nehemiah, Esther, Canticles, Lamentations, and Ezekiel, the omission of such may be accounted for on the simple principle that the writers had no occasion to quote from them. Coincidences of language show that the apostles were familiar with several of the apocryphal books (Bleek, Ueber d. Stellung d. Apokr. in the Stud. u. Krit. 1853, p. 267 sq.), but they do not contain one authoritative or direct quotation from them, while, with the exception of Judges, Eccles., Song of Solomon, Esther, Ezra, and Nehemiah, every other book in the Hebrew Canon is used either for illustration or proof.

Philo attests the existence in his time of the ἱερὰ γράμματα, describes them as comprising laws, oracles uttered by the prophets, hymns, and the other books by which knowledge and godliness may be increased and perfected (De Vita Contemplat. in Opp. 2:275, ed Mangey); and quotations from or references to the most of the books are scattered through his writings. The evidence of Josephus is very important; for, besides general references to the sacred books, he gives a formal account of the Canon as it was acknowledged in his day, ascribing five books, containing laws and an account of the origin of man, to Moses, thirteen to the Prophets, and four, containing songs of praise to God and ethical precepts for men, to different writers, and affirming that the faith of theJews in these books is such that for them they would suffer all tortures and death itself (cont. Apien. 1:7, 8; Eichhorn, Einleit. 1, § 50; Jahn, Intrcduction p. 50). The popular belief that the Sadducees received onlythe books of Moses (Tertull. De prcescr. heret. 45; Jerome, in Mat 22:31, p. 181; Origen, c. Cels. 1:49), rests on no sufficient authority; and if they had done so, Josephus could not have failed to notice the fact in his account of the different sects. SEE SADDUCEES. In the traditions of the Talmud, on the other hand, Gamaliel is represented as using passages from the Prophets and the Hagiographa in his controversies with ‘them, and they reply with quotations from the same sources without scruple or objection. (See Eichhorn, Einl. § 35; Lightfoot, Horce Hebr. et Talm. 2:616; Schmid, Enarr, Sent. Fl. Josephi de Libris V. T. 1777; Guildenapfel. Dissert. Josephi de Sadd. Can. Sent. exhibens, 1804.) In the Talmudic Tractentitled Baba Bathra, a catalogue of the books of the sacred Canon is given, which exactly corresponds with that now found in the Hebrew Bible (Buxtorf, Tiberias, 100:11).

III. The Christian Canon of the Old Testament. — Melito, bishop of Sardis in the second century of the Christian mera, gives, as the result of careful inquiry, the same books in the Old-Testament Canon as we have now, with the exception of Nehemiah, Esther, and Lamentations; the first two of which, however, he probably included in Ezra, and the last in Jeremiah (Euseb. Hist. Ecclesiastes 4:26; Eichhorn, Einl. 1, § 52). The catalogues of Origen (Euseb. Hist. Ecc 6:2; Ecc 6:5), of Jerome (Prol. Galeat. in Opp. in), and of others of the fathers, give substantially the same list (Eichhorn, 1. c.; Augusti, Einl. § 54; Cosins, Scholastical Hist. of the Canon, ch. in, vi; Henderson, On Inspiration, p. 449).

The general use of the Septuagint (enlarged by apocryphal additions) produced effects which are plainly visible in the history of the O.T. Canon among the early Christian writers. In proportion as the fathers were more or less absolutely dependent on that version for their knowledge of the Old-Testament Scriptures, they gradually, lost in common practice the sense of the difference between the books of the Hebrew Canon and theApocrypha. The custom of individuals grew into the custom of the Church;and the public use of the apocryphal books obliterated in popular regard the characteristic marks of their origin and value, which could only be discovered by the scholar. But the custom of the Church was not fixed in an absolute judgment. The same remark applies to the details of patristic evidence on the contents of the Canon. Their habit must be distinguished from their judgment.

1. From what has been said, it is evident that the history of the Christian Canon is to be sought, in the first instance, from definite catalogues rather than from isolated quotations. But even this evidence is incomplete and unsatisfactory. (See the Tables 1. and 2.) During the first four centuries this Hebrew Canon is the only one which is distinctly recognized, and it is supported by the combined authority of those fathers whose critical judgment is entitled to the greatest weight. The real divergence as to the contents of the Old-Testament Canon is to be traced to Augustine, who enumerates the books contained in “the whole Canon of Scripture,”including the Apocrypha, without any special mark of distinction, although it may be reasonably doubted whether he differed intentionally fromJerome except in language (De Doctr. Christ. 2:8 [13]; comp. De Civ.18:36; Gaud. 1:38).

The enlarged Canon of Augustine, though wholly unsupported by any Greek authority, was adopted at the Council of Carthage (A.D. 397?), though with a reservation (Song of Solomon 47, “de conJirmando isto Canone transmarina ecclesi: consulatur”), and afterward published in the decretals which bear the name of Innocent, Damasus, and Gelasius (comp. Credner, Zur Gesch. d. Kan. p. 151 sq.); and it recurs in many later writers. But, nevertheless, a continuous succession of the more learned fathers in the West maintained the distinctive authority of the Hebrew Canon up to the period of the Reformation. In the 6th century Primasius(Comm. in Revelation 4, Cosin, § 92?), in the 7th Gregory the Great (Moral.19:21, p. 622), in the 8th Bede (In Apoc. iv ?), in the 9th Alcuin (ap. Hody, p. 654; yet see Carm. 6, 7), in the 10th Radulphus Flav. (In Leviticus 14, Hody, p. 655), in the 12th Peter of Clugni (Ep. c. Petr. Hody, 1. c.), Hugo de S.Victore (de Script. 6), and John of Salisbury (Hody, p. 656; Cosin, §130), in the 13th Hugo Cardinalis (Hody, p. 656), in the 14th Nicholas Liranus (Hody, p. 657; Cosin, § 146), Wiclif (? comp. Hody, p. 658), and Occam (Hody, p. 657; Cosin, § 147), in the 15th Thomas Anglicus (Cosin,§ 150), and Thomas de Walden (Id. § 151), in the 16th Card. Ximenes (Ed. Compl. Prcef.), Sixtus Senensis (Biblioth. 1:1), and Card. Cajetan (Hody,p. 662; Cosin, § 173), repeat with approval the decision of Jerome, and draw a clear line between the canonical and apocryphal books (Cosin, Scholastical History of the Canon; Reuss, Die Gesch. d. heiligen Schrifiten d. N.T. ed. 2, § 328).

2. Up to the date of the Council of Trent (q.v.), the Romanists allow that the question of the Canon was open, but one of the first labors of that assembly was. to circumscribe a freedom which the growth of literature seemed to render perilous. The decree of the Council “on the Canonical Scriptures,” which was made at the 4th session (April 8th, 1546), at which about 53 representatives were present, pronounced the enlarged Canon, including the apocryphal books, to be deserving in all its parts of “equal veneration” (pari pietatis affectu), and added a list of books “to prevent the possibility of doubt” (ne cui dubitatio suboriri possit). This hasty and peremptory decree, unlike in its form to any catalogue before published, was closed by a solemn anathema against all who should “not receive the entire books, with all their parts, as sacred and canonical” (Si quis autem libros ipsos integros cum omnibus suis partibus, prout in ecclesia catholica legi consueverunt et in veteri vulgata Latina editione habentur, pro sacris et canonicis non susceperit ... anathema esto, Conc. Trid. Sess. 4). This decree was not, however, passed without opposition (Sarpi, p. 159 sq. ed. 1655, though Pallavacino denies this); and, in spite of the absolute terms in which it is expressed, later Romanists have sought to find a method of escaping from the definite equalization of the two classes of sacredwritings by a forced interpretation of the subsidiary clauses Du Pin (Dissert prelimn. 1:1), Lamy (App. Bibl. 2:5), and Jahn (Einlin d. A. T. 1:141 sq. ap. Reuss, § 337) endeavored to establish two classes of proto-canonical and deutero-canonical books, attributing to the first a dogmatic, and to the second only an ethical authority. But such a classification, however true it may be, is obviously at variance with the terms of the Tridentine decision, and has found comparatively little favor among Romish writers (comp. [Herbst] Welte, Einl. 2:1 sq.). SEE DEUTEROCANONICAL.

3. The reformed churches unanimously agreed in confirming the Hebrew Canon of Jerome, and refused to allow any dogmatic authority to the apocryphal books, but the form in which this judgment was expressed varied considerably in the different confessions. The Lutheran formularies contain no definite article on the subject, but the note which Luther placed in the front of his German translation of the Apocrypha (ed. 1534) is an adequate declaration of the later judgment of the Communion:“Apocrypha, that is, books which are not placed on an equal footing (nicht gleich gehalten) with Holy Scripture, and yet are profitable and good for reading.” This general view was further expanded in the special prefaces to the separate books, in which Luther freely criticized their individual worth, and wholly rejected 3 and 4 Esdras as unworthy of translation. At an earlier period Carlstadt (1520) published a critical essay, De canonicis scripturis libellus (reprinted in Credner, Zur Gesch. D Kan. p. 291 sq.), in which he followed the Hebrew division of the canonical books into three ranks, and added Wisd., Ecclus., Judith, Tobit , 1 and 2 Macc., as Hagiographa,though not included in the Hebrew collection, while he rejected the remainder of the Apocrypha, with considerable parts of Daniel, as “utterly apocryphal” (plane apocryphi; Credn. p. 389, 410 sq.).

4. The Calvinistic churches generally treated the question with more precision, and introduced into their symbolic documents a distinction between the “canonical” and “apocryphal,” or “ecclesiastical” books. The Gallican Confession (1561), after an enumeration of the Hieronymian Canon (Art. 3), adds (Art. 4) ‘“that the other ecclesiastical books are useful, yet not such that any article of faith could be established out of them” (quo [sc. Spiritu Sancto] suggerente docemur, illos [sc. libros Canonicos] ab aliis libris ecclesiasticis discernere, qui, ut sint utiles, non sunt tamen ejusmodi, ut ex iis constitui possit aliquis fidei articulus). The Belgic Confession (1561?) contains a similar enumeration of the canonical books (Art. 4), and allows their public use by the Church, but denies to them all independent authority in matters of faith (Art. 6). The later Helvetic Confession (1562, Bullinger) notices the distinction between the canonical and apocryphal books, without pronouncing any judgment on the question (Niemeyer, Libr. Symb. Ecclesiastes Ref. p. 468). The Westminster Confession (Art. 3) places the apocryphal books on a level with other human writings, and concedes to them no other authority in the Church.

5. The English Church (Art. 6) appeals directly to the opinion of St. Jerome, and concedes to the apocryphal books (including [1571] 4 Esdras and the Prayer of Manasses) a use “for example of life and instruction of manners,” but not for the establishment of doctrine; and a similar decision is given in the Irish Articles of 1615 (Hardwick, ut sup. p. 341 sq.). The original English Articles of 1552 contained no catalogue (Art. 5) of the contents of “Holy Scripture,” and no mention of the Apocrypha, although the Tridentine decree (1546) might seem to have rendered this necessary. The example of foreign churches may have led to the addition upon the later revision. The Methodist Episcopal Church has adopted the same Canon of Scripture, but entirely omits the Apocrypha (Discipline, pt. i, ch.1, § 2, Art. 5); and those books, as they stand in the Hebrew Canon and Greek Testament, are alone received by the evangelical churches of America.

6. The expressed opinion of the later Greek Church on the Canon of Scripture has been modified in some cases by the circumstances under which the declaration was made. The “Confession” of Cyril Lucar, who was most favorably disposed toward the Protestant churches, confirms the Laodicene Catalogue, and marks the apocryphal books as not possessing the same divine authority as those whose canonicity is unquestioned (Kimmel, Mon. Fid. Ecclesiastes Or. 1:42). In this judgment Cyril Lucar was followed by his friend Metrophanes Critopulus, in whose confession a complete list of the books of the Hebrew Canon is given (Kimmel, 2:105 sq.), while some value is assigned to the apocryphal books in consideration of their ethical value; and the detailed decision of Metrophanes is quoted with approval in the “Orthodox Teaching” of Platon, Metropolitan of Moscow (ed. Athens, 1836, p. 59). The “Orthodox Confession” simply refers the subject of Scripture to the Church (Kimmel, p. 159; comp. p.123). O:n the other hand, the Synod at Jerusalem, held in 1672, “against the ,Calvinists,” which is commonly said to have been led by Romish influence (yet comp. Kimmel, p. 88), pronounced that the books which Cyril Lucar “ignorantly or maliciously called apocryphal” are “canonical and Holy Scripture,” on the authority of the testimony of the ancient Church ([Kimmel,] Weissenborn, Dosith. Confess. p. 467 sq.). The Constantinopolitan Synod, which was held in the same year, notices the difference existing between the Apostolic, Laodicene, and Carthaginian Catalogues, and appears to distinguish the apocryphal books as not wholly to be rejected. The authorized Russian Catechism (The Doctrine of the Russian Church, etc., by Rev. W. Blackmore, Aberd. 1845, p. 37 sq.) distinctly quotes and defends the Hebrew Canon on the authority of the Greek fathers, and repeats the judgment of Athanasius on the usefulness of the apocryphal books as a preparatory study in the Bible; and there can be no doubt that the current of Greek opinion, in accordance with the unanimous agreement of the ancient Greek Catalogues, coincides with this judgment.

7. The history of the Syrian Canon of the O.T. is involved in great obscurity from the scantiness of the evidence which can be brought to bear upon it. The Peshito was made, in the first instance, directly from the Hebrew, and consequently adhered to the Hebrew Canon; but as the Sept. was used afterward in revising the version, many of the apocryphal books were translated from the Greek at an early period, and added to theoriginal collection (Assemani, Bibl. Or. 1:71). Yet this change was only made gradually. In the time of Ephrem (cir. A.D. 370) the apocryphal additions to Daniel were yet wanting, and his commentaries were confined to the books of the Hebrew Canon, though he was acquainted with the Apocrypha (Lardner, Credibility, 4:427 sq.; see Lengerke, Daniel, p. cxii). The later Syrian writers do not throw much light upon the question. Gregory Bar Hebrieus, in his short commentary on Scripture, treats of the books in the following order (Assemani, Bibl. Orient. 2:282): the Pentateuch, Joshua, Judges , 1 and 2 Samuel, Psalms , 1 and 2 Kings, Proverbs, Ecclus., Ecclesiastes., Song of Solomon, Wrisd., Ruth, Hist. Sus., Job, Isaiah , 12 Proph., Jeremiah, Lamentations, Ezekiel, Daniel, Bel,4 Gosp., Acts... 14 Epist. of Paul; omitting 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Tobit , 1 and 2 Macc., Judith, (Baruch ?), Apocalypse, Epist. James, 1 Peter; 1 John.

In the Scriptural Vocabulary of Jacob of Edessa (Assemani, 2:499), the order and number of the books commented upon is somewhat different: Pent., Joshua, Judges, Job , 1 and 2 Samuel, David (i.e. Psalm), 1 and 2Kings, Isaiah , 12 Proph., Jeremiah, Lamentations, Baruch, Ezekiel, Daniel, Proverbs, Wisd., Song of Solomon, Ruth, Esther, Judith, Ecclus., Acts, Epist. James, 1 Peter, 1 John, 14 Epist. of Paul, 4 Gosp.; omitting 1 and 2Chronicles, Ezra, Nehemiah, Ecclesiastes, Tobit , 1 and 2 Macc., Apoc.(comp. Assemani, Bibl. Orient. 3:4, note).

The Catalogue of Ebed-Jesu (Assemani, Bibl. Orient. 3:5 sq.) is rather a general survey of all the Hebrew and Christian literature with which he was acquainted (Catalogus librorum omnium Ecclesiasticorum) than a Canon of Scripture. After enumerating the books of the Hebrew Canon, togetherwith Ecclus., Wisd., Judith, add. to Dan., and Baruch, he adds, without any break, “the traditions of the Elders” (Mishna), the works of Josephus, including the Fables of Esop which were popularly ascribed to him, and at the end rsentions the “book of Tobias and Tobit.”' In like manner, after enumerating the 4 Gosp., Acts , 3 Catho Epist. and 14 Epist. of Paul, he passes at once to the Diatessaron of Tatian, and the writings of “the disciples of the apostles.” Little dependence, however, can be placed on these lists, as they rest on no critical foundation, and it is known from other sources that varieties of opinion on the subject of the Canon existed in the Syrian Church (Assemani, Bibl. Orient. 3:6, note).

One testimony, however, which derives its origin from the Syrian Church, is specially worthy of notice. Junilius, an African bishop of the 6th century, has preserved a full and interesting account of the teachings of Paulus, a Persian, on Holy Scripture, who was educated at Nisibis, where “theDivine Law was regularly explained by public masters” as a branch of common education (Junil. De part; leg. Prcef.). He divides the books of the Bible into two classes, those of ‘“ perfect” and those of “mean” authority. The first class includes all the books of the Hebrew Canon with the exception of 1 and 2 Chron., Job, Canticles, and Esther, and with the addition of Ecclesiasticus. The second class consists of Chronicles (2), Job, Esdras (2), ,Judith, Esther, and Maccabees (2), which are added by “very many” (plurimi) to the canonical books. The remaining books are pronounced to be of no authority, and of these Canticles and Wisdom are said to be added by “some” (quidam) to the Canon. The classification as it stands is not without difficulties, but it deserves more attention than it has received (comp. Hody, p. 653; Gallandi Biblioth. 12:79 sq. The reprint in Wordsworth, On the Canon, App. A, p. 42 sq., is very imperfect).

8. The Armenian Canon, as far as it can be ascertained from editions, follows that of the Sept., but it is of no critical authority; and a similar remark applies to the Ethiopic Canon, though it is more easy in this case to trace the changes through which it has passed (Dillmann, Ueber d. Aeth. Kan., in Ewald's Jahrbuch, 1853, p. 144 sq.).

See, on this branch of the subject, in addition to the works above, Schmid, Hist. ant. et vindic. Can. S. Vet. et Nov. Test. (Lips. 1775); [H. Corrodi], Versuch einer Beleuchtung . . . d. Bibl. Kanons (Halle, 1792); Movers,‘Loci quidam Hist. Can. V. T. illustrati (Breslau, 1842). The great work of Hody (De biblior. text. Oxon. 1705) contains a rich store of materials, though even this is not free from minor errors. Stuart's Critical History - and Defence; of the Old-Test. Canon is rather an apology than a history. SEE APOCRYPHA.

IV. The Canon of the New Testament. — The history of the N.-T. Canon presents a remarkable analogy to that of the Canon of the O.T. The beginnings of both Canons are obscure from the circumstances under which they arose; both grew silently under the guidance of an inward instinct rather than by the force of external authority; both were connected with other religious literature by a series of books which claimed a partial and questionable authority; both gained definiteness in times of persecution. The chief difference lies in the general consent — with which all the churches ῥ of the West have joined in ratifying one Canon of the N.T., while they are divided as to the position of the O.T. Apocrypha.

1. An ecclesiastical tradition (Photius, Bibl. Cod. p. 254) ascribes to the apostle John the work of collecting and sanctioning the writings which were worthy of a place in the Canon; but this tradition is too late, too unsupported by collateral evidence, and too much opposed by certain facts, such as the existence of doubt in some of the early churches as to the canonicity of certain books, the different arrangement of the books apparent in catalogues of the Canon still extant, etc., for any weight to be allowed to it. A much more probable opinion, and one in which nearly all the modern writers who are favorable to the claims of the Canon are agreed, is, that each of the original churches, especially those of larger size and greater ability, collected for itself a complete set. of those writings which could be proved, by competent testimony, to be the production of inspired men, and to have been communicated by them to any of the churches as: part of the written word of God; so that in this way a great many complete collections of the N.T. Scriptures came to be extant, the accordance of which with each other, as to the books admitted, furnishes irrefragable evidence of the correctness of the Canon as we now have it. This opinion, which in itself is highly probable, is rendered still more so when we consider the scrupulous care which the early churches took to discriminate spurious compositions from such as were authentic — the existence, among some, of doubt regarding certain of the N.T. books, indicating, that each Church claimed the right of satisfying itself in this matter — their high veneration for the genuine apostolic writings — their anxious regard for each other's prosperity leading to the free communication from one to another of whatever could promote this, and, of course, among other things, of those writings which had been intrusted to any one of them, and by which, more than by any other means, the spiritual welfare of the whole would be promoted — the practice of the fathers of arguing the canonicity of any book, from its reception by the churches, as a sufficient proof of this-and the reason assigned by Eusebius (Hist. Ecclesiastes 3:25) for dividing the books of the N.T. into ὁμολογούμενοι and ἀντιλεγόμενοι, viz. that the former class was composed of those which the universal tradition of the churches authenticated, while the latter contained such as had been received by the majority, but not by all (Storch, Comment. Hist. Crit. de Libb. N.Testamenti Canone, etc. p. 112 sq.; Olshausen's Echtheit der IV. Evang. p.439). In this way we may readily believe that, without the intervention of any authoritative decision, either from an individual or a council, but by the natural process of each body, of Christians seeking to procure for themselves and to convey to their brethren authentic copies of writings in which all were deeply interested, the Canon of the New Testament was formed.

2. The first certain notice which we have of the existence of any of the New-Testament writings in a collected form occurs in 2Pe 3:16, where the writer speaks of the epistles of Paul in such a way as to lead us to infer that at that time the whole or the greater part of these were collected together, were known among the churches generally (for Peter is not addressing any particular church), and were regarded as on a par with “the other Scriptures,” by which latter expression Peter plainly means the sacred writings both of the Old and the New Testament, as far as then extant. That John must have had before him copies of the other evangelists is probable from the supplementary character of his own gospel. In the anonymous Epistle to Diognetus, which is, on good grounds, supposed tobe one of the earliest of the uninspired Christian writings, the writer speaks of the Law, the Prophets, the Gospels, and the Apostles (§ xi, ed. Hefele). Ignatius speaks of “betaking himself to the Gospel as the flesh of Jesus, and to the apostles as the presbytery of the Church,” and adds, “the prophets also we love,” thus showing that it was to the Scriptures he was referring (Ep. ad Philadelphenos, § v, ed. Iefele). Theophilus of Antioch speaks frequently of the New-Testament writings under the appellation of αἱ ἃγιαι γραφαί, or ὁ θεῖος λόγος, and in one place mentions the Law, the Prophets, and the Gospels as alike divinely inspired (ad. Autol. 3:11). Clement of Alexandria frequently refers to the books of the New Testament, and distinguishes them into “the Gospels and Apostolic Discourses” (Quis Dives ‘ahl us? prope fin.; Stromat. saepissime). — Tertullian distinctly intimates the existence of the New-Testament Canon in a complete form in his day by calling it “Evangelicum Instrumentum” (adv. Marc. 4:2), by describing the whole Bible as “totum instrumentumutriusque Testamenti” (adv. Prax. 100:20), and by distinguishing between the “Scriptura Vetus” and the “Novum Testamentumn” (Ibid: 100:13). — Irenseus repeatedly calls the writings of the New Testament “the Holy Scriptures,” “the Oracles of God” (adv. Haer. 2:27; 1:8, etc.), and in one place he puts the evangelical and apostolical writings on a par with the Law and the Prophets (Ibid. 1:3, § 6). From these allusions we may justly infer that before the middle of the third century the New-Testament Scriptures were generally known by the Christians in a collected form, and reverenced as the word of God. That the books they received were the same as those now possessed by us is evident from the quotations from them furnished by the early fathers, and which have been so carefully collected by the learned and laborious Lardner in his Credibility of theGospel History. The same thing appears from the researches of Origen and Eusebius, both of whom carefully inquired, and have accurately recorded what books were received as canonical by the tradition of the churches or the church writers (ἐκκλησιαστικὴ παράδοσις), and both of whom enumerate the same books as are in our present Canon, though some of them, such as the Epistles of James and Jude, the 2d Ep. of Peter, the 2d and 3d of John, and the Apocalypse, they mention that though received by the majority, they were doubted by some (Euseb, H. E. 3:25; 6:24).Besides these sources of information, we have no fewer than ten ancient catalogues of the New-Testament books still extant. Of these, six accord exactly with our present Canon, while of the rest three omit only the Apocalypse, and one omits, with this, the Epistle to the Hebrews (Lardner's Works, vol. 4 and 5. 8vo; Horne's Introduction, 1, 70, 8th edition).

3. The history of the N.T. Canon may be conveniently divided into three periods. The first extends to the time of Hegesippus (c. A.D. 170), and includes the aera of the separate circulation and gradual collection of the apostolic writings. The second is closed by the persecution of Diocletian (A.D. 303), and marks the separation of the sacred writings from the remaining ecclesiastical literature. The third may be defined by the third Council of Carthage (a.D. 397), in which a catalogue of the books of Scripture was formally ratified by conciliar authority. The first is characteristically a period of tradition, the second of speculation, the third of authority; and it would not be difficult to trace the features of the successive ages in the course of the history of the Canon. For this, however, we have not room in detail, but must refer to the foregoing statements in support of this remark, the truth of which is farther sustained by the history of the times.

The persecution of Diocletian was directed in a great measure against the Christian writing (Lact. Instit. 5:2; de mort. persec. 16). The influence of the Scriptures was already so great and so notorious that the surest method of destroying the faith seemed to be the destruction of the records onwhich it was supported. The plan of the emperor was in which it was supported. The plan of the emperor was in part successful. Some were found who obtained protection by the surrender of the sacred books, and at a later time the question of the readmission of these “traitors” (traditores), as they were emphatically called, created a schism in the Church. The Donatists, who maintained the sterner judgment on their crime, may be regarded as maintaining in its strictest integrity the popular judgment in Africa on the contents of the Canon of Scripture which was the occasion of the dissension; and Augustine allows that they held, in commom with the Catholics, the same “canonical Scriptures,” and were alike “bound by the authority of both Testaments” (August. C. Cresc. 1:31, 57; Ep. 129, 3.)The only doubt which can be raised as to the integrity of the Donatist Canon arises from the uncertain language that Augustine himself uses as to the Epistle to the Hebrews, which the Donatists may also have countenanced. But, however, this may have been, the commplete Canon arises from the uncertain language that Augustine himself uses as to the Epistle to the Hebews, which the Donatists may also have countenanced. But, however this may have been, the complete Canon of the N.T., as commonly received at present, was ratified at the third Council of Carthage (A.D. 397), and from that time was accepted throughout the Latin Church (Jerome, Innocent, Rufinus, Philastrius), though occasional doubts as to the Epistle to the Hebrews still remained (Isid. Hisp. Proem. § 85-109). It will be perceived that there was no dispute as to the authentic and inspired character of most of the books, and as to the remainder thre exist very respectable testimonies even in this early age  SEE ANTILEGOMENA.

4. At the era of the Reformation the question of the N.T. Canon again assumed great importance. The hasty decree of the Council of Trent, which affirmed the authority of all the books commonly received, called out the opposition of controversialists, who quoted and enforced the early doubts. Erasmus, with characteristic moderation, denied the apostolic origin of the Epistle to the Hebrews, 2 Peter, and the Apocalypse, but left their canoncial authoriday unquestioned (Praef. Ad Antilegom.). Luther, on the other hand, with bold self-reliance, created a purely subjective standard for the canonicity of the Scriptures in the character of their “teaching of Christ,” and while he placed the Gospel and first Epistle of John, theEpistles of Paul o the Romans, Galatians, Ephesians, and the first Epistle of Peter, in the first rank as containing the “kernel of Christianity,” he set aside the Epistle to the Hebrews, Jude, James, and the Apocalypse at the end of his version, and spoke of them and the remaining Antilegomena with varying degrees of disrespect, though he did not separate 2 Peter , 2, 3John from the other Epistles (comp. Landerer, art. Kanon in Herzog's Encyklop. p. 295 sq.). The doubts which Luther rested mainly on internal evidence were variously extended by some of his followers (Melancthon, Centur. Magdeb., Flacius, Gerhard; comp. Reuss, § 334); and especially with a polemical aim against the Romish Church by Chemnitz (Exam. Cone. Trid. 1:73). But while the tendency of the Lutheran writers was to place the Antilegomena on a lower stage or authority, their views received no direct sanction in any of the Lutheran symbolic books which admit the “prophetic and apostolic writings of the Old and New Testaments” as a whole, without further classification or detail. The doubts as to the Antilegomo ena of the N.T. were not confined to the Lutherans. Carlstadt, who was originally a friend of Luther and afterward professor at Zurich, endeavored to bring back the question to a critical discussion of evidence, and placed the Antilegomena in a third class “on account of the controversy as to the books, or rather (ut certius loquar) as to their authors” (De Can. Scrpt. p. 410-12, ed Credn.). Calvin, while he denied the Pauline authorship of the Epistle t) the Hebrews, and at least questioned the authenticity of 2 Peter, did not set aside their canonicity (PrePf. ad Hebr.; ad 2 Petr.); and he notices the doubts as to James and Jude only to dismiss them.

5. The language of the Articles of the Church of England with regard to the N.T. is remarkable. In the Articles of 1552 no list of the books of Scripture is given; but in the Elizabethan Articles (1562, 1571) a definition of Holy Scripture is given as “the canonical books of the Old and New Testament, of whose authority was never any doubt in the Church” (Art.6). This definition is followed by an enumeration of the books of the O.T. and of the Apocrypha; and then it is said summarily, without a detailed catalogue, “all the books of the N.T., as they are commonly received, we do receive and account them for canonical” (pro canonicis habemus). A distinction thus remains between the “canonical books” and such “canonical books as have never been doubted in the Chilrch;” and it seemsimpossible to avoid the conclusion that the framers of the Articles intended to leave a freedom of judgment on a point on which the greatest of the Continental reformers, and even of Romish scholars (Sixtus Sen. Biblio!h. S. 1:1; Cajetan, Preef. ad Epp. ad Hebr., Acts , 2, 3 John, Jud.) were divided. The omission cannot have arisen solely from the fact that the Article in question was framed with reference to the Church of Rome, with which the Church of England was agreed on the N.-T. Canon, for all the other Protestant confessions which contain any list of books give a list of the books of the New as well as of the Old Testament (Conf. Belg. 4;Conf. Gall. 3; Conf. Fid. 1). But, if this license is rightly conceded by the Anglican Articles, the great writers of the Church of England have not availed themselves of it. The early commentators on the Articles take little (Burnet) or no notice (Beveridge) of the doubts as to the Antilegomena; and the chief controversialists of the Reformation accepted the full Canon with emphatic avowal (Whitaker, Disp. on Scripture, cxiv, p. 105; Fulke's Defence of Esg. Trans. p. 8; Jewel, Defence of Apol. 2:9, 1).

6. The judgment of the Greek Church in the case of the O.T. was seen to be little more than a reflection of the opinions of the West. The difference between the Roman and Reformed churches on the N.T. were less marked; and the two conflicting Greek confessions confirm, in general terms, without any distinct enumeration of books, the popular Canon of the N.T. (Cyr. Luc. Conf. 1, p. 42; Dosith. Confess. 1, p. 467). The Confession of Metrophanes gives a complete list of the books, and compares their number-thirty-three with the years of the Savior's life, that “not even the number of the sacred books might be devoid of a divine mystery” (Metroph. Critop. Conf. 2:105, ed. Kimm. et Weissenb.). At present, as was already the case at the close of the 17th century (Leo Allatius, ap. Fabric. Bibl. Groec. v, App. p. 38), the Antilegomena are reckoned by the Greek Church as equal in canonical authority in all respects with the remaining books (Catechism, ut sup.).

V. Authority of the present Canon of Scripture. —

1. The assaults which have been made, especially during the present century, upon the authenticity of the separate books of the O.T. and N. Test., are noticed under the special articles. The general course which they have taken is simple and natural. Semler (Untersuch. d. Kan. 1771-5) first led the way toward the later subjective criticism, though he rightly connected the formation of the Canon with the formation of the Catholic Church, but without any clear recognition of the providential power which wrought in both. Next followed a series of special essays, in which the several books were discussed individually, with little regard to the place which they occupy in the whole collection (Schleier-macher, Bretschneider, De Wette, etc.). At last an; ideal view of the early history of Christianity was used as the standard by which the books were to be tried, and the books were regarded as results of typical forms of doctrine, and not the sources of them (F. C. Baur, Schwegler, Zeller). All true sense of historic evidence was thus lost. The growth of the Church was left without explanation, and the original relations and organic unity of the N.T. were disregarded.

2. In order to establish the Canon of Scripture, it is necessary to show that all the books of which it is composed are of divine authority; that they are entire and incorrupt; that, having them, it is complete without any addition from any other source; and that it comprises the whole of those books for which divine authority can be proved. It is obvious that, if any of these four particulars be not true, Scripture cannot be the sole and supreme standard of religious truth and duty. If any of the books of which it is composed be not of divine authority, then part of it we are not bound to submit to, and consequently, as a whole, it is not the standard of truth and morals. If its separate parts be not in the state in which they left the hands of their authors, but have been mutilated, interpolated, or altered; then it can form no safe standard; for, in appealing to it, one cannot be sure that the appeal is not made to what is spurious, and what, consequently, may be erroneous. If it require or admit of supplementary revelations from God, whether preserved by tradition or communicated from time to time to the Church, it obviously would be a mere contradiction in terms to call it complete, as a standard of the divine will. And if any other books were extant, having an equal claim, with the books of which it is composed, to be regarded as of divine authority, it would be absurd to call it the sole standard of truth, for in this case the one class of books would be quite as deserving of our reverence as the other.

3. Respecting the evidence by which the Canon is thus to be established, there exists considerable difference of opinion among Christians. Some contend, with the Romanists, that the authoritative decision of the Churchis alone competent to determine the Canon; others appeal to the concurrent testimony of the Jewish and early Christian writers; and others rest their strongest reliance on the internal evidence furnished by the books of Scripture themselves. We cannot say that we are satisfied with any of these sources of evidence exclusively. As Michaelis remarks, the first is one to which no consistent Protestant can appeal, for the matter to be determined is of such a kind that, unless we grant the Church to be infallible, it is quite possible that she may, at any given period of her existence, determine erroneously; and one sees not why the question may not be as successfully investigated by a private individual as by a Church. The concurrent testimony of the ancient witnesses is invaluable as far as it goes; but it may be doubted if it be sufficient of itself to settle this question, for the question is not entirely one of facts, and testimony is good proof only for facts. As for the internal evidence, one needs only to look at the havoc which Semler and his school have made of the Canon, to be satisfied that where dogmatical considerations are allowed to determine exclusively such questions, each man will extend or curtail the Canon so as to adjust it tohis own preconceived notions. As the question is one partly of fact and partly of opinion, the appropriate grounds of decision will be best secured by a combination of authentic testimony with the evidence supplied by the books themselves.

We want to know that these books were really written by the persons whose names they bear; we want to be satisfied that these persons were commonly reputed and held by their contemporaries to be assisted by the Divine Spirit in what they wrote; and we want to be sure that care was taken by those to whom their writings were first addressed, that these should be preserved entire and uncorrupt. For all this we must appeal to the testimony of competent witnesses as the only suitable evidence for such matters. But, after we have ascertained these points affirmatively, we still require to be satisfied that the books themselves contain nothing obviously incompatible with the ascription to their authors of the divine assistance, but, on the contrary, are in all respects favorable to this supposition. We want to see that they are in harmony with each other; that the statements they contain are credible; that the doctrines they teach are not foolish, immoral, or self-contradictory; that their authors really assumed to be under the divine direction in what they wrote, and afforded competent proofs of this to those around them; and that all the circumstances of the case; such as the style of the writers, the allusions made by them to places and events, etc., are in keeping with the conclusion to which the external evidence has already led. In this way we advance to a complete moral proof of the divine authority and canonical claims of the sacred writings. SEE EVIDENCES.

(1.) The external evidence of the several books, in turn, relates to three principal points:

(a.) Their genuineness; in other words, the fact that we have the actual works which have heretofore been known by these names, without essential defect, corruption, or interpolation. This is the province of criticism (q.v.) to show, as has been done by an irrefragable chain of documentary testimony.

(b.) Their authenticity (q.v.), or that they are the productions of the respective authors asserted or believed, which is a question wholly of historical investigation, aided by grammatical comparison; and this has been shown respecting the most of them in as positive a manner as in the case of any other equally ancient writings.

(c.) Their inspiration (q.v.); the most essential point of the three is this relation, an element which, although confessedly obscure and difficult to adjust in every respect with their human features, especially in the absence of any similar experience in modern times, is yet capable of twofold proof: 1st, from statements and implication of revelation contained in the books themselves, showing that they are a divine communication; and, 2dly, from the concurrent voice of the ancient as well as modern body of believers. This last argument is undoubtedly the chief one, of an external character, that must be relied upon in defense of the authority, of the Holy Scriptures, and it may well be claimed as a sufficient satisfaction to all rightly constituted minds,

[1] that these books, both singly and as a whole, were so generally and early recognized as of divine authority by those who had the best opportunity to judge of their claims, by reason of proximity in time and place to their origin and intimacy with their authors, while, at the same time, they exhibited their caution and freedom from prejudice by rejecting many other more pretentious ones as unworthy their acceptance; and

[2] that the universal Church, with few and unimportant exceptions, has ever since not only cordially acquiesced, but firmly retained, in the face of almost every conceivable effort that the ingenuity or force of those of an opposite opinion could bring to bear upon the question, the same traditionary persuasion; nor

[3] has any really unanswerable difficulty yet been alleged in the way of such a belief.

(2.) With the external evidence furnished above in favor of the sacred Canon, the internal fully accords. In the Old Testament all is in keeping with the assumption that its books were written by Jews, sustaining the character, surrounded by the circumstances, and living at the time ascribedto their authors; or, if any apparent discrepancies have been found in any of them, they are of such a kind as farther inquiry has served to explain and reconcile. The literary peculiarities of the New Testament, its language, its idioms, its style, its allusions, all are accordant with the hypothesis that its authors were exactly what they profess to have been — Jews converted to Christianity, and living at the commencement of the Christian era. Of both Testaments the theological and ethical systems are in harmony, while allthat they contain tends to one grand result-the manifestation of the power and perfection of Deity, and the restoration of man to the image, service, and love of his Creator. The conclusion from the whole facts of the case can be. none other than that the Bible is entitled to that implicit and undivided reverence which it demands as the only divinely appointed Canon of religious truth and duty.

VI. Literature. — For the later period of the history of the N.T. Canon, from the close of the second century, the great work of Lardner (Credibility of the Gospel History, in his Works, 1-6, ed. Kippis, 1788; also 1838, 10 vols. 8vo) furnishes copious materials. For the earlier period his criticism is necessarily imperfect, and requires to be combined with the results of later inquiries. Kirchhofer's collection of the original passages which bear on the history of the Canon (Quellensammlung, etc., Ziirich,1844) is useful and fairly complete, but frequently inaccurate. The writings of F. C. Baur and his followers often contain very valuable hints as to the characteristics of the several books in relation to later teaching, however perverse their conclusions may be. In opposition to them Thiersch has vindicated, perhaps with an excess of zeal, but yet,, in the main, rightly, the position of the apostolic writings in relation to the first age (Versuch zur Herstellung, etc., Erlangen, 1845; and Erwiederung, etc., Erlang. 1846). The section of Reuss on the subject (Die Gesch. d. hell. Schriften d. N.T.,2d ed. Braunschw. 1853; also in French, Histoire du Canrn, Strasbourg,1863, 8vo), and the article of Landerer (Herzog's Ency-, klop. s.v.), contain valuable summaries of the evidence.; Other references and a fuller discussion of the chief points are given by Westcott in The History of the Canon of the N.T. (Cambr. 1855). In addition to the works named throughout this article, the following may also be consulted: Cosin, Scholastical History of the Canon (4to, London, 1657, 1672, 1683; also. Works, in; 4:410); Du Pin, History of the Canon and Writers of the Books of the Old and New Test. (2 vols. folio, London, 1699, 1700); Ens, Bibliotheca Sacra, sive Diatribe de Librorum Nov. Test. Canone (12mo, Amstel., 1710); Storch, Comment. Hist. Crit. de Libb. Nov. Test., Canone (8vo, Fr. ad 6. 1755); Schmid, Hist. Antiq. et Vindicatio Canonis V. et N. Test. (8vo, Lips. 1775); Jones, New and full Method of settling the Canonical Authority of the New Test. (3 vols. Oxf. 1827); Alexander, Canon of the Old and New Test. ascertained (12mo, Princeton, 1826; Lond. 1828, 1831); Stuart, Old-Test. Canon (12mo, Andover, 1845; Edinb. and Lond. 1849); Wordsworth, Hulsean Lectures (8vo, London,1848); Gaussen, Le Canon des Saintes ecritures au double points le vue de la science et de lafoi (Lausanne, 1860, 2 vols.; Engl. translation, TheCanon of Scripture, etc. [London, 1862, 8vo]); Bibliotheca Sacra, 11:278; Credner, Gesch. d. neutest. Kanon (edit. Volkmar, Berlin, 1860) ; Hilgenfeld, Kan. des N.T. (Halle, 1863); Hofmann, Die hei'igen. Schrift. d. N.T., etc. (Nordlingen, 1862, pt. 1). .

## Canon Of The Church Of England[[@Headword:Canon Of The Church Of England]]

             The authority of the English canons rests upon “the statute 25 Henry VIII, commonly called the act of submission of the clergy, by which they acknowledged that the convocation had been always assembled by the king's writ; and they promised, in verbo sacerdotis not to attempt, claim, or put in use, or enact, promulge, or execute any new canons in convocation without the king's assent or license. Then follows this enacting clause, viz.: That they shall not attempt, allege, or claim, or put in use any constitutions or canons without the king's assent.” The first book of English canons was published in Latin in 1571, archbishop Parker and the bishops of Ely and Winchester being the principal agents in its construction, though “all the bishops in both provinces in synod, in their own persons or by proxy, signed it.” These canons underwent various modifications, until, in 1604, bishop Bancroft collected a hundred and forty-one canons out of the articles, injunctions, and synodical acts passed and published in the reigns of Edward VI and Elizabeth, which were adopted by the Convocation of that year. These canons, which at first appeared in Latin, we have in English, under the title of “Constitutions and Canons Ecclesiastical.” The code of canons was amplified in 1606, and finally completed by the addition of seventeen more in 1640. They do not constitute the law of the land, because they were not made pursuant to the statute 25 Henry VIII, since they were made in a convocation, sitting by the king's writ to the archbishops, after the Parliament was dissolved. After the Restoration, when an act was passed to restore the bishops to their ordinary jurisdiction, a proviso was made that the act should not confirmthe canons of 1640. This clause makes void the royal confirmation. Hence we may conclude that canons should be made in a convocation, the Parliament sitting; that, being so made, they are to be confirmed by the sovereign; and that without such confirmation they do not bind the laity, much less any order or rule made by a bishop alone, where there is neither custom nor canon for it. See Burn, Ecclesiastical Law, App. to vol. 4: The canons are also given by Hammond, The Definitions of Faith and Canons of Discipline, etc. (New York, 1844, 12mo). See Cardwell, Synzodalia (Oxford, 1842, 2 vols. 8vo); Hall, Inquiry on the Canons and Articles (London); Eden, Church Dictionary, s.v.; Hook, Church Dictionary, s.v. SEE ENGLAND, CHURCH OF.

## Canon Of The Liturgy[[@Headword:Canon Of The Liturgy]]

             is that portion of the liturgy which contains the form of consecration, and which in the Roman and most other rites is fixed and invariable. It is also called Actio, and the title Infra Actionem (infra being used for intra) is not uncommonly placed over the prayer Communicantes, in ancient MSS. Pope Vigilius (Epist. ad Profuturum) and Gregory the Great (Epist. vii, 64) call the canon Precens, or Precem Canonicam, as being the prayer by pre-eminence. It is also called Secreta and Secretum Missce, from being said in a low voice. Tertullian appears to use the word Benedictio to designate that portion of the eucharistic service which included consecration.

1. Early Notices of this Portion of the Liturgy. — Justin Martyr gives an account of this portion of the service (Apol. i, c. 65). In Ireaneus are several passages which contain liturgical indications (Haeres. iv, 18, § 4, p. 251, etc.). Tertullian's works contain many eucharistic allusions, as do also those of Cyprian (Epist. 63, c. 17; 62, c. 5, etc.), Origen (Contra Celsum, lib. 8, p. 399), Cyril of Jerusalem (Catech. Mystag. v), Basil (De Spiritu Sanctu, c. 27), Chrysostom (on 2 Cor. Hom. 18, etc.), and Augustine (Ad Infant. de Sacramentis, p. 227).

2. The Canon in Existing Liturgies. — In the extant liturgies we find the canon existing in all cases of nearly the same elements, variously arranged.  We have, in nearly all canons, after the Sanctus, commemoration of the Lord's life and of the institution, oblation, prayer for living and dead, leading on to the Lord's Prayer, with Embolismus. In the eastern liturgies always, sometimes in the Gallican and Mozarabic masses, but not in the Roman or Ambrosian, we have an epiclesis, or prayer for the descent of the Holy Spirit on the elements. The canon is generally understood to exclude the Sanctus, while the Anaphora includes both the Sursum Corda and the Sanctus. The table on the next page shows the principal differences of arrangement. SEE LITURGY.

## Canon Of The Mass[[@Headword:Canon Of The Mass]]

             (canon Missae), a part of the mass or communion service of the Church of Rome. The office of the mass is divided into three parts: (1) from the introit to the preface; (2) which contains the canon, from the Sanctus tothe time of communion; and (3) the thanksgiving. The second is considered the essential part, being that which contains the consecration of the elements. The Greeks call it civafopa, probably because of the exhortation of the priest at the commencement to the people, sursunm corda. In the Roman liturgy the canon begins at the words Te igitur, etc. In the Roman Church the form of the canon remains the same at every mass. It is sometimes, by ancient writers, called the actio. It is also known by thename secreta, or secretum, because the priest is ordered to say it in a low voice; and, according to Goar, the same practice is observed in the East. (See Cone. Trident. sess. 22, can. 9.) — Martene, De ant. nit. 1:144; Landon, Eccl. Diet. . 5.; Procter On Common Prayer, 319. See MASS.

## Canon Of The Protestant Episcopal Church[[@Headword:Canon Of The Protestant Episcopal Church]]

             (of America), the law or discipline of that Church. The canons are of two kinds:

(1.) “The constitution and canons of the General Convention, forming a code for the uniform government of every diocese and every church;”

(2.) “The constitutions and canons of the several dioceses, of force only within their several precincts, and generally subordinate to the power of the General Convention.” The canons are liable to be repealed or altered by the successive Conventions. They are given by Hammond, Definitions of Faith and Canons of Discipline (N. York, 1844, p. 283 sq.). There is also a Digest of the Canons by Dr. Hawks and Judge Hoffman (N. Y. 1860); see also Hoffman, Treatise on the Law of the Protestant Episcopal Church (N. York, 1850); Digest of the Canons for the Government of the Protestant Episcopal Church, adopted in the General Conventions of 1859, 1862, and1865 (Boston, 1866, 8vo). SEE PROTESTANT EPISCOPAL CHURCH.

## Canon Regular[[@Headword:Canon Regular]]

             a class of monastic orders in the Roman Catholic Church. The class comprises those canons (q.v.) who not only live in common, and under the same rule, but also bind themselves by either simple or solemn vows, and who therefore really constitute what is called in the Roman Church a “religious” order, SEE ORDER, RELIGIOUS. The “canons” owe their origin to Chrodegang (q.v.), who established them on a monastic basis; but after the tenth century the common life began to cease among a large portion of them. In the eleventh and twelfth centuries many attempts were made to restore their monastic character, and a number of congregations were founded. The most important among them were the Premonstratenses (q.v.), the congregation of St. Genoveva (q.v.), St. Rufus (q.v.), and of St. Victor (q.v.) in France, the Gilbertine canons (q.v.) in England, and the canons of the Holy Cross, or sometimes also called canons of the Holy Sepulchre, at Jerusalem. ,All the congregations followed either the rule ofSt Augustine, or composed their rule out of those of Augustine and Benedict. They were very numerous in England, where they were introduced about 1105, and where they had, at the time of their dissolution,175 houses (in. eluding those of the canonesses). Their habit was a long black cassock, with a white rochet over it, and over that a black cloak and hood. In 1519 cardinal Wolsey undertook the reformation of all the congregations of regular canons existing in England, in virtue of a bull of Leo X. He ordered them to hold general chapters every third year, and to restore a rigid discipline. A few years after they were suppressed, together with all other English monasteries. In Ireland the regular canons were so numerous that they counted as many houses as all other orders together. One of the most celebrated reformers of the order in France was bishop Ivo of Chartres (t 1115); yet he did not found an independent congregation. The Congregation of St. Lawfrence, near Oulx, in the Dauphine, which was founded in 1050 by Gerard Charbrerius, spread especially in Savoy and south-eastern France. At the end of the eighteenth century they had nearly disappeared. The superior of the monastery of St. Lawrence, which still existed, bore the title of provost, possessed episcopal jurisdiction in his provostry, and was only dependent on the pope. The Congregation of Marbach, in Alsace, was established about 1100 by Manegold de Lutembach, and is said by some writers to have had, at one I time, about 300 monasteries. Very numerous was the Congregation of Arouaise, established about the same time by three hermits, one of whom was made a cardinal. It spread over England, Scotland, Flanders, and I Poland. A reformed congregation of the Regular Canons of Lorraine (called the “Congregation of our Saviour”) was established by Pierre Fourier in 1624, but I many of the other congregations refused to recognize it. The most celebrated and numerous of the congregations in Italy, next to that of Lateran, SEE LATERAN, was the Congregation of our Savior (of Bologna), founded by Stephen Cioni in 1408, which possessed, in the eighteenth century, three monasteries in the city of Rome. Few orders of the Roman Church have been oftener and more generally pervaded by gross abuses and corruptions than the regular canons. The greater number of the French congregations were extinguished by the French Revolution. A new congregation of regular canons “of the Sacred Heart” (generally called, after the street in Paris in which they had their first house, the Congregation of Picpus) was founded in 1823 by abbeCoudrin (see PICPus, Congregation of). See Helyot, Ordres Religieux,1:761 sq.; Fehr, Geschichte der Monchsorden, 1:55 sq.; 2:27 and 408.

## Canon, Ecclesiastical[[@Headword:Canon, Ecclesiastical]]

             (κανών, rule, see the foregoing article, § i), a term used in various senses, as follows: CANON, a clerical title.

1. The roll or church register in which, in the ancient Church, the names of the clergy were written was called the canon; and the clergy were hence called canonici (Bingham, Orig. Eccl. bk. 1, ch. 5, § 10). In Cyril (Praef. Catech. n. 3), the presence of the clergy is expressed by the words κανονικῶν παρουσία. SEE CANONICE.

2. Cathedral Canons. — Chrodegangus, bishop of Metz, about A.D. 755, gave a common cloister-life law to his clergy, and thus originated the proper vita canonica, as attached to a cathedral church. SEE CHAPTER. Originally canons were only priests or inferior ecclesiastics who lived in community, residing near the cathedral church to assist the bishop, depending entirely on his will, supported by the revenues of the bishopric, and living in the same house, as his counselors or domestics. They even inherited his movables till A.D. 817, when this was prohibited by the Council of Aix-la-Chapelle. By degrees these communities of priests, shaking off their dependence, formed separate bodies, of which the bishops were still the head. In the tenth century there were communities of thesame kind, established even in cities where there were no bishops: these were called collegiates, as the terms “college” and “congregation” were used indifferently. Under the second race of French kings the canonical life spread over the country, and each cathedral had its chapter distinct from the rest of the clergy (Farrar, s.v.). Benedict XII (1339) endeavored to secure a general adoption of the rule of Augustine by the canons, which gave rise to the distinction between canons regular (i.e. those who follow that rule) and canons secular (those who do not). SEE CANONS, REGULAR. As demoralization increased, the canonries were filled by younger sons of nobles, without ordination, for the sake of the revenues. The expectancies (q.v.) of canonries became objects of traffic, as advowsons (q.v.) now are in the English Church. The Reformation abolished most of the chapters and canonries in Germany: a few remain at Brandenburg, Merseburg, Naumburg, and Meissen.

In the Church of England, canons or prebendaries are clergymen who receive a stipend for the performance of divine service in a cathedral or collegiate church. SEE CHAPTER; SEE DEAN.

## Canon, In Music[[@Headword:Canon, In Music]]

             1. The peculiar form of musical composition called by this name was unknown to the ancients, the earliest example extant being of the 13th century, we believe.

2. The accepted values of the several notes constituting the musical scale, expressed philosophically. Among the Greeks, followed throughout by Latin writers on music, there were two somewhat conflicting schools, the Aristoxeneans and the Pythagoreans. Pythagoras having discovered the simple ratios of i.e, 3, c, for the octave, the fifth, the fourth, and the tone (major), which last is the difference between the fourth and fifth, his disciples maintained that all sounds should be defined by determinate ratios, while Aristoxenus discarded this idea altogether, and maintained that the tetrachord, or fourth, should be divided into intervals, the values of which were to be determined by the ear only. This is probably the germ of the dispute which has lasted to the present day respecting the temperament of instruments with fixed tones; and as the true measure of an interval is a logarithm, it was, of course, impossible to reconcile completely these two opinions.

Ptolemy examined the matter, and established the truth of the Pythagorean views: Euclid seems to have endeavored to combine them, that is, if the two treatises attributed to him, the Inztroductio Harmonica and the Sectio Canonis, are both genuine. The latter of these is usually considered genuine, and it is purely Pythagorean. and rigidly exact; while the former, which is certainly Aristoxenean, and perhaps written for popular use, is considered more doubtful.

The canon of the scale, then, is the system of ratios" into which a resonant string is to be divided so as to' produce all the notes which are assumed; or,  which is the same thing, the relative lengths of strings for these notes which are to be fixed in an instrument and stretched with the same tension.

The Aristoxenean system, from the Introductio Harmonica, supposes a tone to be divided into twelve equal parts, and the tetrachord therefore into thirty.

Euclid also gives the divisions of the string (which he calls also the canon) according to the diatonic system.

3. Ambrose decreed the use of the diatonic genus alone in 'church music; and it is probable that the chromatic and enharmonic genera soon fell into general desuetude, or only existed as curiosities for the learned.

The Jews are believed to have used a canon proceeding by thirds of tones, thus giving eighteen notes in the octave. It is stated that the Pythagorean canon has been developed into an Arabic scale of seventeen .sounds.  ;

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

             (Lat. Casnoticus), (sometimes called Marbres), an English Franciscan.monk of the 14th century, studied some time at Oxford, from which he removed to Paris. He there became a pupil of Duns Scotus, whom he always imitated. He afterwards returned to Oxford, and there taught theology until his death, about 1340. He was particularly learned in the Aristotelian philosophy, and in civil and canon law. His published works are, In Aristotelis Physica Lib. viii (1481), and some other treatises. See Chalmers, Biog. Diet. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Canonarcha[[@Headword:Canonarcha]]

             was (1) an ecclesiastical officer of the Church of Constantinople, below the order of anagnostes, or, reader. (2) The title of an officer in some monasteries, who called the brethren together.

## Canonesses (Canonissae)[[@Headword:Canonesses (Canonissae)]]

             a class of female orders in the Roman Church, organized after the model of the regular canons (q.v.), observing the rule of St. Augustine, and living in common. They are first found in the seventh century. They took no solemn vows, but were to remain unmarried, were generally governed by anabbess, and were under the spiritual direction of the canons. These female societies, like the canons (q.v.), fell into irregularities; gave up the common life, and their property fell mostly into the hands of the nobility, who provided for some of their daughters by canonical livings. Reformed congregations were frequently instituted, sometimes following thereformed congregations of the canons, sometimes being independent of them. Reformatory movements were particularly extensive at the close of the twelfth century, when the Beghards (q.v.) and Beguines (q.v.) made their appearance in many towns of the Netherlands. Those who did not bind themselves by a monastic rule were called secular canonesses (Canonicses seculares, or also Domicellce), and they were almost exclusively found in the institutions of noble ladies. Many of them married and then resigned their benefices. The Reformation in Germany did not abolish the houses of the canonesses, but changed most of them into asylums for the unmarried daughters of the Protestant nobility. Celebrated houses (“stifter”) of this class were at Gandersheim, Herford, Quedlinburg, Gernrode, etc., and after their model even new Protestant houses were founded at Halle, Altenburg, Frankfort, and in other places, especially in Mecklenburg and Westphalia. See Helyot, Ordres Religieux (Paris, 1847),1:789.

## Canonicae[[@Headword:Canonicae]]

             virgins who devoted themselves to the celibate before the monastic life was known, and therefore before there were monasteries to receive them; and called canonicce (canonical virgins), because their names were enrolled in the canon or matricula of the Church, that is, in the catalogue of ecclesiastics. They differed from the monastic virgins in this, that they lived privately in their fathers' houses, and had their maintenance from them, or, in case of necessity, from the Church; but the others lived in communities, and upon their own labor; so that it is now out of dispute, says Bingham, that, as the ascetics for the first three hundred years were not monks, so neither were the sacred virgins of the Church nuns confined to a cloister, as in after ages. — Bingham, Orig. Eccl. bk. 7, ch. 4, § 1.

## Canonical Age[[@Headword:Canonical Age]]

             SEE AGE, CANONICAL.

## Canonical Hours[[@Headword:Canonical Hours]]

             certain stated hours of the day assigned to prayer and devotion. Such are Nocturns, Matins, Lauds, Nones, Vespers, and Complini. It is not known at what period these hours were settled in the early Church. The Apostolical Constitutions direct prayers to be said at dawn, and at the third, sixth, and ninth hours, as well as at evening. In England the canonical hours are from eight to twelve in the forenoon, before or after which marriage cannot lawfully be performed in any church. — Bingham, Orig. Ecclesiastes bk. 13, ch. 9, § 8; Procter On Common Prayer, p. 10. SEE BREVIARY.

## Canonical Letters[[@Headword:Canonical Letters]]

             (called also Letters Dimissory) were granted in the early Christian Church to the country clergy who wished to remove from one diocese to another. The Council of Antioch forbade country presbyters granting such letters, but the privilege was not taken from the cho-episcopi. Such letters might be granted or refused at the will of the bishop, but no clergyman was allowed to remove from his own church or diocese without canonical letters from his own bishop.

## Canonical Life[[@Headword:Canonical Life]]

             SEE CANONS REGULAR.

## Canonical Obedience[[@Headword:Canonical Obedience]]

             is that submission which, by the ecclesiastical laws, inferior clergy are to pay to their bishops, and members of religious orders to their superiors.

## Canonical Pensions[[@Headword:Canonical Pensions]]

             were annuities granted in the ancient Christian Church to those who had spent the greater part of their lives in the service of the Church, and desired to be disburdened of their office on account of age and infirmity. It was granted out of the revenues of the Church by authority of the synod.

## Canonicals[[@Headword:Canonicals]]

             is a term for the dress prescribed by the canons to be worn by the clergy, and in actual use in Fielding's time. In 1766 the Connoisseur alludes to the appearance in the streets of the doctor's scarf, pudding-sleeve gown, starched bands, and feather topgrizzle. George Herbert, when ordained priest. laid aside his sword, which he had worn as a deacon, and adopted a canonical coat.

## Canonici[[@Headword:Canonici]]

             is a name applied to that portion of the clergy who occupy an intermediate position between the monks and the secular clerks. As living together under a rule of their own, they were often regarded popularly as a species of monks; while, inasmuch as their rule was less strict, and their seclusion from the world less complete, they were sometimes, from a monastic point of view, classed even with the laity, as distinguished from those who were "religious." The canonici did not fully assume this quasi-monastic character till the 8th century.  The canonici were at first the clergy and other officials attached to the church, and were so called either as bound by canons, or more probably as enrolled on the list of ecclesiastical officers.

Some bishops, even before the 5th century-for instance, Eusebius of Vercellse, Ambrose of Milan, the great Augustine, and Martin of Tours-set an example of monastic austerity to the clergy domiciled with them which became widely popular. Gelasius I, at the close of the 5th century, founded an establishment of" canonici regulares" at Rome, in the Lateran. References to such a practice occur in the canons of the second and third councils of-Toledo (16th century), and in the writings of Gregory of Tours. In the third Council of Orleans, A.D. 538, the canonici are forbidden secular business. The college in which the canons resided, or rather the church to which the college was attached, is styled "canonica" in a charter in 724.

But Chrodegang, in the latter part of the 8th century, was virtually the founder of the canonici. By enforcing strict obedience to the rule and the superior, he tightened the authority of the bishop over the clergy of the cathedral. His canonici were, like monks, to .reside in the cloister, to have a common dormitory and refectory, but were allowed a life interest in private property, which, however, reverted to the Church after their death. Thus the discipline of the cloister was rendered more palatable to the clergy; while a broad line of demarcation was drawn between them and monks. They were not to wear the monk's cowl. The essential difference between a cathedral with its canonici and an abbey-church with its monks has been well expressed thus: the canonici existed for the services of the cathedral, but the abbey-church for the spiritual wants of the recluses happening to settle there. Chrodegang's institution was eagerly adopted by Charlemagne in his reformation of ecclesiastical abuses; and it was evidently his intention to use these colleges of canons for educational purposes.

The rule of Chrodegang was short-lived, being too severe to be generally accepted by the clergy, especially in England. Even where it had been at first in vogue, the rule of Chrodegang was soon relaxed. The canonici became, first, a community dwelling together under the headship of the bishop, but not of necessity under the same roof with him; next, an "acephalous" community; and, gradually, instead of representing the clergy of the diocese, they developed into a 'distinct, and, sometimes, antagonistic  body. As their wealth and influence increased, they claimed a share in the government of the diocese.

## Canonist[[@Headword:Canonist]]

             a professor of, or a writer upon, the Canon Law (q.v.).

## Canonization[[@Headword:Canonization]]

             in the Roman and Greek churches, the act and ceremony of proclaiming a deceased person who has previously been beatified, SEE BEATIFICATION, a saint, and enrolling such a one in the catalogue of saints to be honored. In the Roman Church' this is done by the pope only, who, after examination, “declares the person in question to have led a perfect life, and that God hath worked miracles at his intercession, either during his life or after his death, and that, consequently, he is worthy to be honored as a saint, which implies permission to exhibit his relics, to invokehim, and to celebrate mass and an office in his honor.” In the Greek Church the ceremony of canonization takes place only in the presence of the patriarch, who, having assembled his bishops for this purpose in synod, causes the testimonies of the witnesses in favor of the person to be canonized to be examined. A thousand witnesses are required. The trouble and expense incident to this process are so great that canonizations in the East are few.

Anciently the reverence due to “saints” was thought to be fulfilled by putting the name of the saint on the Sacred Diptychs, or Album Sanctorum, or erecting oratories or churches under the invocation of the saint. “Canonization in the Roman sense was not known before the tenth century, but some hold that the first canonization was celebrated by Leo III, A.D.804; and, from the close correspondence of its ceremonies with those which were performed at the apotheosis or deification of the ancient Romans, it is with great probability supposed to derive its origin thence. In consequence of the multiplication of saints during the Dark Ages, the canonizing of any deceased Christians was prohibited by a solemn ordinance in the ninth century, unless it were done with the consent of the bishop. This edict occasioned a new accession of power to the Roman pontiff, as it ultimately vested in him the exclusive right of canonizing whomsoever he pleased. John XV was the first pope who exercised this assumed right, and who, in the year 995, with great formality, enrolled Udalric, bishop of Augsburg, among the number of the saints. Before a beatified person can be canonized four consistories are held.

In the first the pope causes the petition of the parties requesting the canonization to be examined by three auditors of the rota, and directs the cardinals to reviseall the necessary instruments; in the second the cardinals report the matter to the Roman pontiff; in the third, which is a public consistory, the cardinals pay their adoration to the pope. One person, called the devil's advocate, says all he can against the person to be canonized, raises doubts on the genuineness of the miracles said to be wrought by him, and exposes any want of formality in the procedure. It is said that the ingenuity and eloquence of the devil's advocate nearly prevented the canonization of cardinal Borromeo in the seventeenth century. But another advocate makes a pompous oration in praise of the person who is to be created a saint, in which he largely expatiates on the miracles said to have been wrought by him, and even pretends to know from what motives he acted. In the fourth and last consistory, the pope, having convened all the cardinals, orders the report concerning the deceased to be read, and then proceeds to take their votes, whether he is to be canonized or not.

Previously to pronouncing the sentence declaring the beatified party to be a saint, the pope makes a solemn protestation that, by this act of canonization, he does not intend todo anything contrary to faith, or to the Catholic [Romish] Church, or to the honor of God. On the day appointed for the ceremony the church of St. Peter at Rome is hung with tapestry, on which are emblazoned the arms of the pope, and of the sovereign or prince who desires the canonization, and is also brilliantly illuminated. Thousands of devout members of the Romish communion fill that capacious edifice, eager to profit by the intercessionsof the new saint with the Almighty. During the ceremony of canonizing, the pope and cardinals are all dressed in white. The expenses, which are very considerable, are defrayed by the royal or princely personage at whose request the beatified person is enrolled among the saints. The cost of canonizing the saints Pedro de Alcantara and Maria Maddalena di Pazzi, under the pontificate of Clement IX, amounted to sixty-four thousand scudi” (or dollars) (Eadie, Ecclesiastes Dict. s.v.). No person can be canonized until at least fifty years after death, nor if he be believed to have passed into purgatory, nor if he be a baptized infant dead before reaching years of discretion, except in cases of martyrdom. The act of beatification precedes that of canonization. SEE BEATIFICATION.

The worship of “canonized saints” is enjoined by the Council of Trent (Sess. 25, De invocatione, etc.). Many Romanists have declared against this superstition; and the Protestant churches reject it as idolatrous. Canonization is a relic of Paganism. In the thirteenth century a Dualist came very near being canonized. In 1269 there died at Ferrara a wealthycitizen, Armanno Pungilovo, whose extraordinary charities endeared him to the poor, while his austere and exemplary life procured him a general reputation of sanctity. He was buried in the cathedral, in the presence of an immense crowd, who lamented their benefactor; and such was the public veneration that miracles were soon wrought, or appeared to be, on the spot where he was buried. An altar was built over his remains, and statues were erected in his honor throughout the churches of the diocese. The bishopand chapter of Ferrara proceeded to an investigation of the miracles wrought at his tomb, as a preliminary step to applying for his canonization, and professed themselves satisfied of the veracity of persons who testified that they had themselves been cured — some of blindness, others of paralysis. What was the general consternation when the Dominican AldoLrandini, inquisitor general of Lombardy, brought forward irresistible evidence that the deceased was a member of the Catharists (q.v.); that his house had been for years the asylum of their teachers; and that he had both received and administered the consolamentmn (q.v.). The clergy of Ferrara were slowly and unwillingly convinced, the people not at all; but, after repeated investigations, and a delay of more than thirty years, those remains, which had well-nigh been proposed to the adoration of the faithful, were dug up with ignominy and burned to ashes. See Heilmann, Ccnsecratio Santorum, etc. (Hal. 1754, 4to); Elliott, Delineation cf Romanisn, bk. 4, ch. 4; Hurd, Religious Rites and Ceremones, 244; Ferraris, Prornta Bibliotheca, s.v. Veneratio Sanctorum, 9:119 sq.; Chemnitius, Examen Concil. Trident. pt. 2, loc. 6; pt. in, loc. 4; Herzog, Real-Encyklopädie, 7:326; Eadie, Eccl. Dictionary, s.v.; Hook, Ch. Dictionary, s.v.

## Canonry[[@Headword:Canonry]]

             is the office held by a canon of the Church of England (q.v.). It includes special prerogative: an ecclesiastical benefice; the spiritual right of reception as a brother, a stall in choir, a voice in chapter, and receiving a prebend or canonical portion annexed to it out of the Church revenues, in consideration of ecclesiastical duties performed in it. Every canonry has, of necessity, a prebend. and every prebend, of necessity, a canonry, belonging to it. By the Acts 3 d and 4th Vict., the canonries are reduced to 134. SEE PREBEND.

## Canons Of Eusebius[[@Headword:Canons Of Eusebius]]

             are ten tables, composed by Eusebius for the comparative study of the Gospels, indicating by numbers the parallel passages of the Evangelists and those peculiar to each. SEE EUSEBIUS.

## Canons Secular[[@Headword:Canons Secular]]

             are those of cathedral and collegiate foundations, who mixed more or less with the world, and ministered the offices of religion to the laity. The title first appears in 1059, when it was used by pope Nicholas in the Council of Rome; but the existence of such canons in England, who had separate houses, may be traced back three centuries earlier. Such are the canons of cathedrals of the old foundation, and collegiate churches. Their oldest title was in Germany: senior, retained in the ancien of some Rhenish cathedrals; or brother, then canon and lord; and lastly capitular, as being members of the chapter. As Christianity spread, the number of the clergy augmented, and the bishop chose from them some of the most learned to live in common with him in the episcopium, or bishop's house, as his assistants and advisers. In time similar colleges were founded in other places, where the clergy lived in a building called the canonica, minster, or cloister, and performed religious worship, receiving food and clothes from the bishop: they were termed canons, and the bishop's vicarius was called prior,  provost, or dean. From this ancient arrangement of common habitation and revenues, the custom survives in some parts of the collation to canonries by the joint consent of the bishop and chapter. A single trace remains in England, at Chichester, where the dean and chapter have six stalls in their patronage. Prebends at length were instituted, by a division of the common fund; and although the canons lived apart in their separate. houses, yet, from their aggregation in one close, their daily presence in choir and union in chapter, they were supposed still to dwell together. After the Reformation the vicars were required to occupy their college and halls, and the last trace of the common life has been but recently lost. In the 8th century the councils of Aix and Verne, and in the 9th century those of Tours (813), Meaux (845), and Pont-sur-Yonne (876), required clerks to maintain the canonical life in a cloister near the cathedral, with a common refectory and dormitory, observing the teaching of the Scriptures and the Fathers under the bishop, as if he were their abbot. In Germany the canons were called dom-herren, and in Italy dom(ini), the masters of the cathedral; as, at Lincoln, the dignitaries were known as masters of the fabric; at Liege they were. called trefonciers (terrce fundarii), lords of the soil; at Pisa, ordinarii, by special privilege of Nicholas II, owing to their jurisdiction as ordinaries over the inferior ministers; at Constantinople, decumans; at Cologne and Lyons, counts; and at Besancon, Compostella, and Seville, cardinals; at Evreux, barons. Sometimes, from their right of electing the bishop and their president, they were known as electors; and as being graduates, and in recognition of their rank, domini, or lords. Every canon is a prebendary-a canon as borne on the church list, and a prebendary as holding a prebend or revenue. In cathedrals of the new foundation, residentiaries, by the new act, are no longer called prebendaries, but simply canons. In the old foundations all are canons and prebendaries, residentiary, stagiarii, stationarii, nati; or non-residentiary; the latter, at Lichfield, were called exteriors, or extraneous. In the foreign cathedrals were three classes:

(1) capitulars, perpetuals, simple or ordinary; numeral, or major canons in actual possession of stalls;

(2) the German domicellares or domicelli, the chanoines bas-formiers of Angers, Seas, and Rouen; by-canons, minor canons, or lordlings, in distinction from the majors domini, or dom-herren; expectants of vacancies; honorary, or supernumeraries, elected by the bishop and  chapter, who augmented the efficiency of the choir and received small payments, but ranked after the vicars or beneficiaries; and

(3) canons elect, not yet installed. Every canon in England and France gave a cope to the fabric; in Italy, the Peninsula, and Germany they paid a stipulated sum. Canons had the right of wearing mitres at Lisbon, Pisa, Besangon, Puy, Rodez, Brionde, Solsona, Messina, Salerno, Naples, Lyons, and Luccai these were plain white, like those of abbots, as a sign of exemption from the jurisdiction of the ordinary, and probably a corrupt use of the end of the almuce. Some canonries are attached to archdeaconries or livings, like St. Margaret and St. John, Westminster, 1840; and some to university offices, as those of Christ Church to the professors of divinity; 1605, and Hebrew, 1630; of Worcester to the Margaret professor, 1627, now exchanged for a stall at Christ-church, 1860; of Rochester to the provost of Oriel; of Gloucester to the master of Pembroke College, Oxford; and of Norwich to the master of St. Catherine's Hall, Cambridge, by queen Anne. The principal of Jesus College, Oxford, had formerly a stall at St. David's. By a recent act the professors of Greek and Hebrew at Cambridge have stalls at Ely, and the occupants of the chairs of pastoral theology and ecclesiastical history at Christ-church. James I confiscated a stall at-Salisbury to endow a readership at Oxford. The professors of Greek and divinity hold stalls at Durham. At Lisieux the bishop was earl of the city, and the canons exercised the criminal and civil jurisdiction; on the vigil of the feast. of St. Ursinus, two, habited in surplices, crossed with bandoleers of flowers, and holding nosegays, rode to every gate, preceded by mace-bearers, chaplains, and halberdiers in helmet and cuirass, and demanded the city keys; they then posted their own guard, and received all the fees and tolls, giving to each of their brethren a dole of wine and bread.

## Canons, Book Of[[@Headword:Canons, Book Of]]

             was a set of rules formed for the government of the Scottish Church, by order of Charles I, and designed to establish episcopacy and subvert the Presbyterian constitution of the Church. In 1634 it was agreed that such a book and a liturgy should be framed in Scotland, and submitted to Laud, Juxon, and Wren for their revision 'and approval. In April of the following year the Scottish prelates met at Edinburgh, and brought the Book of Canons as near to perfection as possible, after which they forwarded it to Laud, who revised and 'amended it. It was then confirmed under the great seal, by letters patent bearing date May 23, 1635. Dr. Hetherington says (Hist. of the Church of Scotland, i, 275), "The canons contained in this book were subversive of the whole constitution of the Church of Scotland. The first decrees excommunication against all who should deny the king's supremacy in ecclesiastical affairs; the next pronounces the same penalty against all who should dare to say that the worship contained in the Book of Common Prayer (a book not yet published, nor even written) was superstitious or contrary to the Scriptures. The same penalty was decreed against all who should assert that the prelatic form of Church government was unscriptural. Every minister was enjoined to adhere to the forms prescribed in the liturgy, on pain of deposition; which liturgy, as before stated, was not yet in existence. It was decreed, also, that no General Assembly should be called, but by the king; that no ecclesiastical business should even be discussed, except in the prelatic courts; that no private meetings, which were termed conventicles, and included presbyteries and kirk-sessions, should be held by the ministers for expounding the  Scriptures; and that on no occasion, in public, should a minister pour out the fulness of his heart to God in extemporary prayer. Many minute arrangements were also decreed respecting the ceremonial parts of worship, as fonts for baptism, communion altars, ornaments in church, modes of dispensing the communion elements, the vestments of the clerical order, and all such other idle mummeries as the busy brain of Laud could devise. or the fantastic fooleries of Rome suggest." The utmost excitement prevailed throughout the country when the character of the Book of Canons became known. Though episcopacy had been established in Scotland for thirty years, the publication of this book, instead of reconciling. the people to that mode of ecclesiastical government, only tended to increase their antipathy to it. See Stevenson, Hist. of the Church of Scotland, p. 159-164; Neal, Hist. of the Puritans, ii, 277 sq.

## Canons, Honorary[[@Headword:Canons, Honorary]]

             are canons exempted from observing the hours. Sovereign princes and nobles were occasionally regarded as honorary canons of cathedrals; as the emperor, at Strasburg, Liege, Bamberg, Ratisbon, Cologne, Spiers, Utrecht, Aix-la-Chapelle, St. Peter's and St. John Lateran, Rome; the king of France, at Poictiers, Chalons, Sens, Anjou, Tours, and as warden of St. Quentin and abbot of St. Hilary; the king of Spain, at Burgos, Toledo, and Leon; and the queen of England, as first cursal of St. David's. The prerogative was due to the unction of the sovereign at coronation. The dukes of Bourges and Burgundy had stalls at Lyons; the count D'Astorga at Toledo; the duke of Brabant at Utrecht; the count De Chasteluz at Autun; and the counts of Anjou at Tours. The princes of Mecklenburg held four prebends at Strasburg. The twenty extravagantes at Toledo assisted only on certain anniversaries. In cathedrals of the new foundation twenty- four honorary canons, so called by a blunder, may be appointed by the bishop, pursuant to a recent act of parliament; they may be called upon to take duty in church, but have no vote in chapter. In foreign cathedrals they are called supernumerary, fictitious, or improper canons, not being regarded as of the body. There are three classes in foreign churches;

(1) Expectants, canonici in herba, with right of succession to the next vacancy.

(2) Honorary, canonici in ae, merely titulars, without succession, but having a stall it' the chapter concede it.

(3) Supernumeraries, by-canons, added by a new foundation. The honorary canon is not bound to residence, can- retain a living requiring continuous residence, and is not to be called canon, but always honorary canon.

## Canons, Minor[[@Headword:Canons, Minor]]

             (also called victars), are clergymen in England attached to a cathedral under the dean and chapter. During the period from the Conquest to. the Reformation, each canon was bond to maintain a vicar skilled in music, to supply his place when absent, in the ministrations of the Church. Before the Reformation they were enjoined to keep perpetual residence, and never to be absent without leave from the dean. In 1835 power was given by the ecclesiastical commissioners, with the sanction of an order in council, to reduce the number of minor canons; in no case more than six, nor less than two; each to have an income of £150; each may hold one benefice, but within six miles of the cathedral.

## Canopus[[@Headword:Canopus]]

             SEE CANOBUS.

## Canopy[[@Headword:Canopy]]

             (κωνῳπεῖον, from κώνωψ, a Vnat; Vulg. conopeum):

(1) In the O.T. the term employed for the hanging of the couch of Holofernes (Jdt 10:21; Jdt 13:9; Jdt 16:19), where alone it occurs in the Bible, although, perhaps, from the “pillars” of the litter described in Son 3:10, it may be argued that its equipage would include a canopy. It probably retained the mosquito nets or curtains in which the name originated, although its description (Jdt 10:21) betrays luxury and display rather than such simple usefulness. Varro (R. R. 2:10, 8) uses theterm (quae in conopeis jacent) of languid women very much as the book of Judith (ἀναπαυόμενος . . . ἐν τῷ κωνωπείῳ) describes the position of a luxurious general. (For farther classical illustration, see Smith, Diet. of Ant. s.v. Conopeum.) It might possibly be asked why Judith, whose business I was to escape without delay, should have taken the trouble to pull down the canopy on the body of Holofernes? Probably it was an instance of theHebrew notion that blood should be instantly covered (comp. 2Sa 20:12; Lev 17:13), SEE BLOOD, and for this purpose the light bedding of Syria was inadequate. SEE BED. Tent furniture also is naturally lighter, even when most luxurious, than that of a palace, and thus a woman's hand might unfix it from the pillars without much difficulty.

(2) In ecclesiastical use, SEE BALDACHIN.

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

             in Gothic architecture an ornamented projection over doors, windows, etc.; a covering over niches, tombs, etc. Canopies are chiefly used in the  Decorated and Perpendicular styles, although they are not uncommon in the Early English, and are occasionally found over the heads of figures, etc., in late Norman work. Early English canopies over niches and figures are generally simple in their forms, often only trefoil or cinquefoil arches. bowing forwards, and surmounted by a plain pediment, as on the west front of the cathedral at Wells; the canopies over tombs are sometimes of great beauty and delicacy, and highly enriched, as that over the tomb of archbishop Gray in York Minster. In the Decorated style, the canopies are often extremely elaborate, and are so various in their forms that it is impossible to particularize them; some of the more simple of those over figures, niches, etc., consist of cinquefoiled or trefoiled arches, frequently ogees, bowing forwards, and surmounted with crockets and finials; some are like very steep pediments with crockets and finials on them; others are formed of a series of small feathered arches, projecting from the wall on a polygonal ' plan, with pinnacles between and subordinate canopies over them, supporting a superstructure somewhat resembling a small turret or a small crocketed spire; of this description of canopy good specimens are to be seen at the sides and over the head of the effigy of queen Philippa in Westminster Abbey. The canopies. over tombs in this style. are often of great beauty; some consist of bold and wellproportioned arches with fine pediments over them, which are frequently crocketed, with buttresses and pinnacles at the angles; many tombs of this style, when made in a wall, have an ogee arch over them, forming a kind of canopy with hanging tracery. In the Perpendicular style, the canopies are more varied than in the Decorated, but in general character many of them are nearly alike in both styles; the high, pointed form is not to be met with in. Perpendicular work; a very usual kind of canopy over niches, etc., is a projection on a polygonal plan, often three sides of an octagon, with a series of feathered arches at the bottom, and terminating at the top either with a battlement, a row of Tudor flowers, or a series of open carved work.

The canopies of tombs are frequently of the most gorgeous description, enriched with a profusion of the most minute ornament, which is sometimes so crowded together as to create an appearance of great confusion. Most of our cathedrals and large churches will furnish examples of canopies of this style. They are sometimes called Testers (q.v.).

## Canossa, Paulus[[@Headword:Canossa, Paulus]]

             SEE PAULUS CANOSSA.

## Canova, Antonio[[@Headword:Canova, Antonio]]

             one of the most celebrated sculptors of modern times, was born in the village of Possagno, near Trevigi, Nov. 1, 1757. He lost his father when three years old, but the family had long followed the vocation of stone- carvers, and the youth had cultivated an artistic taste; and after some preliminary training he was sent by the Venetian government to complete his studies in Rome; for which purpose he was granted a pension of three hundred ducats per annum for three years. This judicious liberality was the indirect cause of Canova's settling in Rome, and his studies there eventually in a great measure contributed to the revival of the arts in the 19th century. His first work of note was the group of Theseus and the Minotaur; this was succeeded by the great monuments to popes Clement XIII and( XIV, and Pius VI, which raised the reputation of Canova above that of all his contemporaries; the monument of Clement XIII is that in St. Peter's, of which the celebrated reposing lions form a part. Canova's works are extremely numerous,. and are singularly graceful, combining nature with classic beauty and proportion; his extraordinary ability, and perhaps industry also, are well displayed in the noble collection of casts after his works, preserved together in the academy at Venice, among which Hercules, in the tunic of Deianira, hurling Lichas into the sea from the rock, is a most imposing group. Some of his best works are preserved in the Vatican, as the Boxers, and many others; his celebrated Venus is in the Pitti Palace at Florence; The Three Graces are in England; at Apsley House is a colossal statue of Napoleon. Canova died at Venice, Oct. 12, 1822, and a magnificent design which he had made for a public monument to Titian was, with slight alterations, adapted, and in 1827 executed by some of his pupils in commemoration of his own memory; it is in the church of the Frari. A painting of the Descent from the Cross, which he executed for the church of his native village about 1800, shows how eminent he might have become in this branch of art. Canova was in every sense a most successful artist; his reputation is world-wide; he amassed great wealth, and was created marquis of Ischia by the pope. There is a portrait of him by Sir Thomas Lawrence. See Missirini, Vita di Antonio Canova (1824); also the Life of Canova, by Cignorara (1823), Rossini (1825), and D'Este (1864); Canova's Works, by Moses, etc.

## Canpendu, Bernard De[[@Headword:Canpendu, Bernard De]]

             a French bishop, was elected to this office at Carcassonne in 1267, and - spent his time in the care of his diocese and in separating the ecclesiastical and temporal interests. He died in January, 1278. See Hoefer, Nouv. Biog. Generale, s.v.

## Canstein, Karl Hildebrand, Baron von[[@Headword:Canstein, Karl Hildebrand, Baron von]]

             was born Aug. 15, 1667, at Lindenburg, in Germany, studied law at Frankfort on the Oder. traveled nmach in Europe, and in 1688 was appointed page of the elector of Brandenburg. He afterward served as a volunteer in the Netherlands. A dangerous sickness obliged him to leave the military service, and led him to a religious life, in which he was greatly helped by Spener (q.v.). His wish to spread the Bible among the poor led him to form the idea of printing it with stereotype plates. Thus originatedthe famous institution, called in German Die Cansteinsche Bibelanstalt. He lived to see 100,000 Testaments and 40,000 Bibles sold from the establishment. It is still continued on a very large scale; the books are furnished at cost prices (about twenty-five cents for the Bible and eight for the Testament). Up to 1854, 4,612,000 Bibles and 2,630,000 Testaments had been sold. He edited a ‘Harmonie der 4 Evangelisten (2d ed. 1727, fol.), and also wrote Lebensbeschreibung Speners (Life of Spener), the edition of which by Lange, 1740, contains a biography of Canstein, who died at Halle, Aug. 19, 1719. See also Niemeyer, Geschichte der Cansteinschen Bibelanstalt (Halle, 1827, 8vo); Plath, Leben von Canstein (1861, 8vo); Bertram, Geschichte der Cansteinschen Bibelanstalt (1863,8vo); Jahrbiicherf. Deutsche Theologie, 9:392. — Hoefer, Nouv. Biog. Generale, 8:510; Herzog, Real-Encyklopdie, 2:552.

## Canstrisius (Or Cantrensius)[[@Headword:Canstrisius (Or Cantrensius)]]

             was an officer of the Church of Constantinople, whose duty it was to look after the pontifical vestments of the patriarch; to assist him to habit himself; to hold the censer at mass, or the veil of the chalice; and to sprinkle the blessed water upon the people, while the hymn, of the Holy Trinity was sung.

## Cant[[@Headword:Cant]]

             (from cantus, singing), in an ecclesiastical sense, denotes properly the whining or nasal tone common with many persons in their religious exercises, akin to what has been called "the clerical tone" in the pulpit. The Quakers were once proverbial for this peculiarity, amounting to a decided " sing-song" utterance, and it is said, not without a measure of truth, that the denomination of a clergyman may very generally be distinguished by his intonation. In a wider sense the word cant has come to designate an affectation of piety by outward demonstration, and this is a fault into which Christians are very liable to fall. Set phrases are often used by them, and stereotyped expressions, especially in prayer, without any definite meaning or propriety. All this savors of hypocrisy, and is sure to degenerate into formalism. The best prevention is an earnest spirit of sincere devotion in the fear of God, and a resolute watchfulness and criticism of one's self in public utterances. Elocution itself is not a safeguard against such mannerisms, and a theatrical air in a minister is only another form of cant. Whatever is assumed for effect in religion, without being natural and spontaneous, may be classed under this head.

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

             (and Canted), a term in common use among carpenters to express the cutting off the angle of a square. Any part of a building on a polygonal plan is also said to be canted, as a canted window, or oriel, etc.

## Cant, Alexander, A.M.[[@Headword:Cant, Alexander, A.M.]]

             a Scotch minister, graduated at King's College, Aberdeen, in 1636; was licensed to preach in 1639, admitted to the living of Banchory-Ternan before 1646; became a, member of the Commission of Assembly in 1648, and one of the commissioners for visiting the University of Aberdeen in 1649; joined the Protestors in 1651; was deprived on the establishment of episcopacy at the Restoration, and charged with "seditious carriage" in 1662, and died before 1681. See Fasti Eccles. Scoticance, iii, 521, 522.

## Cant, Andrew (1), A.M.[[@Headword:Cant, Andrew (1), A.M.]]

             a Scotch clergyman, father of the foregoing and of the following, was regent of King's College, Aberdeen; was admitted to the living at Alford ill 1617; nominated for a living at Edinburgh in 1620; resigned after- October, 1629, and settled at Pitsligo in 1633, having been tutor in the family of Forbes. He tried to get up supplications to the privy council against the service book of 1637, which led to his being called "an apostle of the Covenant;" went to Aberdeen with two celebrated ministers in furtherance of that object; and was a member of the assembly which met at Glasgow on that business. He was transferred to Newbattle in 1638, instituted in 1639, and transferred to Aberdeen in 1641. He was a member of the Commissions of Assembly from 1642 to 1649, inclusive, and had his expenses paid by parliament in consideration of his "great pains and travel, his fidelity and care, and for the payment of his losses." He. was elected moderator of the General Assembly in 1650, joined the Protestors in 1651, demitted his charge in 1660, and died April 30, 1663, aged seventy-eight years. He was the most active partisan of the Covenant in the north of Scotland, and bad powerful influence with the nobles who adhered to it. It is held by some that from this zealous minister the term " cant" has arisen, signifying the whining tone of a preacher, or a pretension to piety or goodness which is not felt. This is confirmed by an essay in the Spectator of Addison. His publications were, Titles of our Blessed Saviour: — Sermon preached in the Greyfriars Church (Edinb. 1638): — Two Sermons on Renewing the Covenant. See Fasti Eccles. Scoticance, i, 293; iii, 463,464, 546, 635.

## Cant, Andrew (2)[[@Headword:Cant, Andrew (2)]]

             a Scotch clergyman, was promoted from regent at Marischal College, Aberdeen; called to Newbattle in 1657, but declined; admitted to the living  at Liberton in 1659; and transferred to Trinity College Church, Edinburgh, in 1673. In 1674 a complaint was made to the privy council that his carriage and expressions were insolent," and the bishop was ordered by the king to remove him back to Liberton; he was reproved and removed to the High Church, Edinburgh, in 1675, holding in conjunction the principalship of the university, elected thereto by the town council. He died Dec. 4, 1685. He was an eminent and solid preacher. He published three works in Latin. See Fasti Eccles. Scoticance, i, 27, 32, 115.

## Cant, Andrew (3), A.M.[[@Headword:Cant, Andrew (3), A.M.]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1668; was licensed to preach in 1670; called to the living at South Leith in 1671, and ordained. He was absent in England in 1676; had a dispute and quarrel with his colleague, when blows were given, and repentance and reconciliation followed. He was transferred to Trinity College Church, Edinburgh, in 1679, and deprived by the Convention of Estates, in 1689, for not disowning James II, and not acknowledging William and Mary. He was consecrated a bishop of the Nonjurant Church in 1722, and died April. 21, 1730, aged eighty years. He published two Sermons on the anniversary of the martyrdom of Charles I (1703, 1715). See Fasti Eccles. Scoticance, i, 32, 106.

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

             a Scotch clergyman, was admitted minister at Kells in 1659:; deprived by the privy- council in 1662; accused in 1663 "of still laboring to keep the hearts of the people from the present government in Church and State." The judgment was delayed, and he was excused by the council in July; but was fined in July, 1673, for not observing the anniversary of the king's Restoration. He confessed to the charge, and was summoned as a rebel in 1684, but was liberated in 1685 on giving a bond to live peaceably and not preach. He demitted his pastorate in May, 1689, and though he, was restored to his living at Kells, he did not take advantage of the restoration; but as he was in indigent circumstances, each member of the synod gave him the sum of thirty shillings. He died before May 29, 1706. See Fasti Eccles. Scoticance, i, 715.

## Cantabrarii[[@Headword:Cantabrarii]]

             literally, bearers of the cantabrum, or cruciform standard of the later Roman emperors, in military or religious processions, occurs in the Cod. Theodos. xiv, 7, 2, as applied to a guild of such persons, and has no direct connection with ecclesiastical antiquity. Bingham, however (xvi, 5, 6), cites the passage in its bearing upon the mention of centurions by the council in Trullo (c. 61) as connected with divination; and hence it appears in the index to his work as the name of a sort of conjurers." The cantabrum itself is mentioned by Minucius Felix (Octanv. c. 27) and Tertullian (Apol. c. 16.), as an instance of the unconscious honor' paid by' the heathens to the figure of the cross.

## Cantagallina, Reigi[[@Headword:Cantagallina, Reigi]]

             an Italian designer and engraver, was born at Florence in 1582 (others say 1556), and studied engraving under Giulio Parigii. He also had the credit of being the instructor of Callot and Della Bella. He died in 1630. - His principal religious work is The Immaculate Conception, after a painting by Callot. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, Gen. Biog. Diet. s.v.

## Cantalicio (Or Cantalycius), Giovanni Battista[[@Headword:Cantalicio (Or Cantalycius), Giovanni Battista]]

             (called Valentino), an Italian prelate and poet, was born at Cantalice, Abruzzo. He received his name from the city of his birth, and his surname from Caesar Borgia, bishop of Valencia, by means of whose power he obtained, in 1503, the bishopric of Penna and Altri, and assisted at the general Council of Lateran in 1512.

He died in 1514, leaving Epigrammata (Venice, 1493). See Hoefer, Nouv. Biog. Generale, s.v.

## Cantaliver[[@Headword:Cantaliver]]

             a kind of bracket, whether of stone, wood, or iron, used to support eaves, cornices, balconies, etc., usually of considerable projection.

## Cantarini, Isaac Vita[[@Headword:Cantarini, Isaac Vita]]

             a rabbi of Padua, who ,died in 1720, is the author of, עֵת קֵוֹ, The Time of the Final Redemption (Amsterdam, 1710): — מִּחִד יַצְחָק, i.e. The Fear of Isaac, or a History of the Persecution of the Jews at Padua, August 10, 1684 (ibid. 1685): — דָּם צִעִקִת, a Refutation of the Charge Brought against the Jews of Killing Infants, written against Geuse's De Fictima Humana, published with Wtilfer's Thericaea Judaica (Nurnberg, 1681). See Furst, Bibl. Jud. i, 141. (B. P.)

## Cantarini, Simone[[@Headword:Cantarini, Simone]]

             (also called Simone da Pesaro), an eminent Italian painter and engraver, was born at Oropezza, near Pesaro, in 1612, and studied first under Panidolfi, and afterwards under C. Ridolfi. He died at Venice in 1648. The following are some of his principal etchings: Adam and Eve Eating the Forbidden Fruit; The Repose in Egypt; The Virgin Mary, with a Glory and the Infant Jesus; St. John the Baptist in the Wilderness, holding his Cross and a Cup. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cantel, Pierre Joseph[[@Headword:Cantel, Pierre Joseph]]

             a French Jesuit, was born at (Normandy), Nov. 1, 1645, and died Dec. 6,1684, ,at the Jesuits' College at Paris, of an illness brought on by excessive study., He wrote, Metropolitanarumn Urbium Historia Civilis et Ecclesiastica: Tomus Primus, (Paris, 1684, 4to): - De Vocibus quce ad Ecclesice Administ. Pertinent: — De Pallio et Cruce Archiepisc. De Vicariis et Legatis Rom. Pont.: — De Synodis: — De Ratione et Subscribendi et Sedendi in Synodis: — De Electione Rom. Pont.: — De, Cardinalibus, etc. See Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Generale,

## Canteleu, Nicolas[[@Headword:Canteleu, Nicolas]]

             a French hagiographer of the Benedictine order, was born at Saint-Valery- sur-Somme, Picardy. He entered that order at Vendome in 1649, and was sent to Saint-Germain-des-Pres, where he became sacristan, and after distinguishing himself by his piety, died, June 29, 1662, leaving, Insinuationes Divince Pietatis, seu Vita et Revelationes S. Gertrudis  Virginis et Ebbatisce ord. S. Bened. (Paris, 1662, a posthumous work). See Hoefer, Nouv, Biog. Generale, s.v.

## Cantella[[@Headword:Cantella]]

             a French martyr, was a schoolmistress in Paris, who was burned in 1533, because she was opposed to mass. See Fox, Acts and Monuments, iv, 396.

## Canterbury (Cantuaria Dorobernum)[[@Headword:Canterbury (Cantuaria Dorobernum)]]

             the capital of the county of Kent, a cathedral city and the seat of an archbishop, who is the metropolitan of all England. It is 56 miles from London, E.S.E., on the road to Dover. When Augustine became archbishop of this see, A.D. 597, king Ethelbert granted his palace here to the archbishop and his monks, who thereupon began to build a monastery, converting an ancient church in the neighborhood ‘(said to have been used by the Roman Christians) into his cathedral church. Cuthbert, the eleventh archbishop, A.D. 740, added a church to the east of this. In the course of ages it received numerous additions, until it assumed its present magnificent form. Among those who helped to repair, enlarge, and rebuild it were archbishops Odo (A.D. 940), Lanfranc (1070), and Anselm (1093). In 1174 the choir was destroyed by fire, and in order to the rebuilding of it a number of French and English artificers were summoned. Among the former was a certain William of Sens, and to him, a man of real genius, the work was intrusted. The church was rich in relics: Plegemund had brought hither the body of the martyr Blasius from Rome; there were the relics of St. Wilfred, St. Dunstan, and St. Elpheae; the murder of Thomas Becket (q.v.) took place in the north transept, Dec. 29, 1170. The total exterior length of the cathedral is 545 feet, by 156 in breadth at the easterntransept. The crypt is of greater extent and loftier — owing to the choir being raised by numerous steps at the east end — than any other in England. The archbishop of Canterbury is primate of all England, metropolitan, and first peer of the realm. He ranks next to royalty, and crowns the sovereign. His ecclesiastical province includes all England, except the six northern counties. Among his privileges, he can confer degrees in divinity, law, and medicine. His seats are at Lambeth and Addington Park. He is patron of 149 livings. The present archbishop is Charles Thomas Longley, translated to the see in 1862. — Landon, Eccl. Dictionary, s.v.; Chambers, Encyclopedia, s.v.

## Canterbury, Councils OF[[@Headword:Canterbury, Councils OF]]

             (Concilium Cantuariense). Of these there were several.

I. Held, about 603, by St. Austin, in order to confirm the foundation of a monastery which he was about to build near Canterbury, to be dedicated to Peter and Paul.

II. Held in 969, by Dunstan, archbishop of Canterbury, Edgar, the king, being present, who, advocating the celibacy of the secular clergy, spoke with warmth of their negligent and dissolute conduct at that time. At the end of this celebrated speech of king Edgar, a plain hint is given of the violent measures then in contemplation by that monarch and the archbishop. See Wilkins, Concil. i, 246..

III. Held in 991, in which those of the clergy of the cathedral who refused to become monks were turned out, and monks appointed in their places, to whom also great privileges and possessions were granted. See Spelman, Con. Anl.

IV. Held Nov. 1, 1439, by Henry Chichely, archbishop of Canterbury. A constitution was made for augmenting vicarages. It declares that there were in the province of Canterbury many vicarages belonging to rich churches, too poor to afford a livelihood to their vicars, who were unable to afford the necessary expense of prosecuting a suit before the ordinary for the augmentation of their portion. It then orders that proceedings in such cases shall therefore be summary, and conducted in a plain manner, and that ordinaries shall admit such vicars to prosecute such causes " in fomrma pauperunm," and shall take care to assign them such portions as shall be suitable to the revenues of their several churches. See Johnson, Eccl. Canons, A.D. 1439; Labbe, Concil. xiii, 1282; Wilkins, Concil. iii, 535.

V. Held in 1554, by cardinal Pole, in which, for the sake of peace, the alienation of Church property, made in the preceding reigns, was. sanctioned. See Wilkins, Coneil. iii, 101.

## Cantharus[[@Headword:Cantharus]]

             (a cup or pot). In the atrium of ancient churches there was commonly a fountain or cistern, in which worshippers could wash their hands and faces before entering the church. Eusebius says that in the court over against the church were placed fountains (κρήναι) of water, as symbols of purification, for such to wash as entered into the church (De Orat. c. xi). Paulinus, bishop of Nola, calls this fountain cantharus (Epist. xii, ad Sever.). In some places, according to Dufresne, the fountain was surrounded with lions, from whose mouths water spouted; whence the place is also called by some ecclesiastical writers leontarium. It is also called nymphceum, κολυμβεῖον, both of which signify a fountain. Tertullian exposes the absurdity of men going to prayers: with washed hands while they retained a filthy spirit and polluted soul. Some of the Roman Catholic writers pretend to justify their use of holy water from the existence of this ancient custom. It is, however, more probable that it owes its origin to the Grecian rite called περιῤῥαντήρια, or lustral sprinklings.— Bingham, Orig. Ecclesiastes bk. 8, ch. 3, § 6, 7.

## Canthcras[[@Headword:Canthcras]]

             (Κανθηράς), a person mentioned by Josephus (Ant. 20:1, 3) as having been deposed from the Jewish high-priesthood by Herod, king of Chalcis, to make room for Joseph, the son of Canu, A.D. 45; he is elsewhere (Ant. 19:6, 2) identified with the SIMON SEE SIMON (q.v.) who had before enjoyed that honor, as the son of (Simon, the son of) Bobthius, father-in- law of Herod the Great (Ant. 15:9, 3). SEE HIGH-PRIEST.

## Cantianilla[[@Headword:Cantianilla]]

             SEE CANTIANUS.

## Cantianum, Concilium[[@Headword:Cantianum, Concilium]]

             SEE KENT, COUNCIL OF.

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

             an early prince and martyr, was born at Rome, and beheaded at Aquileia. He suffered execution with Cantius, his elder brother; Cantianilla, his sister; and Protus, their Christian preceptor, A.D. 304. Although they were of the illustrious family of the Anicians, and relatives of the emperor Carinus, these three young persons had been educated in the Christian faith. In order to flee from the persecutions of Diocletian and Maximian, they sold what they possessed at Rome, distributing its price among the poor, and went to Aquileia. There they continued to practice their religion, encouraging the imprisoned Christians to suffer for their faith. Information against them having been given, to the emperor, they were arrested as they were about to hide themselves, at a short distance from Aquileia, near the tomb of Chrysogones, their friend, who had suffered martyrdom shortly before. Their heads were cut off on the spot. A priests Zoilus, buried their bodies close by that of Chrysogones. Afterwards their remains were removed to Aquileia, but Milan, Bergamo, and other cities of Lombardy, Germany, and France, pretend likewise to be in possession of the bodies of these saints. Their festival is May 31, the traditionary day of their death. See Hoefer, Nouv. Biog. Generale, s.v.

## Canticle[[@Headword:Canticle]]

             (song), applied commonly to sacred songs chanted in the Church, such as the Benedicite.

## Canticles[[@Headword:Canticles]]

             is the liturgical name for the Te Deum, Benedicite, Benedictus, Magnificat, and Nunc Dimittis. The songs of Moses, Miriam, Deborah, Hannah, and Isaiah are specimens of Biblical canticles; hymns inspired at the moment on a special occasion. After the 5th century canticles were added to psalmody. The Benedictus is mentioned by Amalarus in 820, and by St. Benedict, nearly three centuries before, as the canticle from the Gospel. Te Deum was sung at matins every Sunday before the Gospel-lectern, by the rules of  St. Benedict and St. Caesarius of Ariles, c. 507. The Magunificat occurs in the office of Lauds in the latter rule, and in the office of the Eastern Church; in the time of Amalarius it was used at vespers. According to the apostolical constitutions the song of Simeon, or Nunc Dimittis, was also sung at that hour.

## Canticles, Or Solomons Song[[@Headword:Canticles, Or Solomons Song]]

             (called in ver. 1 Shir hash-Shirim', שַׁיר הִשַּׁירַים, Song of the Songs, a Heb; superlative; Sept. ῏ᾷσμα ἀσμάτων, Vulg. Canticum Canticorum), entitled in the A. V. “THE SONG OF SOLOMON.” No book of the O.T. has been the subject of more varied criticism, or been ‘more frequently selected for separate translation than this little poem. It is one of the five megilloth or rolls placed in most Jewish MSS. of the Scriptures immediately after the Pentateuch, but in the Hebrews printed copies it constitutes the fourth of the Ketubim or Hagiographa (q.v.). (See Davidson in Horne's Introd. new ed. 2:790 sq.) SEE BIBLE.

I. Author and Date. — By the Hebrew title it is ascribed to Solomon; and so in all the versions, and by the majority of Jewish and Christian writers, ancient and modern. In fact, if we except a few of the Talnludical writers (Baba Bathra, R. Moses Kimchi; see Gray's Key), who assigned it to the age of Hezekiah, there is scarcely a dissentient voice down to the close of the last century. More recent criticism, however, has called in question this deep-rooted and well-accredited tradition. Among English scholars Kennicott, among German Eichhorn and Rosenmuiller, regard the poem as belonging to the age of Ezra and Nehemiah (Kennicott, Diss. 1, p. 20-22; Eichhorn, Isagcgen in V. T. pt. 3, § 647, p. 531 sq., 2d ed.; Rosenm. Schol. in V. T.) Kennicott based his opinion upon the uniform insertion of the יin all the copies, in the name of David (דויד). The name, however, occurs only once (4:4); and the insertion of the letter in this solitary instance is easily accounted for by a supposed error in transcription. At any rate, the insertion of the v would not bring the Canticles so far down as the time of Ezra, since we find the same peculiarity in Hos 3:5, and Amo 6:5 (Gesenius, Thesaur. s.v.) The charge of Chaldaism has been vigorously pressed by Rosenmuler, and especially by Eichhorn. But Gesenius (Hebrews Gr. § 2) assigns the book to the golden age of Hebrew literature, and traces “the few solitary Chaldaisms” which occur in the writings of that age to the hands of Chaldee copyists. Gesenius has moreover suggested an important distinction between Chaldaisms and dialectic variations indigenous to Northern Palestine, where he conjectures that Judges and Canticles were composed. The application of this principle is sufficient to eliminate most of the Chaldaisms alleged by Eichhorn (e.g. שֶׁ for אֲשֶׁר); while the occurrence of similar forms in Phoenician affords an indication of other intrusive forces besides the Aramaean acting upon the Biblical Hebrew. Nor is the suggestion of Gesenius that the book' was written in Northern Palestine, and consequently tinged with a local coloring, inconsistent with the opinion which places it among the “one thousand and five” songs of Solomon (1Ki 4:32). Comp. 1Ki 9:19 with 2Ch 8:6, where the buildings of Lebanon are decidedly contrasted with those of Jerusalem, and are not, therefore, to be confounded with the “house of the forest of Lebanon” (1Ki 7:2), which was probably in Jerusalem. By a farther comparison of these passages with Robinson (Bibl. Res. 3:441), who describes remains of massive buildings as still standing on Lebanon, it will appear probable that Solomon had at least a hunting-seat somewhere on the slopes of that mountain (comp. Son 4:9). In such a retreat, and under the influence of its scenery, and the language of the surrounding peasantry, he may have written Canticles. Artistically this would have been in keeping with the general conditions of pastoral poetry. In our own language such compositions are not unfrequently accommodated to rustic ideas, and sometimes to provincial dialects. If, moreover, it should be urged that Chaldaisms are not provincialisms, it may be replied that Solomon could scarcely be ignorant of the Aramsean literature of his own time, and that he may have consciously used it for the purpose of enrichment (Gesen. Hebrews Gr. § 2, 4).

The title, though it is possibly too flattering to have come from the hand of Solomon, must have existed in the copy used by the Sept., and consequently can lay claim to a respectable antiquity. The moral argument put forward by the supporters of the most recent literal interpretation, and based upon the improbability of Solomon's criminating himself (see below), is not very conclusive. Even on the theory of those interpreters his conduct might be traced to a spirit of generous self-accusation; and, at any rate, it need not be exalted above the standard which was likely to flourish in the atmosphere of a court such as his. On the whole, then, it seems unnecessary to depart from the plain meaning of the Hebrew title. Supposing the date fixed to the reign of Solomon, great ingenuity has been employed by the Rabbinical and some Christian writers in determining at what period of that monarch's life the poem was written (see Poll Synops. Praef. ad Song of Solomon). The point at issue seems to have been whether Solomon ever repented after his fall. If he did, it was contended that the ripeness of wisdom exhibited in the Song seemed the natural growth of such an experience; if he did not, it was urged that no other than a spiritually-minded man could have composed such a poem, and that therefore it must have been written while Solomon was still the cherished of God. Then, again, it was a mooted point whether the composition was the product of Solomon's matured wisdom, or the fresh outburst of his warm and passionate youth; whether, in fact, the master element of the poem were the literal forti or the allegorical meaning. , In either view of its interpretation, however, the only historical occasion in the life of Solomon for a poem like this is his marriage with the daughter of Pharaoh, B.C. 1008 (1Ki 3:1); a reference that is strongly corroborated by the probable date of Psalm xlv, which indeed may be regarded as the key of the Canticles themselves. An old commentator (Woken, Wittemb. 1729) holds that the bride was “Nicaule,” the queen of Sheba, and that she formed a connubial intimacy with Solomon during her stay in Palestine. SEE SOLOMON.

II. Form. — This question is not absolutely determined by the Hebrew title. The rendering of הִשַּׁירַים שַׁיר, mentioned by Simonis (Lex. Heb.), “series of songs” (comp. σειρά, chain), and adopted by Paulus. Good, and other commentators, can scarcely compete with that of Gesenius, “Song of Songs, i.e. the most beautiful of songs” (comp. Psa 45:1, שַׁיר יַדַידֹת, “a delightful song;” comp. also Theocr. Idyl. 8, προσφιλὲς μέλος). The non-continuity which many critics attribute to the poem is far from being a modern discovery (comp. the Lat. “Cantica canticorum,” and the Chaldee paraphrase, “the songs and hymns which Solomon, the prophet, the king of Israel, uttered in the spirit of prophecy before the Lord”). Ghislerius (16th century) considered it a drama in five acts. One of the first separate translations published in England, is entitled “The Canticles, or Balades of Solomon, in English metre” (1549); and in 1596 appeared Solomon's Song in eight eclogues, by J. M. [Jervase Markham]; the number of eclogues in this latter production being the same as that of the idylls into which the book was afterward divided by Jahn. Down to the 18th century, however, the Canticles were generally regarded as continuous.

Gregory Nazianzus calls it “a bridal dramatic song” (νυμφικὸν δρᾶμά το καὶ ῏ᾷσμα). According to Patrick, it is a “pastoral eclogue” or a “dramatic poem;” according to Lowth, “an epithalamium, or oapLars vnuptialis of a pastoral kind.” Michaelis and Rosenmüller, while differing as to its interpretation, agree in making it continuous, “carmen amatorium.” A modified continuity was suggested by Bossuet, who divided the Song into seven parts, ‘or scenes of a pastoral drama, corresponding with the seven days of the Jewish nuptial ceremony (Lowth, Proelect. 30). Bossuet is followed by Calmet, Percy, Williams, and Lowth; but his division is impugned by Taylor (Fragy. Calmet), who proposes one of six days, and considers the drama to be post-nuptial, not ante-nuptial, as it is explained by Bossuet. (See below.) The entire nuptial theory has been severely handled by J. D. Michaelis, and the literal school of interpreters in general. Michaelis attacks the first day of Bossuet, and involves in its destruction the remaining six (Not. ad Lowth Prcel. xxxi). It should be observed that Lowth makes it a drama, but only of the minor kind, 1:e. dramatic as a dialogue, and therefore not more dramatic than an idyll of Theocritus or a satire of Horace. The fact is that he was unable to discover a plot; and it seems clear that if the only dramatic element in Canticles be the dialogue, the rich pastoral character of its scenery and allusions renders the term drama less applicable than that of idyll. Bossuet, however, extravagantly claims it as a regular drama, with all the proprieties of the classic model; and if with Lowth we recognize a chorus completely sympathetic and assistant, it is difficult to see how we can avoid calling the poem a drama: but in all the translations of the allegorical school which are based upon the dramatic idea, the interference of the chorus is so infrequent or so indefinite, the absence of anything like a dramatic progress and development sufficient to enlist the sympathy of a chorus is so evident, that the strongly-marked idyllic scenery could not far outweigh the scarcely perceptible elements of dramatic intention. The idyllic theory is confirmed by the use of a similar form among the Arabians, under the name of “Cassides” (Sir WV. Jones, Pces. As. Comment. 3).

By the reactionary allegorists, of whom Rosenmüller may be considered the representative, the Song of Solomon has either been made absolutely continuous, or has been divided with reference to its spiritual meaning rather than its external form (e.g. Hengstenberg and Prof. Burrowes). The supposition that the Canticles supplied a model to Theocritus seems based on merely verbal coincidences, such as could scarcely fail to occur between two writers of pastoral poetry (comp. Son 1:9; Son 6:10, with, Theocr. 18:30, 36; Son 4:11, with Theocr. 20:26, 27; Son 8:6-7, with Theocr. 23:23-26; see other passages in Pol. Syn.; Lowth, Prael.; Gray's Key). In the essential matters ofform and of ethical teaching the resemblance does not exist.

III. Meaning. — The schools of interpretation may be divided into three: the mystical, or typical; the allegorical, and the literal.

1. The mystical interpretation is properly an offshoot of the allegorical, and probably owes its origin to the necessity which was felt of supplying a literal basis for the speculations of the allegorists. This basis is either the marriage of Solomon with Pharaoh's daughter, or his marriage with an Israelitish woman, the Shulamite. The former (taken together with Harmer's variation) was the favorite opinion of the mystical interpreters to the end of the 18th century: the latter has obtained since its introduction by Good (1803). The mystical interpretation makes its first appearance in Origen, who wrote a voluminous commentary upon the Canticles. Its literal basis, minus the mystical application, is condemned by Theodoret (A.D. 420). It reappears in Abulpharagius (1226-1286), and was received by Grotius. As involving a literal basis, it was vehemently objected to by Sanctius, Durham, and Calovius, but approved of and systematized by Bossuet, indorsed by Lowth, and used for the purpose of translation by Percy and Williams. The arguments of Calovius prevented its taking root in Germany; and the substitution by Good of an Israelitish for an Egyptian bride has not saved the general theory from the neglect which was inevitable after the reactionary movement of the 19th-century allegorists.

2. Allegorical. — Notwithstanding the attempts which have been made to discover this principle of interpretation in the Sept. (Son 4:8); Jesus Sirach (Sir 47:14-17); Wisd. (Wis 8:2), and Josephus (c. Apion, i, § 8), it is impossible to trace it, with any certainty, farther back than the Talmud (see Ginsburg, Introd.). According to the Talmud, the beloved is taken to be God; the loved one, or bride, is the congregation of Israel. This general relation is expanded into more particular detail by the Targum, or Chaldee Paraphrase, which ‘treats the Song of Songs as an allegorical history of the Jewish people from the exodus to the coming of the Messiah and the building of the third temple. In order to make out the parallel, recourse was had to the most extraordinary devices: e.g. the reduction of words to their numerical value, and the free interchanging of words similar to each other in sound. Elaborate as it was, the interpretation of the Targum was still farther developed by the mediaeval Jews, but generally constructed upon the same allegorical hypothesis. It was introduced into their liturgical services; and during the persecutions' of the Middle Ages its consoling appeal to the past and future glories of Israel maintained it as the popular exposition of a national poem. It would be strange if so universal an influence as that of the scholastic philosophy had not obtained an expression in the interpretation of the Canticles. Such an expression we find in the theory of Ibn Caspe (1200-1250), which considers the book as representing the union between the active intellect (intellectus agens), and the receptive or material intellect (intellectus materialis). A new school of Jewish interpretation was originated by Mendelssohn (1729-1786), which, without actually denying the existence of an allegorical meaning, determined to keep it in abeyance, and meanwhile to devote itself to the literal interpretation. At present the most learned rabbis, following Lowesohn, have abandoned the allegorical interpretation altogether (Hexheimer, 1848; Philippson, 1854).

In the Christian Church, the Talmudical interpretation, imported by Origen, was all but universally received. It was impugned by Theodore of Mopsuestia (360-429), but continued to hold its ground as the orthodox theory till the revival of letters, when it was called in question by Erasmus and Grotius, and was gradually superseded by the typical theory of Grotius, Bossuet, Lowth, etc. This, however, was not effected without a severe struggle, in which Sanctius, Durham, and Calovius were the champions of the allegorical against the typical theory. The latter seems to have been mainly identified with Grotius (Pol. Syn.), and was stigmatized by Calovius as the heresy of Theodore Mopsuestia, condemned at the second council of Constantinople, and revived by the Anabaptists. In the 18th century the allegorical theory was reasserted, and reconstructed by Puffendorf (1776) and the reactionary allegorists, the majority of whom, however, with Rosenmüller, return to the system of the Chaldee Paraphrase.

Some of the more remarkable variations of the allegorical school are:

(a.) The extension of the Chaldec allegory to the Christian Church, originally projected by Aponius (7th century), and more fully wrought out by De Lyra (1270-1340), Brightman (1600), and Cocceius (1603- 1699). According to De Lyra, chaps. ii-vii describe the history of the Israelites from the exodus to the birth of Christ; chap. 7 ad fin. the history of the Christian Church to Constantine. Brightman divides the Canticles into a history of the Legal and a history of the Evangelical Church: his detail is highly elaborate; e.g. in Son 5:8, he discovers an allusion to Peter Waldo (1160), and in Son 5:13 to Robert Trench (1290).

(b.) Luther's theory limits the allegorical meaning to the contemporaneous history of the Jewish people under Solomon.

(c.) According to Ghislerius and Corn. a Lapide, the bride is the Virgin Mary.

(d.) Puffendorf refers the spiritual sense to the circumstance of our Savior's death and burial.

3. The literal interpretation seems to have been connected with the general movement of Theodore Mopsuestia (260-429) and his followers, in opposition to the extravagances of the early Christian allegorists. Its scheme was nuptial, with Pharaoh's daughter as the bride. That it was by many regarded as the only admissible interpretation appears from Theodoret, who mentions this opinion only to condemn it. Borne down and overwhelmed by the prolific genius of mediaeval allegory, we have a glimpse of it in Abulpharagius (see above), and in the MS. commentary (Bodl. Oppenh. Coll. No. 625), cited by Mr. Ginsburg, and by him referred conjecturally to a French Jew of the 12th or 13th century. This commentary anticipates more recent criticism by interpreting the Song as celebrating the hunmble love of a shepherd and shepherdess. The extreme literal view was propounded by Castellio (1544), who rejected it from the Canon. Following out this idea, Whiston (1723) recognized the book as a composition of Solomon, but denounced it as foolish, lascivious, and idolatrous. Nearly the same view is entertained by Dr. Clarke in his Commentary. Meanwhile the nuptial theory was adopted by Grotius as the literal basis of a secondary and spiritual interpretation, and, after its dramatical development by Bossuet, long continued to be the standard scheme of the mystical school. Bossuet's idea of this poem was that it is a regular drama, or pastoral eclogue, consisting of seven acts, each act filling a day, concluding with the Sabbath, inasmuch as the bridegroom on this day does not, as usual, go forth to his rural employments, but proceeds from the marriage chamber into public with his bride. The following are Bossuet's divisions of the plots:

First day....................... Son 1:1 to Son 2:6.

Second day....................Son 2:7-17.

Third day...................... Son 3:1 to Son 5:1.

Fourth day....................Son 5:2 to Son 6:9.

Fifth day......................Son 6:10 to Son 7:11.

Sixth day.....................Son 7:12 to Son 8:3.

Sabbath.......................Son 8:4-14.

In 1803 this scheme was reconstructed by Good, with a Jewish instead of an Egyptian bride; and his version is still the most elegant. For the most ingenious and completely elaborated form in which this theory has been developed, see the new translation in scenic form by Taylor in his edition of Calmet's Diet.; also more lately by Horner in the Methodist Quart. Review, July, 1862. SEE THEATRICAL REPRESENTATIONS.

The purely literal theory, opposed on the one hand to the allegorical interpretation, and on the other to Castellio and Whiston, owes its origin to Germany. Michaelis (1770) regarded the Song as an exponent of we do'es love, innocent and happy. But, while justifying its admission into the Canon, he is betrayed into a levity of remark altogether inconsistent with the supposition that the book is inspired (Not. ad Lowth, Prcel.). From this time the scholarship of Germany was mainly enlisted on the side of the literalists. The literal basis became thoroughly dissociated from the ‘mystical superstructure, and all that remained to be done was to elucidate the true scheme of the former. The most generally received interpretation of the modern literalists is that which was originally proposed by Jacobi (1771), adopted by Herder, Ammon, Umbreit, Ewald, etc., and more recently by Prof. Meier of Tiibingen (1854), and in England by Mr. Ginsburg, in his learned translation (1857). According to the detailed application of this view as given by Mr. Ginsburg, the Song is intended to display the victory of humble and constant love over the temptations of weatlth and royalty. The tempter is Solomon; the object of his seductive endeavors is a Shulamite shepherdess, who, surrounded by the glories of the court and the fascinations of unwonted splendor, pines for the shepherd-lover from whom she has been involuntarily separated. In this scheme the drama is divided into five sections, indicated by the thrice- repeated formula of adjuration (Son 2:7; Son 3:5; Son 8:4), and the use of another closing sentence (Son 5:1).

Section 1 (Son 1:1 to Son 2:7): scene, a country-seat of Solomon. The shepherdess is committed to the charge of the court ladies (“daughters of Jerusalem”), who have been instructed to prepare the way for the royal approach. Solomon makes an unsuccessful attempt to win her affections.

Sec 2 (Son 2:8 to Son 3:5): the shepherdess explains to the court ladies the cruelty of her brothers, which had led to the separation between herself and her beloved.

Sec. 3 (Son 3:6 to Son 5:1): entry of the royal train into Jerusalem. The shepherd follows his betrothed into the city, and proposes to rescue her. Some of her court companions are favorably impressed by her constancy.

Sec. 4 (Son 5:2 to Son 8:4): the shepherdess tells her dream, and still farther engages the sympathies of her companions. The king's flatteries and promises are unavailing.

Sec. 5 (Son 8:5-14): the conflict is over; virtue and truth have won the victory, and the shepherdess and her beloved return to their happy home, visiting on the way the tree beneath whose shade they first plighted their troth (Son 8:5). Her brothers repeat the promises which they had once made conditionally upon her virtuous and irreproachable conduct.

Even in Germany, however, a strong band of reactionary allegorists have maintained their ground, including such names as Hug, Kaiser, Rosenmüller, Hahn, and Hengstenberg. On the whole, their tendency is to return to the Chaldee paraphrase, a tendency which is specially marked in Rosenmuiller. In England the battle of the literalists has been fought by Dr. Pye Smith (Congreg. Mag. for 1837, 38); in America by Prof. Noyes, who adopts the extreme erotic theory, and is unwilling to recognize in Canticles any moral or religious design. It should be observed that such a sentiment as this of Dr. Noyes is utterly alien to the views of Jacobi and his followers, who conceive the recommendation of virtuous love and constancy to be a portion of the very highest moral teaching, and in no way unworthy of an inspired writer. The allegorical interpretation has been defended in America by Professors Stuart and Burrowes. The internal arguments adduced by the allegqrists are substantially the same with those urged by Calovius against the literal basis of the mystical interpretation. The following are specimens:

(a.) Particulars not applicable to Solomon (Son 5:2).

(b.) Particulars not applicable to the wife of Solomon (Son 1:6; Son 1:8; Son 5:7; Son 7:1, comp. Son 1:6).

(c.) Solomon addressed in the second person (Son 8:12).

(d.) Particulars inconsistent with the ordinary conditions of decent love (Son 5:2).

(e.) Date twenty years after Solomon's marriage with Pharaoh's daughter (comp. Son 4:4, and 1Ki 6:38).

It will readily be observed that these arguments do not in any way affect the literal theory of Jacobi.

For external arguments the allegorists depend principally upon Jewish tradition and the analogy of Oriental poetry. The value of the former, as respects a composition of the 10th century B.C., is estimated by Michaelis (Not. ad Lowth) at a very low rate. For the latter, it is usual to refer to such authors as Chardin, Sir W. Jones, D'Herbelot, etc. (see Rosenm. Animad.). Roseninther gives a song of Hafiz, with a paraphrase by a Turkish commentator, which unfolds the spiritual meaning. For other specimens of the same kind, see Lane's Egyptians, 2:215 sq. On the other hand, the objections taken by Dr. Noyes are very important (New Transl.). It would seem that there is one essential difference between the Song of Solomon and the allegorical compositions of the poets in question. In the latter the allegory is more or less avowed, and distinct reference is made to the Supreme Being; in the former there is nothing of the kind. But the most important consideration adduced by the literalists is the fact that the Canticles are the production of a different country, and separated from the songs of the Sufis and the Hindoo mystics by an interval of nearly 2000 years. To this it may be added that the Song of Solomon springs out of a religion which has nothing in common with the pantheism of, Persia and India. In short, the conditions of production in the two cases are utterly dissimilar. But the literalists are not content with destroying this analogy; they proceed farther to maintain that allegories do not generally occur in the sacred writings without some intimation of their secondary meaning, which intimation in the case of the Canticles' is not forthcoming.

They argue, from the total silence of our Lord and his apostles respecting this book, not indeed that it is uninspired, but that it was never intended to bear: within its poetic envelope that mystical sense which would have rendered it a perfect treasury of reference for Paul when unfolding the spiritual relation between Christ and his Church (see 2Co 11:2; Rom 7:4; Eph 5:23-32). Again, it is urged that if this poem be allegorically spiritual, then its spiritualism is of the very highest order, and utterly inconsistent with the opinion which assigns it to Solomon. The philosophy of Solomon, as given in Ecclesiastes, is a philosophy of indifference, apparently suggested by the exhaustion of all sources of physical enjoyment. The religion of Solomon had but little practical influence on his life; if he wrote the glowing spiritualism of the Canticles when a young man, how can we account for his fearful degeneracy? If the poem was the production of his old age, how can we reconcile it with the last fact recorded of him, that “‘his heart was not perfect with the Lord his God ?” For the same reason it is maintained that no other writer would have selected Solomon as a symbol of the Messiah. The excessively amative character of some passages is designated as almost blasphemous when supposed to I e addressed by Christ to his Church (Son 7:2-3; Son 7:7-8); and the fact that the dramatis personae are three is regarded as decidedly subversive of the allegorical theory.

The strongest argument on the side of the allegorists is the matrimonial metaphor so frequently enployed in the Scriptures to describe the relation between Jehovah and Israel (Exo 34:15-16; Num 15:39; Psa 73:27; Jer 3:1-11; Ezekiel 16, 23, etc.). It is fully stated by Prof. Stuart (O.T. Canon). On the other hand, the literalists deny so early a use of the metaphor. They contend that the phrases describing spiritual fornication and adultery represent the literal fact; and that even the metaphor, as used by the prophets who lived after Solomon, implies a wedded relation, and therefore cannot be compared with the ante-nuptial affection which forms the subject of Canticles. — Smith, Dict. of Bible, s.v.

On the whole, a combination of the moderately literal interpretation with the general allegorical idea seems to be the true one, by which, under the figure of chaste conjugal love (probably that of Solomon and the Egyptian princess), set forth in Oriental style and warmth, SEE MARRIAGE, the union of Jehovah and is Church is represented after the analogy of a parable (q.v.). All attempts, however, hitherto made to carry the explanation into detail, especially in the application of the language to the phenomena of individual religious experience, have been signal failures, having been, indeed, rather the offspring of a sensuous fanaticism or over- wrought enthusiasm, than of sound devotion or sober interpretation. SEE ALLEGORY. Taking, therefore, the ground figure of connubial as typical of divine union to be intended to be represented in this general expression only by this unique specimen of sacred phantasmagoria, we may venture to arrange it dramatically somewhat as follows:

4. Canonicity. — It has already been observed that the book was rejected from the Canon by Castellio and Whiston, but in no case has its rejection been defended on external grounds. It is found in the Sept., and in the translations of Aquila, Symmachus, and Theodotian. It is contained in the catalogue given in the Talmud, and in the catalogue of Melito; and, in short, we have the same evidence for its canonicity as that which is commonly adduced for the canonicity of any book of the O.T.

5. Commentaries. — The following are the exegetical works expressly on the whole of this book, a few of the most important being indicated by an asterisk (\*) prefixed: Origen, Homilice, etc. (in Opp. 3:12, 23, 94); Theophilus, Fragmenta (in Grabe's Spicilegiurn, 2:223); Eusebius, E- positio [Gr. and Lat.] (in Meursii Opera, 8:125); Polychronius and Psellus, Expos tiones (ed. Meursius, Lugd. 1617, 4to); Athanasius, Homilia (in Opp. 3:37); also Fragmenta (ib. I, 2:1005); \*Gregory Nyssen., Explanatio (in Opp. 1:468; also Bibl. Patr. Gall. 6:645); Ambrose, Commentarius (in Opp. 1:1546); Epiphanius, Commentarius (ed. Foggini, Romans 1750, 4to); Philo Carpathius, Interpretatio (Lat. in Bibl. Max. Patr. v. 661; Gr. and Lat. in Bibl. Patr. Gall. 9:713: also Enarratio, ed. Gr. and Lat. Giacomell, Romans 1772, 4to); Theodoret, Explan-rtti (Romans 1563, fol.; Ven. 1574, 4to; also in Opp. II, 1; tr. in “Voice of the Church”); Cassiodorus, Expositio (in Opp. 2:479); Gregory the Great, Expositio (in Opp. III, 2:397); Justus Orgelitanus, Explicatio (in Bibl. Mifa. Patr. 9:731); Isidore, Expositio (in Opp. p. 503); Apponius, Expositio (in Bibl. Jlax. Patr. 14:98); Lucas, Summstriola (in Bibl. Max. Patr. 14:128); Udalricus, Scholia (ib.); Bede, Expositio (in Opp. 4:714; also Works by Giles, 9:186); Alcuin, Compendium (in Opp. I, 2:391); Angelomanus, Enzorrationes (in Bibl. Max. Patr. xv); Bruno Astensis, Cantica (in Opp. i); Anselm, Enarrationss (in Opp. ed. Picard); Rupertus Tuitiensis, Conmmentaria (in Opp. 1:986); Bernard, Sermones (in Opp. I, 2:2649; also ib. II, 1:555); Irimpertus, Commentarius (Pez, Thesaur. II, 1:369); Aquinas, Commentarius (in Opp. i); Honorius Augustodunensis, Commentarius (in Opp.; also Bibl. Patr. M£ax. 20:963); Jarchi's annotations [Heb.] (in Buxtorf's Rabbinical Bible, q.v.); Rashi's פֵּרוּש ׁ (in the Rabbinical Bibles; also with Lat. tr. by Genebrard, Par 1570 and 1585, 8vo; with notes by Breithaupt, Gotha, 1714, 4to; in JewishGerman by Bresch, Cremona, 1560, fol., and since); R. S. ben-Meir.(Rashbam), פֵּרוּשׁ (first published Lpz. 1855, 8vo); \*Aben-Ezra, פֵּרוּש ׁ (in Frankfurter's Rabbinical Bible; in Lat. by Genebrard, Paris, 1570 and 1858, 8vo); Alscheich, שַׁישִׁנִּת הָעֲמָקַים (Ven. 1591 and 1606, 4to, and since); Nachmani (or rather Asariel, A.D. cir. 1200), פֵּרוּש  ׁ[Cabalistic] (Altona, 1764, 4to; including comments by Ibn-Tamar, Johannisb. 1857, 8vo); Arama, פֵּרוּשׁ (in the Amst. Rabb, Bible, which likewise contains the three following); De Bafioles, פֵּרוּשׁ (R. de Trento, 1560, 4to); Jos. ben-Jachja, פֵּרִוּש ׁ(Bologna, 1538, fol.); Isaiah Jaabezj קֹדֶשׁ הַלּוּלַים (Belvidere, n. d. fol.); Holkot, Notce (Ven. 1509, fol.); Nic. de Argentina, Expositiones (Pez, Bibl. Ascet. xi, xii); Thomas Vercellensis, Conmmentarius (Pez, Thesaur. 2:503); Perez, Expositio (in Exp. Psalm.); Radulphus Fontanellensis, Commentaria (Hommey, Suppl. p. 276); Gerson, Tractatus (in Opp. 4:27); \*Luther, Enarratio (Vitemb. 1538, 1539, 8vo; also in Opp. Latin ed. Vit. 4:49; ed. Jen. 4:226; Germ. ed. Lips. 7:1 ed. Hal. 5:2385); Zwingle, Compansatio (in Opp. in); Marloratus, Expositio (in lib. Psalm. etc.); Beza, Sermons (tr. by Harmar, Oxf. 1587, 4to); Hall, Paraphrase (in Works, 1:245, etc.); Theresa, Erplications (in Cuvres, p. 829); Jansen, Annotat'ones (in Psalmi, etc.); Maldonatus, in Song of Solomon (in Commentarii, p. 165); Mercer, Commentarii (in Jobus, etc.); Wilcocks, Exposition (in Works); i Lapide, in Song of Solomon (in Commentarii); Homes, Comment. (in Works); Castell, A nnotationes (in WTalton's Polyglott, vi); Tegelath, Erpositio (Ven. 1510, fol.); Halgrin, Erpositio (Par. 1521, fol.); Guidacer, Commentarius (Par. 1531, 8vo); Arboreus, Commentarius (Paris, 1537 and 1553, fol.); Titelmann, Commentarii (Antw. 1547, 8vo, and later); Alkabez, אִיֶּלֶת אֲהָבַים (Ven. 1552, 4to); Nannius, Scholia (Lon. 1554, 4to); Ab. ben-Isaak (Tamak), פֵּרוּש ׁ(with others, Sabionetta, 1558, 12mo; Prague, 1611, 4to); Strigel, Scholia (Lips. 1565, 8vo); Almosnino, יַדֵי משֶׁה (Salonica, 1572; Ven. 1597, 4to); Mercer, Commentarius (Genesis 1573; L. B. 1651, fol.); IbnJaisch, מָקוֹר בָּרוּךְ(Constant. 1576, fol.); Genebrard, Observationes (Par. 1579, 4to; also his Paraphrasis, ib. 1585, 8vo); Arepol, שִׂר שָׁלוֹם (Safet, 1579, 4to; also in אֲגֻדִּת שְׁמוּאֵל, Ven. 1593); Saadias, פֵּרוּשׁ (from the Arab. with others on the same book, Constpl. n. d. 4to; first separately, Prague, 1608, 4to, etc.); Brocardus, Interpretatio (L. B. 1580, 8vo); Garzia, Expositio (Complut. 1581, fol., and later); De la Huerga, Commnentarius (Complut. 1582, fol.); Damianus, Commentarius (Venice, 1585, 4to); Almoncirius, Commentarius (Complut. 1588, 4to); Blackney, Commentarius (Ven. 1591, 4to); Rosseti, Commentarius (Ven. 1594, 4to); Janson, Commentarius (Lond. 1596, 1604; Ingolstadt, 1605, 8vo); Gyffard, Sermons (Lond. 1598, 8vo); Brucioli's commentary (in Italian, Ven. 1598, 8vo); Sotomajor, Interpretatio (Olyssip. 1599, Paris, 1605, fol.; also Notae, ib. 1611, 4to); Jesu Maria. Interpretatio (Romans 1601, 8vo, and later); De Pineda, Praelectio (Hisp. 1602, 4to); Clapham, Erposition (Lond. 1603, 8vo); Del Rio, Commentarius (Ingolst. 1604, fol.; Par. 1607, Lugd. 1611, 4to); Loanz, רַנִּת דּוֹדַים ְ [Cabalistic] (Basel, 1606, 1612, 4to); Tuccius, Adnotationes t(lngd. 1606, 4to); James, Expositio (Oxf. 1607, 4to); Eleazar ben-Jehuda (Garmisa), יִיַּן הָרֶקִח [Cabalistic] (Cracow, 1608, 4to); Veronius, Philotheia (Frib. 1609, 4to); Ghisler, Intetpretatio (Romans 1609, fol., and later); Mat, הוֹאַיל משֶׁה (Prague, 1612, fol.); Schairtlein's commentary [Jewish-Germ.] (Prague, 1612, 4to); Sanctius, Commentarius (Lugd. 1616, 4to); Nigidius, Expositio (Romans 1616, Ven. 1617, 4to); Ferrarius, Commentaia (Lugd. 1616, Mediol. 1656, 4to); Lefaado, נְקֻדּוֹת הִכֶּסֶ [Spanish] (Venice, 1619, 4to); Argall, Commentarius (Lond. 1621, 4to); Gebhard or Wesener, Explicatio (1624, 4to); Cantacuzeuus, Expositio (Romans 1624, fol.); Cathius, Paraphrasis (Antw. 1625, 8vo); Ainsworth, Annotations (Lond. 1627, fol.; also in German, F. ad 0. 1692, Berl. 1735, 8vo); Malder, Comnmentarius (Antw. 1628, 8vo); Peregrine, Applicatio (Antw. 1631, 8vo); Douce, Commentary (Lond. 1631, 8vo); Calos, Traduccion (Hamb. 1631, 4to); \*Gerhard, Erklrung (Jen. 1631, Lub. 1644, Lpz. 1652, 1666, 4to); Sherlog, Commentarius (Lugd. 1633-40, 3 vols. fol.); Durfeld, Interpretatio (Rint. 1633, 8vo; 1643, 4to); Folioth, Expositio (London, 1638, 4to); Heilpron, צַיּוֹן אִהֲבִת (Lubl. 1639, fol.); Sibbs, Sermons (London, 1639, 1641, 4to; also in Vorks, 3:1); Petraeus, Paraphrasis (Hafn. 1640, 4to); Aresius, Velitationes (Mediol. 1640, 4to); Sibel, Commentarius (Davent. 1641, 4to); Pintus, Commentarius (Lugd. 1642, fol.); De Salazar, Expositiones (Lugd. 1642, fol.); Colton, Exposition (London, 1642, 8vo); Brightman, Comzmentary (Lond. [also in Lat. Basil.] 1644, 4to); Besson, Lucubrationes (Lugd. 1646, fol.); De Ponte, Expositio (Paris, 1646, 2 vols. fol,); Trap, Commentary (Lond. 1650, 4to); Robotham, Exposition (Lond. 1652, 4to); Fromnond, CommEntilria (Lovan. 1652, 1657, 4to); De Raias, Commentarius (Genesis 1656, fol. vol. 1); De la Place, Exposition (Saum. 1656, 8vo; in Lat. Franek. 1699, 1705, 2 vols.); Guild, Explication (Lond. 1658, 8vo); Roeper, Predigen (Jen. 1662, 4to); Hammond, Paraphrase (London, 1662, 8vo); Udeman's exposition (in Dutch, Amst. 1665; in Germ. Lunenb. 1667, 8vo); \*Tyrham, Cl..vis (Edinb. 1668; London, 1669; in Dutch, Utr. 1681; in G(erm. Lpz. 1695, 4to); Durham, Exposition (London, 1668, 4to; Edinb. 1724, 4to; Aberdeen, 1840, 12mo, ctc.); Gronewegen's commentary (in Dutch, Delv. 1670; in Germ. Freft. 1711, 4to); Collinges, Sermons (London, 1676-83, 2 vols. 4to); De Sales, Explication (in Cuvres, xiv); \*De Veil, Explicatio (Lond. 1679, 8vo); Dilheir, Adnotationes (Vratisl. 1680, 8vo); Sennert, Not;e (Vitemb. 1681, 1689, 4to); Franco-Serrano, תִּרְגּוּם (Amst. 1683, 8vo); Guion's commentary (in French, Leyd. 1688, 8vo; in Germ. Frcf. 1706,'12mo); Schitten, Commentarius (Lips. 1688, 4to); Auratus, Exposition (Lugd. 1689, 1693, 8vo); Bourdaloue, Exposition (Paris, 1689, 12mo); Heunisch, Commentarius (Lips. 1689, 4to); Lydius, Verklaar. (Amst. 1690 and 1719, 8vo); Anonymous, Explication (Paris, 1690, 8vo); Bossuet, Notes (Paris, 1693, 8vo; also in OEuvres, 21:301); Gschwend, Notco (Jen. 1699, 8vo); Marck, Commentarius (Amst. 1703, 4to); Hamon, Explication (Par. 1708, 4 vols. 12mo); Anonymous, Spiritual Songs (10th ed. London, 1708, 8vo); Adam, Erklarung (Lpz. 1708, 4to); Seebach, Erklarung (Leipzig, 1710, 8vo); Anonymous, Explicatio (Paris, 1717, 12mo); Hellenbroek, Verklaar. (Amst. 1718, 1720, 2 vols. 4to); Michaelis, Adnotationes (Hal. 1720, 4to); Anon. (after Neumann), Erkldrung (Breslau, 1720, 8vo); Wacter, Anmerkungen (Memm. 1722, 4to); Mill, Canon. auctoritas, etc. (Ultraj. 1725, 4to); Kerr, Paraphrasis (Edinb. 1727, 12mo; also in Pret. Scot. i); Stennet, Versidn (in Works, iv); Gill, Exposition (Lond. 1728, fol.); Petersen, Erklaruang (Bud. 1728, 8vo); Woken, Commentatio (Vitemb. 1729, 4to); Terne, Kern. d. Hoh. (Lpz. 1732, 8vo); Reinhard, Co(mmentarius (Lemg. 1743, 8vo); Moses ben-Hillel, עֲריּגִת הִבּשֶׁם (Zolk. 1745, 8vo); Erskine, Paraphrase (in Works, 10:309, 550); Bland, Version (London, 1750, 8vo); Anonymous, Erklirung (Berl. 1751, 4to); Schober, Umschreibung (Augsb. 1752, 8vo); Anon. Erklaung (Lpz. 1756, 1777, 1788, 8vo); Anonymous, Paraphrasen (Halle, 1756, 8vo); Hanssen, Betrachtungen (Hamb. 1756, 4to); Semler, Vorstellungen (Hal. 1757, 8vo); Wilhelmi, Anmerkungen (Lpz. 1764, 8vo); Bp. Percy, Commentary (Lond. 1764, 8vo); Harmer,, Outlines (Lond. 1768, 8vo); \*Jacobi, Erklirung (Celle, 1771, 8vo); Anton, Erklrung (Lpz. 1773, 8vo; also Notre,Viteb. and Lips. 1793, 1800, 8vo); Van Kooten, Observationes (Tr. ad Rh. 1774, 4to); Neunhofer, Anmerkungen (Brem. and Lpz. 1775, 8vo); Mrs. Bowdler, Commentary (Edinb. 1775, 8vo); Green, Notes (in Poets of 0. T.); Luiderwald, Erklirung (Wolfenbuttel, 1776, 8vo); Von Pufendorf, Erklarung (Brem. 1776, 4to); Hezel, Erklarung (Lpz. and Bresl. 1777, 8vo); Zinck, Commentarius (Augsb. 1778, 4to); Lessing, Interpretatio (Lips. 1779, 8vo); Herder, Interpretatio (Lips. 1779, 8vo; also in W/erke. in, Stuttg. 1852), Hufnagel, Ueber's H. L. (in Eichhorn's epertoriunm, pt. 7-11, Lips. 1780-2; also Erlauterung, Erlang. 1784, 8”vo); Kleuker, Sammlung (Hamm. 1780, 8vo); Francis, Notes (Lond. 1781, 4to); Romaine, Discourses (in Works, v, i); Jones, Inquiy (in Works, in, 351); Skinner, Essay (in Works, ii); Schlez, Anmerkungew (Augsb. 1782, 8vo); Rupert, Observationes (in Pymlolc I, i, ii, Gott. 1782, 1792); Doderlein, UTebersetzung (Nurnburg, 1784, 1792, 8vo); Hodgson, Translation (Lond. 1785, 4to); Paulus, Ueber's H. L. (in Eichhorn's Repert. 17:1785); Velthusen, Catena (Heimst. 1786, 8vo; also Schwesternhandel, Braunschw. 1786, 8vo; also A methyst, ib. eod. 8vo); Anonymous, Versione (Flor. 1786, 8vo); Lederer, Siegsspiel (Burgh. 1787, 8vo); Leone, Osservazioni (Turin, 1787, 8vo); \*Mendelssohn, תִּרְגּוּם, etc. (with other commentators, Berl. 1788; Prague, 1803, 8vo; with Germ. text, Braunschw. 1789, 8vo); Anonymous, Erkldrung (Hamb. 1788, fvo); Lindemann, Erklarung (in Keil, Analekten, III, 1:1-30); Anonymous, Anmerkungen (Basel, 1789, 8vo); Ammon, Liebesgedicht (Lpz. 1790, 8vo); Galicho, פֵּרוּש ׁ(Legh. 1790, 4to); Libowitzer, אִיֶּלֶת אֲהָבַם(Korez, 1791, 8vo); Beyer, Anmerkungen (Marb. 1792, 8vo); Staudlin, Idyllen, etc..(in Paulus, Memoralilien, ii, Jena, 1792); Gaab, Erklrung (Tfibingen, 1795, 8vo); Birs, שַׁירָה לְדַיד (Grodno, 1797, 4to).; Schyth, Commentarius (Havn. 1797, 8vo); Brieglob, Erlauterung (Amst. 1798, 8vo); Joseph ben-Abraham פִּתְשֶׁגֶן הִשַּׁיר(Grod. no, 1798, 8vo); Asulai, נִחִל אֶשְׁכּוֹל (in תּוֹרָה אוֹר, Legh. 1800, fol.); Williams, Commentary (Lond. 1801, 1828, 8vo); \*Good, Notes(Lond.1803, 8vo); Anonymous, Liebeslieder (in Journ. far Kath. Theol. I, ii, Erf. and Lpz. 1803); Polozk, דֶּרֶךְ הִמֶּלֶךְ (Grodno, 1804, 4to); Frost, Carm. eroticum (Hafn. 1805, 8vo); Justi, TTochgesallge (in Blumen, 1:237, Marburg, 1809); Lewisohn, מְלַיצִת יְשֻׁריּן (Vien. 1811, 4to); Wilna, מַכְתִּב אֵַליָּהוּ (Prague, 1811, 4to [liturgical]; also פֵּרוּשַׁום [partly cabalistic], Warsaw, 1842, 4to); Fry, Notes (Londomi. 1811, 1825, 8vo); Hug, Deutung, etc. (Frey. and Consz. 1813, 4to; also Erlauterung, Freyb. 1815, 4to); JacobLissa, אַמְדֵי ישֶׁר (Dyrenfurt, 1815-19, 4to); Davidson, Remarks (Lond. 1817, 8vo); Kistmaker, Illustratio (Monast. 1818, 8vo); \*Umbreit, Erklarung (Gott. 1820, Heidelb. 1828, 8vo); Taylor, Minstrel (Glasgow, 1820, 12mo); Clarke, Targum (in Commentary, in); Hawker, Commentary (London, 8vo); Lowth, Prcelect. 30, 31 (with the notes of Michaelis and the animadversions of Rosenmiuller, Oxon. 1821); Kaiser, Collectiv-Gesang (Erlang. 1825, 8vo); \*Ewald, Anmerkungen (Gott. 1826, 8vo); Bartholnia, Erluterungen (Niirnb. 1827, 8vo); Dipke, Commentar (Lipz. 1829, 8vo); \*Rosenmüller, Scholia (Lips. 1830, 8vo); Cunitz, Hist. de l'Interpretation, etc. (Strassb. 1834, 4to); Rebenstein, Erlauterung (Berl. 1834, 8vo); Blau, Vensuch (Culm, 1838, 8vo); Krummacher, Sermons (Lond. 1839, 8vo; from the German, 3d ed. 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(in Literaturgesch. 1:153, 1849); Anonymous, Reflections (Lond. 1851, 12mo); \*Hengstenberg, :Auslegung (Berlin; 1853, 8vo); Burrowes, Commentary (Phila. 1853,12mo); Clay, Lectures (Lond. 1853, 12mo); Meier, Er kldrung (Tfibingen, 1854, :8vo); Forbes, Commentary (Lond. 1854, 32mo)); Hitzig, Erkliarung (in Exeg. Handb. xvi, Lpz. 1855, 8vo); Blaubach, Erlduterung (Berl. 1855, 8vo); Newton, Comparison, etc. (3d ed. 1855, 8vo); Holemann, Krone, etc. (Lpz. 1856, 8vo); \*Ginsburg, Commentary (Lond. 1857, 8vo); Walker, Meditations (London, 1857, 18mo); \*Weiss, Exposition (Edinb. 1858, 12mo); Schuler, Erlauterung (Wurzb. 1858, 8vo); Anonymous, Uebersetzung ‘(Ulm, 1858, 8vo); Weissbach, Erklarung (Lpz. 1858, 8vo); Vaihinger, Erkldrung (in Dicht. Schrifen :d. A. B. 4:Stuttg. 1858, 8vo); Anonymous, Explanation (Lond. 1858, 8vo); Anonymous, Translation (Lond. 1858, 8vo); Malbim, שַׁירֵי הִנֶּפֶשׁ (Bucharest, 1860, 8vo); Anonymous, Commentary (Lond. 1860, 12mo); RBnan, Traduction (Par. 1860, 8vo); Stuart Exposition (Lond. 1860, 8vo; also Key, Lond. 1861, 12mo); Withington, Explanation ( lostoni 6, 161, 2mo); Thrupp, Translation (Loud. 1862. 8vo); Meudelstarm, E'rlduterung (Berl. 1862, 4to); Horowitz, A nmerkungens (Vienna, 1863, 12mo); Houghton, Essay (Lond. 1865, 8vo); Diedrich, Erldiiterung (Neu-Rupping, 1865, 8vo); \*Strong, Sacred Idyls (N. Y. 1890, 8vo). SEE SOLOMON (Books of).

## Canticum Evangelicum[[@Headword:Canticum Evangelicum]]

             "Benedictus" was sometimes so called, probably to distinguish it from the other canticle said at Lauds, which is taken from the Old Test. This expression occurs in a MS. pontifical of the Church of Poictiers of about A.D. 800, and elsewhere.

## Canticum Graduivm[[@Headword:Canticum Graduivm]]

             The Gradual Psalms were sometimes so called. They were recited in the following order: the first five, with "Repose eternal," etc., and followed by a few versicles; were said "for the dead". The next ten, each with "Gloria;" five" for the congregation," and five "for households;" each group being followed by a few versicles and collect.

## Cantigern[[@Headword:Cantigern]]

             SEE KENTIGERN.

## Cantilupe, Walter[[@Headword:Cantilupe, Walter]]

             an English cardinal, son of lord William Cantilupe, who resided at Alergavenny, Monmouthshire, was made, by Henry III, bishop of Worcester. At that time the pope's legate visited England and complained of many persons keeping their livings against the canons; intending, says Fuller, in his usual severe way, either to force such irregular encumbents to vacate, and' so make room for the pope's favorites, or else to compound for their continuance at his price. But Walter Cantilupe told Rusland, the pope's legate (A.D. 1255), that he would prefer to be hanged rather than ever consent to such pillage of the Church; and moreover, he encouraged the barons in their civil wars, promising heaven for their reward, though this doctrine cost him excommunication from the pope. On his death-bed, however, Cantilupe was-touched with true remorse for his disloyalty, as he then considered it, and obtained absolution. He died Feb. 5, 1267. He was uncle to Thomas Cantilupe, the sainted bishop of Hereford. See Fuller, Worthies of England (ed. Nuttall), ii, 435.

## Cantine, William, Jr.[[@Headword:Cantine, William, Jr.]]

             a minister in the Free Methodist Church, was born at Summer Hill, Cayuga Co., N. Y., Dec. 31,1853. He was converted Oct. 30, 1870; attended, for a season, Chili Seminary, Monroe Co.; in the summer of 1877 went to the State Line Mission, and joined the Genesee Conference the following September. In 1878 he was appointed to the Wilson and New Fane Circuit, Niagara Co.; but before reaching his field of labor, died, Oct. 10 of the same year. See Minutes of Annual Conferences of the F. M. Church, 1879, p. 16.

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

             a divine and philosopher of the 13th century, was a native of Brabant. He was a regular canon of St. Augustine in the monastery of Cantiropie, in the diocese of Cambray, but in 1232 quitted it for the rule of St. Dominic. He wrote several works on natural history, for which see Rose, Gen. Biog. Diet. s.v.

## Cantius, B. J.[[@Headword:Cantius, B. J.]]

             a Polish theologian, noted for his love of truth, died in 1473, leaving a Commentary on Matthew.. See Hoefer, Nouv. Biog. Generale, s.v.

## Cantius, Saint And Martyr[[@Headword:Cantius, Saint And Martyr]]

             SEE CANTIANUS.

## Cantley, William Grainger[[@Headword:Cantley, William Grainger]]

             a Church of England divine, was born in Essex, in 1784. He received his early education at Christ's Hospital, but proceeded to Pemroke Hall, Cambridge, where he graduated in 1805. In 1808 he was appointed chaplain to the garrison at Madeira; and in 1813 was presented to the living of Earsham, which he subsequently exchanged for that of chaplain. Mr. Cantley was present at Waterloo, and was afterwards located with the army of occupation at Valenciennes, but returned to Kelvedon, Essex, where he undertook the duties of a small country curacy. In 1853 he was attacked by paralysis, and died at Earsham, March 26,1856. See Hardwicke, Annual Biography, 1856, p. 212.

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

             a Methodist preacher, was born in Tipperary, Ireland, in 1821, and emigrated in his youth to Canada. Being converted in early life, he joined the Bible Christians, became a class-leader and local preacher, and in 1855 entered the itinerant ministry, in which he labored for seventeen years with acceptance as a preacher; was missionary secretary and general financial secretary; in 1871 was president of the Canadian Conference; and died Sept. 5, 1872. See Minutes of the .Conference of Bible Christians, 1873.

## Cantofoli, Ginevra[[@Headword:Cantofoli, Ginevra]]

             a reputable Bolognese painter, was born in 1618, and studied under Elisabetta Girani. Her masterpiece is a picture of San Tommaso di Villanuova. In San Procolo, at Bologna, is a picture by her of The -Last Supper; and another in La Morte, of Santa Apollonia. She died in 1672.

## Cantolupus (Cantalupus, Or Cantilowe), Nicholas[[@Headword:Cantolupus (Cantalupus, Or Cantilowe), Nicholas]]

             an English Carmelite at Bristol, was prior of his order, and died at Northampton, Sept. 6,. 1441, leaving a Historica Universitatis Cantabrigiensis (Lond. 1719), and some other ecclesiastical works. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Canton, Hieronymus[[@Headword:Canton, Hieronymus]]

             an Augustine monk and provincial of his order at Valencia, who died in 1636, wrote in Spanish several religious works, for which see Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Cantone, Girolamo[[@Headword:Cantone, Girolamo]]

             a Piedmontese composer and theologian, who lived in 1678, belonged to the order of the Franciscans, and became master of the novices, and vicar of the Church of his order at Turin. He wrote Armonia Gregoriana, a treatise on plain-song (Turin, 1678). See Hoefer, Nouv. Biog. Generale, s.v.

## Cantoni (Or Cantone), Seraphino[[@Headword:Cantoni (Or Cantone), Seraphino]]

             an Italian monk and composer, was born near Milan. He entered the monastery of San Simpliciano, and became organist of the cathedral of Milan. Cantoni introduced the adjusting style, with vocalization. He  published, Canzonette, for three voices (Milan, 1588):-for four voices (ibid. 1599):-Sacrce Cantiones, for eight voices (ibid. eod.):-Vespsri e Versetti, for five voices (ibid. 1602):Passi, he Lamentazione, for Holy Week, for five voices (ibid. 1603): — Messa, Salmi, e Letanie, for five voices (Venice, 1621); and some others, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Cantor[[@Headword:Cantor]]

             (singer), an ancient ecclesiastical order so called, and a title still given to the master of the choir in many churches, as, in modern use, precentor. The. Councils of Cologne, A.D. 1260 and 1536, give to the chantor, or cantor, the title of chorepiscopus, or bishop of the choir. The cantor is also the same with the primicerius. The order of cantores appears to be of great antiquity, and is mentioned in the Canons called Apostolical, Nos. 26, 43, and 69, and in the Liturgy of St. Mark, which was written before the fourth century (Renaudot, Liturg. Orient. Coll. tom. 1, pref. p. 35, and p. 151). The Council of Laodicea, can. 15, forbids any to sing in church except the singers or, cantores whose names were inscribed on the canon of the church, and whose proper place was in the ambo. By can. 23 it forbad the cantores to wear the stole or orarium. The Roman writers endeavor to prove that i the lector and cantor were the same, but they are everywhere spoken of in the ancient canons as distinct orders. There is no reason to believe this order to be -of higher than ecclesiastical institution only. The cantor might be ordained even by a priest (Con. Carth. 4, cap. 10). This order is still. retained in the Oriental Church. — Bingham, Orig. Eccl. bk. 3, ch. 7; Landon, Eccl. Dict. s.v.

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

             (or Le Chantre, i.e. The Singer), GILLES (or JEGIDIUS), a Flemish fanatic, lived about 1411. He made some proselytes at Brussels and in Flanders, William of Hildenissen, a Carmelite, being one of those who accepted his doctrine. They took the title of Homines Intelligentiae (q.v.). Peter of Ailly, archbishop of Cambray, being informed of the progress of the sect, put forth his energy to suppress it. He cited William of Hildenissen, and condemned him to recant publicly. The retractments of t- hat heretic may be-found in the Miscellanea de. Blalze, ii, 277-297. See Hoefer, Nouv. Biog. Generale, s.v.

## Cantorial Staff[[@Headword:Cantorial Staff]]

             SEE STAFF, PRECENTORS.

## Cantors Stall[[@Headword:Cantors Stall]]

             is (1) the westernmost or first return-stall on the north side of a choir; (2) the second place of dignity in a parish, cathedral, or collegiate church.

## Cantova, Giovanni Antonio[[@Headword:Cantova, Giovanni Antonio]]

             an Italian missionary and theologian of the Jesuit order, a native of Milan, lived in the early half of the 18th century. In 1717 he went as missionary to Mexico, then to the Philippines and to the Carolinas, where he was finally assassinated. He wrote, Vita et Mors Aloisii Cantovce Canon. S. Stephani Majoris (Milan, 1717). See Hoefer, Nouv. Biog. Generale, s.v.

## Cantuariense, Concilium[[@Headword:Cantuariense, Concilium]]

             SEE CANTERBURY, COUNCILS OF.

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

             an Irish archbishop, was born in the County of Tipperary. Having completed his studies at Oxford, he was made bachelor of laws, and promoted to the metropolitan see of Cashel, Oct. 27, 1452, where he distinguished himself by his purity of conduct and by his zeal in ecclesiastical discipline. He held several synods, among them those of Limerick, in 1453, and Fethard, in July, 1480. Before his death, which occurred in 1482, he made a charitable distribution of all his goods. See Hoefer, Nouv. Biog. Generale, s.v.

## Canus Or Cano, Melchior[[@Headword:Canus Or Cano, Melchior]]

             a distinguished Spanish theologian, was born at Tarancon in 1523, and entered the Dominican order at Salamanca, where he' studied theology under Francisco Vittoria, whom he succeeded in 1546 in the theological chair, after having ‘served brilliantly as professor at Valladolid and Alcala. He formed a party in opposition to Carranza, afterward archbishop of Toledo, to whose disgrace he greatly contributed. When the Jesuits endeavored to settle at Salamanca, Canus vehemently denounced them as the precursors of Antichrist, and so success fully that it was not until he had gone to the Canaries that they could establish themselves in Salamanca. He was made bishop of the Canaries by Paul III, but resigned, and retired into a convent of his order, of which he became, in 1554, provincial for the province of Spain. He died at Toledo, Sept. 30, 1560. His chief and best-known work is his Locorum Theologicorum libri xii, relating to the sources whence polemical theologians may derive proofs of their opinions and arguments (Salamanca, 1562, fol.). It may be found, with his other writings, in his Opera, edit. noviss. (Bassani. 1776, 4to). — Hoefer, Nouv. Biog. Generale, 8:494.

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

             a French martyr, was a priest in Paris, who was burned there in 1533. He suffered extremely, having but a small fire under him. See Fox, Acts and Monuments, iv, 396.

## Canusis[[@Headword:Canusis]]

             an order of monks or secular priests in Japan, who officiate in the mias or temples. Their support is derived partly from pensions, but chiefly from the voluntary contributions of the devotees. As a badge of their office, they wear either a white or a yellow robe over their ordinary dress, also a boat- shaped cap, tied under the chin with silken strings. Upon this cap are tassels with fringes to them, which are longer or shorter according to the rank of the person who wears it. In spiritual matters the canusis are subordinate to the Dairi, and in temporal affairs they are subject, like the other ecclesiastics, to the spiritual judge of the temple, who is appointed by the secular monarch. The superiors of the Canusis are remarkable for their pride, and contempt towards the common people.

## Canute[[@Headword:Canute]]

             (or Knut), Saint and Martyr, king of Denmark, was the son of Sweyn or Sueno II, and greatnephew of Canute the Great of England. When he became king, in 1080, he revised the laws of his realm, and set himself to restore its piety and discipline; and seeing that due respect was not paid to the order of bishops, he issued an ordinance, giving to them precedence over dukes, and the rank of princes. His failure to conquer England, and other causes, excited a spirit of insubordination and revolt, and the rebels, headed by one Blacco, surrounded him as he prayed in the church of St.  Alban, in the island of Funen, and murdered him at the altar. This probably happened on July 10,1086, on which (lay he is honored. April 19 is the festival of his translation. See Baillet, ii, 151; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

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

             SEE DENMARK.

## Canute Of Jutland[[@Headword:Canute Of Jutland]]

             (or SLESWICK), Saint and Martyr (called Lavard), nephew of the foregoing, and king of the Obotrites, or people of Hsolstein, was murdered by his cousin Magnus Jan. 7, 1131. The festival of his translation is celebrated on July 10. It would be hard to give any sufficient reason why either of these two princes has been reckoned among the martyrs of the Church, their deaths having clearly occurred from political causes. See Baillet, ii, 158; Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Canuti, Domenico Maria[[@Headword:Canuti, Domenico Maria]]

             an Italian painter, was born at Bologna in 1620, and studied under Guido. He was employed on many fine works at Padua, Bologna, and Rome. In the church of the Olivetans, at Bologna, is an extraordinary picture by him of The Taking Down from the Cross, and a picture of Thee Virgin and Saints, in San Bernardino. He died in 1684. He has also a few engravings of some merit. See Spooner; Biog. Hist, of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

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

             an English writer who flourished in 1170, was born at Cricklade, Wiltshire; went thence to Oxford; there became chief of the canons of St. Frideswilde; gathered. the best flowers out of Pliny's Natural History into a "Garland," as he' called it, dedicating the book to Henry II; and wrote also Comments on the Greater Part of the Old and New Test. See' Fuller, Worthies of England (ed. Nuttall), iii, 333,.

## Canz, Israel Gottlieb[[@Headword:Canz, Israel Gottlieb]]

             a Protestant theologian of Germany, was born Feb. 26,1690, at Grunthal. He studied at Tubingen, and took, in 1709, the degree of doctor of philosophy. In 1720 he was deacon at Niirtingen, and was, in 1734, appointed professor of elocution at Tubingen. In 1739 he was made professor of logic and metaphysics, and in 1747 professor of. theology. He  died there, Feb. 2, 1753. From the first a decided opponent of the philosophy of Wolf, he had already prepared a large volume in refutation of it, when he perceived that he had passed an unfair judgment upon it. The book, which appeared later, was in effect an eloquent commentary upon that system, which he developed in connection with his colleague Bilfinger. Then he applied this philosophy to revealed theology. In moral theology he introduced a better choice of material, and especially new points of view. He wrote, among other works, Philosophice Leibnitiance et Wolfance usus in Theologia (1728); Positiones de Vocatione Ministrorum Ecclesice (1729):-Diss. de Nexu Providentice Divince cum Litterarum Studio (1739):-Theologia Thetico-polemica (Dresd. 1741):-De jure Dei in res Creatas (1742):--Oraculum 2Sa 23:5 (1749):Explicatio Oraculi Psa. viii, 3 (1750):- Compendium Theologice Purioris, etc. (1752, 3d ed. 1761):— Annotationes ad Compendium (1755). See Doring, Die gelehrten Theologen Deutschlands, i, 226 sq.; Moser, Beitrag zu einem Lexicon jetzt lebender Theologen, p. 138; Bock, Gesch. der Universitit Tibingen, p. 169; Lichtenberger, Encyclopedie des Sciences Reliqieuses, s.v.; Winer, Handbuch der theol. Lit. i, 282, 297; Jocher, Allgemeines Gelehrten-Lexikon, s.v.;. Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Caoide[[@Headword:Caoide]]

             SEE CAETI.

## Caol[[@Headword:Caol]]

             SEE CAEL (2).

## Caomhan[[@Headword:Caomhan]]

             SEE CAEMHAN (3).

## Caornan[[@Headword:Caornan]]

             SEE CAERNAN.

## Caoult, Walerand[[@Headword:Caoult, Walerand]]

             a Flemish theologian and hagiographer, lived at the commencement of the 17th century. He was priest and sacristan of the church of St. Amant, at Douay. He wrote, Miracula Virginis Deiparice apud Tungros in Hannonia (Douay, 1600) :-Oraison de Jean Tritheme (ibid. 1604) :-  Miracula Domince Gaudiorunm in Picardia, ab 1081-1605 (ibid. 1606). See Hoefer, Nouv. Biog. Generale, s.v.

## Cap[[@Headword:Cap]]

             A square-tapped cap is worn in the English universities, like that of the theologists before the Reformation, except that it has stiffening, and a tassel in lieu of a tuft. In Flanders the priest wore his cap at baptisms. A round, low cap, sometimes having a broad brim, which was doubled down on reaching the choir, was often worn by canons from the end of the 13th century: at; Antwerp the color was purple; at Pisa and Cologne it. was scarlet. The red cap was also used by doctors of divinity at Oxford; it Was square and steepled, but just before the Reformation was worn square. In foreign universities tassels served by way of distinction. The D.C.L. and D.M. still retain the use of the round cap 5, which in 1605 was worn by all undergraduates. When the cap was worn in choir the upper part of the amice was thrown back like a hood,. hen it looked like a low mitre, and muffled the shoulders, having a fringe made of the tails of the animals of whose fur it was made. Then the amice was stitched in front, with a hole for the wearer's head, and about the beginning of the 15th century became a tippet, or short cape.' In the early part of the next century it was worn like a shawl, longer behind than before, and with two strips like a stole narrowing to a point, but appearing as a ruff over the shoulders. The use of the cap lined with fur was permitted by pope Honorius III at Canterbury, at Peterborough, and Croyland, from Michaelmas to Easter, in consequence of the cold. Canons were allowed to use it in church, except during the canon of the mass, the verse "And was incarnate," and the benediction. The assistant deacon and subdeacon were forsaken to use the cap. At Stoke College caps and not hoods were worn. The golden cap which pope Sylvester sent to St. Stephen, in 1000 is used at the coronation of the kings of Hungary. SEE BIRETTA; SEE ZUCHETTO.

## Cap (Or BONNET[[@Headword:Cap (Or BONNET]]

             pileolus), in clerical dress. Cardinal Richelieu is said to be the first who wore the calotte, or cap, in France. The red cap is peculiar to the college of cardinals. The bonnet or cap worn by the Jesuits, Barnabites, Theatines, and by the Italians generally, is three-cornered and square, and worn without the cape. SEE VESTMENTS OF THE CLERGY.

## Capa (Or Cappa)[[@Headword:Capa (Or Cappa)]]

             SEE COPE.

## Capalla, Giovanni Maria[[@Headword:Capalla, Giovanni Maria]]

             a Dominican of Saluzzo, lived in the 16th century, and taught sacred - literature at Faenza and Bologna, and was, made inquisitor general at Cremona. He died Nov. 2, 1596, leaving, Scintilla della Fiamma Innossia,  etc.: — Art Salutis Humance, being a Commentary on the Passion of our Lord (Venice, 1606, fol.) :-De Cena (ibid. 1604). See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Capalli, Giovanni Battista[[@Headword:Capalli, Giovanni Battista]]

             an Italian theologian of the second half of the 17th century, was dean of Arezzo, and wrote Ricamo dell' A bito Monacale (Venice, 1680). See Hoefer, Nouv. Biog. Generale, s.v.

## Capalti, Francesco[[@Headword:Capalti, Francesco]]

             an Italian composer, born at Fossombrone (in the Roman. States), lived in the latter part of the 18th century. He was chapel-master of the cathedral of Narni, and published, 11 Contrapuntista pratico, Ossiano Dimostrazionifatte Soprat l'Essperienza (Terni, 1788). See Hoefer, Nouv. Biog. Generale, s.v.

## Caparcotia[[@Headword:Caparcotia]]

             (Καπαρκοτία, a name of which the initial element is evidently the Hebrews ׃כפרּ SEE CAPHAR ), a town located by Ptolemy (4:16) in Galilee, and mentioned (Caparcotani) in the Peutnger Table as situated between Scythopolis and Caesarea Palestinae (Reland, Palcest. p. 461, 687), 24 R. miles from the former and 28 from the latter. It was discovered by Burckhardt (Travels, p. 551) in the modern Kefr-Kud; a village about one hour [1] west of Jenin, among the hills (Robinson, Researches, in, 159), and half an hour west of Burkin (Wolcott, in the Biblioth. Sacra, 1843, p. 76; Robinson, Later Researches, p. 121), situated on an eminence, with a high wely north of the village, called Sheik Zeit, and visible from a great distance all around (Van de Velde, Memoir, p. 301).

## Capax[[@Headword:Capax]]

             was a bishop at the second council of Rome A.D. 344.

## Cape Town[[@Headword:Cape Town]]

             the capital of the English possessions at the Cape of Good Hope, erected into a bishop's see of the English Church in 1847. The see owes Its existence to the munificence of Miss Burdett Coutts. The first bishop was Robert Gray, D.D., of Stockton, consecrated at Westminster, June 29, 1847, who is still the incumbent. The bishop of Cape Town is the metropolitan of the Anglican dioceses in South Africa, of which, in 1867, there were the following, besides Cape Town: Natal, established 1863; Mauritius, 1854; Graham's Town, 1856; St. Helena, 1862; Orange River State, 1863; Central Africa, 1863. The Wesleyan missions in the district of Cape Town embraced, in 1866, 10 circuits, 25 chapels, 12 other preaching- places, 9 missionaries and assistant missionaries, 201 subordinate paid and unpaid agents, 1510 members, 211 on trial for membership, 2680 scholars in Sunday-schools, and 6983. attendants on public worship. The Roman Catholics have at Cape Town a vicar apostolic (bishop in partibus), whose diocese embraces about half a dozen churches, SEE AFRICA.

## Capece (Lat. Capicius), Marco Antonio[[@Headword:Capece (Lat. Capicius), Marco Antonio]]

             an Italian theologian, was born at Naples in 1569. He was of a patrician family, entered the order of Jesuits, and devoted himself to preaching, and after that to instruction, but would not accept the bishopric of Nicotero, which was offered to him. He died at Naples, Nov. 18, 1640, leaving A Funeral Oration on Queen Margaret of Austria, See Hoefer, Nouv. Biog. Generale, s.v.

## Capece, Angelo[[@Headword:Capece, Angelo]]

             an Italian theologian of the order of Theatines, who lived at the beginning of the 18th century, wrote, Discorsi Sagris Recitatti in Divverse Chiese (Rome, 1711). ' See Hoefer, Nouv. Biog. Generale, s.v.

## Capece-Latro, Giuseppe[[@Headword:Capece-Latro, Giuseppe]]

             a Neapolitan arch-bishop and publicist, was born Sept. 23, 1744. He obtained when quite young the archbishopric of Taranto, which gives to the titulary the rank and privileges of a primnate of the kingdom. These distinctions did not prevent him, however, defending the principles of an  enlightened philosophy, and fighting against the old .ideas, the superstition and hierarchical pretensions of the papal see, yet all this without neglecting his duties as .a Roman Catholic priest. During the reign of Joseph Bonaparte at Naples, in 1806, Capece-Latro was minister of the interior, and continued to direct this department under Joachim Murat in the most distinguished manner. After the fall of that king the prelate lost his archbishopric, retired altogether from public affairs, and made of his-house a place of reunion for all persons distinguished for their rank and knowledge. Capece died Nov. 2,1836. His last writing is remarkable for its style; it is the Elogio di Frederigo II, re .di Prussia (Berlin, 1832).- See Hoefer, Nouv. Biog. Generale, s.v.

## Capeduntila[[@Headword:Capeduntila]]

             was the vessel in which the sacred fire of Vesta was preserved.

## Capeets[[@Headword:Capeets]]

             in Finnish' mythology, were goblins, spirits of the air, who were possessed of great power, and even had battles with the moon (eclipses), out of which the latter came only with great difficulty. There were various kinds of these Capeets, who all had their special duties. Sorcerers often made use of them in order to injure persons whom they hated.

## Capefigue, Jean Baptiste Honorae Raimond[[@Headword:Capefigue, Jean Baptiste Honorae Raimond]]

             a French historian and: publicist, who was born at Marseilles in 180?, and died in 1873, is best known as the author of, Histoir Philsophis qu deo, Juifs (Brussels,, 1834) :-Histoire de la Reforme, de la Ligne et du Regne de Henri IV (ibid. 1834-35, 8 vols.). He also wrote, History of Philip Augustus (1831, 4 vols.):-T/he First Four Centuries of the Christian Church (1850, 3 vols.): -The Church in the Middle Ages (1852, 2 vols.):- and The Church in the Last Four Centuries (1854, 4 vols.). See Hoefer, Nouv. Biog. Generale, s.v. ..(B. P.)

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

             an English clergyman, son of Richard, was ejected from his living in Gloucestershire, and, after practicing medicine, died at Stroud in 1679.

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

             an English divine, was born in Gloucester in 1586, educated at Magdalen College, Oxford, and in 1609 was made fellow. He was presented by Stephens with the rectory of Eastington, in his native county, where he wrote his excellent book on Tenmptations, in which he set out to prove that there is no temptation to which a man is subject but what might be suggested by his own corruption, without any suggestion from Satan. When the reading of the Book of Sports on the Lord's Day was pressed upon him, he refused to comply, and willingly resigned his see, preaching afterwards gratuitously to neighboring congregations. He died Sept. 21, 1656. See Fuller, Worthies of England (ed. Nuttall), i, 563; Rose, Gen. Biog. Diet. s.v.

## Capelain[[@Headword:Capelain]]

             SEE CAPPELLANUS.

## Capell, Daniel S.[[@Headword:Capell, Daniel S.]]

             a minister in the Methodist Episcopal Church South, was born in North Carolina, Dec. 15,1801. He received a careful religious training; emigrated with his parents to Kentucky in 1816; and, after having been local preacher for several years, in 183Q entered the Kentucky Conference. In 1844 he moved to Missouri and joined the St. Louis Conference, wherein he labored until within a short time of his death, which occurred on his way to California, June 10, 1852. Mr. Capell was more than an ordinary preacher. See Minutes of Annual Conferences of the M. E. Church South, 1852, p. 379.

## Capella (Or Cappelli), Marco Antonio[[@Headword:Capella (Or Cappelli), Marco Antonio]]

             an Italian Franciscan, was born at Este, in Lombardy, about the middle of the 16th century, and taught theology at Udine, Anagni, and Venice. He wrote against the interdict of Paul V, in 1606, on the famous Venice question, but afterwards he entirely retracted his position. HIe died in September, 1625. He also wrote, Contra Primatum Ecclesiasticum Regis Anglice Jacobi. (Bologna, 1610, 4to; Cologne, 1611, 8vo) :-Disputationes de Summo Pontificatu B. Petri et de Successione Episcopi Romani in Eudem Pontificatnm (ibid. 1621):-De Appellationibus Eccl. Africance ad Ronanam Sedem (Rome and Paris, 1622, 8vo; and at Rome in 1722, together with the Life of Capella, written by Bontoni). .See Biog, Universelle, vii, 81; Landon, Eccles. Diet. s.v.

## Capella (Or De Capilla), Andres[[@Headword:Capella (Or De Capilla), Andres]]

             a Spanish prelate, was a native of Valencia, and first entered the order of Jesuits, but in 1569 left it and became a Carmelite. He was made bishop of Urgel, in Catalonia, in 1587, and died Sept. 22, 1610, leaving a Latin Commentary on Jeremiah, and Reflections for the Sundays of the Year, and Festivals, etc., in Spanish.-Landon, Eccles. Diet. s.v.; Hoefer, Nouvelle Biographie Generale, s.v.

## Capella, Caecilius[[@Headword:Capella, Caecilius]]

             is mentioned by Tertullian (A d Scap. 3) as one Among. other instances of governors who, in their last moments, had painful memories of the persecutions they had instituted.

## Capellani, Antonio[[@Headword:Capellani, Antonio]]

             a Venetian engraver, was born about 1730, and studied under Wagner. In 1760 he engraved the principal part of the portraits in Bottari's edition of Vasari. The following are some of, his prints: The Marriage of St. Catherine; The Repose in Egypt; Adam and Eve driven from Paradise.

## Capellari[[@Headword:Capellari]]

             SEE GREGORY XVI.

## Capelli, Giovanni Maria[[@Headword:Capelli, Giovanni Maria]]

             abbot, an Italian canon and composer, was born at Parma. In 1690 he was appointed canon of the cathedral of his native city, and afterwards was chosen composer at the court of the grand-duke Ranuco II. He wrote a great deal for the theatre. He died at Parma in 1728. See Hoefer, Nouv. Biog. Generale, s.v.

## Capelli, Marco Antonio[[@Headword:Capelli, Marco Antonio]]

             SEE CAPELLA.

## Capellino, Giovanni Domenico[[@Headword:Capellino, Giovanni Domenico]]

             a Genoese painter, was born in the year 1580, and studied under Paggi. His best works are The Death of St. Francis, in San Niccolo, at Genoa, and his St. Francescai Romana, in San Stefano. He died in the year 1651.

## Capellus[[@Headword:Capellus]]

             SEE CAPPELLUS.

## Capels, William G.[[@Headword:Capels, William G.]]

             a minister in the Methodist Episcopal Church South, was a member of the Missouri Conference. For more than twenty years his words and manner charmed, moved, and convinced the thousands who listened to his wonderful preaching. He died from 'the effects of a wound received in his own house, from a shell fired during the battle of Glasgow, Mo., in 1864. See Minutes of Annual Conferences of the 1. E. Church South, 1865, p. 542.

## Caper-Plant[[@Headword:Caper-Plant]]

             (אַבַיּוֹנָה, abiyonah', from אָבָה, to desire Sept. κάππαρις) is mentioned only once in the Bible (Ecc 12:5): “When the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home.” The word here translated desire has been considered to signify the CAPER-berry. The reasons assigned for this opinion are that the rabbins apply the plural , (אִבְיוֹנוֹת, abyonoth': see Berachoth, 36:1) to the small fruit of trees and berries, as well as to that of the caper-bush (Buxtorf, Lex. Talm. col. 12); that the caper-bush is common in Syria and Arabia (see Galen, Facult. Alim. 2:34); that its fruit was in early times eaten as a condiment, being stimulating in its nature, and therefore calculated to excite desire (Plutarch, Qupest. Syssp. 6:2; Pliny, Hist. Nat. 13:23; 20:15; comp. 13:44; 20:59; Dioscor. 2:204); that as the caper-bush grows on tombs, it will be liable to be destroyed when ‘these are opened; and, finally, that as Solomon speaks here in symbols and allegories, we must suppose him to deviate from the course he had apparently prescribed to himself if he were to express in plain words that “desire shall fail,” instead of intimating the same thing by the failure of that which is supposed to have been used to excite desire. Celsius (Hierobot. 1:210) argues, on the contrary, that Solomon in other places, when treating of the pleasures of youth, never speaks of capers, but of wine and perfumes, that, had he wished to adduce anything of the kind, he would have selected something more remarkable; that capers, moreover, instead of being pleasantly stimulant, are acrid and hurtful; and though occasionally employed by the ancients as condiments, were little esteemed by them; and, finally, that the word abiyosloth of the rabbins is distinct from the abiyonah of this passage, as is admitted even by Ursinus (Arboret. Biblicum, 28:1). The caper-plant, however, is often mentioned in the Talmud (Maaseroth, 4:6; Demai, 1:1) by the terms צְלִפ, tselaph', נַעְפָה, nitsphah', and even קִפְרַיס, kaphris' (Buxtorf. col. 1919,1381, 2098). But as the Septuagint, the Vulgate, the' Syriac, and the Arabic translations have understood the caper-bush to be meant, it is desirable to give some ‘account of it, especially as, from its ornamental nature, it' could not but attract attention. There are, moreover, some points in its natural history which have been overlooked, but which may serve to show that in the passage under review it might without impropriety have been employed in carrying out the figurative language with which the verse commences' (see Plenk, Plant. Med. p. 420; Sprengel, list. rei herb. 1:14).

The caper-plant belongs to a tribe of plants, the Capparidacese, of which the species are found in considerable numbers in tropical countries, such as India, whence they extend northward into Arabia, the north of Africa, Syria, and the south of Europe (Forskal, Flor. p. 99; Shaw, p. 395). The common caper-bush — Capparis spinosa, Linn. (the Casativa of Persoon) — is common in the countries immediately surrounding the Mediterranean. Dioscorides describes it as spreading in a circular manner on the ground, in poor soils and rugged situations; and Pliny “as being set and sown in stony places especially.” Theophrastus states that it refuses to grow in cultivated ground. Dioscorides farther states that it has thorns like a bramble, leaves like the quince, and fruit like the olive — characters almost sufficient to identify it. The caper is well known to the Arabs, being their kibbur, and designated also by the name athuf or azuf. The bark of the root, which is still used in the East, as it formerly was in Europe, no doubt possesses some irritant property, as it was one of the five aperient roots. The unexpanded flower-buds, preserved in vinegar, are well known at cur tables as a condiment by the name of capers. Parts of the plant seem to have been similarly used by the ancients. The caper-plant is showy and ornamental, growing in barren places in the midst of the rubbish of ruins, or on the walls of buildings. It was observed by Ray on the Temple of Peace aft Rome, and in other similar situations. It forms a much-branched, diffuse shrub, which annually loses its leaves. The branches are long and trailing; smooth, but armed with double curved stipulary spines. The leaves are alternate, roundish or oblong oval, a little fleshy, smooth, of a green color, but sometimes a little reddish. The flowers are large and showy, produced singly in the axils of the leaves, on stalks which are larger than the leaves. The calyx is four-leaved, coriaceous; the petals are also four in number, white, and of an oval roundish form. The stamens are verys numerous and long; and their filaments, being tinged with purple and terminated by the yellow anthers, give the flowers a very agreeable appearance. The ovary is borne upon a straight stalk, which is a little longer than the stamens, and which, as it ripens, droops and forms an oval or pear-shaped berry, inclosing within its pulp numerous small seeds. Many of the caper tribe, being remarkable for the long stalks by which their fruit is supported, conspicuously display, what also takes place in other plants, namely, the drooping and hanging down of the fruit as it ripens. As, then, the flowering of the almond-tree, in the first part of the verse in question, has been supposed to refer to the whitening of the hair, so the drooping of the ripe fruit of a plant like the caper, which is conspicuous on: the walls of buildings and on tombs, may be supposed to typify the hanging down of the head before “man goeth to his long home” (see the Penny Cyclopedia, s.v. Capparidaceae). SEE HYSSOP.

## Capernaum[[@Headword:Capernaum]]

             (Καπερναούμ; Lachm.: [with Codex B Καφαρναούμ, as if כְּפִר נִחוּם, village of Nahum” [from some unknown person of that name]; Syriac, Curetonian Kaaphar Nachum, Peshito Kaphar Nachum; Vulg. Capharnaum),, the name of a Galilasan city familiar as that of the scene of many acts and incidents in the life of Christ (see Stuart, Capernaum as the Scene of Christ's Miracles, 2d ed. London, 1864). There is no mention of Capernaum in the O.T. or Apocrypha, but the passage Isa 9:1 [Isaiah 8:23] is applied to it by Matthew. The word Caphar in the name perhaps indicates that the place was of late foundation. SEE CAPHAR-. There is named, however, by the rabbins (Midrash, Koheleth, fol. 89, Colossians 4) a place called Kephar-Nachuln (כפר נחום), which Reland (PaleSst. p. 689) presumes to be the Capernaum of the Gospels (see Otho, Lex. Rabb.' p. 118). Josephus also mentions a remarkable fountain, called by the natives Canpharnaum (Καφαρναούμ), watering the fertile “plain of Gennesareth” (War, 3:10, 8); as also a village by the name of Cepharnome (Κεφαρνώμη) in the same region (Life, 72). Ptolemy also (5:16, 4) calls it Caparnaum (Καπαρναούμ). Another Capernaum is mentioned by William of Tyre (De Bello Sacr. 10:26) on the Kishon, six leagues from Caesarea.

After the expulsion of Jesus from Nazareth (Luk 4:16-31; Mat 4:13-16), where he was “brought up,” Capernaum became emphatically his “own city;” it was when he returned thither that he is said to have been “at home” (Mar 2:1; such is the force of οἰκῷ — A.V. “in the house”). ‘Here he chose: the evangelist Matthew or Levi (Mat 9:9). The brothers Simon-Peter and Andrew belonged to Capernaum (Mar 1:29), and it is perhaps allowable to ‘imagine that it was on the sea-beach near the town (for, doubtless, like true Orientals, these two fishermen kept close to home), while Jesus was “walking” there, before “great multitudes” had learned to “gather together unto him,” that they heard the quiet call which was to make them forsake all and follow him (Mar 1:16-17; comp. Mar 1:28). It was here that Christ worked the miracle on the centurion's servant (Mat 7:5; Luk 7:1), on Simon's wife's mother (Mat 8:14; Mar 1:30; Luk 4:38), the paralytic (Mat 9:1; Mar 2:1; Luk 5:18), and the man afflicted with an unclean spirit (Mar 1:33; Luk 4:33). The son of the nobleman (Joh 4:46) was, though resident at Capernaum, healed by words which appear to have been spoken in; Cana of Galilee. At Capernaum occurred the emblematical incident of the child (Mar 9:33; Mat 18:1; comp. Mat 17:24); and in the synagogue there was spoken the remarkable discourse of John 6 (Joh 6:59). The infidelity and impenitence of the inhabitants of this place, after the evidence given to them by our Savior himself of the truth of his mission, brought upon them this heavy denunciation: "And thou, Capernaum, which art, exalted unto heaven, shalt be brought down to hell; for if the mighty works 'which have been done in thee had been done in Sodom, it would have remained unto this day," etc. (Mat 11:23). SEE GALILEE , SEA OF.

According to the notices of its situation in the N.T. Capernaum was on the western shore of the Sea of Galilee (τὴν παραθαλασσίαν, Mat 4:13; comp. Joh 6:24), and, if recent discoveries are to be trusted (Cureton's Nitrian Rec. Joh 6:17), was of sufficient importance to give to that sea, in whole or in part, the name of the "Lake of Capernaum." (This was the case also with Tiberias, at the other extremity of the lake. Comp. Joh 6:1, " the Sea of Galilee — of Tiberias.") It was in or near the "land of Gennesaret" (Mat 14:34, compared with Joh 6:17; Joh 6:21; Joh 6:24), that is, the rich, busy plain on the west shore of the lake, which we know from the descriptions of Josephus and from other sources to have been at that time one of the most prosperous and crowded districts in all Palestine. SEE GENNESARETH. Yet it was not far from the entrance of the Upper Jordan into the lake (Lightfoot, Hor. Hebr. p. 139). Being on the shore, Capernaum was lower than Nazareth and Cana of Galilee, from which the road to it was one of descent (Joh 2:12; Luk 4:31), a mode of speech which would apply to the general level of the spot, even if our Lord's expression, "exalted unto heaven" (ὑψωθεῖσα, Mat 11:23), had any reference to height of position in the town itself. It was of sufficient size to be always called a "city" (πόλις, Mat 9:1; Mar 1:33); had its own synagogue, in which our Lord frequently taught (Joh 6:59; Mar 1:21; Luk 4:33; Luk 4:38) — a synagogue built by the centurion of the detachment of Roman soldiers which appears to have been quartered in the place (Luk 7:1; comp. 8; Mat 8:8). But besides the garrison there was also a customs station, where the dues were gathered both by stationary (Mat 9:9; Mar 2:14; Luk 5:27) and by itinerant (Mat 17:24) officers (though the latter passage probably refers rather to the ecclesiastical or temple tax than to the Roman or secular one). If the "way of the sea" was the great road from Damascus to the south (Ritter, Erdk. 15:339), the duties may have been levied not only on the fish and other commerce of the lake, but on the caravans of merchandise passing to Galilee and Judaea. It was also near the border between the tribes of Zebulon and Naphtali (Mat 4:13). The doom which our Lord pronounced against Capernaum and the other unbelieving cities of the plain of Gennesareth has been remarkably fulfilled. In the present day no ecclesiastical tradition even ventures to fix its site; and the contest between the rival claims of the two most probable spots is one of the warmest, and at the same time the most difficult to decide, in sacred topography.

1. Dr. Robinson (Bibl. Researches, 3:288-294) exposes the errors of all previous travelers in their various attempts to identify the site of Capernaum; and from a hint in Quaresmius, he is rather inclined to look for it in a place marked only by a mound of ruins, called by the Arabs Khan Minyeh. This is situated at the north-eastern extremity of the fertile plain (now called El Ghuweir) on the western border of the Lake of Gennesareth, to which the name of "the land of Gennesareth" is given by Josephus (War, 3:10, 8). This plain is a sort of triangular hollow, formed by the retreat of the mountains about the middle of the western shore.' The base of this angle is along the shore, and is about one hour's journey in length, whereas it takes an hour and a half to trace the inner sides of the, plain. In this plain Josephus places a fountain called Capharnaum: he says nothing of the town; but if it can be collected from the scriptural intimations that the town of Capernaum was in this same plain (from a comparison of Mar 6:47, with Joh 6:19, it appears that it was at least six miles from the N.E. shore), it may be safely concluded that the fountain was not far from the town, and took its name therefrom. In this plain there are now two fountains, one called 'Ain et-Tin, the "Spring of the Fig," near the northern extremity of the plain, and not far from .the lake. It is surrounded by vegetation and overhung by a fig-tree, from which it derives its name. Near this are several other springs, the water of which is said to be brackish; but Burckhardt, who rested for some time under the great fig-tree, describes the water of the main source as sweet.

This is the fountain which Dr. Robinson inclines to regard as that which Josephus mentions under the name of Capharnaum. M. De Saulcy, however, contends, in his usual confident manner, against the conclusion of Dr. Robinson (Narrative, 2:357-365). In the new edition of his Researches (3:348), Dr. Robinson reviews the arguments and reaffirms his position. Three miles south, toward the other extremity of the plain, is the other large spring, called 'Ain el Mudauwarah, the " Round Fountain" — a large and beautiful fountain rising immediately at the foot of the western line of hills. This Pococke took to be the Fountain of Capernaum, and Dr. Robinson was at one time disposed to adopt this conclusion. The "Round Fountain" is a mile and a half from the lake, to which it sends a considerable stream with fish. Whichever of these fountains be that of Capharnaum, we should look for some traces of an ancient town in the vicinity, and, finding them, should be justified in supposing that they formed the remains of Capernaum. The only ancient remains of any kind near the Round Fountain are some large volcanic blocks strewed over the plain, or piled together with little architectural order. But near the 'Ain et- Tin is the low mound of ruins, occupying a considerable circumference, which, if Capernaum were situated in this plain, offer the best probability of being the re. mains of the doomed city; and if these be all its remains, it has, according to that doom, been brought low indeed. Near the fountain is also a khan, which gives the name of Khan linyeh to the spot. This khan is now in ruins, but was once a large and well built structure. Close on the north of this khan, and of the fountain, rocky hills of considerable elevation come down quite to the lake, and form the northern termination of the plain. It is important to add that Quaresmius expressly states that in his day the place called by the Arabs Menich (i.e. Minyeh) was regarded as marking the site of Capernaum (Elucid. Terr. Sanct. 2:864). The mention by Josephus (Life, 72) of a village called Kepharnome, situated between the mouth of the Jordan and Tarichaea, will agree with either location of Capernaum. Willibald, however (Vita, 16, 17), passed successively, on his way from Tiberias to the Upper Jordan, through Magdala, Capernaum, Bethsaida, and Chorazin, which would locate Capernaum at the southern end of the plain, if (as appears true) this also contained Chorazin. The latter may have been immediately on the shore, and Capernaum at a little distance from it (Luk 9:57; comp. Mat 8:18-19), as is the case at the southern spring, but not the northern.

The arguments in favor of Khan Minyeh may be found in Robinson's Researches (new ed. 2:403 sq.; 3:344-358). They are chiefly founded on Josephus's account of the fountain and of his visit to Cepharnome, which Dr. R. would identify with the mounds near the khan, and on the testimonies of successive travelers from Arculfus to Quares, mius, whose notices Dr. R. interprets — often, it must be confessed, not without difficulty — in reference to Khan Minyeh. The fountain Capharnaum, which Josephus mentions (War, 3:10, 8) in a very emphatic manner as a chief source of the water of the plain of Gennesareth and as abounding with fish, would, however, certainly answer better to the "Round Fountain" than to a spring so close to the shore and so near one end of the district as is 'Ain et-Tin. The claim of Khan ;Minyeh is also strongly opposed by a later traveler (Bonar, p. 437-41), as also by Van de Velde (Memoir, p. 301, 302) and Thomson (Land and Book, 1:542 sq.). Another objection to the site of Khan Minyeh is that the ancient town of Cinnereth appears to have lain north of Capernaum, and in this same plain of Gennesareth, SEE CINNERETH; from which it is most natural to infer that Capernaum lay at the southern end of the plain (at 'Ain el Mudauwarah), and Cinnereth at the northern ('Ain et-Tin). In that case, the approach of Christ and his disciples to Capernaum through the plain of Gennesareth (Mat 14:34) was from the north, the direction most likely in coming from their last point on the north-eastern shore of the lake; for then the disciples would have fallen short of their destination, owing to the head wind, and, after landing, first traversed the plain. The site of Abu Shusheh, however, is in some respects more likely to have given name to the plain, if that of the ancient Cinnereth, which will thus be distinguished from the localities of Capernaum and Chorazin. SEE BETHSAIDA.

2. Three miles north of Khan Minyeh: is the other claimant, Tell Hûm, containing ruins (very extensive, according to Bonar, p. 415 sq.) of walls and foundations covering a space of half a mile long by a quarter wide, on a point of the shore projecting into the lake, and backed by very gently rising ground. The shapeless remains are piled up in confusion all along the shore, and are much more striking than those of any other city on this part of the lake. With two exceptions, the houses were all built of basalt, quite black and very compact, but rudely cut. The stones of the temple, synagogue, or church, whatever it may have been, are of beautiful marble, cut from the mountains to the north-west (Thomson, 1:540). The ruins are described by Robinson (Researches, in, 297 sq.). Rather more than three miles farther north is the point at which the Jordan enters the north of the lake. The arguments in favor of Tell Hûm date from about 1675. The principal one is the name, which is maintained to be a relic of the Hebrew original — "Caphar" having given place to "Tell." Dr. Wilson also ranges Josephus on this side (Lands of the Bible, 2:139-149). See also Ritter (Erdk. 15:335-343), who supports the same locality, as do also Van de Velde, Bonar, and Thomson. Against Tell Hum, on the other hand, the following arguments seem almost conclusive:

(1) It is not near the boundary-line between Zebulon and Naphtali, as appears to be required by Mat 4:13.

(2) It is not likely to have been on the highway to Damascus (see above), for the mountains are so near the shore as to preclude this, while a thoroughfare still exists through the plain at the south.

(3) It is rather too near the head of the lake for the scriptural notices, and apparently in the wrong direction from the plain of Gennesareth.

(4) It does not by any means so well suit the indications in Josephus of the position of the spring of Capharnaum and village of Cepharnome: for

[1] the latter was near a swampy ground (evidently, from the numerous springs, in the loamy plain), and at no great distance from Tiberias (or, at farthest, Tarichaea);

[2] the fountain was a prominent feature in the plain of Gennesareth, which extended along the lake for three miles, apparently midway. To these arguments it may again be replied:

(a) The language of the Evangelist respecting the proximity of the boundary-line is not to be taken so strictly, since none of the places in question were really situated on the border.

(b) There is room enough for a road along the shore by Tell Hûm, for the shortest route to the head of the lake actually lies through it.

(c) The Scripture notices most in question relate to the miracle of the feeding of the five thousand, the scene of which may have been on the shore south-east of Bethsaida, beyond Jordan, and in that case Christ's return to Capernaum may have been from the south through the plain of Gennesareth.

(d) The misadventure of Josephus may have happened at the mouth of the Upper Jordan, and the place into, which he was borne was a "village" merely, not a large city like Capernaum, although the name of the latter may naturally have included adjacent localities, as we know it was extended to the entire plain.

On the whole, however, later archaeologists incline to the site of Khan Minyeh, where extensive ruins have recently been discovered, Bethsaida (q.v.) being, perhaps, to be located at Tell Hum; and this conclusion is greatly confirmed by the almost certain position of Chorazin at Bir- Kerazeh, a little to the N.W. (See Journal Sac. Lit. Oct. 1854, p. 162 sq.; July, 1855, p. 354 sq.; Bibl. Sacra, April, 1855, p. 263 sq.; Lond. Athenaeum, Feb. 24, March 31, 1866; Stud. u. Krit. 1867, 4). SEE CHORAZIN

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

             The arguments on the site of this important place in New-Test. history are thus given afresh in Badeker's Syria, p. 372 sq.:

"It has been a subject of much dispute where the ancient Capernaum is to be sought. At Capernaum there was a custom - lollse and a garrison. Doubtless, therefore, it was situated close to the frontier of the tetrarchy of Philip; and in this respect it corresponds with Khtu Minyeh. This inference might be drawn from the direction of the Roman roads across the hills, leading into the tetrarchy, except for the probability that there was also a frequented road from the mouth of the [upper] Jordan, skirting the [west] shore of the lake, in. which case the frontier-town would-:lie farther north. After a victorious engagement in the plains of Batikha, Josephus, who was injured by a fall from his horse, caused himself to be carried to Capernaum, which was probably the nearest place, and therefore not Khau Minyeh. When Christ crossed the lake from Capernaum to .the opposite shore (Mar 6:32 sq.) the crowd ran round the north end of the lake to meet him. and a glance at the map shows that Tell Hum is more likely to. have been the starting-point than Khin Minyeh. Again when Mark informs us that the disciples took ship to the plain of Gennesanret (vi, 45,'S3),  and John that they sailed to Capernaum (vi, 24), we are hardly justified in inferring that Capernaum lay in the plain, of Gennesaret.

Major Wilson argues in a similar manner in favor of Tell Hum (in Plumptre's Bible Educator, iii, 184 sq.). Lieut. Conder well sums up the evidence thus (Tentwork in Palestine, ii, 182 sq.):

“The various scholars and explorers who have written since Robinson are divided into two parties; one placing Capernaum at the ruins near Khan Minyeh, the other selecting the other site at Tell Hum. The places are only two and a half miles apart, but modern disputations are not content-with such Wide limits. There is a point which strikes. one as curious in the controversy. In all the arguments usually brought forward, no reference is made to the information which can be deduced from Jewish scribes dating . later than in Bible times. To this information I would call attention. "Identification, properly so called, is impossible when the old name is lost; but in the case of Capernaum traces of the name may perhaps be recovered still. It is generally granted that the Talmudic Caphar Nahum, or “Village of Nahum,” was probably identical with the New Test. Capernaum, and it is on this supposition that the only philological claim of Tell Hum is based; but the loss implied of an important radical at the commencement of the name Hum, if it be supposed to be a corruption of Nahum, is a change of which we have scarcely any instance; moreover, Hilm in Hebrew means 'black,' and still retains its original signification in Arabic. Tell Hum was so named,-no doubt, from the black basalt which covers the site. If we are to seek for an ancient corresponding title, I would suggest Capphar Ahim, a town mentioned in the Talmud with Chorazin, and famous for its wheat, as being probably the ancient name of the ruined site at Tell Hum. Even if this town were standing in the time of Christ, there seems no more reason why its name should be mentioned ill the Gospels than at Taricheae or Sepphoris should be so noticed, or that Chorazin should be mentioned by Josephus when speaking of the same district. "An investigation of the name Minyeh is more satisfactory. In Hebrew it is derived from a root meaning 'lot,' or 'chance.' Aramanic it, has an identical meaning, and the Talmud often mentions the Minai, or  'Diviners,' under which title were included not only every kind of sorcerer and enchanter, but also the early Jewish converts to Christianity. Now this word Minai is intimately connected with Capernaum. In the Talmud there is a curious passage (quoted in Buxtorf's Rabbinic Lexiconi) where 'sinners' are defined as 'sons of Caphar Nahum;' and these Hutal (or sinners), we find from another passage, were none other than the Minai. It is evident that the Jews looked on Capernaum as he headquarters of the Christians, whom they contemptuously styled 'sorcerers;' and the importance thus attached by them to that town, as a Christian centre, is in accordance with the expression in the Gospel, where Capernaum is called our Lord's 'own city' (Mat 9:1). The Talmiudic doctors speak, then, of Capernaum as the city of Minai, and as such it continued to be regarded by the Jews down to the 14th century. In A.D. 1334 Isaac Chelo travelled from Tiberias to Caphar Anan (Kefr 'Alnan), presumably the direct road passing near The Rotund mountain. He was shown on his way the ruins of Caphar Nahum, and in them the tomb of Nahum, sand he remarks incidentally as to the place, here formerly dwelt the Minai.' It is evident that he cannot e supposed, without, twisting he narrative, to refer to any place so far from his route as is Tell Hum. The site at Minveh would. have been within a mile and a half of his road, and the name is apparently connected with Capernaum by his valuable note about, the Minai. The same connection is traced in A.D. 1616, when Qmurnesmisius speaks of Capernaum as shown at a place called Minyeh, and thus we are able to trace back an apparently unbroken Jewish tradition connecting Capernaum with the 'Village of the Minai,' and with the untied site of Minyeh.

"In addition to the Jewish tradition connecting Minyeh with Capernaum, there is a second indication which favors that identification. Josephus speaks of the fountain which watered the plain of Gennesaret, and which was called Capernaum. It contained a fish named Coracinsimi, which was also found in the Nile. There are two springs to which this account has been supposed to apply, the one two and a half miles south of Miinyeh, the other scarcely three quarters of a mile east of the .same site. The first irrigates a great part of the plain of Gennesaret. the Coracinus has been found in it, and the waters are clear and flesh; his is called 'Ain-el-  Madomwel, 'the round spring.' The second is called 'Ain Tabghah and Dr. Tristtram points out that the water being warm, brackish, and muddy, is unfit for the Coracinus, which has never as yet been found in it. 'Ain Tibgah is not in the plain. of Gennesaret. It is a spring surrounded by an octagonal reservoir, which was built up to its present height by one of the sons of the famous Dhahr- el'Amr in the last century, and the water is thus dammed up to about fifty- two feet aloe the lake. An aqueduct, of masonry, apparently modern, leads from the level of the reservoir to the cliff at Minyeh, where is a rock-cut channel three feet deep and broad, resembling more the great rock-cutting of the Roman road at Abila than any of the rock-cut aqueducts of the country. The water was conducted through this channel to the neighborhood of the Khan, or just to the edge. of the plain of Gennesaret. It is important to notice that the spring can only have watered the neighborhood of Minyeh after the reservoir had been built, and that it was probably always, unfitted for the presence of the Coracinns. As 'Ain Thoghah is not in the plain of Gennesaret, and as it does not irrigate that plain -the modern aqueduct being apparently constructed to supply some mills near Minyeh-it seems impossible to identify this spring with that mentioned by Josephus as the abode of the Coracillus. And even if the Tabghah spring were that of Capernaum, the case for Tell Hum is not thereby strengthened, the distance from the spring to that ruin (nearly two miles) being double that from the spring to Minyeh-scarcely three quarters of a mile.

"In favor of the Minyeh site we have then Jewish tradition, and the existence of a spring fulfilling the description of Josephus; but it must not be denied that in favor of Tell Hum we have Christian. tradition from the 4th century downwards. Jerome places Capernaum two miles from Chorazin. If, as seems almost certain, by the latter place he means the ruin of Kerlizeh, the measurement is exactly that to Tell Hum. The account of Theodorus (A.D. 532) is more explicit, and seems, indeed, almost conclusive as to the site of his Capernaum. Two miles from Magdala he places the Seven Fountains, where the miracle of feeding the five thousand was traditionally held to have taken place: these, as will presently appear, were probably close to Minyeh ; and two miles from the fountains was Capernaum, whence it was six miles to Bethsaida, on  the road to Baiinas. These measurements seem to point to Tell Hum as the 6th-century Capernaum. Antoninus Martyr (A.D. 600) speaks of the great basilica in Capernaum, which it is only natural to identify with the synagogue of Tell Hum, which seems probably by comparison with those at Meirin to be the work of Simeon Bar Jochai, the Cabalist, who lived about A.D. 120. Arculphus (A.D. 700) visited the fountain where the five thousand were fed, and from the hill near it he saw Capernaum at no great distance, on a narrow tract between the lake and the northern hills. His account thus agrees with that of Theodorus, though in itself so indefinite, that it has been brought as evidence in favor of both the sites advocated for Capernaum. Saewulf (A.D. 1103) proceeded along the shore for six miles, going north-east from Tiberias, to the mountain where the five thousand were fed, then called Mensa, or 'table,' which had a church of St. Peter at its. foot. It is evident, from the measurements, that this hill was in the neighborhood of Miyeh, where Theodorus also seems to place the scene of .the, miracle, as above noticed. John of Wurzburg (about A.D. 1100) speaks of the mountain called Mensa, with a fountain a mile distant, and Capernaum two miles away. Fretellus (A.D. 1150) is yet more explicit. Capernaum, he says, is at the head of the lake, two miles from the descent of the mountain, an apparently three from the fountain where the five thousand were fed, which fountain would probably be 'Ain-et-Tin, a large source, west of Minyeh, and not far from the hill which Saewulf points oust as being, the Meusa. The whole of this topography is summed up by Marinio Sanuto, whose valuable chart of Palestine shows us the position of the various traditional sites of the 14th century. On this chart the Mensa is shown in a position which is unmistakable. The valleys which run down to the plain of Genuesaret are drawn in with some fidelity, and the Mensa is placed north of them; at the border of the lake Bethsaida is shown, about in the position of Minyeh, and Capernaum near the site of Tell Hum; in the letterpress the account is equally clear, Capernaum being placed near the north-east corner of the lake, and Bethsaida just where the lake begins to curve round southward.

"Christian tradition points, then, to Tell Hum as being Capernaum, but Jewish hatred has preserved the Jewish site under the  opprobrious epithet of Minyeh; the question is simply whether-- setting aside the important testimony of Josephus-Jewish or Christian tradition is to be accepted."

After repeated consideration, and especially since a personal examination of the localities, we are inclined to locate Capernaum at Khan Minyeh, and Bethsaida at Tell Hum.

## Caperolans[[@Headword:Caperolans]]

             a congregation of monks in Italy, in the 15th century, who derived their name from Pietro Caperole, their founder. 'he monasteries of this order are found at Brescia, Bergamo, and Cremona.

## Caperole, Pietro[[@Headword:Caperole, Pietro]]

             a Venetian theologian, of the order of Observantists, gained great celebrity by his preaching. In 1472 he caused the withdrawal of several convents, and formed a new order called Caperolans. Although pope Sextus IV did not favor this, nevertheless, in 1480, he accorded to him the convent of Velletri. See Hoefer, Nouv. Biog. Generale, s.v.

## Capers, Samuel Wragg[[@Headword:Capers, Samuel Wragg]]

             a minister in the Methodist Episcopal Church South, was born in Georgetown, S. C., March 5, 1797. He received a classical education at Lodebar Academy, Sumter District; entered upon the study of law, but was converted, licensed to preach, and in 1828, admitted into the South Carolina Conference. In 1854 failing health obliged him to superannuate, and he retired to Camden, where he died, June 22, 1855. Mr. Capers was strong physically and mentally, a powerful speaker, a generous friend, and an excellent pastor. See .Minutes of Annual Conferences of the M. E. Church South, 1855, p. 628.

## Capers, Thomas H.[[@Headword:Capers, Thomas H.]]

             a minister in the Methodist Episcopal Church South, was born in Sumnter District S. C., March 27, 1811. He was son of the Rev. Gabriel Capers. and nephew of bishop William Capers; joined the Church early in life, and, at the age of nineteen. entered the Georgia Conference. In 1839 he was transferred to the Alabama Conference. He was eminently successful in  winning souls; but pecuniary embarrassment compelled him in 1846 to locate, and devote himself to the practice of medicine, and to teaching; in which former vocation he continued until 1864, when he was admitted into the Florida Conference. He died at his post, Oct. 15,1866. Mr. Capers was a minister of rare ability. His pulpit efforts were earnest, practical, forcible, and his pastoral work a great success. He was wise, sympathetic, energetic. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 31.

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

             A bishop of the Methodist Episcopal Church South, was born in St. Thomas's Parish, S. C., Jan. 26, 1790. In 1805 he entered the sophomore class at the South-Carolina College, but left college before the time of graduation, and began the study of law. He 'entered the itinerant ministry in the South-Carolina Conference in 1809, and located in 1815. He was readmitted to the Conference in 1818, and was first elected to General Conference in 1820, and was sent as delegate from the American Methodist Church to the British Wesleyan Conference in 1828. His subsequent posts of duty were, professor of Evidences of Christianity in Columbia College, 1835; editor of the Southern Christian Advocate, 1836- 40; missionary secretary of the southern division of the Methodist Episcopal Church, 1840-44; superintendent of colored missions in the Southern States in 1844. In May, 1844, Dr. Capers attended the General Conference held at New York as one of the delegates of the South- Carolina Conference. This was the year in which the great and-slavery agitation in the Methodist Episcopal Church came to its crisis in the division of that body. Dr. Capers took the Southern view of the question, and from that time till the close of his life he was identified with the Methodist Episcopal Church South. At the General Conference of that Church held in 1844 he was elected bishop. The remainder of his life was spent in the discharge of the bishop's office, which he filled with pre- eminent dignity, diligence, and success. Dr. Capers came of a Huguenot family, and his father did gallant service in the Revolution. His house was one of the homes of Asbury and the early Methodist preachers. In the ministry his rise was rapid, and his usefulness and popularity constantly increased. His eloquence in the pulpit was sanctified by the unction of the Holy Ghost, and, though generally smooth and graceful, was at times powerful, and even overwhelming. He was always refined and elevated in thought and life, and labored with earnest fidelity for his Master's cause. His activity of mind and perseverance, together with the weight of his moral power, gave him great influence in his Conference and in the Church. He died in Anderson, S. C., Jan, 29, 1855. He left no literary remains except an autobiography (prefixed to Dr. Wightman's Life of Capers); Catechisms for the Negro Missions; Short Sermons and True Tales for Children (edited by Dr. Summers, Nashville, 18mo). — Summers, Sketches of Eminent Itinerants, p. 75; Wightman, Life of W. Capers, D.D. (Nashville, 1859, 12mo); Sprague, Annals, 7:460.

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

             an English Baptist minister, was born in 1776. He united with the Little Prescott Street Church, London, in 1797, being baptized by the celebrated Abraham Worth. He entered the ministry in 1808, and became pastor of the Church in Gamlingay, Cambridgeshire, and afterwards in Loughborough, Leicestershire, from 1816 to 1826. His third and last settlement was in Farringdon, Berkshire, where he died, Mayr 29,1835. See (Lond.) Baptist Handbook, 1836, p. 17. (J.C.S.)

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

             a French theologian and canon, was born at Lille. He received the degree of doctor at Louvain, where he taught philosophy. He died in his native city, May 12, 1599. He wrote, De Vera Christi Ecclesia, deque Ecclesice et Scriptutrce Autoritate (Douay, 1584):-De Hceresi et. Modo Coercendi Hcereticos (Antwerp, 1591). See Hoefer, Nouv. Biog. Generale, s.v.

## Capgrave (Or Catgrave), John[[@Headword:Capgrave (Or Catgrave), John]]

             an English theologian, was an Augustine monk of Canterbury, and afterwards a doctor at Oxford, and provincial of his order. He was an intimate friend and the confessor of Humphrey, duke of Gloucester, and flourished about 1450. He died, according to some. accounts, in 1464;' according to Pits and others, in 1484. He wrote a Catalogus seu Legend a Sanctorum Aeglice (Lond. 1516, fol., and printed in English by the celebrated Caxton in 1483). He also left a' Commentary on the Holy Scriptures, of which the part relating to Genesis is preserved in the library of Oriel College; Oxford; and that on the Acts in the library of Balliol. Bale gives a full catalogue of his writings (Cent. viii, cap. i). See Landon, Ecclesiastical Dictionary, s.v.; Hoefer, Nouvelle Biographie Generale, s.v.

## Caphar[[@Headword:Caphar]]

             (the Latinized form of the Hebrews prefix כְּפִראּ, Kefar', the "construct form" of Kaophar', כָּפָר, from the root of the same form signifying "to cover," Gesenisi, Thesaur. p. 707), one of the numerous words employed in the Bible (and still oftener in later or, rabbinical Hebrew) to denote a village or collection of dwellings smaller than a city (Reland, Palcest. p. 516). See IR-. Stanley proposes to render it by "hamlet" (Palest. App. § 87), to distinguish its occurrences from those of Chavvah, Chatser, Bayith, and other similar words. As an appellative it is found only three times: 1Ch 27:25, Son 7:11, and 1Sa 6:18 (in the last the pointing being different, Ko'pher, כֹּפֶּר); but in neither is there anything to enable us to fix any special force to the word. In names of places, it occurs in CHEPHAR-AKMMONAI, CHEPHIRAH, CAPHAR- SALAMA, and those here following; also CAPERNAUM, CAPARCOTIA, etc. But the number of places compounded therewith mentioned in the Talmud shows that the name became a much commoner one at a time subsequent to the Biblical history. See the words beginning with KEPHAR-. In Arabic, the corresponding local epithet Kefr is in frequent use (see the lists in Robinson's Researches, 3, Append.).

## Caphar-Sorech[[@Headword:Caphar-Sorech]]

             SEE SOREK.

## Caphar-Zachariae[[@Headword:Caphar-Zachariae]]

             ("village of Zacharias"), a place mentioned by Sozomen (Hist. Ecc 9:17) as lying in the region of Eleutheropolis, and apparently visited by Willibald on his way from Gaza to Hebron (Travels, p. 20, Bohn). It seems to have been different from the Bath-Zacharias (q.v.) of the Apocrypha (1Ma 6:32) and Josephus (Ant. 12:9, 4). It is probably the modern Kefr Zekaria (Robinson, Researches, 2:34), a village on the north side of Wady Surot, opposite Tell Zacharia, about half way between Jerusalem and Ashkelon (Van de Velde, Narrative, 2:192). SEE CAPHARORSA.

## Capharabis[[@Headword:Capharabis]]

             (Καφαραβίς.), a town of Idumea, with a very strong wall, surrendered by the citizens to Cerealis, the general of Vespasian, after a siege thus rendered unexpectedly short (Josephus, War, 4:9, 9). Reland (Palaest. p. 684) thinks it the Kephar-Bish (q.v.) of the rabbins; but Schwarz refers it to the Kephar-Abus (כפר אבוס) of the Jerusalem Talmud (Sanhedr. 2), and finds it in the well near Gedor, in Wady Surar (meaning apparently that marked on Van de Velde's Map a little south-east of Ekron), which he says is still called "the Spring of Abis." This position, however, seems too northerly.

Caphãrath.

SEE KEPHAR-AKKO.

## Caphararia. SEE CAPHARORSA[[@Headword:Caphararia. SEE CAPHARORSA]]

## Capharbarucha[[@Headword:Capharbarucha]]

             (prob. for כְּפִר בְּרָכָה, village of blessing; but different from the "valley of blessing", SEE BERACHAH, named in 2Ch 20:26), a place mentioned by Jerome (Ep. 86) as overlooking the desert of Sodom, and traditionally held to be the place where Abraham interceded with Jehovah for the guilty cities of the plain (Gen 18:16; Gen 19:28). The name also occurs (in various forms) in several other ancient notices (Reland, Palaest. p. 685). It is probably the modern Beni Naim, an eminence on very high ground, three or four miles east of Hebron, commanding an extensive view of the Dead Sea (Robinson, Researches, 2:189). The tomb of Lot has been shown there since the days of Mandeville (Trav. p. 68).

## Capharcotia[[@Headword:Capharcotia]]

             SEE CAPARCOTIA.

## Caphardagon[[@Headword:Caphardagon]]

             SEE BETH-DAGON.

Caphareccho.

SEE KEPHAR-AKKO.

## Capharetaea[[@Headword:Capharetaea]]

             a village of Samaria, the native place of the heretic Menander, according to Justin Martyr (Καππαρεταϊvα, Apol. 2), but Eusebius (Ecct. Hist. 3:26) cites the name somewhat differently (Καπαρατταία), and Theodoret (Compend. Haeret. Fab. 2) has Chabrae (Χαβρα῏῏῏ϊv); so that the place is altogether doubtful.

## Caphargamala[[@Headword:Caphargamala]]

             (prob. village of the camel), a village said to have been situated 20 miles from Jerusalem; the native place of the presbyter Lucian, who wrote the memoir concerning the remains of St. Stephen, about the fifth century (Reland, Palcest. p. 688); but thought by Cotovicus (Itin. p. 284) to be the name of a person. SEE CAPHARSALAMA.

## Capharnaum[[@Headword:Capharnaum]]

             SEE CAPERNAUM.

## Capharorsa[[@Headword:Capharorsa]]

             a place (Καπαρόρσα for Καφαρόρσα) named by Ptolemy as a town of Idumaea west of the Jordan, and thought by Reland (Palcest. p. 690) to be the Caphararia (or Ceperaria) placed in the Peun tinger Table between Jerusalem and Ashkalon. SEE CEPERARIA. It is possibly the same with CAPHARZACHARIA SEE CAPHARZACHARIA (q.v.). Capharsaba.

SEE ANTIPATRIS.

## Capharsalama[[@Headword:Capharsalama]]

             (Χαφαρσαλαμά v. r. Χαφαρσαραμά, appar. for כְּפִרשְׁלָמָא, "village of peace"), a place where Nicanor's troops were cut to pieces by Judas Maccabaeus (1Ma 7:31). Josephus, in the parallel account (Ant. 12:10, 4), calls it a village (κώμη Καφαρσαλαμά). Reland suggests (Palest. p. 90) that it may have been the same with the Caphar Gamala (q.v.) where the presbyter Lucian was born, or the Caphar-semelia mentioned in his writings. He also adduces an allusion from the Talmud (Aboda Sara, folio 44, Colossians 4). to a wine-growing village, KepharSalam (כפר שלם), doubtless the same. From the fugitives in the above battle having taken refuge in the "city of David," it would appear to have been near Jerusalem; hence it is possible that it was the village near Siloam (q.v.), the Arabic name of which is Kefrselwân. Ewald places it north of Ramla, on the Samaritan boundary (Gesch. Isr. 4:368, note), but this is quite arbitrary.

## Caphartoba[[@Headword:Caphartoba]]

             SEE KEPHAR-TEBI.

## CaphenAtha[[@Headword:CaphenAtha]]

             αφεναθά), a place apparently close to and on the east side of Jerusalem, which was repaired by Jonathan Maccabaeus (1Ma 12:37). The name seems to be derived from כִּפְנַיתָא, kaphnitha´, the Chaldee word for the unripe date (Buxtorf, Lex. Talm. col. 1071), and thus has a remarkable correspondence with the names of Bethany (house of dates), Bethphage (house of figs), and of the Mount of Olives itself, on which the three were situated — all testifying to the ancient fruitfulness of the place (comp. Schwarz, Palest. p. 256).

## Caphethra[[@Headword:Caphethra]]

             (Καφεθρά), a pretentious little town (ψευδοπολίχνιον) in Upper Idumaea, apparently not far from Capharabis (q.v.), taken and burnt by Cerealis, the general of Vespasian (Josephus, War, 4:9, 9). The name occurs with considerable variety in the texts (Καφεθραμίς, etc., Hudson, in loc.), and Petmus Apollonius (De excid. Hieros. 3:65) gives it simply as Caphara, from which it seems possible that the scriptural CHEPHIRAH SEE CHEPHIRAH (q.v.) may be intended.

## Caphira[[@Headword:Caphira]]

             (Καφείρα), a place whose inhabitants returned from Babylon (1Es 5:19); evidently the CHEPHIRAH SEE CHEPHIRAH (q.v.) of the Hebrew text (Ezr 2:25).

## Caphthorim[[@Headword:Caphthorim]]

             (1Ch 1:12). SEE CAPHTORIM.

## Caphtor[[@Headword:Caphtor]]

             (Hebrews Kaphtor', כִּפְתּוֹר[ כִּפְתֹּרin Deuteronomy], a chaplet, as in Amo 9:1, etc.; Sept. Καππαδοκία, Vulg. Cappadocia), a maritime country thrice mentioned as the primitive seat of the Philistines (Deu 2:23; Jer 47:4; Amo 9:7), who are once called Caphtorim (Deu 2:23), as of the same race as the Mizraite people of that name (Gen 10:14; 1Ch 1:12). There has been a great diversity of opinion with regard to the exact situation of that country (see Simonis, Onom. V. T. p. 441). SEE CAPHTORIM.

1. The general opinion that Caphthor was Cuppadocia (not the city Cappadocia, or Caphtora in Phoenicia, see Schultz, Leit. 5:466) is, upon the whole, founded more on the ancient versions of the Bible, such as the Septuagint and the Targums, than on any sound argument (see Bochart, Phaleg, 4:32; Miller, Syntagm. Hermeneut. p. 167 sq.; Strauss, ad Zephaniah, p. 47). Against this opinion have been urged:

(1) The authority of Josephus (Ant. 1:6, 2), who seems to seek Caphtor somewhere between Egypt and Ethiopia;

(2) that the Caphtorim came originally from Egypt, from which Cappadocia is so far removed that it seems highly improbable that an Egyptian colony should first have emigrated thither, and then again removed to Palestine, still more remote;

(3) that Caphtor and Cappadocia are very dissimilar names (but see Heeren in the Commentt. Soc. Gott. 13:33; Jablonsky, Opusc. 3:1 sq.; Gesenius, Thesaur. p. 709; Köster, Erläuter. p. 157 sq.) even in sound;

(4) that Caphtor is (Jer 47:4) designated as an island (אִי), though יַsometimes also signifies a coast. SEE CAPPADOCIA.

2. Others again, as Calmet (Dissert. sur l'Origine des Philistins, p. 321), and still more Lackemacher (Obser. Philippians p. 2, 11 sq.), have tried to prove that the Philistines derived their origin from the island of Crete (so Rosenmüller, Alterfh. II, 2:363; 3:385; Movers, Phon. 1:28; Lengerke, Ken. 1:194; Ewald, Gesch. Isr. 1:330; Tuch, Genesis p. 243; Hitzig, Zu Zep 2:5; Bertheau, Isr. Gesch. p. 187; Knobel, Genesis p. 110; Delitzsch, Geas. p. 290; Fiirst, Handwb. s.v.), because —

(1) Caphtor is with Jeremiah an island;

(2) the proper name of the Philistines is כְּרֵתִים, Kerethim', "Cherethites" (Eze 25:16; Zep 2:5; 1Sa 10:14);

(3) a city Aptera existed in Crete (Strabo, 10:479; Pliny, 4:20).

The Sept., however, evidently makes a distinction between the Caphtorim and Cherethim; nor is it probable either that a small island like Crete should be able to send forth thus early so large a body of emigrants as must have landed on the territories of the Avim, so as to be able to expel them and take possession of their country, or that the Phoenicians would allow a seafaring race like the Cretans to settle in their vicinity (see Höck, Kreta, p. 367). SEE CRETE.

3. By far more probable is Calmet's previous opinion (found in the first edition of his Comment. on Genesis, but which he afterward recalled), that Caphtor is the island of Cyprus. From the geographical situation of that island, it may have been known to the Egyptians at a very early period, and they may have sent colonies thither, who afterward removed, from some reason or other, to the southern coast of Palestine bordering on Egypt. Swinton (Inscr. Cit. Oxon. 1750, p. 78; 85) actually found on that island an ancient Phoenician coin, with the inscription which he read "Kabdor" (כבדר), not very unlike Kaphtor; but in the Allgemeine Lit. Zeitung (Leips. 1825, 1:440) it has been proved that Swinton was mistaken in the reading of that inscription (see Gesenius, Mon. Phoen. 2:320). Opposed to this identification also is the fact that the Cyprians are elsewhere (Gen 10:4) called Chittim (q.v.). SEE CYPRUS.

4. A still more probable identification is with certain parts of Egypt: either

(1) the coast of the Egyptian Delta (Stark, Gaza, p. 76);

(2) Damietta (Saadias, Arab. Vers., which has "Dimyat;" Haine, Obs. Sac, 2:6, 10); or

(3) part of Morocco west of Egypt (Quatremere, Jour. des Savans, 1846, p. 265).

The position of the country, since it was peopled by Mizraites, may naturally be supposed to be in Egypt, or near to it in Africa, for the idea of the south-west of Palestine is excluded by the migration of the Philistines. In Jer 47:4, the expression אַי כִפְתּוֹר("country of Caphtor") has a wider signification than an insular location; for the term אַיdenotes any maritime land, whether coast or island, as in the expression Gentile shores (אַיֵּי הִגּוֹיִַם, Gen 10:5), by which the northern coasts and the islands of the Mediterranean seem to be intended, the former, in part at least, being certainly included. It must be remembered, however, that the Nile is spoken of as a sea (יָם) by Nahum in the description of No, or Thebes (3:8). It is also possible that the expression in Jeremiah merely refers to the maritime position of the Philistines (comp. Eze 25:16), and that Caphtor is here poetically used for Caphtorim. Forster (Epist. ad Michael. p. 17 sq.) thinks that the Caphtorim had lived on the Egyptian coast, somewhere about Damietta (comp. Benjamin of Tudela, p. 121, Bohn). From hence he supposes a colony of that people, and their brethren and easterly neighbors, the Casluhim, had gone forth, in the period between the first wars of the world (described in Genesis 14) and the birth of Isaac, and settled on the southern coast of Palestine, under the name of Philistines, after having expelled the Avim (q.v.), who lived about Gaza. But in subsequent times, Forster thinks, these new .Philistines had again sent a colony who conquered the province of Lapethus, in the island of Cyprus.

This colony he identifies with the Ethiopians, who lived, according to Herodotus (7:88), upon the island. "Following out these suggestions, Reginald Stuart Poole (in the Encyclopcedia Britannica, 8th ed., article Egypt, p. 419), after a conjecture in Heinii Dissertt. Sacr. p. 210 sq., has proposed to recognize Caphtor in the ancient Egyptian name Coptos (Κοπτός), which, if literally transcribed, is written in the hieroglyphics Kebtu, probably pronounced Kubt (Brugsch, Geogr. Inschr. pl. 38, No. 899, 900), whence Coptic Kepto, Arab. Kuft. The similarity of name is so great that it alone might satisfy us, but the correspondence of Αἴγυπτος, as if Αϊvα γυπτός, to אַי כִפְתּוֹר, unless אַיrefer to the Philistine coast, seems conclusive. We must not suppose, however, that Caphtor was Coptos: it must rather be compared to the Coptite nome, probably in primitive ages of greater extent than under the Ptolemies, for the number of nomes was in the course of time greatly increased. The Caphtorim stand last in the list of the Mizraite peoples in Genesis and Chronicles, probably as dwellers in Upper Egypt, the names next before them being of Egyptian, and the earliest names of Libyan peoples. SEE EGYPT.

"The migration of the Philistines is mentioned or alluded to in all the passages speaking of Caphtor or the Caphtorim. It thus appears to have been an event of great importance, and this supposition receives support from the statement in Amos. In the lists of Genesis and Chronicles, as the text now stands, the Philistines are said to have come forth from the Casluhim — 'the Casluhim, whence came forth the Philistines and the Caphtorim' — where the Hebrews forbids us to suppose that the Philistines and Caphtorim both came from the Casluhim. Here there seems to have been a transposition, for the other passages are as explicit, or more so, and their form does not admit of this explanation. The period of the migration must have been very remote, since the Philistines were already established in Palestine in Abraham's time (Gen 21:32; Gen 21:34).

The evidence of the Egyptian monuments, which is indirect tends to the same conclusion, but takes us yet farther back in time. It leads us to suppose that the Philistines and kindred nations were cognate to the Egyptians, but so different from them in manners that they must have separated before the character and institutions of the latter had attained that development in which they continued throughout the period to which their monuments belong. We find from the sculptures of Rameses III at Medinet Abû that the Egyptians, about 1200 B.C., were at war with the Philistines, the Tok-karu, and the Shayratana of the Sea, and that other Shayratana served them as mercenaries.: The Philistines and Tok-karu were physically cognate, and had the same distinctive dress; the Tokkaru and Shayratana were also physically cognate, and fought together in the same ships. There is reason to believe that the Tok-karu are the Carians, and the Shayratana have been held to be the Cherethim of the Bible and the earlier Cretans of the Greeks, inhabiting Crete, and probably the coast of Palestine also (Encyclop. Brit. s.v. Egypt, p. 462). All bear a greater resemblance to the Egyptians than does any other group of foreign peoples represented in their sculptures. This evidence points, therefore, to the spread of a seafaring race cognate to the Egyptians at a very remote time. Their origin is not alone spoken of in the record of the migration of the Philistines, but in the tradition of the Phoenicians that they came from the Erythraean Sea, SEE ARABIA, and we must look for the primeval seat of the whole race on the coasts of Arabia and Africa, where all ancient authorities lead us mainly to place the Cushites and the Ethiopians. SEE CUSH.

The difference of the Philistines from the Egyptians in dress and manners is, as we have seen, evident on the Egyptian monuments. From the Bible we learn that their laws and religion were likewise different from those of Egypt, and we may therefore consider our previous supposition as to the time of the separation of the peoples to which they belong to be positively true in their particular case. It is probable that they left Caphtor not long after the first arrival of the Mizraite tribes, while they had not yet attained that attachment to the soil that afterward so eminently characterized the descendants of those which formed the Egyptian nation. The words of the prophet Amos (9:7) seem to indicate a deliverance of the Philistines from bondage. The mention of the Ethiopians there is worthy of note: they are perhaps spoken of as a degraded people. The intention appears to be to show that Israel was not the only nation which had been providentially led from one country to another where it might settle, and the interposition would seem to imply oppression preceding the migration. It may be remarked that Manetho speaks of a revolt and return to allegiance of the Libyans, probably the Lehalim, or Lubim, from whose name Libya, etc., certainly came, in the reign of the first king of the third dynasty, Necherôphês or Necherôchis, in the earliest age of Egyptian history, B.C. cir. 2600 (Cory, Anc. Frao. 2d ed. p. 100, 101)." SEE PHILISTINE.

## Caphtorim[[@Headword:Caphtorim]]

             (Hebrews Kaphtorim', כִּפְתֹּרַים; Gen 10:14, Sept. Γαφθοριείμ, Vulg. Caphtorim; Deu 2:23, Καππάδοκες, Cappadoces, A. V. "Caphtorims;" 1Ch 1:12, Χαφοριείμ v.r. Καφθοριείμ, Caphthorim, " Caphthorim"), the inhabitants of CAPHTOR SEE CAPHTOR (q.v.).

## Capicerius[[@Headword:Capicerius]]

             (or Capitiarus, French, chef-cier), an ecclesiastical officer. Some think he had the care of the cerce, or tapers, and derived his name a capienda celra.. Others make Isirn the same as the primicerius, so called from being the first name inscribed on the cera (or tablet of the church). Martene explains capicerius to be the monk or nun who had charge of the capitium or presbyterium, or of the sacred ornaments and furniture of the church.

## Capicius[[@Headword:Capicius]]

             SEE CAPECE.

## Capilla[[@Headword:Capilla]]

             SEE CAPELLA.

## Capilupi[[@Headword:Capilupi]]

             an Italian prelate and poet, was born at Mantua in 1512. He was appointed bishop of Pavo in 1560, and afterwards legate of Venice. Some of his Elogies are found in the Delices des Poetes Italiens, vol. i. He died in 1580. See Hoefer, Nouv. Biog. Generale, s.v.

## Capiscol[[@Headword:Capiscol]]

             (i.e. Caput Schlce), a precentor. The title is thus explained: Gregory the Great established at Rome schools of ecclesiastical singing, and in allusion to these, the pontifical speaks of the clerks who accompany the bishop and aid him in his sacred functions, as the " Schola." Thus the term school came to be applied not only to the place where the choristers learned singing, but also to the choir, chanters, etc. Hence the capiscol, in a cathedral, was the chief or head of, the school of chanters..

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

             (Giovanni di Capistrano), a Franciscan, was born at Capistrano, in the Abruzzi, June 23,1385. Political troubles, during which he was imprisoned, led him to quit the world, and to assume the Franciscan habit. He led a life of extreme austerity, sleeping only three hours a day, and eating but once daily, without touching flesh, for thirty-six years. He was made Inquisitor at Rome, especially against the Fratricelli (q.v.); and Cave states that, "heading the army of Crusaders, as they were called, he endeavored to root out heresy by fire and sword, and actually burned to the ground eighty-six villages of the Fratricelli in Campania." Pope Eugenius IV sent him in 1439 as nuncio to Sicily, and employed him at the Council of Florence in seeking to effect a union between the Greek and Latin Churches. In 1443 Nicholas V sent him on a crusade into Bohemia and Hungary against the Hussites. After this he stirred up X crusade against the Turks, and in 1456, putting himself at the head of 100,000 men, raised for the relief of Belgrade, then besieged by Mohammed II, he carried the standard in the very foremost of the fight, and obtained a complete victory. He died Oct. 23, 1456, at Villach, in Carinthia. Alexander VII beatified him in 1690, and he was canonized by Benedict XIII in 1724. Among his works are: (1.) De papae et concilii, sive Ecclesice, auctoritate, against the Fathers of Basle (Venice, 1580, 4to); and in the Tractatus Juris (Ibid. 1584, tom. 13, pt. 1, p. 32): — (2.) Speculum clericorum: — (3.) Speculum conscientiae: — (4.) De Canone peanitentiali (all three in the Tract. Jur.): — (5.) De Excommunicatione; Matrimonio; Judicio Universale; Antichristo, etc. — Cave, Hist. Lit. vol. 2, App. p. 153; Hoefer, Nouv. Biog. Generale, 8:580; Baillet, Vies des Saints, 23 Oct.; Gieseler, Ch. History, period 3, § 132; Wetzer u. Welte, Kirchen-Lexikon, 2:324.

## Capisucchi, Giovanni Antonio[[@Headword:Capisucchi, Giovanni Antonio]]

             an Italian prelate, was born in Rome Oct. 21,1515. Pope Paul III appointed him canon of the Vatican and auditor of the Rota. In 1555-Paul IV made him cardinal, and afterwards inquisitor and bishop of Lodi. Under Pius V Capisucchi became prefect of the papal palace, governor of Gualdo, and apostolic legate. He died at Rome, Jan. 27, 1569, leaving Constitutions, which he prepared for a synod held at Lodi. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Capisucchi, Paolo[[@Headword:Capisucchi, Paolo]]

             an Italian prelate, was born at Rome in 1479. Pope Clement VII appointed him canon of the Vatican, then referendary of both signatures, auditor of the Rota, bishop of Nicastro, and vicargeneral. In 1528 the case of Henry VIII, king of England, who was seeking to obtain a divorce from Catherine of Aragon, was committed to the care of Capisucchi, who espoused the cause of Catherine, claiming that -Henry VIII had, by his conduct, laid himself open to censure. Pope Paul III employed Capisucchi advantageously in several important negotiations, especially during the troubles of Perugia and Avignon. Capisucchi succeeded in establishing peace and the papal authority. Paul III, in recognition of this, appointed him :vice-legate of Umbria. He died at Rome, Aug. 6,1539. See Hoefer, Nouv. Biog. Generale, s.v.

## Capisucchi, Raimondo Camillo[[@Headword:Capisucchi, Raimondo Camillo]]

             an Italian ecclesiastic and theologian, was born at Rome in 1616. He was the son of Paolo Capisucchi, and marquis of Puy Catin. At the age of fourteen years, on Julne 8, 1630, he entered the Dominican order, and afterwards became .professor of philosophy and theology. Innocent X made him secretary of the Index, member of the board of examination of bishops, and in 1654 master of the sacred palace. On Sept. 1,1681, Innocent XI appointed him to the cardinalship. He died at Rome, April 12,1691, leaving Controversice Theologicce, Scholasticce, A Morales, ad Mentem Divi Thomce Resolutce (Rome, 1670, 1677): -Censuras seu Votum de Cultu Sanctorum Veteris Testamezs :-De Gradu Virtutum in Sonetis Canonisandis Requisito:--Vita Jesu Christi. See Hoefer, Nouv. Biog. Generale, s.v.

## Capital (Or Cap)[[@Headword:Capital (Or Cap)]]

             the head of a column, pilaster, etc. In classical architecture, the orders have each their respective capitals, which differ considerably from .one another, but their characteristics are easily distinguished; there are, however, considerable differences to be found in a few of the ancient examples, as in the Corinthian orders of the temple of Vesta at Tivoli, and of the Choragic monument of Lysicrates at Athens; there are also a few capitals totally unlike those of any of the five orders, as in the Temple of the Winds, at Athens. In Norman and Gothic architecture they are endlessly diversified.

A very common form for plain Norman capitals, especially on small shafts, is one called the cushion capital, resembling a bowl with the sides truncated, so as to reduce the upper part to a square; there is also another form which is extremely frequent, very much like this. but with the under part of the bowl cut into round mouldings which stop upon the top of the necking; these round mouldings are sometimes ornamented, but are often plain; this kind of capital continued in use till quite the end of the period. At a later period the capitals are ornamented with conventional foliage, which gradually approaches to the succeeding style. In the early part of the period also they were generally of rather short proportions, but they afterwards became frequently more elongated, and the foliage and other decorations were made of a much lighter character, approximating to the Early English.

Early English capitals are not so much diversified as Norman, although there are many varieties; they are very frequently entirely devoid of carving, and consist of suites of plain mouldings, generally not very numerous, which are deeply undercut so as to produce fine bold shadows, and there is usually a considerable plain space, or bell, between the upper mouldings and the necking; occasionally a series of the is placed upon the bell of the capital, and, for the most part, but few, if any, mouldings, beyond the abacus and necking, are used with it; the leaves have generally stiff stems; but almost always stand out very boldly, so as to produce a striking and beautiful effect, and they are generally well worked, and often so much undercut that the stalks and more prominent parts are entirely detached. The character of the foliage varies, but by far the most common, and that which belongs peculiarly to this style, consists of a trefoil, the two lower lobes of which (and sometimes all three) are worked with a high prominence or swelling in the centre, which casts a considerable shadow; the middle lobe is frequently much larger than the others, with the main fibre deeply channelled in it. Occasionally animals are mixed with the foliage, but they are usually a sign that the work is late. Some of the richest  specimens of thirteenth century foliage are to be found in the presbytery of Lincoln Cathedral.

In the Decorated style, the capitals very often consist of plain mouldings either with or without ball-flowers or other flowers worked upon the bell, though they are frequently carved with very rich and beautiful foliage; the mouldings usually consist of rounds, ogees, and hollows, and are not so deeply ,undercut as in the Early English style; the foliage is very different from Early English work, and of a much broader character, many of the leaves being representations of those of particular plants and trees, as the oak, ivy, white-thorn, vine, etc., which are often worked so truly to nature as to lead to the supposition that the carver used real leaves for his pattern; they are also in general extremely well arranged, and without the stiffness to be found in the Early English foliage.

Perpendicular capitals are usually plain, though in large and ornamented buildings they are not unfrequently enriched with foliage, especially early in the style, when. the shafts are circular; it is very common for the neck in gong, or for the necking, the bell, and the first moulding above it, to follow the same form, the upper mouldings being changed into an octagon; ogees, beads, and hollows are the prevailing mouldings; much of the foliage bears considerable resemblance to the Decorated, but it is stiffer and not so Well combined, and the leaves in general are of less natural forms and frequently square; towards the latter part of the style there is often a main stalk continued uninterruptedly in a waved line, with the leaves arranged alternately on opposite sides. SEE ABACUS.

## Capitani[[@Headword:Capitani]]

             are Christian martyrs commemorated early in November in the calendar of Carthage.

## Capitation Or POLL-TAX[[@Headword:Capitation Or POLL-TAX]]

             among the Jews. Moses ordained (Exo 30:13) that every Israelite should pay half a shekel for his soul, or person, as a redemption, "that there might be no plague among the people, when they were numbered." Many interpreters are of opinion that this payment was designed to take place as often as the people were numbered; and that this payment of the half shekel per head being evaded when David numbered his subjects, God punished the neglect with a pestilence (2Sa 24:1). But it is more generally thought that Moses laid this tax on all the people, payable yearly, for the maintenance of the tabernacle, for the sacrifices, wood, oil, wine, flour, habits, and subsistence of the priests and Levites. In our Savior's time the tribute was punctually paid. SEE DIDRACHMA. The Israelites, when returned from Babylon, paid one third part of a shekel to the Temple, being disabled, probably, at that time, by poverty, from doing more (Neh 10:32). The rabbins observe that the Jews in general, and even the priests, except women, children under thirteen years of age, and slaves, were liable to pay the half shekel. The collectors demanded it in the beginning of Nisan, but used no compulsion till the Passover, when they either constrained its payment or took security for it. After the destruction of the Temple, the Jews were compelled to pay the half shekel to the temple of Jupiter Capitolinus. SEE ASSESSMENT.

## Capitein, Jacques Elise Jean[[@Headword:Capitein, Jacques Elise Jean]]

             a negro convert. a Protestant theologian and missionary, was born upon the coast of Guinea. At the age of seven or eight years he was purchased, upon the banks of the St. Andrew's, by the captain of a Dutch vessel, Arnold Steenhard, who in turn gave him up to a trader of Elmina, James Van Goei, Who gave him the name Capitein, and brought him to the Hague, where he was baptized and instructed in the elements of the ancient and Shemitic languages by Miss Roscam. Early in 1738 Capitein went to the University of Leyden, where he studied theology. After taking his degree he was appointed, in 1742, pastor at Elmina in Africa.' After his departure for the coast of Guinea, in the same year, not mulch was known of him, though some asserted that he had returned to his early idolatrous religion. Among his writings are an elegy on Manger, his master, in Latin verse, translated into French by Gregory, in the Litterature des Negres:-De Vocatione Ethnicorum (Leyden,, 1738) — Dissertatio Politico-theologica de Servitute Libertati Christianse ion Contraria (ibid. 1742, translated into Dutch by Jerome of Brilhelin, and containing the portrait of the author) :- Uifgewrochte Predikatien (:Amsterdam, eod.). The portrait of Capitein, by Reynolds, is found in Blumenbach's Manual of Natural History. See Hoefer, Nouv. Biog. Generale, s.v.

## Capitelli, Bernardio[[@Headword:Capitelli, Bernardio]]

             a painter and engraver of Siena, was born in 1589, studied under A. Casolani, and R. Manetti, and died in 1639. Little is known of him as a painter, but as an engraver he executed a number of works, among which are the following:: The Marriage of St. Catherine; The Repose in Egypt; The Life of St. Bernard of Sienac; St. Anthony of Padua, and. his Miracles. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Capitila[[@Headword:Capitila]]

             is the name of a prayer in the Mozarabic breviary, immediately preceding the Lord's prayer. It changes with the day and office, varying much in length, but having no special characteristics to distinguish it from other Mozarabic prayers.

## Capitilavium[[@Headword:Capitilavium]]

             (Hand-washing) is a name for Palm Sunday in France and Spain, because the heads of the Competentes, who were to receive chrism after baptism, "were then washed. - In 813 the practice was abolished by the Council of Mayence. At Milan the feet of the candidates were washed. SEE ABLUTION OF THE HEAD.

## Capito[[@Headword:Capito]]

             is the name of several persons in early Christian history:

1. The twenty-fifth bishop of Jerusalem, whose death is placed by Eusebius (Chronicon) in the consulship of Maternus and Bradua, A.D. 185.

2. A Donatist bishop, who joined in presenting a request against Caecilian, A.D. 313, claiming that the question at issue should be tried in Gaul, which had been free from the temptation that caused the dispute. He was present, accordingly, at Treves, April 28, 315.

3. Bishop in Sicily, present at the Council of Nice. 4. Father of the presbyter Athanasius, named, perhaps, to distinguish his son from the great bishop whose persecutions he shared.

5. An African bishop at the Council of Sardica, A.D. 347.

6,

7. In the Menology of Basil, on Dec. 22, we read of a Capito, sent as bishop to Cherso on the death of JEtherius, and who by a miracle converted the people. On comparing the entry on July 8, we find that Cherso means the Crimea, to which an earlier Capito had been sent, in the time of the Diocletian persecution, and was martyred.

8. A robber who became a hermit, and supported himself in a cave four miles from Antinopolis in Egypt. When Palladius saw him,. between A.D. 410 and 420, he had lived there fifty years without entering the city.

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

             an Italian prelate and geographer, was born at Narni. He entered the order of the Servites, and became archbishop of Avignon. He died in 1576, leaving, Explanations of Certain Passages of the Old and New Test. (Venice, 1579; Cologne, 1581). See Hoefer Nouv. Biog. Generale, s.v.

## Capito,Wolfgang Fabricius[[@Headword:Capito,Wolfgang Fabricius]]

             an eminent coadjutor of OEcolampadius and Bucer in the Reformation, was born at Haguenau in 1478, studied medicine, and afterward theology, and became D.D. at Freiburg, 1506. His father's name was Köpfstein, and he was a blacksmith, whence the name Fabricius. For a while he was lecturer in the University of Freiburg, and in 1512 he became parish priest at Bruchsal, where he studied Hebrew with a converted Jew, made the acquaintance of OEcolampadius, and was led to the study of Luther's writings. Called to the cathedral at Basle, he there became intimate with Erasmus; and in his lectures to the students on Romans he showed reformatory tendencies. In 1520 he became chaplain to Albrecht, elector and archbishop of Mayence, whom he defended, gently, against one of Luther's attacks, on account of the traffic in indulgences. Luther (Jan. 17, 1522) sharply rebuked Capito as a time-server. Stung, and perhaps convicted, Capito abandoned Mayence (1523), and took up a prebend there which Leo X had given him. At Strasburg Capito's prudence led him to moderate the zeal of Zell and other reformers; but he soon became himself ardent and earnest in the cause. From that time on he was one of the most efficient of all the coadjutors of Luther. In 1524 he married. In 1530 he took part in preparing the Confessio Tetrapolitana (q.v.). His timidity, however, often drew on him the reproaches of Luther. In 1535 he had an interview with Calvin, at which he endeavored to bring about such a modification of the Genevan views on the subject of the Lord's Supper as might lead to a better understanding with the Lutherans. He died of the plague in 1541. He wrote many works, among them a Vita OEcolampadii, Enarrationes in Habacuch et Hoseam (Strasb. 1526 and 1528), and Responsio de missâ, matrimonio et jure magistratds in religionem (1537). Capito was a very learned man, and was in advance of his contemporaries also in toleration. See Baum, Capito und Butzer, Strassburg's Reformatoren (3d vol. of Leben und ausgewählte Schriften der Vater der reform. Kirche [Elberfeld, 1860]); Adami, Vit. Theolog. 41; Herzog, Real- Encyklopädie, 2:561; Middleton, Evangelical Biography, 1:147; Biblioth., Sacra, Jan. 1861.

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

             was a martyr of Cappadocia, who was first cast into prison, and is said to have been beheaded on Oct. 27, and her servant, Eroteis, on the 28th. The Menoloqgies put their martyrdom under Diocletian, but the MS. Acts under Licinius,

## Capitolini[[@Headword:Capitolini]]

             was a name of reproach applied by the Novatians to the Catholics, because the latter resolved, in their synods, to receive into communion again, upon their sincere repentance, such as had offered sacrifice in the capitol. See Bingham, Chirist. Antiq. bk. i, c. 3.

## Capitolinian Plays[[@Headword:Capitolinian Plays]]

             in Roman mythology, were solemn scenes enacted in honor of Jupiter, and in memory of the deliverance of Rome by means of the of the capitol, when the latter was stormed by Brennus.

## Capitolinus[[@Headword:Capitolinus]]

             is the name of several persons in early Church history:

1. Deputy of Thrace under Julian, who put St. AEmilian to death.

2. Martyr in Nicomedia with bishop Quintilian, celebrated March 8.

3. Martyr in Antioch with Zenobius, Emerita, Italica, Jovian, and Julian, commemorated Aug. 24.

4. Martyr at Rome with Eulalia, commemorated Dec. 11.

## Capitolium[[@Headword:Capitolium]]

             is a word applied by Latin writers chiefly to certain temples. The first was a small temple, supposed to have been built by Numa, and dedicated to Jupiter, Juno, and Minerva, situated on the Esquiline, near the spot which was afterwards the circus of Flora. It did not receive the name Capitoliunm until after the foundation of the second one here mentioned, from which it was then distinguished as Capitolium vetus. The second was the Temple of Jupiter Optim.us Maximus, on the Mons Tarpeius, so called from a human head being discovered in digging the foundations. This temple was begun by Tarquinius Priscus, continued by Servius Tullius, and finished by Tarquinius Superbus. It was thrice burned to the ground, and thrice rebuilt, the third time by Domitian. The Capitolislm contained three temples within the same peristyle, or three cells parallel with each other, the partition walls of which were common and all under the same roof. In the centre was the seat of Jupiter Optlmus Maximus, while that of Minerva was on the right, and that of Juno upon the left. Capitolium is sometimes put for the whole  mount on which the temple stood, and is also used to distinguish the chief temples in other cities besides Rome.

## Capittum[[@Headword:Capittum]]

             (or Capitular) is

(1) Properly a summary or heading, under which many particulars are arranged.

(2) Hence, in the plural, codes of law, ecclesiastical or civil, digested under chapters or capita.

(3) The word came also to mean the "chapter" itself, of which it is properly the heading; as, e.g. the capitula or short lessons for particular days.

(4) From this last-mentioned usage, coupled with the practice of reading a capifulum, or chapter of the rule or of the Scriptures, to the assembled canons or monks, these came to be called, in a body, the capitulum, or chapter.

(5) The "little chapter" said at all the canonical hours excepting matins, after the Psalms. It consists of one or two verses of Scripture, usually taken from the Epistles, often from the Prophets, and occasionally from other parts; and is recited by the officiating priest, standing.

(6) An anthem in the Ambrosian rite said at lauds after the Psalms and before the antiphon, varying with the day.

## Capitulant[[@Headword:Capitulant]]

             is a knight, canon, or monk having a voice in the chapter.

## Capitularies[[@Headword:Capitularies]]

             (capitula, chapters), a term applied especially to the statutes of the Frankish kings made in the assemblies of bishops and lords of the kingdom, and called capitula because published in chapters. The bishops reduced into the form of articles such rules as they deemed necessary, taken for the most part from the canons. The temporal lords also drew up on their part ordinances taken from the civil laws and customs, which the king afterward ratified and confirmed. These capitularies were in force throughout the kingdom. Those best known are the capitulars of Charlemagne and Louis le Debonnaire, which were first collected by Ansegis (q.v.) A.D. 827. The work is divided into four books, to which, about 845, Benedict, a deacon of Mayence, added some which Ansegis had omitted, together with the capitulars of Carloman and Pepin. In the eighth and following centuries, bishops were accustomed to give the names of capitularies to the rules which they drew up from the canons of councils for the regulation of their dioceses. Such capitularies had no force beyond the particular diocese for which they were made, except they were confirmed by a provincial synod, which made them binding on the whole province. Other prelates, however, sometimes adopted the capitularies of particular bishops. An edition of the early capitularies was printed by Baluze (Paris, 1677, 2 vols. 4to), reprinted and re-edited by Chiniac, 1780; the latest and best edition is found in Pertz, Monum. Germ. Hist. (Legum), t. 1, 2 (Hanover, 1835- 1837). — Farrar, Eccl. Dict. s.v.; Herzog, Real-Encyklopädie, 2:563.

## Caples, Jacob T.[[@Headword:Caples, Jacob T.]]

             a Methodist Episcopal minister, was born in Jeromesville,. Sept. 8, 1825. He was converted at the age of fifteen, and educated at Norwalk Seminary.  In 1845 he received license to exhort, and in the following year entered the North Ohio Conference, in which he served zealously until his death, July 25,1860. Mr. Caples was gentle, obliging, and unassuming; as a preacher, grave, able, and eloquent. See Minutes of Annual Conferences, 1860, p. 322.

## Capnis[[@Headword:Capnis]]

             SEE REUCHLIN.

## Capnomancy[[@Headword:Capnomancy]]

             (from καπνός, snzoke,.and μαντεία, divination) is a species of divination employed by the ancient heathen in their sacrifices. If the smoke was thin and light, and went straight upwards, the omen was favorable; but if the smoke was thick and dark, and rested like a cloud over the fire, the omen was unfavorable.

## Capocchi (Or Capoccius), Reneiro[[@Headword:Capocchi (Or Capoccius), Reneiro]]

             an Italian theologian and poet, was a native of :Viterbo. He belonged to the order of Cistercians. Pope Innocent IV made him cardinal. He died in May, 1258, leaving some Latin hymns, among them, Caelorum Candor, and Plange Turba Paupercula. See Hoefer, Nouv. Biog. Generale, s.v.

## Capocchi, Alessandro[[@Headword:Capocchi, Alessandro]]

             an Italian monk, of the family of the following, was born at Florence, Oct. 14, 1515. At the age of twelve he entered the Dominican order, and made great progress in the Oriental languages. He died at Florence, Oct. 8, 1581. See Hoefer, Nouv. Biog. Generale, s.v.

## Capodiferro, Gian Francesco[[@Headword:Capodiferro, Gian Francesco]]

             an Italian artist, was a native of Bergamo, and probably the pupil or rival of Fra Damiana of the same place. He was often employed in decorating churches in his native and other cities, and was aided by his brother Pietro and his son Tinino. He died about 1533. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Capolongo, Antonio[[@Headword:Capolongo, Antonio]]

             a Neapolitan painter, lived about the year 1480, and studied under Della Lama. There is a handsome altar-,piece by him in San Diego, at Naples, representing, The Conception, with Saints. In San Niccolo is a picture by him of The Virgin and Infantt, with a glory of angels, and several saints.

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

             an English prelate, was bishop of Salisbury in 1547, having been transferred to that see from Bangor. He was a time-serving tool of Henry VIII, and afterwards sat in judgment upon Hooper and other martyrs.

## Caponsacchi (Pantaneti), Peitro[[@Headword:Caponsacchi (Pantaneti), Peitro]]

             an Italian theologian and miscellaneous author, was a native of Arezzo, and lived in 1575. His writings are more remarkable for their a singularity than for their orthodoxy. Some of them are, In .Johannsis Apostoli Apocalypsim Observatio (Florence, 1572,1586), dedicated to Selim II, emperor of Turkey:-De Justitia et Juris Auditione (ibid. 1575). See Hoefer, Nouv. Biog. Generale, s.v.

## Caporella. Pietro Paolo[[@Headword:Caporella. Pietro Paolo]]

             an Italian prelate and theologian, entered the order of Conventual Minorites in 1530, and taught ethics at Naples. In 1552 he was appointed bishop of Cortona, and died in 1556. He wrote, De Operibus Misericodice, et de Purgatorio :-Quaestiones de Matrimonio Regni Anglice, .etc. See Hoefer, Nouv. Biog. Generale, s.v.

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

             an English Wesleyan minister, was a native of Methwold, Norfolk. Converted when fourteen, he united with the ministry in 1834, and died on his last station, Shrewsbury, July 12,1862. His sermons were clear, correct in doctrine, vivid in illustration, and were sometimes illuminated by passages of impassioned eloquence. He loved specially the Puritan divines. He was cheerful. See Minutes of the British Conference, 1862, p. 33.

## Cappa[[@Headword:Cappa]]

             is a Latin term for

(1) a cape or tippet;

(2) a hood to a cape or tippet, fastened to the back of the same, so that the hood may be drawn over the head as a protection against the weather;

(3) a cope, i.e. a choir and processional vestment. SEE COPE.

## Cappa Choralis[[@Headword:Cappa Choralis]]

             is a choral cope; i.e. a cope of rich material, such as velvet, silk, satin, or cloth-of gold, richly embroidered, and used ill the solemn services of the choir or sanctuary. The figure in the accompanying woodcut is from the brass of abbot Beauforest, circa A.D. 1508, at Dorchester Church, Oxford. He is represented vested in cassock, surplice, amess (al-mutium), the two furred ends of which hang down in front, and a choral cape. He also nears the pastoral staff (but with the crook turned outwards); and a label, with a. pious prayer inscribed on it, is placed over his head.

## Cappa Magna[[@Headword:Cappa Magna]]

             is a rich flowing cloak or covering of silk, in some respects resembling the cope, worn by bishops and other dignitaries on state occasions. For bishops, the color of it is purple; for cardinals, scarlet. Its use has been abandoned in the Church of England, though the archbishops still sometimes assume a cope with a train borne by pages.

## Cappa Minor[[@Headword:Cappa Minor]]

             is a small cape or tippet covering the shoulder. These capes or tippets are commonly worn abroad over the surplice, and are regarded as a necessary part of the choir habit. They were anciently worn in the English Church, and are still ordered by the seventy-fourth of the canons of 1603. The incongruous and absurd mode of wearing mutilated hoods and tippets, hanging round the neck by a ribbon and falling down the back, is a modern innovation, dating from the 17th century.

## Cappa Pluvilis[[@Headword:Cappa Pluvilis]]

             is a cope to be worn out of doors in processions, funerals, etc., usually of a coarser material than that worn in choir (cappa choralis), and intended to protect the wearer from the weather.

## Cappadocia[[@Headword:Cappadocia]]

             (Καππαδοκία, explained by Herod. 7:72, as Persic, and lately thought by Lassen to be found on inscriptions in the form Katpadhula; but Benfey, Monatsnamen, p. 117, interprets as Kappadakja, "province of good horses"), an ancient and the easternmost province of Asia Minor, bounded on the north by Pontus, on the east by the Euphrates and Armenia Minor, on the south by Mount Taurus (beyond which are Cilicia and Syria), and on the west by Phrygia and Galatia (Strabo, 12, p. 533 sq.; Ptolemy, 5:6; Pliny, 6:3). The country is mountainous and abounds in water, and was celebrated for the production of wheat, for its fine pastures, and for its excellent breed of horses, asses, and sheep (Strabo, 12:539; Solin. 47). The inhabitants were notorious for their dullness and vice (Isidor. Pelus. 1:281; 4:197; Justin. 38:2; comp. Porphyrog. Them. 1:2). They were called "Syrians" (comp. Jablonsky, De lingua Lycaon. in his Opusc. 3:1 sq.; Gesen. Mon. Phan. p. 11) in the age of Herodotus (1:72; 5:49), and even in Strabo's days they bore the name of Λευκόσυροι, or "White Syrians" (12, p. 544), in contradistinction to those dwelling beyond the Taurus, whose complexion was darkened by the sun (Strabo, 16:737). By the ancient interpreters (see Philo, Opp. 2:676) they were thought to be meant by "the land of Caphtor" (q.v.); but the ancient name of Cappadocia was Katpatuk or Katapatuka (Rawlinson, Jouin. of the Asiat. Soc. 11:1, 95). Cappadocia was subjugated by the Persians under Cyrus, but after the time of Alexander the Great it had kings of its own, although tributary to the Seleucide. Its geographical limits on the west and north were variable. In early times the name reached as far northward as the Euxine Sea. The region of Cappadocia, viewed in this extent, constituted two satrapies under the Persians, and afterward two independent monarchies. One was Cappadocia on the Pontus, the other Cappadocia near the Taurus. Here we have the germ of the two Roman provinces of Pontus and Cappadocia. SEE PONTUS.

Several of the monarchs who reigned in Cappadocia Proper bore the name of Ariarathes (q.v.). One of them is mentioned in 1Ma 15:22. The last of these monarchs was called Archelaus (see Joseph. Ant. 16:4, 6). He was treacherously treated by the emperor Tiberius, who reduced his kingdom to a province A.D. 17, including what was anciently called Lesser Armenia (Tacit. Ann. 2:42; Dio Cass. 57:17). Christianity was very early propagated in Cappadocia, for the apostle Peter names it in addressing the Christian churches in Asia Minor (1Pe 1:1). Cappadocians (prop. Καππάδοκες, also Καππαδόκαι) were present at Jerusalem on the day of Pentecost (Act 2:9). The Jewish community in this region doubtless formed the nucleus of the Christian; and the former may probably be traced to the first introduction of Jewish colonists into Asia Minor by Seleucus (Josephus, Ant. 12:3, 4). The Roman period, through the growth of large cities and the construction of roads, would afford increased facilities for the spread both of Judaism and Christianity. It should be observed that Cappadocia was easily approached from the direction of Palestine and Syria by means of the pass called the Cilician Gates, which led up through the Taurus from the low coast of Cilicia, and that it was connected, at least under the later emperors, by good roads with the district beyond the Euphrates (see Penny Cyclopcedia, s.v.; Smith, Dict. of Class. Geogr. s.v.). SEE ASIA MINOR.

Cappadocia was one of the seven provinces assigned to the diocese of Pontus, at its erection, by Constantine the Great and Constantius. Under the emperor Valens the province of Cappadocia was divided into the provinces of Cappadocia Prima and Secunda, which last was by the emperor Justinian subdivided, the new province being styled Cappadocia Tertia, and having for its metropolitan see Mocissus, or, as it was thenceforward styled, Justinianopolis. The chief see of the second Cappadocia was Tyana, and of the first, Caesarea, which last church was the mother and head of the whole Pontic diocese. SEE CAESAREA.

## Cappe, Newcome[[@Headword:Cappe, Newcome]]

             an English Socinian minister, was born in Leeds, Feb. 23,1733, and educated at the academies of Dr. Aiken and Dr. Doddridge. and at the University of Glasgow. He returned to Leeds in 1755 and, within a short time after, was chosen co-pastor, and the following year sole pastor, of the dissenting congregation at St. Saviourgate, York, where he remained forty  years. He died Dec. 24, 1800, leaving several single sermons, A Selection of Psalms for Social Worship:-Remarks in Vindication of Dr. Priestley, in Answer to the Monthly Reviewers; and other works. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Aner. Authors, s.v.

## Cappel (Cappellus), Jacques[[@Headword:Cappel (Cappellus), Jacques]]

             a learned French Protestant divine, was born at-Rennes in March, 1570, of an ancient and honorable family, which produced many theologians, jurists, and statesmen in the fifteenth, sixteenth, and seventeenth centuries. He became pastor at Sedan, and in 1599 professor of Hebrew at the academy there, and afterward of theology, which post he held until his death, September 7, 1624. Among his numerous writings are, Les Livres du Babel, ou l'histoire du Siege Romain (Sedan, 1616, 8vo); Historiae Ecclesiastics Centurice quinque (Sedan, 1622, 4to). After his death appeared his Observationes in N.T. exceptis Act. et Apocalyps. procurante fratre Ludovico Cappello (Amst. 1677, 4to): — Observationes in libros Vet. Test. (in L. Cappel's Commentarii, Amst. 1689, fol.). A list of his works is given by Niceron, 22:405. — Hoefer, Nouv. Biog. Generale, 8:615; Haag, La France Protestante, s.v.

## Cappel (Cappellus), Louis[[@Headword:Cappel (Cappellus), Louis]]

             younger brother of the foregoing, was born near Sedan, October 15, 1585. In 1609 the church in Bordeaux provided funds for him, and he spent four years in travel and study in England, Belgium, and Germany. In 1613 he became professor of Hebrew, and in 1633 (with Amyraldus and Placseus) was professor of divinity at Saumur. He was a pious Christian, a most learned theologian, and a thorough Protestant in a time of great trial. Besides his theological and exegetical writings, he is chiefly memorable for his controversy with Buxtorff concerning the antiquity of the vowel points. His view was published in his Arcanum punctionis revelatum (1623; reprinted in the appendix to his Comnm. et Notae Criticae, Amst. 1689). It was, that these points were invented by the Jews of Tiberias some six hundred years subsequently to the death of Christ; whereas Buxtorff held them to be coeval with the language. The opinion of Cappellus has since been generally received. His greatest work was the Critica Sacra, containing, among many other learned and valuable dissertations, a collection of various readings and errors which had crept into the text of the Bible. He was occupied thirty-six years upon this work, which the Protestants so much disliked that they hindered the impression of it, and it was not given to the public until 1650, when John, his son, who joined the communion of the Church of Rome, obtained leave of the king to print it. Buxtorff (the son) criticized it sharply, and also bitterly attacked Cappellus for his theory of the vowel points in his Tractatus de Punctorum Origine, etc. (Basel, 1648; 3d part 1651, 4to). Cappellus replied in a Justa defensio (printed in later editions of the Critica Sacra). He farther published, on the text of the O.T., Diatriba de veris et Antiquis Ebrceorum literis (Amst. 1645,12mo), in reply to Buxtorff. A new edition of the Crit. Sac. appeared at Halle (1775-86) in 3 vols. 8vo. In 1610 he visited Oxford. He died at Saumur, June 18, 1658. Among his other works are, Historia Apostolica illustrata (Geneva, 1634, 4to; and in the London edition of the Critica Sacra, 1660): — Spicilegium post messem, a collection of criticisms on the New Testament (Geneva, 1632, 4to): — De critica nuper a se edita ad Rev. virum D. Jacob. Usseriun, Armacanum in Hibernia Episcopum, Epistola Apologet. (Salm. 1651, 4to): — Commentarii et Notoe Criticae in Vet. Test. (Amst..1689, fol.). A full list is given by Haag, La France Protestante, 3:199; in Niceron, vol. 22; and also in the edition, by his son, of his Conment. et Notre Critica in V.T. (Amst. 1689, fol.), which also gives biographical sketches, under the title De Cappellorum Gente, of the distinguished members of the Cappel family. His Correspondence with Usher is given in Parr's Collection of Usher's Letters. He also wrote Chronologia Sacra (1655, 4to), reprinted among the prolegomena of Walton's Polyglot. — Hoefer, Nouv. Biog. Generale, 8:615; Herzog, Real- Encyklopädie, 2:566.

## Cappel, Guillaume[[@Headword:Cappel, Guillaume]]

             a professor and dean of the faculty of theology at Paris. He was rector of the university when, in 1491, Innocent VIII laid an imposition upon it of a tithe; against which Guillaume Cappel wrote a folio forbidding all members and agents to obey the order of the pope. See Hoefer, Nouv. Biog. Generale, s.v.

## Cappel, Louis[[@Headword:Cappel, Louis]]

             (surnamed de Moniambert), a French theologian, was born at Paris, Jan. 15,1534. He was the uncle of Jacques Cappell (q.v.). At the age of twenty- two he went to Bordeaux with the view of studying jurisprudence. Here he became acquainted with members of the Reformed Church, which he joined. After his return to Paris, his relatives tried to persuade him to resume his pursuit of jurisprudence.; but he continued the study of theology, which he had commenced at Bordeaux, and remained true to the Reformed Church; His co-religionists decided to petition the king to is-sue a decree, allowing the Reformed the free exercise of their religion, and Cappel was asked to plead their case. He succeeded, and the petition being granted, Cappel was appointed preacher at Meaux. Being obliged, on account of the troublesome times, to give up his pastorate, he went to Geneva, and thence to Sedan. In 1569 he accepted a call to Amsterdam, but he soon returned to Sedan. His next pastorate at Clermont was only of short duration. The massacre on St. Bartholomew's day obliged him again to take refuge at Sedan. The French Reformed sent him to Germany, to. enlist the assistance of the Protestant princes in their behalf.' After he had returned from this mission, prince William of Orange called him to Leyden as professor of theology, and in February, 1575, he delivered his inaugural address at the opening of the university. In the following year he returned to France; and, after having acted as field-chaplain of the Reformed soldiers, he returned to Sedan, where he died, as preacher and theological professor, Jan. 6,1586. His inaugural address is printed in Meursius's Athence Batavce. See Bertheau, in Herzog's Real-Encyklop. s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Cappella, Simone[[@Headword:Cappella, Simone]]

             a Neapolitan painter, was born in 1591, and studied at Rome under Annibale Caracci. He painted sacred subjects with great success, and his pictures are quite numerous at his native place. He died in 1641.'

## Cappellaus (Fr. Capelain), Claudius[[@Headword:Cappellaus (Fr. Capelain), Claudius]]

             a French theologian, was born in the province of Maline, and lived in 1607. He became a member of the Sorbonne and doctor of theology. He was well versed in the Hebrew language, and claimed that the Greek text has been often perverted by the unfaithfulness or ignorance of the rabbins, citing in support of this Opinion numerous passages from the ancient rabbinical works which differ from those of the modern Hebrew Bibles. He published, Mature Raibbisicum Infidum (Paris, 1607, 1693). See Hoefer, Nouv. Biog. Generale, s.v.

## Cappelli, Francesco[[@Headword:Cappelli, Francesco]]

             (called (accianemici), an Italian painter, was born at Sassuolo, in the duchy of Modena, and flourished from 1535 to 1586. He studied under Correggio, and resided chiefly at Bologna. There is a picture by him, representing The Virgin with Saints, in the church of San Sebastiano, at Sassuolo. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cappelli, Marco Antonio[[@Headword:Cappelli, Marco Antonio]]

             SEE CAPELLA.

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

             a Calvinistic theologian whose nationality is not exactly known, lived in the middle of the 17th century. He wrote, Ε᾿πίκρισις de Ultimo Christi Paschate, etc. (Amsterdam, 1644). See Hoefer, Nouv. Biog. Generale, s.v.

## Cappenberg, Adolph[[@Headword:Cappenberg, Adolph]]

             a Roman Catholic theologian of Germany, was born in 1808 at Munster. Having studied theology there, as well as at Bonn and Tubingen, he received holy orders in 1832; was made doctor of theology in 1834, at Munich, and was appointed in the same year professor of church history and ecclesiastical law at the clerical seminary in Posen. In 1844 he was  appointed theological professor at Munster, and he died there, Nov. 20, 1880.ῥ He wrote, Origenis de Trinitate Doctrina (Munster, 1838) :-De Fidei et Scientice Christ. -Ratione Mutua (ibid. 1844):Utrum Hussii. Doctrina Fuerit Haeretica? (ibid. 1834). (B. P.)

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

             an English minister of the Society of Friends, was born at Birmingham in 1755. Her parents were members of the Established Church, and educated her with great care. She joined the Society of Friends in her twenty-eighth year. In 1794 she received a certificate as a minister, in which. capacity she labored effectually for thirty years, visiting different parts-of England and Wales. She was simple and unassuming in her manner, yet her appeals were earnest and pathetic. She died at Birmingham, June 23,1845. See (Lond.) Annual Monitor, 1846, p; 8.

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

             an English minister of the Society of Friends, was born in 1782, in London. Until his conversion, in his twelfth year, he was a very unpromising child. He became a minister in 1813. He travelled through many parts of the country, holding meetings in the groves and under sheds, that "the poor might receive the Gospel." He died in Bristol, Aug.. 29, 1852. See (Lond.) Annual Monitor, 1853, p.' 65.

## Cappidus[[@Headword:Cappidus]]

             a Frieslander, a genealogist and theologian, who lived about 920, was surnamed Stauriensis from the place of his birth-Stavoren. He wrote the lives of saints Lebuin, Otger, Plechelm, and Odulph, as well as the genealogy of. the .sovereigns of Friesland. His MSS. were destroyed in the fire which consumed the library of Stavoren. See Hoefer, Nouv. Biog. Generale, s.v.

## Cappillatus Catellus[[@Headword:Cappillatus Catellus]]

             was a Christian at Rome, A.D. 303.

## Cappochi (Lat. Capocienus), Niccolo[[@Headword:Cappochi (Lat. Capocienus), Niccolo]]

             an Italian prelate, completed his studies at Perugia, and was very able in canonical law. He went to Avignon, where pope Clement VI appointed him  cardinal in 1350. In 1356 he was sent to France with cardinal Talleyrand de Perigord, to effect a reconciliation between king John of France and Edward III of England, but was unsuccessful. Cappochi was again at Avignon at the consecration of Urban V, in 1362. and followed that pope to Rome. About this time he founded a college at Perugia, a monastery at Monte Murcino for tile congregation of the Olivetans, and some other institutions. He died at Montefiascone, July 26, 1368. See Hoefer, Nouv,. Biog. Generale, s.v.

## Cappochi, Pietro[[@Headword:Cappochi, Pietro]]

             an Italian prelate, was made cardinal in 1244 by pope Innocent IV, whom he accompanied the following year to the Council of Lyons. In 1247- he assisted at the Diet of Frankfort, in which William of Holland was named as emperor. After this election Cappochi was commissioned to maintain by arms the pretensions of William, and the interests of the court of Rome in Italy. He acquitted himself ably in this difficult task. 'On his return to Rome he established the church of Notre Dame de la Place. He died at Rome, May 18,1259. See Hoefer, Nouv. Biog. Generale, s.v.

## Capponi (Della Porreta), Serafino Annibale[[@Headword:Capponi (Della Porreta), Serafino Annibale]]

             an Italian theologian, was born at Bologna in. 1536. At the age of sixteen he took the Dominican habit, and first taught metaphysics in his native place, then theology and the sacred Scriptures at Rieti and at, Aquila. - He was appointed inspector of his order at Ferrara, but left that place in 1581 for Venice. In 1606( he returned to Bologna, and died there, Jan. 2,1614.. He wrote, Schoica super Compenaium Theologice Veritatis Alberti Magni (Venice, 1588, 590):— Eluciidtiones Formales in Summam Sancti Thomce (ibid. 1588): — Tota Theologida Sancti Thomce Aquiinatis in Comspendium Redacta (ibid. 1597):— Veritates Auree super Totam Legem Veterem, etc. (ibid. 1590): — Praeclarissima Sacporum Evangeliorum Commentaria (ibid. 1601):—Summa Totius Theologice D. Thom, cum Elucidationibus Formalibus (ibid. 1612). He left in MS. a Commentary on the Psalms, which was printed in 1692 at Bologna. Giovanni Michael published a Life of Serafino Capponi in 1615. See Hoefer, Nouv. Biog. Generale, s.v.

## Capponi, Domenico Giuseppe[[@Headword:Capponi, Domenico Giuseppe]]

             an Italian writer and theologian of the Dominican order, lived at Bologna in the early part of the 18th century. He edited, Johannis-Antonii Flaminii Epistolce Familiares (Bologna, 1744). Flaminio of Imola, one of the best writers of the 15th century, had written in Latin and Italian, in verse and in prose, upon hagiography, grammar,: philosophy, literature, etc., and Capponi gives a complete list. of his works. See Hoefer, Nouv. Biog. Generale, s.v.

## Capponi, Orazio[[@Headword:Capponi, Orazio]]

             an Italian prelate, was born at Florence. He was made bishop of Carpentras in July, 1596, and, at his own expense, rebuilt and embellished the principal edifices of this place. He also formed a mont-de-piete, and made several donations to the hospitals and to the community. Dec. 17,1597, pope Clement VIII appointed him rector of the province of Venice. Capponi died at Rome, March 29, 1622. He published, Recueil des Ordonnances dans l e Comtat Venaissin' (Avignon, 1661). See Hoefer, Nouv. Biog. Generale, s.v.'

## Caprais (Or Capraise)[[@Headword:Caprais (Or Capraise)]]

             SEE CAPRASITS.

## Capranica[[@Headword:Capranica]]

             addressed to the new pope, Eugenius IV, a solemn protestation, but, instead of obtaining justice, he was even deprived of his titles and revenue. He then addressed the Council of Basle, which restored to him his position. In 1445, being appointed to the government of Perugia, he established order and security there. Nicholas V became his friend; and for his services to Alphonsco V, king of Aragon, he was made grand penitentiary. He died Sept. 1, 1458, leaving, Italica Constituenda, ad Alfonsum Regem, in the  Hispania Illustrata of Andrew Schott, vol. i: —De Ratione Pontificatus Maximi Administrandi: — De Contemptu Mundi (Florence, 1477; translated into Italian, ibid. eod., and Venice, 1478; also several other editions, in various languages of Europe). See Hoefer, Nouv. Biog. Generale, s.v.

## Capranica, Domenico[[@Headword:Capranica, Domenico]]

             an Italian ecclesiastic, was born at Capranica, near Palestrina, May 31,1400. He completed his studies at Padua and Bologna, and became one of the most learned men of his time. Pope Martin V employed him: in many important matters, gave him the government of Imola, and made him cardinal in 1426, but died without sending to Capranica the cap and ring, emblems of the office; therefore the other cardinals refused to admit him to the conclave.

## Caprano, Pietro[[@Headword:Caprano, Pietro]]

             an Italian prelate and scholar, was born at Rome in 1739. He was made doctor of theology at the Gregorian University, and chosen professor of biblical and ecclesiastical history. Pius VII appointed him prelate of the chamber, and secretary of the commission charged with the correction of the liturgical books of the Eastern Church. Leo XII made him archbishop of Iconium, secretary of the Propaganda, and cardinal, in 1828. Pius VIII appointed him prefect of the Congregation of the Index, which position he held until his death, at Rome, Feb. 24, 1834. See Hoefer, Nouv. Biog. Generale, s.v.

## Caprara, Giovanni Battista[[@Headword:Caprara, Giovanni Battista]]

             an Italian prelate and statesman, born at Bologna. May 29, 1733, was son of Francesco, count of Montecucculo, but always bore the name of Cuprara, from one of the most celebrated houses of Italy, of which his mother was a descendant. While young he entered the Church. Pope Benedict XIV appointed him vice-legate of Ravenna, although only about twenty-five years of age. Under Pope Clement XIII, Caprara was, in 1767, sent to Cologne as nuncio. In 1775 Pius VI sent him to Lucerne in the same capacity. In 1785 he received the nunciature of Vienna, where he made himself beloved for his beneficence. He was appointed cardinal in 1792, returned to Rome the following year, and in 1800 became bishop of Iesi. In 1801 he was appointed legate to the French republic, to secure the adoption of the concordat and the re-establishment of Catholic worship in France; he solemnly declared this accomplished by celebrating mass on Easter day in the church of Notre Dame: at Paris, in the presence of the principal authorities, in 1802. He consecrated Napoleon king of Italy, at Milan, in 1805. For nine years he was intimately associated with the French government, and died at Paris, June 21, 1810, blind and infirm, but held in high esteem. He was interred in the church of St. Genevieve, by virtue of an imperial decree.: He wrote, Concordat et Recueil des Bulles et Brefs de le Pape Pie VII sur les Afiires de l'Eylise de France (Paris, 1802). See  Hoefer,, Nouv. Biog. Generate, s.v.; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Winer, Handbuch der theol. Lit. i, 819.

## Caprasius[[@Headword:Caprasius]]

             (Fr. Caprais) is the name of several early saints:

1. Martyr at Agen, in Aquitaine, in the time of Diocletian, whose courage under torture made two converts, Primus and Felician; but. they were all beheaded, by order of the praefect Daciani, together with St. Faith, Oct. 20 (some say Oct. 6). His life was written by Labenaize (Agen, 1714, 12mo).

2. A monk and presbyter at Lerins, sometimes called abbot of the monastery at Lerins, but it is doubtful if he ever had the charge of that house. Having decided to become a hermit, he went with St. Honoratus and his brother St. Venantius in quest of a place where they might carry out the rule of life they had planned. Before starting they received' the tonsure, and then went into Greece and the Peloponnesus. There Venantius died, and the others went to the isle of .Lerins, where they founded a monastery and built a church. Caprasius died about 430, and is commemorated June 1. His relics were left at Lerins. See Acta Sanctorum, June, i, 77; Ceillier, Histoire des Auteurs Sacres et Ecclisiastiques, viii, 439.

3. A martyr, of whom nothing is known except that he is commemorated in the French Lucensian calendar, as martyred at Castrum Gola, May 25.

There is another doubtful Caprasius mentioned by some authors as prior of Carmel. He is supposed to be the same as No. 1.

## Capreole[[@Headword:Capreole]]

             (Lat. Capreolus), JEAN, a French Dominican, was born in Languedoc, and entered the monastery at Rodez. He became professor of-theology at Paris in 1409, and died at Rodez, April 6,1444. On account of his constant defence of the theology of Thomas Aquinas, he acquired the name of " the prince of the Thomists." He wrote, in 1433, a Commentary on the Four Books of the Master of the Sentences (Venice, 1484, 1514,1519, and 1588); and Defensiones Theologice S. Thomce Aquinatis (ibid. 1483); unless, says Cave, the two works are the same. See Landon, Eccles. Diet, a. v.; Hoefer, Nouv., Biog. Generale, s.v.

## Capreolus, Bishop Of Carthage[[@Headword:Capreolus, Bishop Of Carthage]]

             is known in history in connection with the Council of Ephesus, A.D. 431. Unable to reach the council, because the country was ravaged by the Vandals, he sent a letter in defence of the Catholic doctrine, against Nestorius. This letter was entered upon the acts of the council as from the "most reverend metropolitan," the bishop of Carthage; and is still extant in Greek and Latin. There is also extant another letter by Capreolus on this controversy,. in answer to inquiries addressed to him from Spain, by "Vitalis and Constantius, sinners," entitled Epistola de una Christi Veri Dei et Hominis Persona contra recentem Damnatamr Hceresin Nestorii. A fragment of the letter which he addressed to Theodosius is extant. Tillemont: (xii, 559) supposes Capreolus to have succeeded to the' see of Carthage shortly before the death of Augustine, as the letter convoking the council seems to have been addressed to him and to Augustine. He is probably the "priest" in Africa in the time of Aspar, mentioned in the Book of Promises, ascribed to Prosper. The death of Capreolus is generally supposed to have occurred about A.D. 435. His burial was commemorated in the calendar of Carthage between July 21 and 30; ,the note of the day is lost. See Hoefer, Nouv. Biog. Generale, s.v.; Smith, Dict. of Christ. Biog. s.v. For others of the same name, SEE CAPREOLE; SEE CAPRIOLI.ῥ

## Capreta (Or Capretta), Gaudenzio Erico[[@Headword:Capreta (Or Capretta), Gaudenzio Erico]]

             an Italian canonist, was born at Venice, Nov. 22, 1730. He taught' theology at Florence, a' Pavia, and finally at Parma, and died at the last- named place, Nov. 11, 1806. He wrote, Gustavus III, Suecie' Rex, etc. (Parma, 1784). See Hoefer, Nouv. Biog. Generale, s.v.

## Capricorn[[@Headword:Capricorn]]

             a sign of the Zodiac, consisting of twenty-eight stars in the form of a goat. Some say Pan assumed this form when terrified at the giant Typhon, and was transferred by Jupiter to the heavens; while others assert that the constellation was the goat. Amalthea, which nourished Jupiter.

## Caprini (Lat. Caprinus), Giovanni Antonio[[@Headword:Caprini (Lat. Caprinus), Giovanni Antonio]]

             a Neapolitan theologian and philosopher, was born in Aquila in 1614. He belonged to the society of the Jesuits, and became professor of philosophy and belles-lettres in several houses of his order, as well as rector of various  colleges. He published, under the pseudonym of Siderius Leo, the following: Apes Barberince Universa Philosophia: — De Motu Trepidationis- Terrce: — Lux Philosophica. See Hoefer, Nouv. Biog. Generale, s.v.

## Caprioli (Lat. Capreolus), Andrea[[@Headword:Caprioli (Lat. Capreolus), Andrea]]

             an Italian theologian and canonist, born at Brescia in the beginning of the 16th century, wrote a Treatise on Ecclesiasticalt Cases- (Brescia, 1571.). See Hoefer, Nouv. Biog. Generale, s. ..

## Capron, William Banfield[[@Headword:Capron, William Banfield]]

             a Congregational minister and missionary, was born at Uxbridge, Mass., April 14, 1824. Having pursued a preliminary course at Phillips Academy, Andover, Mass., he graduated at Yale College in 1846, and became a private tutor at Baltimore, Md., for one .ear. Afterwards, for six years, he was principal of the Hopkins Grammar-school, in Hartford, Conn. In 1856 he graduated at the Andover Theological Seminary, and on Sept. 3 of that year he was ordained as an evangelist in Uxbridge. Under the auspices of the American Board for Foreign Missions he sailed for India Nor. 24 of the same year, and arrived at Madras, March 6, 1857. For sixteen years he labored in the vicinity of Madura, India. He visited America in 1872, returning to his mission-field in January, 1875; and died in Madura, Oct. 6, 1876. See Cong. Quarterly, 1877, p. 412.

## Caprona, Arcange Lo De[[@Headword:Caprona, Arcange Lo De]]

             an Italian Franciscan and preacher, was born at Palermo, Sicily. At the age of eighteen he entered a Capuchin convent, in spite of the opposition of his family. He preached with ability in the principal cities of Sicily, and founded, at Trapani, three brotherhoods of his order and a public hospital. He died at Trapani in 1577, leaving Statuta et Documentsa pro Confraternitatibu oms D Hospitalis Montis Pietatis et Misericordice in Civitate Drepanensi. See Hoefer, Nouv. Biog. Generale, s.v.

## Capsa (Capstila, Or Capsella)[[@Headword:Capsa (Capstila, Or Capsella)]]

             is a name applied to several kinds of receptacles for ecclesiastical use:

(1) The casket used to contain the unconsecrated elements. According to the direction of the Ordo Romanus I, c. 8, two acolytes bear in the  procession before the pope, when about to celebrate, "capsas cum sanctis apertas."

(2) The vessel in which the reserved eucharist was carried from one place to another. The 17th canon of the Council of Orange enjoins, "cum capsa et calix offerendus est, et admistione Eucharistise consecrandus." Mabillon (Comm. Prcev. in Ord. Rom. p. cxxxix) considers this to mean that, together with the capsa containing the sacred vessels and perhaps the eucharist, the chalice was also to be brought to the altar.

(3) A repository or shrine for preserving the relics of saints. In the description of the altar built by St. Benedict at Aniane, we read that an opening was made in the back of it for inserting the "capsae" containing relics of saints (Actac Sanctorum, Feb. ii, 614). s.v.

(4) A casket to contain the book of the Gospels. Ado of Venice speaks (Chronicon, A.D. 519) of twenty capsae evangeliorum of gold, richly jewelled

## Capsarium[[@Headword:Capsarium]]

             is the room in which the capsce containing relics were placed. Perpetuus of Tours (cir. A.D. 490), in his will, distinguishes a reliquary which be left to a friend from another gilded “theca" which was in his capsariam, and which he left to the Church.

## Capsius, Heinrich[[@Headword:Capsius, Heinrich]]

             a German Lutheran theologian, was born at Gorden, near, Nitze-buttel, in the duchy of Holstein. After having pursued his studies at Wittenberg, he was elected, in 1670, pastor at Buirg, where he remained until his death, which occurred May 9, 1706. He wrote, Disputatio .de lonce Diaplo Thalassio (Wittenberg,16, 659, 1667): — Disputatio de Mysterio Verbi (ibid. 1659): Disp. de Papistarum Consensu (ibid. 1660). See Hoefer, Nouv. Biog. Generale, s.v.

## Capsuila[[@Headword:Capsuila]]

             SEE CAPSA.

## Capsum[[@Headword:Capsum]]

             is a term for the nave of a church. Gregory of Tours (Hist. Fracnc. ii, 14) describes a certain church as having thirty-two windows in the sanctuary, twenty in the nave ("in capso ").

## Captain[[@Headword:Captain]]

             is the rendering, in the Auth. Vers., of numerous Hebrews and several Greek words, of which the following only require special elucidation. For the כָּרַי, kari´, rendered "captains," 2Ki 11:4; 2Ki 11:19, SEE CHERETHITES.

(1.) As a purely military title, captain answers to שִׂר, sar, in the Hebrew army, and χιλίαρχος (tribunus) in the Roman. SEE ARMY. The "captain of the guard" (στρατοπεδάρχης) spoken of in Act 28:16 was the Praetorian praefect. SEE CHRONOLOGY, p. 312, b.

(2.) קָצַין, ikatsin', which is occasionally rendered captain, applies sometimes to a military (Jos 10:24; Jdg 11:6; Jdg 11:11; Isa 22:3; Dan 11:18), sometimes to a civil command (e.g. Isa 1:10; Isa 3:6): its radical sense is division, and hence decision without reference to the means employed: the term illustrates the double office of the שֹׁפֵט, shophet', or dictator ("judge"). SEE JUDGE.

(3.) שָׁלַישׁ, shalish' (Exo 14:7; Exo 15:4; 2Sa 23:8; 1Ki 9:22; 2Ki 9:25; 2Ki 10:25; 2Ki 15:25; 1Ch 11:11; 1Ch 12:18; 2Ch 8:9; "lord," 2Ki 7:2; 2Ki 7:17; 2Ki 7:19; Eze 23:23; "prince," Eze 23:15), prop. a third man, i.e. one of three, Gr. τριστάτης, a higher order of soldiers, who fought from chariots, chariot-warriors (Exo 14:7; Exo 15:4; 1Ki 9:22; ἀναβάται, παραβάται, Homr. Iliad, 23:32; Eurip. Supplic. 679); employed also for the body-guard of kings (1Ki 9:22; 2Ki 10:25; 1Ch 11:11; 1Ch 12:18). The Sept. has rptararatm, i.e. according to Origen and Gregory of Nyssa (in the Catenae), "soldiers fighting from chariots," and so called because each chariot contained three soldiers, one of whom managed the horses, while the other two fought (comp. Ewald, Gesch. Isr. 2:81). For although on the Egyptian monuments usually but one, or at most two appear in the war-chariots, yet occasionally, as certainly in the Assyrian bas-reliefs, in addition to the driver and the warrior, an armor-bearer or umbrella-bearer is depicted as standing in the chariot, who might properly be termed ternarius, or a third man. SEE CHARIOT. It is true the Hebrew army did not originally consist of cavalry, although chariots were in use among the Canaanites, and the first occurrences of the term שָׁלַישׁare in connection with the Egyptians; but at alater date a chariot-squadron was organized (1Ki 10:26; comp. 9:9; 5:6; 2Sa 8:4). Consequently, it is not strange that among the battalions of David and Solomon (2Sa 23:8) there should be named as a prominent hero the leader of these shalishim (ראשׁ הִשָּׁלַשַׁי, or, rather, הִשָּׁלַשַׁים; comp. Gesenius, Lehrgeb. p. 525; Bötticher, Spec. p. 38 sq.; Ewald, Gramm. Hebrews 5 th ed. § 152, c. 177 a). Solomon's chariot-men (שָׁלַשָׁיו) are mentioned (1Ki 9:22; 2Ch 8:9) as next to the priefects of his chariot-force (שָׂרֵי רַכְבּוֹ). After the times of Solomon there certainly were chariot- combatants (essedarii) as royal officers in the northern kingdom, and in the reign of Jehu runners and charioteers (וְהִשָּׁלַשַׁים הָרָצַים) formed, as it were, the king's Praetorian cohort (2Ki 10:25); and the chief of these Praetorians (called by eminence הִשָּׁלַישׁor שָׁלַשׁ הִמֶּלֶךְ) was among the most noble of the regal attendants (q. d. adjutant-general). Accordingly, Joram had an officer of this title, "on whose hand the king leaned" (2Ki 7:2; 2Ki 7:17; 2Ki 7:19); Jehu's charioteer was Bidkar (2Ki 9:26); and Pekah held this eminent office under Pekahiah (2Ki 15:25). Others, however (after Drusius), hold that the שָׁלַישׁwas merely the third officer in rank after the king, or commanded a third part of the army (comp. the Roman tertiarii). So the Greek glossarists (ap. Drusius ad Ezech. and in Fragm. Vet. interpr. Gr. p. 145; Schleusner, Nov. Thesaur. s.v. τριστάτης; Dufresne, Glossar. s.v.; see Rosenmüller, Scholia ad Exo 14:7). SEE CHIEF OF THREE.

(4.) The " captain of the Temple" (στρατηγὸς τοῦ ἱεροῦ), mentioned by Luke (Act 4:1; Act 5:24) in connection, with the priests, was not a military officer, but superintended the guard of priests and Levites who kept watch by night in the Temple. The "captains" mentioned Luk 22:4, were probably his subalterns. The office appears to have existed from an early date the "priests that kept the door". (2Ki 12:9; 2Ki 25:18) are described by Josephus (Ant. 10:8, 5) as "the officers guarding the Temple" (τοὺς φυλάσσοντας τὸ ἱερὸν ἡγεμόνας): a notice occurs in 2Ma 3:4, of a praefect of the Temple (προστάτης τοῦ ἱεροῦ); this officer is styled στρατηγός or captain by Josephus (Ant. 20:6, 2; War, 6:5, 3); and in the Mishna (Middoth, 1, § 2) thאיש הר ה, "the captain of the mountain of the Temple;" his duty, as described in the place last quoted, was to visit the posts during the night, and see that the sentries were doing their duty (comp. 1Ch 9:11; 2Ch 31:13; 2Ch 35:8-9; Jer 20:1). SEE TEMPLE.

The rank or power of an Israelitish captain was designated by the number of men under his command, as captain of fifty, or captain of a thousand, SEE CENTURION; and the commander or chief of the whole army was called the captain of the host (q.v.). The divisions of the army were regulated in some measure by the division of families, as the heads of families were usually officers. Captains of hundreds, or larger companies, were probably what would be called in modern phrase staff-officers, and formed the councils of war. SEE WAR. Sometimes distinguished men who were not Hebrews were promoted to high stations in the army (Deu 1:15; 1Ch 13:1; 2Ch 25:5; 2Sa 23:39). SEE OFFICER.

God is called Captain ("Prince") of the Host (הִצָּבָאשִׁר, Dan 8:11), not as equivalent to "Lord of Hosts," but because he is the head and protector of his people. So in the N.T. our Lord is called Captain of his people's salvation (ἀρχηγὸς τῆς σωτηρίας αὐτῶν, Heb 2:10), because he is the beginner, source, and author of their salvation, the head of his Church, which he conducts, with and in himself, to blessedness (comp. Jos 5:14). SEE JEHOVAH.

## Captains Of Chariots[[@Headword:Captains Of Chariots]]

             (Exo 15:4) might be supposed to denote the officer or officers who had charge of the chariot forces, but the literal meaning is mounted third men (שָׁלַישַׁים). This passage seems obscure, but a picture from an Egyptian tomb (the Rameseium of Thebes), nearly or quite as ancient as the period to which the above-cited passage relates, furnishes a key to this otherwise difficult expression. It represents three men standing upon a chariot, two of whom are prepared for action, and the third manages the horses (compare the large cut above of the Assyrian chariot). They were probably selected for their valor, and perhaps formed by themselves a distinct division of the army, and each had its distinct officer (Exo 14:7). SEE CAPTAINS.

## Captator[[@Headword:Captator]]

             A bequest dependent upon the secret will of another was, by the Roman law, termed captatoria institutio, and was forbidden. In a less technical sense, however, the captator answered substantially to our legacy-hunter, and the scandal seems to have been rife in the early Church. A law of Valen Valetiian, and Gratian (A.D. 370), in the Theodosian code, enacted that clerics or professors of continence were not to frequent the houses of widows and female Wards; nor should such persons receive aught from any woman with whom they might become connected under pretext of religion, by any kind of liberality, or by her last will. Every bequest so made was void, and was to be paid into the public exchequer. As respects the clergy, we. find, by a law of Valentinian and Marcian (A. D. 455), inserted in Justinian's code, that widows, deaconesses, virgins dedicated to God, nuns, and women bearing any other name of religious honor or dignity, received full liberty to leave, by will or otherwise, any part of their fortune.

## Captive[[@Headword:Captive]]

             (properly שְׁבַי, shebi´; Gr. αἰχμάλωτος) is distinguished from a prisoner (q.v.) or one in bondage (q.v.). SEE CAPTIVITY. Various indignities andcruelties were inflicted on those who had the misfortune to be taken captive in war. Those who surrendered were led out with halters as if for execution (1Ki 20:32). SEE BEHISTUN. On some occasions particular districts were marked out with a line for destruction (2Sa 8:2). The victors set their feet upon the necks (q.v.) of the captured kings and nobles (Jos 10:24), or mutilated their persons by cutting off their thumbs, toes, or ears (Jdg 1:7; 2Sa 4:12; Eze 23:25); and sometimes they put out their eyes (q.v.) by passing a red-hot iron over them, or literally scooped or dug them out of their sockets (2Ki 25:7; Isa 61:1).

These cruelties are still practiced under some of the despotic governments of the Eastern countries. SEE PUNISHMENT. It was the barbarous custom of the conquerors of those times to suspend their unhappy captives by the hand (Lam 5:12), and also to make them bow down that they might go over them (Isa 51:23); sometimes they were thrown among thorns, were sawn asunder, beaten to pieces with threshing instruments, or had imposed upon them the severest and most laborious occupations (Jdg 8:7; 2Sa 12:31; 1Ch 20:3). The soldiers who were taken were deprived of all their property and sold naked into servitude. When the city was taken by assault, all the men were slain; the women and children were carried away captive, and sold at a very low price ( Isaiah 20; Isa 3:4; Isa 47:3; 2Ch 28:9-15; Psa 44:12; Mic 1:11; Joe 3:3). SEE SIEGE. Sometimes the conqueror stripped the wretched prisoners naked, shaved their heads, and made them travel in that condition, exposed to the heat of a vertical sun by day, and the chilling cold of the night.

Nor were women exempted from this treatment (Isa 3:17). To them this was the height of indignity, as well as of cruelty, especially to those described by the prophets, who had indulged themselves in all manner of delicacies of living, and all the superfluities of ornamental dress, and even whose faces had hardly ever been exposed to the sight of men. Women and children were also exposed to treatment at which humanity shudders (Nah 3:5-6; Zec 14:2; Est 3:13; 2Ki 8:12; Psa 137:9; Isa 13:16; Isa 13:18; 2Ki 15:16; Hos 13:16; Amo 1:13). Sometimes the people were carried into captivity, and transplanted to distant countries: this was the case with the Jews (Jer 20:5; Jer 39:9-10; Jer 40:7; 2Ki 24:12-16). In some cases the conquered nations were merely made tributary (2Sa 8:6; 2Ki 14:14). To be tributary, however, was considered a great ignominy, and was a source of reproach to the idol deities of the countries who were thus subjected (2Ki 19:8; 2Ki 19:13). It was likewise a custom among the heathens to carry in triumph the images of the gods of such nations as they had vanquished (Isa 46:1-2; Jer 48:7; Dan 11:8; Amo 1:15).

Still farther to show their absolute superiority, the victorious sovereigns used to change the names of the monarchs whom they subdued (2Ki 24:17; 2Ch 35:21-22; 2Ch 36:4; Dan 1:7). The conquerors, however, were not always destitute of humanity. In many instances they permitted the conquered kings to retain their authority, only requiring from them the promise of good faith and the payment of tribute. But if in such a case the kings rebelled, they were treated with the greatest severity (Gen 14:4-11; 2Ki 23:34; 2Ki 24:1-14; Isa 24:2; Jer 20:5-6). SEE TRIUMPH.

## Captives, Christian Redemption Of[[@Headword:Captives, Christian Redemption Of]]

             The disasters which fell upon the Roman, empire in the 4th and 5th centuries gave a special prominence to this as one of the forms of Christian love. Ambrose was charged by his Arian opponents with sacrilege for having melted down the eucharistic vessels of the church at Milan for this purpose, and defends himself against the charge on the grounds that this was the highest and. best use to which he could have applied them (De Offic. ii, 28). Augustine did the same at Hippo (Possidius. Vita, c. 24). Acacius, bishop of Amidas, ransomed as many as seven thousand who had been taken prisoners by the Persians (Socrates, H. E. vii, 21); Deogratias, bishop of Carthage, redeemed the Roman soldiers who had been carried off by Getseric after the capture of Rome (Victor Utic. De Persecut. Vandal. i, in the Bibl. Pat.vii. 591). It is worth noting that the truth that mercy is above sacrifice was formally embodied in ecclesiastical legislation. The code of Justinian (i, Titus 2, De Sacros. Eccles. 21), while forbidding the alienation of church vessels or vestments for any other purpose, distinctly  permits them to be pledged or even sold for this or other like works of mercy or necessity.

## Captivity[[@Headword:Captivity]]

             (properly some form of the root שָבָה, shabah', to take captive; but frequently expressed by other Hebrews words). The experience was so frequent as to have become a metaphorical expression (Job 42:10). The bondage (q.v.) of Israel in Egypt, and their subjugation at different times by the Philistines and other nations, SEE JUDGES, are sometimes included under the above title; and the Jews themselves, perhaps with reference to Daniel's vision (Daniel 7), reckon their national captivities as four — the Babylonian. Median, Grecian, and Roman (Eisenmenger, Entdecktes Judenthum, 1:748). But the popular distinction usually confines the term to the conquest and dispersion of the "ten northern" tribes by the Assyrians, the subsequent deportation of the remaining "two tribes" by the Babylonians, and the final disruption of the entire Jewish polity by the Romans. SEE CAPTIVE. The word Captivity, as applied to the people of Israel, has been appropriated, contrary to the analogy of our language, to mean Expatriation.

The violent removal of the entire population of a city, or sometimes even of a district, is not an uncommon event in ancient history. As a measure of policy, no objection to it on the ground of humanity was felt by anyone, since, in fact, it was a very mild proceeding, in comparison with that of selling a tribe or nation into slavery. Every such destruction of national existence, even in modern times, is apt to be embittered be the simultaneous disruption of religious bonds; but in the ancient world, the positive sanctity attributed to special places, and the local attachment of Deity, made expatriation doubly severe. The Hebrew people, for instance, in many most vital points, could no longer obey their sacred law at all when personally removed from Jerusalem; and in many others they were forced to modify it by reason of their change of circumstances. Two principal motives impelled conquering powers thus to transport families in the mass: first, the desire of rapidly filling with a valuable population new cities, built for pride or for policy; next, the determination to break up hostile organizations, or dangerous reminiscences of past greatness. Both might sometimes be combined in the same act. To attain the former object, the skilled artisans would in particular be carried off; while the latter was better effected by transporting all the families of the highest birth, and all the well-trained soldiery. The Greeks used the special epithet ἀνάσπαστοι for a population thus removed (Herod. 6:93, passim).

I. ASSYRIAN CAPTIVITY OF "ISRAEL." —

1. Its Occurrence. — The kingdom of Israel was invaded by three or four successive kings of Assyria. Pul or Sardanapalus, according to H. Rawlinson (Outline of Assyrian History, p. 14; but comp. G. Rawlinson, Herodotus, 1:466),imposed a tribute, B.C. cir. 762, upon Menahem (1Ch 5:26, and 2Ki 15:19). Tiglath - Pileser carried away, B.C. cir. 738, the trans-Jordanic tribes (1Ch 5:26) and the inhabitants of Galilee (2Ki 15:29; compare Isa 9:1) to Assyria. Shalmaneser twice invaded (2Ki 17:3; 2Ki 17:5) the kingdom which remained to Hoshea, took Samaria, B.C. 720, after a siege of three years, and carried Israel away into Assyria. SEE HOSHEA. In an inscription interpreted by Rawlinson (Herodotus, 1:472), the capture of Samaria is claimed by king Sargon (Isa 20:1) as his own achievement. The cities of Samaria were occupied by people sent from Babylon, Cuthah, Ava, Hamath, and Sepharvaim; and Halah, Habor, Hara, and the river of Gozan became the seats of the exiled Israelites. SEE ISRAEL, KINGDOM OF.

The theory of this history is, that in the time of these conquering monarchs Assyria was rapidly rising into power, and to aggrandize Nineveh was probably a great object of policy. It is therefore credible, as Tiglath-Pileser had received no particular provocation from the Israelites, that he carried off those masses of population to stock his huge city with. His successor Shalmaneser made the Israelitish king Hoshea tributary. When the tribute was withheld, he attacked and reduced Samaria, and, by way of punishment and of prevention, transported into Assyria and Media its king and all the most valuable population remaining to the ten tribes (2Ki 17:6). That he did not carry off all the peasants is probable from the nature of the case; Hengstenberg, however, maintains the contrary (Genuineness of the Pentateuch, 1:71 sq. Edinb. tr.). The families thus removed were in a great measure settled in very distant cities, many of them probably not far from the Caspian Sea, and their place was supplied by colonies from Babylon and Susis (2Ki 17:24). SEE ASSYRIA.

2. Condition of the Assyrian Captives. — This was probably not essentially different in its external circumstances from that of their Judaite brethren subsequently during the exile in Babylon. (See below.) We know nothing, except by inference from the book of Tobit (q.v.), of the religious or social state of the Israelitish exiles in Assyria. Doubtless the constant policy of seventeen successive kings had effectually estranged the people from that religion which centered in the Temple, and had reduced the number of faithful men below the 7000 who were revealed for the consolation of Elijah. Some priests at least were among them (2Ki 17:28), though it is not certain that these were of the tribe of Levi (1Ki 12:31). The people had been nurtured for 250 years in idolatry in their own land, where they departed not (2Ki 17:22) from the sins of Jeroboam, notwithstanding the proximity of the Temple, and the succession of inspired prophets (2Ki 17:13) among them. Deprived of these checks on their natural inclinations (2Ki 17:15), torn from their native soil, destitute of a hereditary king, they probably became more and more closely assimilated to their heathen neighbors in Media. And when, after the lapse of more than a century, they were joined by the first exiles from Jerusalem, very few families probably retained sufficient faith in the God of their fathers to appreciate and follow the instruction of Ezekiel. But whether they were many or few, their genealogies were probably lost, a fusion of them with the Jews took place, Israel ceasing to envy Judah (Isa 11:13); and Ezekiel may have seen his own symbolical prophecy (Eze 37:15-19) partly fulfilled.

The nation thus transported by the monarchs of Assyria and Babylon were treated with no unnecessary harshness, even under the dynasty that captured them. So far were they from the condition of bondsmen (which the word "captive" suggests), that the book of Susanna represents their elders in Babylon as retaining the power of life and death over their own people (1:28), when Daniel was as yet a very young man. The authority of that book cannot indeed be pressed as to the chronology, yet the notices given by Ezekiel (Eze 14:1; Eze 20:1) concur in the general fact that they still held an internal jurisdiction over their own members. At a later time, under the Seleucidae, we have distinct proof that in the principal cities the Jews were governed by an officer (ἐθνάρχης) of their own nation, as also in Egypt under the Ptolemies. The book of Tobit exhibits Israelites in Media possessed of slaves themselves (8:18); the book of Daniel tells us of a Jew in eminent political station, and that of Esther celebrates their power and consequence in the Persian empire. Under the Seleucidae, SEE ANTIOCHUS, they were occasionally important as garrison soldiers; and it may be suspected that, on the whole, their lot was milder than that of the other conquered nations among which they dwelt.

3. Eventual Fate of the Exiles in Assyria. — Many attempts have been made to discover the ten tribes existing as a distinct community. Josephus (Ant. 11:5, 2) believed that in his day they dwelt in large multitudes somewhere beyond the Euphrates, in Arsareth, according to the author of 2Es 13:45. Rabbinical traditions and fables, committed to writing in the Middle Ages, assert the same fact (Lightfoot, Hor. Hebr. in 1 Corinthians 14, Appendix), with many marvelous amplifications (Eisenmenger, Ent. Jud. vol. 2, ch. 10; Jahn, Hebrew Commonwealth App. bk. 6). The imagination of Christian writers has sought them in the neighborhood of their last recorded habitation; Jewish features have been traced in the Affghan tribes; rumors are heard to this day of a Jewish colony at the foot of the Himalayas; the Black Jews of Malabar claim affinity with them; elaborate attempts have been made to identify them with the Tartars (G. Fletcher, Israel Redux, Lond. 1677), and more recently with the Nestorians (Grant's Nestorians, N. Y. 1841), and in the seventeenth century with the Indians of North America. But, though history bears no witness of their present distinct existence, it enables us to track the footsteps of the departing race in four directions after the time of the Captivity:

(1.) Some returned and mixed with the Jews (Luk 2:36; Php 3:5, etc.).

(2.) Some were left in Samaria, mingled with the Samaritans (Ezr 6:21; Joh 4:12), and became bitter enemies of the Jews.

(3.) Many remained in Assyria, and, mixing with the Jews, formed colonies throughout the East, and were recognized as an integral part of the Dispersion (see Act 2:9; Act 26:7; Buchanan's Christian Researches, p. 212), for whom, probably ever since the days of Ezra, that plaintive prayer, the tenth of the Shemoneh Esre, has been daily offered, "Sound the great trumpet for our deliverance, lift up a banner for the gathering of our exiles, and unite us all together from the four ends of the earth."

(4.) Most, probably, apostatized in Assyria, as Prideaux (sub ann. 677) supposes, and adopted the usages and idolatry of the nations among whom they were planted, and became wholly swallowed up in them. Dissertations on the Ten Tribes have been written by Calmet (Commentaire Litteral, vol. 3 and 6) and others (the latest by J. Kennedy, Lond. 1855); also innumerable essays and disquisitions scattered in the works of travelers, and in the pages of various periodicals, mostly of a highly fanciful character. Every scriptural intimation respecting them, however, goes to show that they shared the ultimate history of their brethren of the kingdom of Judah transported to the same or adjoining parts. See below.

II. BABYLONIAN CAPTIVITY OF "JUDAH." —

1. Its Date. — Sennacherib, B.C. 713, is stated (Rawlinson, Outline, p. 24; but comp. Demetrius ap. Clem. Alexand. Stromata, 1:21, incorrectly quoted as confirming the statement) to have carried into Assyria 200,000 captives from the Jewish cities which he took (2Ki 18:13). Nebuchadnezzar, early in his reign, B.C. 606-562, repeatedly invaded Judsea, and finally beseiged Jerusalem, carried away the inhabitants to Babylon, and destroyed the city and Temple. Two distinct deportations are mentioned in 2Ki 24:14; 2Ki 25:11; one in 2Ch 36:20; three in Jer 52:28-29, and one in Dan 1:3. The two principal deportations were, (1) that which took place B.C. 598, when Jehoiachin, with all the nobles, soldiers, and artificers were carried away; and (2) that which followed the destruction of the Temple and the capture of Zedekiah, B.C. 588. The three which Jeremiah mentions may have been the contributions of a particular class or district to the general captivity; or they may have taken place, under the orders of Nebuchadnezzar, before or after the two principal deportations. The third is located by the date in B.C. 582. The captivity of certain selected children, B.C. 607, mentioned by Daniel (Dan 1:3; Dan 1:6), who was one of them, may have occurred when Nebuchadnezzar (q.v.) was colleague or lieutenant of his father Nabopolassar, a year before he reigned alone. The captivity of Ezekiel (q.v.) dates from B.C. 598, when that prophet, like Mordecai, the uncle of Esther (Est 2:6), accompanied Jehoiachin.

There is a difficulty in the statement with which the book of Daniel opens, which is generally interpreted to mean that in the third year of Jehoiakim, Nebuchadnezzar besieged and captured Jerusalem, partially plundered the Temple, and carried off the first portion of the people into captivity, among whom was Daniel. The text, however, does not explicitly say so much, although such is the obvious meaning; but if this is the only interpretation, we find it in direct collision with the books of Kings and Chronicles (which assign to Jehoiakim an eleven years' reign), as also with Jer 25:1. The statement in Daniel partly rests on 2Ch 36:6, which is itself not in perfect accordance with 2 Kings 24. In the earlier history, the war broke out during the reign of Jehoiakim, who died before its close; and when his son and successor Jehoiachin had reigned three months, the city and its king were captured. But in the Chronicles, the same event is made to happen twice, at an interval of three months and ten days (2Ch 36:6; 2Ch 36:9), and even thus we do not obtain accordance with the received interpretation of Dan 1:1-3. It seems, on the whole, the easiest supposition that "the third year of Jehoiakim" is there a mistake for "the third month of Jehoiachin." Hengstenberg, however, and Hävernick defend the common reading, and think they reconcile it with the other accounts; which may not unreasonably be done by understanding the date in Dan 1:1, to refer to the setting out of Nebuchadnezzar on the campaign in question. SEE JUDAH, KINGDOM OF.

There has been considerable difference of opinion as to how the 70 years of captivity spoken of by Jeremiah (Jer 25:12; Jer 29:10) are to be estimated. A plausible opinion would make them last from the destruction of the first Temple, B.C. 588, to the finishing of the second, B.C. 516; but the words of the text so specify "the punishing of the king of Babylon" as the end of the 70 years — which gives us the date B.C. 538 — that many, with Jahn, cling to the belief that a first captivity took place in the third year of Jehoiakim, B.C.605. But, in fact, if we read Jeremiah himself, it may appear that in ch. 25 he intends to compute the 70 years from the time at which he speaks (Jer 29:1, "in the fourth year of Jehoiakim," i.e. B.C. 604); and that in 29:10, the number " seventy years" is still kept up, in remembrance of the former prophecy, although the language there used is very lax. There seem, in fact to be two, if not more, coordinate modes of computing the period in question, used by the sacred writers, one civil, and extending from the first invasion by Nebuchadnezzar to the decree of Cyrus B.C. 606-536), and the other ecclesiastical, from the burning of the Temple to its reconstruction (B.C. 588-517). SEE SEVENTY YEARS CAPTIVITY.

2. Its Extent. — Jeremiah dates by the years of Nebuchadnezzar's reign, and estimates that in his seventh year 3023 were carried off, in his eighteenth 832, and in his twenty-third only 745, making in all, as the writer is careful to note, 4600 (Jer 52:28, etc.). The third removal he ascribes to Nebuzaradan, the Babylonian general. That some misunderstanding here exists, at least in the numbers, appears undeniable; for 4600 persons was a very petty fraction of the Jewish people; and, in fact, 42,360 are stated to have returned immediately upon the decree of Cyrus (Ezr 2:64). In 2Ki 24:8-16, we find 18,000 carried off at once, in the third month of king Jehoiachin, and in the eighth year of Nebuchadnezzar, which evidently is the same as the first removal named by Jeremiah. After this, the vassal king Zedekiah having rebelled, his city is beleaguered, and finally, in his eleventh year, is reduced by Nebuchadnezzar in person; and in the course of the same year, "the nineteenth of Nebuchadnezzar" (2Ki 25:8), Nebuzaradan carries away all the population except the peasants. Perhaps we need not wonder that no mention is made in the book of Kings of the third deportation, for the account of the destruction was in a manner complete upon the second invasion. The first expatriation was directed to swell the armies and strengthen the towns of the conqueror; for of the 18,000 then carried away, 1000 were "craftsmen and smiths, all strong and apt for war," and 7000 of the rest are called "mighty men of valor." (Yet there is an uncertainty about 2Ki 25:14; 2Ki 25:16 in 2 Kings 24. Probably here, as well as in Jeremiah 53, heads of families only are counted.) It was not until the rebellion of Zedekiah that Nebuchadnezzar proceeded to the extremity of breaking up the national existence. As the Temple was then burnt, with all the palaces and the city walls, and no government was left but that of the Babylonian satrap, this latter date is evidently the true era of the captivity. Previously Zedekiah was tributary, but so were Josiah and Ahaz long before; the national existence was still saved. SEE BABYLONIA.

3. Its conparative Mildness. — The captive Jews were probably prostrated at first by their great calamity, till the glorious vision of Ezekiel (Eze 1:1) in the fifth year of the captivity revived and reunited them. The wishes of their conqueror were satisfied when he had displayed his power by transporting them into another land, and gratified his pride by inscribing on the walls of the royal palace his victorious progress and the number of his captives. He could not have designed simply to increase the population of Babylon, for his Assyrian predecessor had sent Babylonian colonists into Samaria. One political end certainly was attained — the more easy government of a people separated from local traditions and associations (see Gesenius on Isa 26:16, and compare Gen 47:21). It was also a great advantage to the Assyro-Babylonian king to remove from the Egyptian border of his empire a people who were notoriously well affected toward Egypt. The captives were treated not as slaves, but as colonists. There was nothing to hinder a Jew from rising to the highest eminence in the state (Dan 2:48), or holding the most confidential office near the person of the king (Neh 1:11; Tob 1:13; Tob 1:22). The advice of Jeremiah (Jer 29:5, etc.) was generally followed. The exiles increased in numbers and in wealth. They observed the Mosaic law (Est 3:8; Tob 14:9). They kept up distinctions of rank among themselves (Eze 20:1). And though the assertion in the Talmud be unsupported by proof that they assigned thus early to one of their countrymen the title of Head of the Captivity (or captain of the people, 2Es 5:16), it is certain that they at least preserved their genealogical tables, and were at no loss to tell who was the rightful heir to David's throne. They had neither place nor time of national gathering; no temple, and they offered no sacrifice. But the rite of circumcision, and their laws respecting food, etc., were observed; their priests were with them (Jer 29:1); and possibly the practice of erecting synagogues in every city (Act 15:21) was begun by the Jews in the Babylonian captivity. The captivity is not without contemporaneous literature.

In the apocryphal book of Tobit, which is generally believed to be a mixture of poetical fiction with historical facts recorded by a contemporary, we have a picture of the inner life of a family of the tribe of Naphtali, among the captives whom Shalmaneser brought to Nineveh. The apocryphal book of Baruch seems, in Mr. Layard's opinion, to have been written by one whose eyes, like those of Ezekiel, were familiar with the gigantic forms of Assyrian sculpture. Several of the Psalms appear to express the sentiments of Jews who were either partakers or witnesses of the Assyrian captivity. Ewald assigns to this period Psalms 42, 43, 84, 17, 16, 49, 22, 25, 38, 88, 40, 49, 109, 51, 71, 25, 34, 82, 14, 120, 121, 123, 130, 131. Also in Psalms 80 we seem to have the words of an Israelite, dwelling perhaps in Judaea (2Ch 15:9; 2Ch 31:6), who had seen the departure of his countrymen to Assyria; and in Psalms 137 an outpouring of the first intense feelings of a Jewish exile in Babylon. But it is from the three great prophets — Jeremiah, Ezekiel, and Daniel — that we learn most of the condition of the children of the captivity. The distant warnings of Jeremiah, advising and cheering them, followed them into Assyria. There, for a few years, they had no prophetic guide; till suddenly the vision of Ezekiel at Chebar (in the immediate vicinity of Nineveh, according to Layard, or, according to others, near Carchemish on the Euphrates) assured them that the glory which filled the Temple at Jerusalem was not hopelessly withdrawn from the outcast people of God. As Jeretmiah warned them of coming woe, so Ezekiel taught them how to bear that which was come upon them. When Ezekiel died, after passing at least twenty-seven years (Eze 29:17) in captivity, Daniel survived even beyond the Return; and though his high station and ascetic life probably secluded him from frequent familiar intercourse with his people, he filled the place of chief interpreter of God's will to Israel, and gave the most conspicuous example of devotion and obedience to his laws.

4. The Restoration from Babylon. — The first great event in the Return is the decree of Cyrus, B.C. 516 (which was possibly framed by Daniel; see Milman, Hist. of Jews, 2:8), in consequence of which 42,360 Jews of Babylon returned under Sheshbazzar, with 7337 slaves, besides cattle. This ended in their building the altar, and laying the foundation of the second Temple, fifty-three years after the destruction of the first. The progress of the work was, however, almost immediately stopped; for Zerubbabel, Jeshua, and the rest abruptly refused all help from the half-heathen inhabitants of Samaria, and soon felt the effects of the enmity thus induced. That the mind of Cyrus was changed by their intrigues we are not informed, but he was probably absent in distant parts through continual war. There is some difficulty in Ezra 4 as to the names Ahasuerus and Artaxerxes, yet the general facts are clear. When Darius (Hystaspis), an able and generous monarch, ascended the throne, the Jews soon obtained his favor. At this crisis Zerubbabel was in chief authority (Sheshbazzar, if a different person, perhaps being dead), and under him the Temple was recommenced in the second and finished in the sixth year of Darius, B.C. 520-517. Although this must be reckoned an era in the history, it is not said to have been accompanied with any new immigration of Jews. We pass on to "the seventh year of king Artaxerxes" (Longimanus), Ezr 7:7, i.e. B.C. 459, when Ezra comes up from Babylon to Jerusalem, with the king's commendatory letters, accompanied by a large body of his nation. The enumeration in Ezra 8 makes them under 1800 males, with their families; perhaps amounting to 5000 persons, young and old: of whom 113 are recounted as having heathen wives (Ezr 10:18-43). In the twentieth year of the same king, or B.C. 446, Nehemiah, his cup-bearer, gains his permission to restore "his fathers' sepulchres," and the walls of his native city, and is sent to Jerusalem with large powers. This is the crisis which decided the national restoration of the Jewish people; for before their city was fortified they had no defense against the now confirmed enmity of their Samaritan neighbors; and, in fact, before the walls could be built, several princes around were able to offer great opposition. SEE SANBALLAT. The Jewish population was overwhelmed with debt, and had generally mortgaged their little estates to the rich; but Nehemiah's influence succeeded in bringing about a general forfeiture of debts, or, at least, of interest; after which we may regard the new order of things to have been finally established in Judaea. SEE NEHEMIAH. From this time forth it is probable that numerous families returned in small parties, as to a secure home, until all the waste land in the neighborhood was reoccupied.

The great mass of the Israelitish race nevertheless remained in the lands to which they had been scattered. Previous to the captivity, many Israelites had settled in Egypt (Zec 10:11; Isa 19:18), and many Jews afterward fled thither from Nebuzaradan (Jer 41:17). Others appear to have established themselves in Sheba (see Jost's Geschichte, etc.), where Jewish influence became very powerful. SEE SHEBA. Among those that returned to Judea, about 30,000 are specified (comp. Ezra 2 and Nehemiah 7) as belonging to the tribes of Judah, Benjamin, and Levi. It has been inferred (Prideaux, sub ann. 526) that the remaining 12,000 belonged to the tribes of Israel (comp. Ezr 6:17). Also from the fact that out of the twenty-four courses of priests only four returned (Ezr 2:36), it has been inferred that the whole number of exiles who chose to continue in Assyria was about six times the number of those who returned. Those who remained (Est 8:9; Est 8:11), and kept up their national distinction, were known as The Dispersion (Joh 7:35; 1Pe 1:1; Jam 1:1); and in course of time they served a great purpose in diffusing a knowledge of the true God, and in affording a point for the commencement of the efforts of the evangelists of the Christian faith. See below, and comp. RESTORATION SEE RESTORATION (of the Jews).

5. Effects of the Captivity. — The exile was a period of change in the vernacular language of the Jews (see Neh 8:8, and SEE CHALDEE LANGUAGE ) and in the national character. The Jews who returned were remarkably free from the old sin of idolatry: a great spiritual renovation, in accordance with the divine promise (Eze 36:24-28), was wrought in them. A new and deep feeling of reverence for at least the letter of the law and the institutions of Moses was probably a result of the religious service which was performed in the synagogues. At the same time their theosophical and daemonological views were developed by their contact with Oriental systems, and perhaps by the polemics thereby engendered, and especially by their review of their own religious resources; and their more careful study of the didactic portions of the O.T. Scriptures; certain it is that from this period we can date not only a fuller angelology, SEE ANGEL, but also more subtle philosophical distinctions, SEE PHILOSOPHY] and in particular a more distinct recognition of the great doctrines of the immortality of the soul, and even of the resurrection of the body, which we subsequently find so unquestioned by the orthodox Pharisees. SEE SECTS (OF THE JEWS). All this was the natural consequence of the absence of the ritual services of the Temple, which brought out the more spiritual elements of Mosaism, and thus was the nation better prepared for the dispensation of the Gospel. A new impulse of commercial enterprise and activity was also implanted in them, and developed in the days of the Dispersion (see Jam 4:13), which they have continued to feel even to the present time. In fine, an innovation was effected upon the narrow and one-sided notions of Judaism by the associations of the exile, which, although it resulted in the defection of many from the national faith (but of these few cared to return to their native land), yet — like the earlier Sojourn in Egypt (with which, in the glowing pictures of prophecy, it was often compared) — ended in the colonization of Palestine with a fresh and more thoroughly cultured population, yet more scrupulously devoted than ever to the theocratic cultus, who volunteered with pious zeal to lay anew the foundations of the Hebrew polity.

6. The Dispersion, ἡ Διασπορά (2Ma 1:27; Jam 1:1; 1Pe 1:1; Joh 7:35; Josephus, Ant. 12:1, 3, etc.; Sept. for גָּלוּת, which it also renders ἀποικία, μετοικεσία, αἰχμαλωσία), is the collective name given to all those descendants of the twelve tribes (Jam 1:1; τὸ δωδεκάφυλον, Act 26:7) who lived without the confines of Palestine (ἔξω, 1Co 5:13., etc.; הִיָּם מַדַינִת, חוּצָה לָאֶרֶוֹ, Talmudic Mishna), during the time of the second Temple. The number of exiles, mostly of the tribe of Judah and Benjamin (Ezr 1:5, etc.), who availed themselves of the permission of Cyrus to return from their captivity in Babylon to the land of their fathers, scarcely exceeded, if indeed it reached, the number of 50,000 [the total stated both in Ezra and Nehemiah is, exclusive of the slaves, 42,360; but the sum of the items given — with slight differences — in both documents, falls short of 30,000]. Old Jewish authorities see in this surplus Israelites of the ten tribes (comp. Seder Olam Rabbah, ch. 24), and among these few but the lowest and humblest, or such as had yielded to authority, were to be found (comp. Mishna, Kidushin, 4:1; Gem. 71:1).

The great bulk of the nation remained scattered over the wide dominions of the Persian empire, preferring the new homes in which they enjoyed all the privileges of native-born subjects, and where they had in many cases acquired wealth and honors, to the dangers and difficulties of a recolonization of their former country. But while, by the hands of the despised minority who had bravely gone forth, was to be recreated not only the Temple, the visible center of Judaism, but also the Astill more imposing and important edifice of the Jewish law and Jewish culture, to the much larger section which remained behind, and gradually diffused itself over the whole of the then known world, it was given to participate in the intellectual life and the progress in civilization of all the nations with whom their lot was cast. To the Dispersion is thus due the cosmopolitan element in Judaism which has added so vastly not only to its own strength and durability, but also, geographically at least, to thee rapid spread of Christianity. So far, however, from the dispersion paving the way for the new faith by relaxing the rigor of Jewish law, written or oral — as has been assumed by some — one of the strongest ties by which these voluntary exiles were bound to Palestine and Jerusalem consisted in the very regulations and decisions on all ritual and legal points which they received from the supreme religious authorities, either brought back by their own delegates, or transmitted to them by special messengers from the Central Court, the Sanhedrim (Act 28:21).

Generally it might be said of the whole Diaspora, as Philo (Flacc. § 7) said of that of Egypt: that while they looked upon the country in which they had been born and bred as their home, still they never ceased, so long as the Temple stood, to consider Jerusalem as the spiritual metropolis to which their eyes and hearts were directed. Many were the pilgrimages undertaken thither from their far-distant lands (Act 2:5; Act 2:9-11; Joseph. War, 6:9, 3, etc.). The Talmud (Jeremiah Meg. 3:75; comp. Tos. Meg. 100:2) speaks of no less than 380 synagogues in Jerusalem, besides the Temple, all belonging to different communities of the Dispersion (comp. also Act 6:9). Abundant and far exceeding the normal tax of half a shekel (Shek. 7:4) were the gifts they sent regularly for the support of the holy place (gold instead of silver and copper, Tos. Shek. 100:2), and still more liberal were the monetary equivalents for sacrifices, propitiatory offerings (χύτρα, Philo), for vows, etc., which flowed from all countries into the sacred treasury. The Sanhedrim again regulated the year, with all its subdivisions, throughout the wide circle of the Dispersion; the fact that the commencement of the new month had been officially recognized being announced either by beacon-fires to the adjoining countries, or by messengers to places more remote. That, in general, there existed, as far as circumstances permitted, an uninterrupted intercourse between the Jews abroad and those in Palestine cannot be doubted. Probably, owing to this very connection, two foreign academies only seem to have existed during the time of the second Temple; the youth of the Dispersion naturally preferring to resort to the fountain-head of learning and religious instruction in the Holy City. The final destruction of the Temple and Jerusalem was thus a blow hardly less sensibly felt by the Dispersion than by their brethren of Jerusalem themselves. From that time forward no visible center bound the widely-scattered members of the Jewish nation together; nothing remained to them but common memories, common hopes, and a common faith.

(a.) Foremost in the two or three chief sections into which the Dispersion has been divided stands the Babylonian (ὑπὲρ Εὐφράτην, Josephus, Ant. 15:3, 1), embracing all the Jews of the Persian empire, into every part of which (Est 3:8) — Babylonia, Media, Persia, Susiana, Mesopotamia, Assyria, etc. — they penetrated. The Jews of Babylonia proper prided themselves on the exceptional purity of their lineage — a boast uniformly recognized throughout the nation. What Judaea, it was said, was with respect to the Dispersion of other countries — as pure flour to dough that Babylonia was to Judaea (Jerus. Talm. Kid. 6:1). Herod pretended to have sprung from Babylonian ancestors (Joseph. Ant. 14:1, 3), and also bestowed the high-priesthood upon a man from Babylon (Joseph. Ant. 15:2, 4). In the messages sent by the Sanhedrim to the whole Dispersion, Babylonia received the precedence (Sanh. 11); although it remained a standing reproach against the Babylonians that they had held aloof from the national cause when their brethren returned to Palestine, and thus had caused the weakness of the Jewish state (Yoma, 9); as indeed living in Palestine under any circumstances is enumerated among the (613) Jewish ordinances (Nachmanides, Comm. to Maimonides's Sepher Hammizvoth).

The very territory of Babylonia was, for certain ritual purposes, considered to be as pure as Palestine itself. Very little is known of the history of the Babylonian Diaspora; but there is no reason to suppose that its condition was, under Persian as well as under Seleucidian and Parthian rule, at most times other than flourishing and prosperous; such as we find that it was when it offered Hyrcanus "honors not inferior to those of a king" (Joseph. Ant. 15:2, 2). Of Alexander the Great, Josephus records expressly that he confirmed the former privileges of the Jews in Babylonia (Joseph. Ant. 11:8, 5), notwithstanding their firm refusal to assist in rebuilding the temple of Belus at Babylon (Hecat. ap. Joseph. Ap. 1:22). Two great cities, Nisibis in Mesopotamia, and Nehardea on the Euphrates, where the moneys intended for transmission to Jerusalem were deposited (Joseph. Ant. 18:9, 1, 3, 4, etc.), as was the case also at Apamea in Asia Minor, Laodicea in Phrygia, Pergamus and Adramyttium in AEolis — seem to have been entirely their own, and for a number of years they appear even to have enjoyed the undisputed possession of a whole principality (ib. 5). Great calamities, however, befell them, both about this time under Mithridates (ib. 9), and later under Caligula, through the jealousy of the Greeks and Syrians; and at both of these epochs they emigrated in large numbers. Whether they had in those times, as was afterward the case, a universally recognized ethnarch at their head, is open to doubt, although Seder Olam Sutta enumerates the names of fifteen generations of such, down to the third century. The ties which linked Babylonia to Palestine were perhaps closer than in the case of any other portion of the Dispersion, both on account of their greater proximity, which enabled them to communicate by beacons (Beth-Biltin being the last station on the frontiers; Rosh Hash. 2:7), and of their common Aramaic idiom. That this Dispersion was not without an influence on the development of the Zoroastrian religion (comp. Spiegel, intr. to Zendavesta), which in its turn again influenced Judaism (and, at a later stage, Gnosticism), can hardly be doubted; at the same time, it was Babylon which, after the final destruction of the Temple, by its numerous and far-famed academies, became for a long time the spiritual center of the Jewish race, and was the seat of the prince of the Diaspora (Resh Gelutha). SEE BABYLON.

(b.) The second great and pre-eminently important group of the Dispersion we find in Egypt. Of the original immigrations from Palestine (comp. Zec 10:11), and of those which took place in the times of the last kings of Judah (Jer 41:17), we have no more certain traces than of those under Artaxerxes Ochus (Josephus; Revelation 1, etc.). It was only after Alexander the Great, who first settled 8000 Jewish soldiers in the Thebais, and peopled a third of his newly-founded city Alexandria with Jews, and Ptolemaeus, the son of Lagus, after him, who increased the number of Egyptian Jews by fresh importations from Palestine, that the Egyptian Dispersion began to spread over the whole country, from the Libyan desert in the north to the boundaries of Ethiopia in the south (Philo, Fl. 2:523), over the Cyrenaica and parts of Libya (Joseph. Ant. 16:7, 2), and along the borders of the African coast of the Mediterranean. They enjoyed equal rights with their fellow-subjects, both Egyptian and Greek (ἰσοπολιτεία, Joseph. Rev 2:4, etc.), and were admitted to the highest offices and dignities.

The free development which was there allowed them enabled them to reach, under Greek auspices, the highest eminence in science and art. Their artists and workmen were sent for to distant countries, as once the Phoenicians had been (Yoma, 3:8, a.; Erach. 10, b). In Greek strategy and Greek statesmanship, Greek learning and Greek refinement, they were ready disciples. From the number of Judaeo-Greek fragments, historical, didactic, epic, etc. (by Demetrius, Malchus, Eupolemus, Artapan, Aristaeus, Jason, Ezechielus, Philo the Elder, Theodotion, etc.; collected in Müller, Fragm. Hist. Grcec. in, 207-230), which have survived, we may easily conclude what an immense literature this Egyptian Dispersion must have possessed. To them is owing likewise the Greek translation of the Bible known as the Septuagint, which, in its turn, while it estranged the people more and more from the language of their fathers, the Hebrew, gave rise to a vast pseudo-epigraphical and apocryphal literature (Orphica, Sybillines, Pseudophoclea; poems by Linus, Homer, Hesiod; additions to Esther, Ezra, the Maccabees, Book of Wisdom, Baruch, Jeremiah, Susannah, etc.). Most momentous of all, however, was that peculiar Graeco-Jewish philosophy which sprang from a mixture of Hellenism and Orientalism, and which played such a prominent part in the early history of Christianity.

The administrative government of this Egyptian, or, rather, African Dispersion, which, no less than all other branches, for all religious purposes looked to Jerusalem as the head, was, at the time of Christ, in the hands of a Gerousia (Sukkah, 51, b; Philo, Fl. 2:5, 28), consisting of seventy members and an ethnarch (alabarch), chosen from their own body, of priestly lineage. These sat at Alexandria, where two of the five divisions of the city, situated on the Delta (the site best adapted for navigation and commercial purposes), were occupied exclusively by Jews (Josephus, Ant. 14:7, 2). Of the splendor of the Alexandrine temple, there is a glowing account in the Jerusalem (Suk. 10, b); and when, in consequence of the Syrian oppression in Palestine, Onias, the son of the last high-priest of the line of Joshua, had fled to Egypt, where Ptolemy Philometor gave him an extensive district near Heliopolis, a new temple (Beth Chonyo) had arisen at Leontopolis (Joseph. Ant. 13:3, 2, f.), B.C. 180, which bade fair to rival the Temple of Jerusalem. Such, indeed, was the influence of the Jews in Egypt, whom Philo (Fl. 6) in his time estimates at a million, that this new temple was treated with consideration even by the Sanhedrim (Menach. 109, a). Their condition, it may easily be inferred, was flourishing both under the Seleucidian and Roman sway, but under Caligula, and still more under Nero (Joseph. War, 2:18, 7), they, like their brethren in other parts of the Roman empire, suffered greatly from sudden outbursts of the populace, prompted and countenanced in some instances by their rulers. From Egypt the Diaspora spread southward to Abyssinia, where some remnants of it still exist under the name of the Falasha, and in all likelihood eastward to Arabia (Miishna, Shab. 6:6), where we find a Jewish kingdom (Yemen) in the south (Tabari ap. Silv. de Sacy; Mem. de l'Acad. de Inscr. p. 78), and a large Jewish settlement (Chaibar) in Hejaz in the north. SEE ALEXANDRIA.

(c.) Another principal section of the Dispersion we find in Syria, whither they had been brought chiefly by Seleucus Nicator or Nicanor (Joseph. Ant. 7:3,1), when the battle of Ipsus, B.C. 301, had put him in possession of the countries of Syria Proper, Bablylonia, Mesopotamia, Persia, Phoenicia, Palestine, etc. Under his and his successors' fostering rule they reached the highest degree of prosperity (l. c.), principally at Antioch on the Orontes, and Seleucia on the Tigris, and other great cities founded by Seleucus; and the privileges which this king had bestowed upon them were constantly confirmed up to the time of Josephus (Ant. 12:3,1). Antiochus Epiphanes, or Epimanes, as he was called, seems to have been the only Syrian potentate by whom the Syrian dispersion was persecuted; and it was no doubt under his reign that they, in order to escape from his cruelty, began to emigrate in all directions — to Armenia, Cappadocia (Helena, the Jewish queen of Adiabene, Joseph. Ant. 20:2), Cyprus, and over the whole of Asia Minor; Phrygia and Lydia alone possessed Jewish colonies of a previous date, planted there by Antiochus the Greek (Joseph. Ant. 12:3, 4). Hence they dispersed themselves throughout the islands of the AEgean, to Macedonia, to Greece, where they inhabited chiefly the seaports and the marts of trade and commerce. SEE SYRIA.

(d.) Although, to use the words of Josephus (Ant. 14:7, 2), the habitable globe was so full of Jews that there was scarcely a corner of the Roman empire where they might not be found — a statement fully confirmed by the number of Roman decrees issued to various parts of the empire for their protection (Joseph. Ant. 14:10 sq.) — there is yet no absolute proof of their having acquired any fixed settlements in the metropolis itself anterior to the time of Pompey, who, after the taking of Jerusalem, carried back with him many Jewish captives and prisoners to Rome, B.C. 63. These, being generally either allowed to retire from the service, or ransomed, remained there as Libertini, and in time formed, by the addition to their number of fresh immigrants from Asia and Greece, a large and highly influential community, which occupied chiefly the Transtiberine portion of the city, together with an island in the Tiber. Their prosperity grew with their numbers, and suffered but short interruptions under Tiberius (Suet. Tib. 100:36). The expulsion under Claudius (Suet. Cl. 25) and Caligula (Joseph. Ant. 18:6) is contradicted (Dio Cass. 60:6; Orosius, 7:6). They built numerous synagogues, founded schools (even a short-lived academy), made proselytes, and enjoyed the full advantages of Roman citizens (in the decrees they are styled πολίται ῾Ρωμαίων, πολίται ἡμέτεροι ῾Ιουδαῖοι, Joseph. Ant. 14:10). The connection between the Roeman Dispersion and Palestine was very close, especially so long as the young princes of the Herodian house were, in a manner, obliged to live in Rome. There is no doubt that to the influence of this powerful body, whose number, origin, strange rites and customs, attracted no small share of public notice (Tacitus, Suetonius, Cicero, Juvenal, Horace, Martial, Justinian, etc., passim), and to their access to the imperial court was due the amelioration of the condition of the Jewish people throughout every country to which the sway of Rome extended. It was also through Rome chiefly, both before, and still more after the final destruction of Jerusalem, that the stream of Jewish emigration was poured over the greater part of Europe. Of the world-wide influence of the Jewish Dispersion on Christianity, which addressed itself first of all to the former as a body (Act 13:46; Act 2:9; Act 2:11), farther mention will be found under the article JEWS.

The most important original authorities on the Dispersion are Joseph. Ant. 14:10; 14:7; Apion. 2:5; Philo, Leg. ad Caium; id. Flaccum. Frankel has collected the various points together in an exhaustive essay in his Monatsschrift, Nov. Dec. 1853, p. 409-11, 449-51. Comp. Jost, Gesch. d. Judenth. p. 336, 344; Ewald, Gesch. d. Volkes Isr. 4. SEE DISPERSED JEWS.

III. Subsequent States of Captivity. —

1. The extermination suffered by the Jewish inhabitants of Palestine under the Romans far better deserves the name of captivity; for, after the massacre of countless thousands, the captives were reduced to a real bondage. According to Josephus, in his detailed account (War, especially 6:9, 3), 1,100,000 men fell in the siege of Jerusalem by Titus, and 97,000 were captured in the whole war. Of the latter number, the greatest part were distributed among the provinces, to be butchered in the amphitheaters, or cast there to wild beasts; others were doomed to work as public slaves in Egypt. Only those under the age of seventeen were sold into private bondage. SEE JERUSALEM.

2. An equally dreadful destruction fell upon the remains of the nation, which had once more assembled in Judaea, under the reign of Hadrian (A.D. 133), which Dion Cassius concisely relates; and by these two savage wars the Jewish population must have been effectually extirpated from the Holy Land itself, a result which did not follow from the Babylonian captivity.

3. Afterward, a dreary period of fifteen hundred years' oppression crushed in Europe all who bore the name of Israel, and Christian nations have visited on their head a crime perpetrated by a few thousand inhabitants of Jerusalem, who were not the real forefathers of the European Jews.

4. Nor in the East has their lot been much more cheering. With few and partial exceptions, they have ever since been a despised, an oppressed, and naturally a degraded people, though from them have spread light and truth to the distant nations of the earth. SEE JEWS.

IV. Metaphorical Uses of the Term "Captivity." — "Children of the captivity" is a common figure of speech denoting those who were in captivity, or perhaps sometimes literally their posterity (Ezr 4:1). "Turn again" (Psa 126:1), "turn away" (Jer 29:14), "turn back" (Zep 3:20), or, "bring again" (Eze 16:53) "the captivity," are figurative phrases, all referring to the Jewish nation in bondage and their return to Canaan. A similar expression is used in relation to individuals (Job 42:10): "The Lord turned the captivity of Job," i.e. he released him from the unusual sufferings and perplexities to which he had been in bondage, and caused him to rejoice again in the favor of God. "He led captivity captive," or "he led captive those who had led others captive" (Eph 4:8), is a figurative allusion to the victory which our blessed Redeemer achieved over sin, the world, death, and hell, by which our ruined race are brought into bondage (Psa 68:18; Rom 8:21; Gal 4:24; Heb 2:15; 2Pe 2:19; Col 2:15). SEE EXILE.

## Capua, Council Of[[@Headword:Capua, Council Of]]

             (Concilium Ccapuanum). This was held about the year 389, for the purpose of putting an end to the schism which divided the Church at Antioch. The emperor Theodosius granted it at the earnest prayer of the Western Christians. The circumnstances of the case were as follows: After the death of Paulinus, Flavianus was, rightly, the sole bishop of Antioch, but Paulinus, before his death, had nominated Evagrius to succeed him, and he, contrary to the express injunction of the canons, was recognized by the party of Paulinus as bishop. None of the acts of the council have come down to us; but Ambrose speaks of it as having been numerously attended by bishops; he also says that the absence of Flavianus was the reason why the affair could not be finally decided in this council. However, in order to preserve the peace of the Church, they granted communion to all the eastern bishops who professed the Catholic faith, and intrusted to Theophilus of Alexandria and the other Egyptian, bishops the decision of the differences between Flavianus and Evagrius, because they were biassed by no prejudices, and had not joined the communion of either party. Several regulations were also made, one of which forbids to rebaptize or reordain any person; another forbids the translation of bishops. Moreover, in the council, Bonosus, bishop of Macedonia, was condemned, for saying that the blessed Virgin had had children by Joseph after.our Lord's birth. See Labbe, Concil. ii, 1039.

## Capua, Pietro Di[[@Headword:Capua, Pietro Di]]

             an Italian prelate, a native of Amalfi, was made cardinal deacon in 1192 by pope Celestine II, who employed him in three consecutive legations, Naples, Lombardy, and Poland, where he reformed certain abuses. On his return to Italy he Was ,arrested by marauders near Placentia, and obliged to pay a ransom. Innocent III employed him to secure a truce between France and England, and to arrange other important matters. He was also legate of the crusade of 1203. After a short sojourn in the East he returned to Rome, where he died in 1209. See Hoefer, Nouv. Biog. Generale, s.v.

## Capuanus[[@Headword:Capuanus]]

             was a presbyter at the Council of Sinuessa, A.D. 303. See Labbe, Concil. i, 943.

## Capuche (Or Capouch)[[@Headword:Capuche (Or Capouch)]]

             is a cap or hood (Fr. capuce) worn by a particular order of Franciscan friars, hence called Capuchins (q. v,). It is secured to the dress, and hangs, usually, down the back.

## Capuchins[[@Headword:Capuchins]]

             monks of the strictest observance of the rule of St. Francis, called Capuchins on account of the great pointed capuchon (or cowls) which they wear. Matteo di Baschi, an Observantine friar, of the convent of Monte Falcone, in the duchy of Urbino, in Italy, was the founder of this reformed order in 1525. Pretending that the Franciscans were no longer strict followers of St. Francis, as they wore a different cowl, did not let their beard grow, and had mitigated the vow of poverty, he, with the pope's permission, and accompanied by some others, retired into a solitary hermitage of the Camaldoli near Massacio. The reformed monks were much persecuted by the Franciscans, who drove them from place to place. In 1528 Pope Clement VII allowed them to put themselves under the obedience of the Conventuals, and to take the title of Friars Hermits Minors, with the right of electing a vicar general. Their first establishment was at Colmenzone, near Camerino. In 1529 they held the first general chapter at Alvacina, and drew up the rule of the new association, which received alterations and additions in 1536 and 1575. It enjoins, among other things, that the Capuchins shall perform divine service without singing; that they shall say but one mass each day in their convents; that they shall observe hours for mental prayer morning and evening, days for disciplining themselves, and days of silence; that they shall always travel on foot, and avoid ornament and costly furniture in their churches, contenting themselves with having the curtains of the altar of stuff and the chalices of tin. Pope Paul III, in 1586, gave them the name of Capuchins of the Order of Fiars Minor, and subjected them to the visitation and correction of the Conventuals. In the same year the two founders and first vicars general of the order, Matteo di Baschi, and his friend Ludovico di Fossombrone, were excluded from the order for disobedience. The fourth vicar general, Ochino, one of the most famous preachers of Italy, became a Protestant in 1543. For a time the whole order was forbidden to preach, and threatened with suppression, but their submission and humble petitions averted this danger. From this time dates the development of their peculiar character, their rapid spread, and great influence in the Romish Church. A severe asceticism, a designed neglect of both mind and body, and a coarse, cunning eloquence, made them the favorite preachers of the lower classes of the people. The order has never produced great scholars, but has been joined sometimes by princes (e.g. Alfonso di Este, duke of Modena) and by statesmen tired of the world. In 1573 the order was introduced into France, in 1606 into Spain, and in 1619 their superior was permitted to take the name of General. In the last century they counted more than 50 provinces, 3 custodies, nearly 600 convents, and 25,000 members, without taking into account the missionaries in Brazil, Congo, Barbary, Egypt, and the East.

In 1858 the order had 39 provinces, 4 custodies, and 5 vicariates general in partibus infidelium, with about 11,300 members. A province must have at least 4 complete convents. Houses with less than four monks are called residences. The greatest number of provinces was, until 1859, in Italy; but, together with other monastic communities, nearly all the convents of the Capuchins have since been suppressed by the government of the kingdom of Italy. It has also convents or residences in France, Switzerland, Austria, Prussia, several other German states, Belgium, Holland, Ireland, England, Poland, Turkey, Greece, India, the Seychelles, and South America. In most of these countries the number of convents is on the increase. The custodies (with less than four convents) are in Ireland, Croatia, Lucca, and Westphalia. The latter, which comprises Prussia, Hanover, and Hesse- Darmstadt, was established in 1851, The first convent in England was founded in 1858 by Viscount Fielding. The vicariates general with episcopal jurisdiction are in Tunis, Abyssinia, Patna, Bombay, and Agra. In South America they have some residences, and are penetrating more and more into the interior. About 500 members are employed as foreign missionaries, and there is a seminary for preparing chosen young Capuchins for foreign missions in Rome.

There is likewise an order of Capuchin nuns (Capuchines or Capucines), also known as Nuns of the Passion, instituted by Maria Lorenza Longa, the widow of a noble Neapolitan. Their first establishment was at Naples, in 1538, when they took the third rule of St. Francis. They, however, soon quitted this for the more rigid rule of St. Clara. Of this order only a few convents are left, most of them in Italy and Switzerland, with a few in France, Bavaria, and South America. See Annales Sacr. hist. ordinis minorum S. Francisdc, qui Capucini nuncupantur (Lugd. 1632); Wadding, Annates ord. Minor. t. 16; Fehr, Gesch. der Mönchsorden, nach Henrion, 1:308.

## Capuciati Or Caputiati:[[@Headword:Capuciati Or Caputiati:]]

             (1.) A sect which arose about A.D. 1186, named from a cowl or cap which they wore as a badge. It was founded by one Durand, reputed to have been a carpenter (others say a butcher), who published that the Virgin had appeared to him and given him her image, and that of her Son, with this inscription: "O Lamb of God, that takest away the sins of the world, grant us peace!" adding that she directed him to take the image to the bishop of Puy, in order that he might form a society of all those who desired to restore peace in church and state; who should, in token of their belonging to such a society, wear a white hood, or capuche, with a leaden image like the pattern. Many persons in Burgundy joined the sect. They were put down by Hugo, bishop of Auxerre.

(2.) Some of the Wicliffites, in England, also obtained the name of Capuciati about the year 1387, because they refused to uncover their heads before the Host. — Mosheim, Ch. Hist. cent. 12, pt. 2, ch. 5, § 15; Bergier, Diet. de Theologie, 1:361.

## Capugnano, Girolamo Giovanni Di[[@Headword:Capugnano, Girolamo Giovanni Di]]

             all Italian theologian, a native of Venice, who lived in 1646, left, among other works, Oficium Hebdomadce Sanctce (Venice, 1636):-Degno e Ancora di Sapere, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Capulla[[@Headword:Capulla]]

             was a white hood, worn by the person to be baptized ("Si propriam capullam propter paupertatem ... non habeant .. baptizandus cum capulla cum qua et alius fuerat baptizatus, baptizetur "-Martene, Thes. Anecd. iv, 686 b, 1026 e).

## Caput Extorum[[@Headword:Caput Extorum]]

             was the convex upper portion of the liver, in animals, from the appearance of which, in the victims slain in sacrifice, the ancient Roman soothsayers drew their angluries. If that portion of the liver was unhealthy or wanting, the omen was unfavorable; but if it was healthy and well developed, the omen was favorable. SEE DIVINATION.

## Caput Jejunii[[@Headword:Caput Jejunii]]

             is a Latin term for SEE ASH-WEDNESDAY (q.v.).

## Caputi, Antonio[[@Headword:Caputi, Antonio]]

             an Italian biographer of the Capuchin order, a native of Apulia, who lived in the middle of the 17th century, wrote, La Vita del P. Archangelo Scoto Capuccino (Naples, 1650; Bologna, 1656):La Vita Della S. Febronia Vergine (Venice, 1660). See Hoefer, Nouv. Biog. Generale, s.v.

## Caputium[[@Headword:Caputium]]

             (1) is a university hood.

(2) The hood of a monastic habit.

(3) The hood of a cope.

(4) The hood of a chasuble.

It was the custom of certain religious orders in the Middle Ages to turn the hood of their habit over the back of the chasuble when the latter was assumed. Hence, for convenience sake, a hood was sometimes attached to the back of the chasuble, some examples of which still remain in Germany.

## Car[[@Headword:Car]]

             SEE BETH-CAR;SEE CARR;SEE CART.

## Car (Cart, Chariot, Etc.)[[@Headword:Car (Cart, Chariot, Etc.)]]

             Herzog (Real-Encyklop. s.v. "Sinnbilder") mentions a sculpture in San Callisto, which contains a chariot without driver, with pole turned backwards, and whips left resting on it. This, as he says, appears evidently intended as a symbol of the accomplished course of a life. In Bottari. tav. clx, two quadrigae are represented at the base of an arch (covered with paintings of ancient date) in the second cubiculum of the catacomb of St. Priscilla on the Salarian Way. The charioteers carry palms and crowns in their hands, and the horses are decorated with palmbranches, or perhaps plumes; which connects the image of the chariot with St. Paul's figure of the Christian race (1Co 9:24; 2Ti 4:7). In the catacomb of Praetextatus there is a powerful and striking representation of the chariot of Death, who is taking a dead woman into his car. SEE HOISS.

## Car (Or Ker), Andrew, A.M.[[@Headword:Car (Or Ker), Andrew, A.M.]]

             a Scotch clergy-man, took his degree at King's College, Aberdeen, in 1607; was admitted minister at Glenbucket in 1618; transferred to Cabrach in 1633; returned to Glenbucket in 1662, when he was in decrepit old age; and- died before Feb. 26, 1663. See Fasti Eccles. Scoticance, iii 554.

## Cara (Or Karah), Joseph[[@Headword:Cara (Or Karah), Joseph]]

             son of Simeon Cara (q.v.), a celebrated Jewish commentator on the O.T., lived in the north of France toward the end of the eleventh century. Following the example of his uncle, Menachem ben-Chelbo, Joseph Cara abandoned the allegorical mode of interpretation of which his own father was a great defender, and devoted his talents to a simple and grammatical interpretation of the Biblical text. His commentaries, which extend over nearly the whole Old Testament, are distinguished for logical sequence and lucid diction, but of most of them fragments only have thus far been printed. His glosses upon Rashi's commentary on the Pentateuch (פֵּרוּשׁ הִתּוֹרָה) have mostly been printed by Geiger (Zeitschr. 4:138-40 [Stuttg. 1839]; see his Beitrigqe sarjud. Lit. p. 17 [ib. 1847]), and some of them under the title לַקּוּטַים, in his נַטְעֵי נִעֲמָנַים(Bresl. 1847), and Parshandatha (Leipzig, 1855). Fragments of his commentary on The Prophets (פֵּרוּשׁ נְבַיאַים) are given by De Rossi in his Varies Lectiones (Parma, 1785); קֹבֶוֹ עִל יָד, by Leopold Dukes (Eslingen, 1846); נַטְעֵי נִעֲמָנַים, by Geiger (Bresl. 1847). Fragments of the commentaries on Esther, Ruth, and Lamentations have been published by Dr. Adolph Jellinek (Leipzig, 1855). The commentary on Lamentations has been printed in Naples, 1847, and reprinted in the collection, דִּבְרֵי חֲכָמַים(Metz, 1849). The commentary on Job is reprinted in Frankel's Monatschrift far Geschichte und Wissenschaft des Judenthums (1856-58). His commentary on Hosea was published in Breslau, 1861. See First, Bibliotheca Judaica, 2:170; Kitto, Cyclop. 1:444.

## Cara, Simeon, Ben-Chelbo[[@Headword:Cara, Simeon, Ben-Chelbo]]

             also called R. Simeon had-Darshan, a celebrated Jewish commentator, lived in the eleventh century. He was a brother of the celebrated Menachem ben-Chelbo, and received the name Kara (קָרָא) in the synagogue for his lesson on the Sabbath, and the name had-Darshan from his collecting and explaining (דִּרְשָׁן) the Midrashim. Cara is the author of the celebrated Jalkut (יִלְקוּט), a collection of Midrashim on almost every verse of the Old Testament. He brought together a catena of traditional expositions from upward of fifty different works of all ages, many of which are of great value. Ten different editions of this work appeared between 1526 and 1805; one of the best and most convenient is that published at Frankfort on the Maine, 1687, folio. See Rapaport in the Hebrew annual called Kerem Chomned (כֶּרֶם חֶמֶד, 7:4, etc.); Zunz, Die Gottesdienstlichen Vorträge der Juden (p. 295-303); Steinschneider, Cataloqus Librorum Hebrceorum in Bibliotheca Bodleiana (Berlin, 1852- 60, col. 2600, 2604; Kitto, Cyclop. 1:444).

## Carabantes, Josef De[[@Headword:Carabantes, Josef De]]

             a Spanish theologian, was born in 1628. He was of the Capuchin order, and labored zealously for the spread of Christianity among the savages of America. He died in .1694, leaving, Ars Addicendi atque Docendi Idiomata pro, Missionnaris: Lexicon Verborum Indorum: - Practica de  Missiones (Leon, 1674; Madrid, 1678):-Practicas Dominiciales (ibid. 1686,1687). See Hoefer, Nouv. Biog. Generale, s.v.

## Carabasion[[@Headword:Carabasion]]

             (Καραβασίων. v. r. ῾Ραβασίων, Vulg. Marimoth), a name given (1Es 9:34) as one of the "sons" of Maani (Bani) that divorced his Gentile wife after the exile, and apparently corresponding to the CHELLUH SEE CHELLUH (q.v.) of the Hebrew text (Ezr 10:35), although the list is here greatly corrupt.

## Caracalla[[@Headword:Caracalla]]

             was originally a garment peculiar to Gaul, and introduced into Roman use by M. Aurelius Antoninus. Ecclesiastical writers (Bede, Hist. Eccl. lib. i, c. 7) speak of it as worn by clerics, and as corresponding in shape to the Jewish ephod. So says St. Eucherius of Lyons, about the 5th century, referring evidently to the genuine Gallic caracalla, which was a kind of short tunic with sleeves, and furnished with a hood. The caracalla introduced into use by M. Aurelius was, however, lengthened so as to reach nearly to the feet. From the reference to this garment by St. Jerome (Epistle to Fitbiola), it is likely that, in common with other garments for outdoor use, it was furnished with a hood.

## Caracalla Or Caracallus[[@Headword:Caracalla Or Caracallus]]

             (properly MARCUS AURELIUS ANTONINUS BASSIANUS), a Roman emperor. He was son of the emperor Septimius Severus, and was born at Lyons, A.D. 188. The name Caracalla never appears on medals, but was a nickname from his long-hooded tunic, made in the fashion of the Gauls, and so called in their language. "After his father's death, A.D. 211, he ascended the throne as co-regent with his brother Publius Septimius Antoninus Geta, whom he afterward caused to be murdered. Having bribed the Praetorians to make him sole emperor, Caracalla next directed his cruelty against all the adherents of Geta, of whom twenty thousand of both sexes — including the great jurist Papinianus — were put to death. Innumerable acts of oppression and robbery were employed to raisesupplies for the unbounded extravagance of the despot, and to pay his soldiers. In his famous constitution, he bestowed Roman citizenship on all his free subjects not citizens — who formed the majority, especially in the provinces — but simply in order to levy a greater amount of taxes on releases and heritages, which were paid only by citizens. In his campaigns he imitated at one time Alexander, at another time Sulla; while his main object was to oppress and exhaust the provinces, which had been in a great measure spared by the tyranny of former emperors. In 217 he was assassinated, at the instigation of Macrinus, prefect of the Praetorians, by one of his veterans named Martialis, on the 8th of April, 217, on the way from Edessa to Carrhae. Historians paint the life of Caracalla in the darkest colors. Among the buildings of Caracalla in Rome, the baths — Thermae Caracallae— near Porta Copena, were most celebrated, and their ruins are still magnificent." Caracalla, cruel to mankind, was yet indifferent to religion, and during his reign no new persecutions were devised against the Christians. Spartianus (Vita Caracalli, 1:707) tells a story of his being greatly affected, at seven years of age, on hearing that a Jewish boy had been punished for his religion. From a passage in Tertullian (ad Scapulam, cap. 4) it is inferred that Caracalla had a Christian nurse. — Chambers's Encyc.; Lardner, Works, 7:310-312; Gibbon, Dec. and Fall (ed. Milman), ch. 6.

## Caracci (Or Carracci), Agostino[[@Headword:Caracci (Or Carracci), Agostino]]

             an Italian painter and very eminent engraver, the cousin of Lodovico, and the elder brother of Annibale, was born at Bologna, Aug. 16,1557. He became a pupil successively of Fontana and Passerotti; then visited Rome and studied the works of Correggio and Parmiggiano. He afterwards went to Venice, where he distinguished himself as an engraver. He painted his celebrated picture of The Communion of St. Jerome for the Certosa at Bologna, and it is now in the gallery of the Louvre at Paris. He also painted an admirable pictures of The Assumption of the Virgin, in the Church of San Salvatore at Bologna. His paintings are very numerous; the following are some of the other noted ones: Jacob Watering the Flocks of Rachel; Eve Giving the Apple to Adam; The Good Samaritan; The Resurrection; The Virgin and Infant Giving the Keys to St. Peter. -He died at Parma in 1601 or 1605. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Caracci, Annibale[[@Headword:Caracci, Annibale]]

             an illustrious Bolognese painter, was born in 1560, and studied under his cousin Lodovico. His principal works are at Rome; they are, The Marriage at Cana, in the chapel of the Farnese ῥpalace; The Assumption, in the Madonna del Popolo, and another fine picture representing the body of Christ supported by the Virgin. He died at Rome in 1609. The following are some of his other noted works: The Virgin Suckling the Infant Jesus;  The Virgin and Child, with St. John Presenting a Bird; St. Francis, with a Crucifix and a Skull; The Massacre of the Innocents. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Caracci, Antonio[[@Headword:Caracci, Antonio]]

             (called. II Gobbo), an Italian painter, the son of Agostino, was born at Venice in 1583, and studied under his uncle Annibale. One of his best pictures is a frieze in an apartment of the palace of Monte-Cavallo. He painted several frescos, representing The Life of the Virgin and The Passion of Christ. in San Bartolommeo nell' Isola. He died at Rome in. 1618.

## Caracci, Francesco[[@Headword:Caracci, Francesco]]

             a Bolognese painter, the brother of Agostino and Annibale, was born in 1595, and studied under his cousin Lodovico. He attempted to rival that great master, but, failing, left Bologna and went to Rome, where he died in 1622. While at Bologna, lie painted St. Roch and the Angel, in the church of San Rocco, and, in Santa Maria Maggiore, The Death of the Virgin, with the Apostles. There are also a few prints by him.

## Caracci, Lodovico[[@Headword:Caracci, Lodovico]]

             an illustrious Bolognese painter, was born in 1555, and was a pupil of P. Fontana. He visited Venice and Florence, studying tile works of the best artists. His finest works are at Bologna, and the most important are .his fresco paintings in the Palazzi Magonani and Zampieri. There is also a wonderful picture by him in the church of San Domenico, of St. Dominic- and St. Francis. He died at Bologna in 1619. He painted, Samson Overcoming the Lion; The Virgin and Infant, with Four -Angels; The Holy Family, in which the Virgin is washing linen. See Spooner, Biograpihical History of the Fine Arts, s.v.; Hoefer, Nouvelle Biographie Generale, s.v.

## Caraccioli (Or Caracciolo), Roberto[[@Headword:Caraccioli (Or Caracciolo), Roberto]]

             an Italian theologian (commonly called Robert de Liccio; from the city of Lecce, in the kingdom of Naples, where he was born, in 1425), while very young, embraced the religious life among the Observantines of St. Francis, but, :finding this rule too severe, entered the Conventuals. He became so celebrated as a preacher that he was called the second St. Paul. He was made bishop of Aquino in 1471, and pope Sixtus IV nominated him to the see of Lecce; but he died at Aquino, May 6,1495, the investiture not having been effected. His Sermons on Lent and Advent were published (Venice, 1496, 8vo); also, Sermones de Quadr. seu Quadragesimale de Peccatis (Colonise, 1475, fol.):-Sermones de Tenpore ac de 'Laudibus SS. (Naples, 1489) :-Speculum Fidei Christiance (Venice, 1555): — Tractatus de Imnmortalitate Animce (ibid. 1496, 4to) :-De Eterna Beatitudine (ibid. eod. 4to):- De hominis Formatione (Nuremberg, 1479): -De Incarnatione Christi contra Errores Judacorum, and others. His complete Works were  published at Lyons (1506, 3 vols. fol.). See Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten- Lexikon, s.v.

## Caraccioli, Antonio[[@Headword:Caraccioli, Antonio]]

             an Italian theologian of the .17th century, entered the order of the Theatines, and distinguished himself by numerous works upon ecclesiastical history, among them, Synopsis Vetesrum Religiosoruns Rituum (Rome, 1610; Paris, 1628):-Collectanea Vitac Pauli, B Cajetani et Socri-rum Vitce (Cologne, .1612) :-Biga Illustrium Controversiorum, etc. (Naples, 1618):-Nomenclator et Propylea in Quatuor Antiquos  Chrsonologos (ibid. 1626). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Caraccioli, Galeazzo[[@Headword:Caraccioli, Galeazzo]]

             marquis of Vico, one of the earliest and most distinguished followers of the Reformation in Italy. Born in Naples, in 1517, of a noble family, which had given warriors to the field and cardinals to the Church, he began life with the most brilliant prospects. Married at twenty to Vittoria, daughter of the duke of Novera, he had by her six children. In 1541 he heard Peter Martyr, and after a long and painful investigation, in spite of the distressing conviction that he would have to leave family, friends, home, and wealth in abandoning Rome, he became a Protestant, and in 1551 escaped to Geneva. His father, his uncle cardinal Caraffa, his wife, and his children sought for many years to change his purpose, but in vain. In Geneva, he acquired the entire confidence of Calvin, who dedicated to him his Commentary on 1 Corinthians (edit. Tholuck, p. 205). He died in great peace, 1586. His life, by Balbano, will be found in the Museum Helveticum, 8:1748, p. 519; and, abridged, in Gerdes, Specimen Italiae Reformatme (Lugd. Bat. 1765, 4to). See M'Crie, Reformation in Italy; Herzog, Real-Encyklopldie, 2:574.

## Caraccioli, Giovanni Antonio[[@Headword:Caraccioli, Giovanni Antonio]]

             an Italian prelate, was born at Melfi about the beginning of the 16th century. He entered into orders and obtained the abbotship of St. Victor in 1544, which he exchanged in 1551 for the bishopric of Troyes. He showed himself friendly to the Reformation, and openly preached in its favor in 1561; by which he lost the esteem of the Catholics without gaining the Protestants, and was obliged to resign his bishopric, and go to Ghateauneuf, upon the Loire, where he died in 1569. He wrote, Miroir de la Araie Religion (Paris, 1544):.-a Letter to Cornelius Mais, bishop of Bitonto, to excuse Montgomery in killing Henry II; this letter, dated at Paris, July 14, 1559, is found in the Epistolce Principum of Ruscelli:-an Epistle, published in 1561, without any indication of place, inserted in the Memoires of Condd. :See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Caraccioli, Metello[[@Headword:Caraccioli, Metello]]

             an Italian Jesuit and preacher, who died at Naples, Dec. 5, 1651, aged seventy-five years, wrote commentaries upon Isaiah, and some other - works. See Hoefer, Nouv. Biog. Generale, s.v.

## Caracciolo (Or Caraccioli), Giovanni Battista[[@Headword:Caracciolo (Or Caraccioli), Giovanni Battista]]

             (called Battistello), a Neapolitan painter, was born about 1580, and studied under F. Imperato, and afterwards under Caravaggio. He also studied the works of Annibale Caracci at Rome. On returning to Naples he painted several pictures for the churches and public edifices of that city. He died in 1641. The best of his works are, St. Cecilia, in the church of Santa Maria; St. Antonio, in San Niccolo; St. Carlo, in Santa Agnello; The Death of the Virgin and The Assumption, in Santa Anna di Lombardi. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s. V.

## Caracciolo (Or Caraccioli), Marino (Or Martino)[[@Headword:Caracciolo (Or Caraccioli), Marino (Or Martino)]]

             an Italian prelate, was born in 1469. At a very early age he came into the house of cardinal Ascanius Sorga of Milan, and took holy orders. In 1515 he attended the fifth Lateran synod as orator of the duke of Milan. Pope Leo X appointed him apostolic prothonotary, and finally took him entirely into his service. In 1519, Caracciolo went as papal legate to Germany, to congratulate the newly elected emperor, Charles V, at the same time urging upon the latter to make the papal measures against Luther more effective. He was also present at the coronation of Charles V at Aix-la-Chapelle (1520), and at the diet of Worms (1521). Caracciolo soon gained the confidence' of the emperor, into whose service he now entered. In 1535, pope Paul III made him cardinal-deacon. When the duke of Milan died, the emperor intrusted the government of the duchy to Caracciolo. This prelate died at Milan, Jan. 28, 1538. See Victorelli, Addit. ad Vitas et Res Gestas Rom. Pontif. (Rome, 1630); Weiss, in Wetzer u. Welte's Kirchen-Lexikon, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Caracciolo (Or Caraccioli), Prancesco Mana[[@Headword:Caracciolo (Or Caraccioli), Prancesco Mana]]

             an Italian monk, founder of the order of Clerks Regular Minorites, lived at Naples in the 17th century, and was canonized in 1807 by Pius VII. See Hoefer, Nouv. Biog. Generale, s.v.

## Caracciolo, Niccolo Misquino[[@Headword:Caracciolo, Niccolo Misquino]]

             (or Moschino), inquisitor-general of Sicily, who died at' Rome in 1389, was cardinal and legate a latere at Perugia after 1378. His main efforts were to heal the schism brought about by the election of Robert of Geneva against Urban VI, and he wrote, for this purpose, De Vera Canonica Electione Urbani VI. .He also wrote, Summa de Pcenitentia: — Tractatus de Incarnatione Verbi. See Kaulen, in Wetzer u. Welte's Kirchen-Lexikon, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Caradoc, Saint, Priest, And Hermit[[@Headword:Caradoc, Saint, Priest, And Hermit]]

             was a Welshman of Brecknockshire, who held an honorable post at the court of Rhesus, a Welsh prince. Falling into disgrace with the king, he withdrew to a solitude, was ordained priest, and then retired with some companions to the island of Ayr. The bishop of St. David's sent him to the monastery of St. Hismael, in Ross, or Pembrokeshire; and, when Henry I of England conquered those parts, St. Caradoc and his fellow monks suffered bitter persecution. He died on Low Sunday, April 13, 1124, and was buried in the cathedral of St. David's. :See Butler, April 13.

## Caraffa, Antonio[[@Headword:Caraffa, Antonio]]

             an Italian theologian, born at Naples in 1538, was a distant relative of pope Paul IV, who caused him to be educated under William Sirlet. Upon the death of that pontiff he shared the disgrace of his family, and, stripped of all his titles, fled to Padua, where he gave himself up to study. Pius V recalled him to Rome, and in 1586 made him cardinal; and, shortly afterwards, head of the congregation established for the correction of the text of the Bible. He became, under Gregory XIII, apostolical librarian, and died Jan. 12, 1591, leaving a Catenia Veterum Patsum in Omnia S. Scripturce Cantica (Cologne, 1572, 8vo) He also edited the Greek text of the Sept., given with the Notes and Scholia of Morinus (Rome, 1587, fol.); the Letters or Decretals of the Popes, from St. Clement to Gregory VII (3 vols.); and an edition of the Vulgate (Rome, 1588). See Biog. Univ. vii, 107; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Caraffa, Carlo (1)[[@Headword:Caraffa, Carlo (1)]]

             an Italian ecclesiastic, was born at-Naples in 1561. At the age of sixteen he entered the order of the Jesuits, but was compelled by illhealth, at the end  of five years, to leave it, and took to the profession of arms, which, after some years, he forsook. He then devoted himself to works of piety, making the Hospital of Incurables the chief scene of his labors; here he established a congregation under the rule of St. Francis. Lastly, he founded the Congregation of Pious Laborers (q.v. ). He died at Naples, Sept. 8, 1633. See Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Generale, s.v. \*

## Caraffa, Carlo (2)[[@Headword:Caraffa, Carlo (2)]]

             prince of La Roccella, an Italian theologian, became bishop of Aversa (1616), apostolic nuncio and then legate in Germany, under Urban VIII. He died in 1644, leaving a book entitled Commentaria de Germania Sacra Restaurata (Cologne, 1639). See Hoefer, Nouv. Biog. Generale, s.v.

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

             an Italian theologian, brother of Carlo (1),was born at Naples in May,. 1585. He became a Jesuit at sixteen years of age, and in 1645 was made general of his order. He died at Rome, June 8, 1649, leaving Theologia Mystica, etc. (Cologne, 1660, 9 parts, in 2 vols.). His Life was written by Dan. Bartoli (Rome, 1651). See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Toppi, Bibliotheca Napoletana; Alegambe, Bibliothheca Scriptorum Societatis Jesu; Winer, Handbuch der theol. Lit. i, 502. ' (B. P.)

## Caraglio (Lat. Caralius), Giovannni Giacomo[[@Headword:Caraglio (Lat. Caralius), Giovannni Giacomo]]

             an eminent Italian designer and engraver, was born at Verona or Parma about 1500, and studied at Rome under 31. A. Raimondi. He flourished as an engraver on copper from 1526 to 1551, and died at Parma in 1571. His principal works are, The Virgin and Infant, under an orange-tree; The Marriage of the Virgin; The Holy Family. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Caraites[[@Headword:Caraites]]

             SEE KARAITES.

## Caramuel[[@Headword:Caramuel]]

             (Juan de Lobkowitz), a Spanish theologian, was born at Madrid, May 23, 1606. He became a Cistercian, and after several preferments, among which was the abbey of Melrose, in Scotland, was made vicar general of the archbishopric of Prague. When the Swedes, in 1648, besieged the city, Caramuel, forgetting his episcopal character, set himself at the head of a body of ecclesiastics on the battle-field. His services were rewarded by the emperor with a collar of gold. In 1657 he was made bishop of Campagna, in Naples, which he resigned in 1673, but afterward became bishop of Vigevano, in the Milanese, where he died, Sept. 8, 1682. He was "a man of vast but ill-digested learning, with an ill-regulated imagination. His moral theology (Theologia Moralis, Louvain, 1643, fol.) is so universally decried that even Romanists have censured it. He taught that the commandments of the Decalogue are not immutable in their nature, and that God is able to change or dispense with them, as in cases of theft, adultery. etc.; he also held that the smallest degree of probability justified any criminal action." A list of his numerous writings (37 volumes) is given by Nicolas Antonio, Bibliotheca Hisp. Nova. — Nouv. Biog. Generale, 8:666.

## Caran, Bishop And Confessor[[@Headword:Caran, Bishop And Confessor]]

             was a saint belonging to the east of Scotland, and. may have been the Corinnu (or Corindus) who, according to Annals of Tighernach, died among the Picts, A.D. 669. He was honored at Premecht (or Premay), Aberdeenshire, and at Fetteresso, Kincardineshire; and must not be confounded with any of the seventeen Ciarins of the Irish calendar. He is commemorated Dec. 23.

## Carantocus[[@Headword:Carantocus]]

             SEE CAIRNECH (3).

## Caranza[[@Headword:Caranza]]

             SEE CARRANZA.

## Carate, Girolamo Di[[@Headword:Carate, Girolamo Di]]

             an Italian canon of the regular clerks of the order of the Oblates of St. Ambrose and of St. Borromeo, lived, probably at Milan, in the first part. of the 17th century. He was professor of theology and of canon law, and afterwards apostolic prothonotary. He left, Tavole delle Opere esteriori, etc. (Milan, 1609):-De Juribus Parochiali-bus (ibid. 1625). His other works, which arq very numerous, are only in MS. See Hoefer, Nouv. Biog. Generale, s.v.

## Caraunus[[@Headword:Caraunus]]

             (a corruption of Ceraunus), a boy-martyr at Rome, to hon. Fulbert of Chartres writes a hymn, punning on the name and the word "carus." Usuard, who calls him Charaunus, and commemorates him May 28, says that he was beheaded at Chartres. His legend in the Breviarium Carnotense makes him a deacon and evangelist of that place, murdered on his way to evangelize Paris, A.D. 98. This is, probably, mere romance. See Migne, Patrol. cxli, 349; Acta Sanctorum, May, vi, 740.

## Caravaggio, Michael Angelo[[@Headword:Caravaggio, Michael Angelo]]

             SEE ANGELO, MICHAEL CARAVAGGIO.

## Caravaggio, Polidoro Caldara Da[[@Headword:Caravaggio, Polidoro Caldara Da]]

             an eminent Milanese painter, was born at Caravaggio in 1495, and was instructed by Raphael, who selected him to paint the friezes of his Works in the Vatican. He appears to have revived the perfection of ancient art. He executed at Rome two subjects from the life of Mary Magdalene. Caravaggio was in the fill tide of success when he was compelled to flee to Naples, in consequence of the sacking of Rome by the Spaniards in 1527. He painted at Naples two pictures of St. Peter and St. Paul, in the church of Santa Maria della Grazia, and at Messiina a celebrated picture of Christ Bearing the Cross. He was murdered by his servant, for his money, in 1543. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Caravan[[@Headword:Caravan]]

             the Arabic name for a body of pilgrims or merchants travelling in the East. Orientals who have occasion to journey — whether for pleasure, religion, or profit — usually do so in companies, for the sake of society as well as protection. Hence the most motley associations may take place. They often consist of hundreds of persons, mostly mounted on camels, which (including those for baggage) frequently amount to several thousands. Such spectacles are common in all parts of Turkey, Persia, and Arabia, especially through the sandy deserts. They march at first disorderly, but after a short period of practice with great regularity, mostly by night, in companies which are each kept together by a large beacon-fire on the top of its own peculiar standard. Much time is consumed in packing and unpacking; but when this confused scene of preparation is over, they travel with great uniformity (see Eze 12:3) from about eight P.M. till about midnight (Luk 11:5-6). In the cooler seasons they journey by day, only halting for a brief repast at noon. Seven or eight hours is the usual day's stage (Hornemann, p. 150), or about 17 to 20 miles. SEE TRAVELLER.

1. Commercial Caravans. — The earliest of these on record is that to which Joseph was sold (Genesis 37), consisting of Ishmaelites (Gen 37:25), Midianites (Gen 37:28), and Medanites (Gen 37:36, Hebrews), who were on the high-road through Dothan to the mart of Egypt with the spices of India and Hadramaut (Vincent, Commerce and Navigation of the Ancients, 2:262). Such often avail themselves at the present day of the second class of caravans mentioned below. SEE COMMERCE.

2. Religious Caravans. — Such companies of pilgrims pass regularly along the route (hence termed the Haj) to Mecca, four each year; one from Cairo, consisting of Barbars, a second of Turks from Damascus, a third of Persians from Babylon, and the fourth of the Arabians and Indians from Zibith, at the mouth of the Red Sea. They are under the strictest discipline, a chief or bashè being in command, and five officers having respectively charge of the march, the halt, the servants and cattle, the baggage, and the. commissariat. The hybeer, or guide, is also an indispensable companion — a person not only well acquainted with the route, the wells, the hostile or friendly tribes, and other features on the route, but also skilled in the signs of the weather, and an individual of general sagacity and fidelity. SEE PILGRIM.

These large travelling masses illustrate many features of the exodus of the Israelites from Egypt. They, too, had their leader, Moses, and were divided into twelve companies, each with its chief (Numbers 7), and ranged under its distinctive banner (Num 2:2). They set out in tumult (Exo 12:11), but were soon reduced to almost military order, starting at the blast of trumpets (Num 10:2; Num 10:5), under the guide of the fiery pillar (q.v.). Hence, too, the anxiety of 'Moses to secure the services of Hobab (q.v.) as guide. SEE EXODE.

The processions of Israelites to their national festivals at Jerusalem were probably made up very much after the caravan style, villages and acquaintances travelling together by companies. Hence the youthful Savior was not missed until the party halted at night (Luk 2:44) at a place which tradition fixes about three miles from Jerusalem (Munro, Summer Rumble, 1:265); for the first day's journey is always a short one. SEE CARAVANSERAI.

## Caravanserai[[@Headword:Caravanserai]]

             the Arabic name of a building for the accommodation of strangers in sequestered places, while khan is the usual designation of a similar structure situated in or near towns. SEE KHAN.

In the days of the earlier patriarchs there seems to have been no such provision for travelers, for we find Abraham looking out for their entertainment (Genesis 23), and the visitors of Lot proposed to lodge in the street, apparently as a matter of course (Gen 19:2), just as modern Orientals often do, wrapped in their hykes, although in Arab towns generally the stranger is conducted by the sheik to the menzil, where he is provided for the night (La Roque, De la Palestine, p. 124. In Egypt, however, there seems to have been some such building (Gen 42:27), probably only a rude shed. The innkeepers in that country were usually women (Herod. 2:38), just as in the days of the Hebrew spies (Jos 2:1); apparently women of easy virtue (Heb 11:31; Jam 2:25), if not absolutely courtesans. SEE HARLOT. In the times of Christ and his apostles, inns must have been common in Palestine, yet the frequent injunction contained in the Epistles to entertain strangers (e.g. Heb 13:2; Rom 12:3) show that they were very inadequate in their arrangements. SEE HOSPITALITY.

They are mentioned in the N.T. under two names, πανδοχεῖον, or house for the reception of all kinds of guests, where the good Samaritan took the wounded stranger (Luk 10:34); probably a building like the modern comfortless and unfurnished ones on the great Eastern routes of travel, with a host (or janitor), however, who, on urgent occasions, will furnish supplies to the sick and destitute. The other word is κατάλυμα, properly the upper room reserved in large houses for guests (Mar 14:14; Luk 22:11), and also applied to the place where the nativity occurred (Luk 2:7). The tradition connects this event with a cave (Justin Martyr, Dial. c. Tryph. p. 303; Origen, cont. Cels.), and the spot, as such, is still pointed out. SEE BETHLEHEM.

But this is opposed to all the circumstances and usages of the case. The exact distinction between this and the previous term has been matter of dispute, but the editor of the Pictorial Bible (note in loc.) suggests the most probable explanation, that the stable, in the retirement of which Mary brought forth the Savior, was one of the stalls running along the outside of the building, behind the apartments destined for the guests; and that the "manger" (q.v.), or φάτνη, was not the crib or contrivance for this purpose known to us (for such are not used in the East), but simply the projection of the floor of the guest-room into the cattle-shed, which was probably lower on the ground (see Strong's Harmony and Expos. of the Gospls, p. 14). SEE INN.

Oriental "inns," whether called khans or caravanserais, are not at all comparable, in point of comfort and convenience, with modern hotel accommodations, nor have they the least resemblance to the character and appurtenances of a respectable tavern. A khan is always to be found in the neighborhood of a town; and caravanserais, of various sizes and degrees of completeness, are generally disposed at regular stages along public roads, especially the mercantile and pilgrim thoroughfares, according to the character of the country. They have usually been built by rich merchants for trading purposes, or by wealthy devotees as an act of religious munificence. At a distance they resemble a castellated fort, but on a nearer approach are found to be a simple quadrangular building, enclosed by a high wall, usually about 100 yards on each side, and about 20 feet high, resting on a stone foundation. In the middle of the front there is a large arched entrance, with a porter's lodge on one or both sides, and apartments for the better class over it, surmounted by a dome. The interior is an open space for cattle, baggage, etc., with a well or fountain in the middle. Along the sides of this inner court-yard are piazzas opening every few yards into arched recesses or alcoves for travelers, having an inner door communicating with a small oblong chamber, sometimes lighted at the farther end, but entirely destitute of furniture, shelves, or closets.

These cells are intended for dormitories, but travelers usually prefer the open door-way, which is either paved or level and hard earth, and raised two or three feet above the general area of the court. These sets of rooms have no communication with each other, but in the middle of the three sides there is a large hall for general assemblages; at the end of each side is a staircase for ascending to the flat roof for enjoying the breeze and the landscape. These lodging-chambers are thus usually on the ground-floor; but in the few buildings which have two stories, the lower rooms are used for servants, storage, etc., while the upper story serves for the travelers themselves. Sometimes also the porter's lodge affords a supply of commodities for their use, and cooks are occasionally found in attendance. Generally, however, the accommodations are of the most wretched description — bare walls, rooms filled with dirt and vermin, and no cooking apparatus to be obtained for love or money. The traveler must do all his own work, and even furnish his own subsistence. His baggage must supply his bed, his clothing must be his covering. He is usually obliged to content himself with such cold food or fruits as he has himself brought. His outfit should therefore consist at least of the following articles: a carpet, a mattress, a blanket, two saucepans with lids, contained within each other; two dishes, two plates, etc., a coffee-pot, all of well-tinned copper; also a small wooden box for salt and pepper, a round leather table, which he suspends from his saddle, small leather bottles or bags for oil, melted butter, water, a tinder-box, a coconut cup, some rice, dried raisins, dates, and, above all, coffeeberries, with a roaster and a wooden mortar to pound them; all this is in addition to such more substantial provisions as he may prefer or can conveniently carry. The porter in attendance can only be relied upon to show him his chamber, and perhaps furnish him with a key. In case of sickness, however, the latter is generally able to administer simple remedies, and may even set a broken limb. SEE CARAVAN.

## Caravoglia, Bartolommeo[[@Headword:Caravoglia, Bartolommeo]]

             a Piedmontese painter, flourished about 1673, and probably studied under Guercino. His best production is The Lord's Supper, in the church of Corpus Domini, at Turin.

## Carayon, Auguste[[@Headword:Carayon, Auguste]]

             a French historian and Jesuit, was born March 31, 1813, and died May 15, 1874, at Poictiers. He published, Documents Inzedits Coscernant la Compagnie de Jesus (Poictiers, 1863-75, 18 vols.): — Bibliographie Historique de la Conpagnie de Jesus (1864): — Premieres ilissions des Jesuites au Canada (1864):-Bannissement des Jesutites de la Louisiane (1865). (B. P.)

## Carbach, Georg Wolfgang[[@Headword:Carbach, Georg Wolfgang]]

             a learned German theologian, was born at Nuremberg, Aug. 23, 1658. After 1679 he completed his studies, both literary and theological, at the University of Altdorf, and became pastor at Nuremberg. He died March 7,1727, at the last. named place, leaving, Disputatio de Palmariis (Altdorf 1680):-De Invocationis Cultu (ibid. 1685; and in Joannis Fabricii Majoris Prcelectiones Theologicce, p. 627646). See Hoefer, Nouv. Biog. Generale, s.v.

## Carbajal (Or Caravajal), Luis[[@Headword:Carbajal (Or Caravajal), Luis]]

             an eminent Spanish painter, was born at Toledo in the year 1534, and studied under Villoldo. He painted, for the Escurial, several subjects from the life of the Virgin; also the altar- piece of the Infermeria, representing The Nativity. There are several of his pictures in the churches of Madrid and Toledo, He died after 1613.

## Carbeas[[@Headword:Carbeas]]

             SEE PAULICIANS.

## Carben, Victor Von[[@Headword:Carben, Victor Von]]

             a German convert from Judaism, was born in 1423. He was at first rabbi of the Jewish community of Cologne, but embraced Christianity in 1472, abandoning his wife and children, who refused to forsake the religion of their ancestors. The archbishop of Cologne, Hermann, proclaimed this  conversion loudly, inscribing upon the outer gates of. the city the words, "Victor olim Judaeus." Carben was afterwards made priest, and combated, in various writings, the tenets of his earlier years. He died at Cologne, Feb. 2, 1515, leaving, Judaeo-rumn Erores et Mores (Cologne, 1509; Paris, 1511; also in German): — Propugnacilum Fufidei Christiance (without date; also in German, at Strasburg, 1519,1550). See Hoefer, Nouv. Biog. Generale, s.v.; Furst, ibl. Jud. i, 142; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Wolf, Bibl. Hebr, i, 355 iii, 238;: iv, 268 sq.; Kalkar, Israel und die Kirche, p. 89; Basnage, Hist. of the Jews (Taylor's transl.), p. 730; Adams, Hist. of the Jews, ii, 46 sq.; Gratz, Geschichte der Juden, ix, 77 sq. (B..P.)

## Carbo, Luigi Di -Costacciaro[[@Headword:Carbo, Luigi Di -Costacciaro]]

             an Italian theologian, flourished about the year 1580, as professor of theology at Perugia and Venice. He wrote an Introduction to Theology, in six books; an abridgment of the Theology of St. Thomas (Cologne, 1608; etc.).

## Carbold, Alfred[[@Headword:Carbold, Alfred]]

             an English Congregational minister, was born at Ipswich, May 7,1821. He was trained for missionary-work, at Bedford, and was there ordained and sent out to Guzerat, Western India, Aug. 7, 1850, where he labored from village to village for ten years. From 1861 to 1870 he labored at Madias, and then returned to England, where he remained two years for the benefit of his health. After two and a half more years earnest work in India he again returned to England, and died there; Sept. 28,1877. In disposition Mr. Carbold was reserved, yet he was greatly loved and revered. He was sound in judgment and fearless in doing what he thought was right. See (Lond.) Cong. Year-book, 1878, p. 310. Carbonari (Lat. carbonarii, i. . echarcoal-men). are a modern politico-religious sect -in Italy, somewhat resembling the Freemasons in their practices, and professing to derive their first principles from the Scriptures. They meet in secret societies, and observe certain mystical rites and signs. In 1820 the pope issued a bull of great length against the Carbonari, threatening excommunication against all who became members of the organization. Such secret societies, however, notwithstanding the anathema of the pope, are still in active operation in various parts of Italy.

## Carboncino, Giovanni[[@Headword:Carboncino, Giovanni]]

             a Venetian painter, was a knight, and studied under Matteo Ponzone. He executed many works in Venice, some of which are in the churches of that city. Two of his best are St. Angelo, at the Carmini, and a Dead Christ, at San Antonio. He flourished in the latter part of the 17th and former part of the 18th centuries.

## Carbone, Francesco[[@Headword:Carbone, Francesco]]

             an Italian controversialist, who lived in the latter half of the 17th century, published the Disputatio cuns Judceis of Contardus Ignetus, under the title, Flagellum Judceorum super Judaicam Perfidiam, Prophetarum Jaculis Labefactatun (Venice, 1672, 1677). The Piahe del Ebraismo, without place or date, is also credited to him. See Hoefer, Nouv. Biog. Generale, s.v.

## Carbonel, Hugues[[@Headword:Carbonel, Hugues]]

             a French theologian of the order of Minorite Brothers Observantines, lived in the early half of the 17th century. He wrote, Discours sur le Mazuvais Riche (Paris, 1616) :-Sermons sur les Evangiles et e Caremne (ibid. 1620). See Hoefer, Nouv. Biog. Generale, s.v.

## Carboni, Francesco[[@Headword:Carboni, Francesco]]

             a Bolognese painter, studled under Tiarini. In San Martino, at Bologna, is The Crucifixion, with St. Teresa and other figures, by him; in San Paolo, The Entombment. He died in 1635.

## Carbonnet (De La Mothe), Jeanne De[[@Headword:Carbonnet (De La Mothe), Jeanne De]]

             an Ursuline nun of the 17th century, at Bourg-en-Bresse (department of Ain), left memoirs of many pious women of her order, taken from the chronicles of the Ursulines and other sources (Bourg, 1684-90, 4 vols. 4to). This work contains the lives of seven hundred and fifty of these nuns, and thirty benefactors of the order, but is not considered trustworthy, because of its lack of critical exactness, dates, etc. See Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Carbuncle[[@Headword:Carbuncle]]

             is the rendering in the Auth. Vers. of the following Hebrews and Gr. words: 1. אֶקְדָּח, ekdach', only Isa 54:12 (Sept. κρύσταλλος, Vulg. [lapis] sculptus), some sparkling gem (from קָדִח, to inflame). 2. בָּרֶקֶת, bare'keth, only Exo 28:17; Exo 39:10, as the third in the first row of the high-priest's breastplate (Sept. σμάραγδος, Vulg. smaragdus, i.e. emerald); or בּ רקִת, barekath', only Eze 28:13 (Sept. ὀνύχιον, Vulg. smaragdus). From the etymology (בָּרִק, to flash), we assume that a stone of a bright coruscant color is meant. Kalisch translates it smaragd, or emerald, and says it is a sort of precious corundum of strong glass luster, a beautiful green color, with many degrees of shade, pellucid and doubly refractive. Pliny enumerates twelve species of emerald. They are not rare in Egypt (see Braun. de Vest. Sacerdott. p. 517 sq.). 3. ῎Ανθραξ, lit. a coal of fire, Tob 13:17; Sir 32:5. 4. The carbuncle is thought by many to be denoted by the word נֹפֶךְ, no'phek ("emerald," Exo 28:18; Exo 39:11; Eze 27:16; Eze 28:13). SEE EMERALD. Under the name "carbuncle" are comprehended several brilliant red stones of the clay family which resemble a glowing coal, such as the ruby, the garnet, the spinel, but particularly the almandin, that is, the noble Oriental garnet, a transparent red stone with a violet shade and strong glass luster. Probably it is not so hard as the ruby, which, indeed, is the most beautiful and costly of the precious stones of red color, but, at the same time, so hard that engravings cannot easily be made in it (Rosenmüller, Alterth. 4:1, 34). In the present state of our knowled e respecting the ancient Hebrew mineralogy, it is impossible to determine with precision what particular gem is denoted by either of these terms, although they all evidently were precious stones of a brilliant fiery hue. SEE GEM.

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

             (called Ibn-Seneh, i.e. "son of a bush."), a Jewish rabbi of Castile, flourished about 136080. It is related, in the book Juchasin, that, at the reading of a nuptial contract in the synagogue, he publicly protested against its being dated from the creation, and contended philosophically for the eternal existence of. the world. This argument, though not novel as an Aristotelian speculation, yet, when propounded in open congregation, so alarmed the more orthodox party that, during the tumult which followed, R. Isaac Campanton cried out, ' Why is the bush (alluding to his name) not burned?" The assembly then dragged the so-called blasphemer before the judges, who condemned him to be burned alive as an atheist. Three of his writings remain, Sacred Purification, טהרת הקדש: — The Fountain of Life, ס8 מקיר חיים, a super-commentary to Aben-Ezra's commentary on the Pentateuch:-Perfection of Beauty, מכלל יופי, a philosophical elucidation on Hagadoth and Midrashim. See Furst, Bibl. Jud. i, 142; De' Rossi, Dizionario Storico (Germ.transl.), p. 287 sq.; Gratz, Gesch. d. Juden, viii, 27 sq.; Finn, Sephardims, p. 388. (B. P.)

## Carcadius[[@Headword:Carcadius]]

             was bishop of Maxula, a province of Africa, at the Synod of Carthage, Feb. 1, A.D. 484, and was afterwards banished to Corsica.

## Carcambnos[[@Headword:Carcambnos]]

             was one of the twelve " maternal" angels in the system of Justinus (q.v.).

## Carcano (Or Charcano). Michel[[@Headword:Carcano (Or Charcano). Michel]]

             of Milan, was a monk of the order of Friars Minorite Observantines, celebrated as a preacher, who died in 1485 or 1490. He left, Sermonarium de Commendatione Virtutum et Reprobatione Vitiorum (Milan, 1495, 4to):Quadrcagesimale de Fide et de Articulis Fidei, MS.:- Qucadragesimale sive Sermonarisum (Venice, 1476); and other books of sermons and discourses.

## Carcas[[@Headword:Carcas]]

             (Hebrews כִּרְכִּס, Karkas', comp. the Sanscrit karkafa, severe; Sept. θαβάζ v. r. θαραβά, Vulg. Charchas), the last named of the seven eunuchs ("chamberlains") in the harem of Ahasuerus (Xerxes), who were directed to bring queen Vashti into the royal convivial party (Est 1:10). B.C. 483.

## Carcase[[@Headword:Carcase]]

             (גְּוַיָּה, מִפֶּלֶת, נְּבֵלָה, פֶּגֶר, πτῶμα), the dead body of a man or beast (Jos 8:29; Isa 14:19; Heb 3:17, etc.). According to the Mosaic law, any Israelite became ceremonially unclean until the evening (and in turn rendered whatever he touched unclean, Hag 2:14; comp. Num 19:22), by (unwitting) contact, under any circumstances, with a dead animal of the "unclean" class (Lev 5:2; Lev 11:8 sq.; comp. Deu 14:8), or with any "clean" animal, in case it had not been regularly slain according to the prescribed mode (Lev 11:39 sq.). The eating of any (clean) beast that had died an accidental or natural death was still more strictly forbidden (Lev 22:8; comp. Eze 4:14; Eze 44:31); but it might be sold as food to a foreigner (Deu 14:2). Carrion was doubtless buried or burned. On the sepulture of persons found dead, SEE HOMICIDE. An unburied carcass (Jer 36:30; Psa 79:3) was considered by the ancients the height of indignity and misfortune (Virgil, AEn. 10:559). SEE BURIAL. The Levitical enactments respecting all dead bodies evidently had their origin in sanitary reasons in a climate so liable to pestilence (Michaelis, Mos. Recht, 4:809 sq.). On the incident of the beehive in the skeleton (Jdg 14:8), SEE BEE. On the allusion to the vulture's scent for putrid flesh, Mat 24:28 (Loder, De cadavere Judaico, ab aquilis Romnanis discerpendo, Argent. 1715; Rechenberg, De adagio Christi, etc., Lips. 1696), SEE EAGLE.

## Carcat, Augustin[[@Headword:Carcat, Augustin]]

             the younger, a French ascetic writer and hagiographer, a native of Berry, was provincial of the order of Reformed Augustines. He died in 1655,  leaving, Vie de Saint Fare (Paris, 1629) :-L'Excellence de l'Oraison Domiinicale (Poictiers, 1651). See Hoefer, Nouv. Biog. Generale, s.v.

## Carchamis[[@Headword:Carchamis]]

             (1Es 1:25). SEE CARCHEMISH.

## Carchedonius[[@Headword:Carchedonius]]

             a priest or bishop of Subsana, was rebuked and afterwards excused by Augustine, Epp. 62 (241), 63 (240).-Smith, Diet. of Christ. Biog. S. V.

## Carchemish[[@Headword:Carchemish]]

             (Hebrews Karkemish', כִּרְכְּמַישׁ, prob.

fort of Chemosh; Sept. Χαρμείς v. r. Καρχαμής in Jeremiah, but omits in Chronicles and Isaiah, Χαρκαμύς in 1Es 1:5), mentioned in Isa 10:9 among other places in Syria which had been subdued by an Assyrian king, probably Tiglath-pileser. That Carchemish was a stronghold on the Euphrates appears from the title of a prophecy of Jeremiah against Egypt (Jer 46:2): "Against the army of Pharaoh-necho, king of Egypt, which lay on the river Euphrates, at Carchemish, and which Nebuchadnezzar, the king of Babylon, overthrew, in the fourth year of Jehoiakim, the son of Josiah, king of Judah," i.e. B.C. 606. According to 2Ch 35:20, Necho had advanced with his ally Josiah, the father of Jehoiakim, against the Babylonians, on the Euphrates, to take Carchemish, B.C. 609. These two circumstances — the position of Carchemish on the Euphrates, and its being a frontier town, render it probable (see Layard, Nineveh and Babylon, p. 199) that the Hebrew name points to a city which the Greeks called Κιρκήσιον, the Latins Cercusium, and the Arabs Kerkesiyeh (Schultens, Index. Geogr. s.v.; Ritter, Erdk. 11:695); for this too lay on the western bank of the Euphrates, where it is joined by the Chaboras (comp. Bochart, Phaleg, 4:21; Cellarii Notit. 2:715 sq.; Michaelis, Supplem. p. 1352 sq.). It was a large city, and surrounded by strong walls, which, in the time of the Romans, were occasionally renewed, as this was the remotest outpost of their empire, toward the Euphrates, in the direction of Persia (Ammian. Marcell. 23:5; Zozim. 3:12; Procop. Bell. Pers. 2:5; comp. Procop. Aed f. 1:6; Ptolemy 5:18, 6). Carchemish is named in the cuneiform inscriptions (q.v.), which show it to have been, from about B.C. 1100 to B.C. 850, a chief city of the Hittites, who were masters of the whole of Syria from the borders of Damascus to the Euphrates at Bir, or Bireh-jik; it is also mentioned on the Egyptian hieroglyphical sculptures (Layard, ut sup. p. 305, 538). At the point where the Khabur (the ancient Chebar) joins the Euphrates, there are large mounds on both banks of the former river, marking the sites of old cities, or perhaps of different sections of one great city. The mound on the right bank is crowned with a modern Arab village, called Abu Serai, or "Father of Palaces" (Chesney, Euph. Exp. 1:118). It stands on a narrow wedge- shaped plain, in the fork of the two rivers. This corresponds exactly to Procopius's description of Circeslum, who says that its fortifications had the form of a triangle at the junction of the Chabur and Euphrates (Bell. Pers. 2:5). This seems to be the true site of Carchemish. It was visited by Benjamin of Tudela in the twelfth century, who found in it two hundred Jews (Early Travels in Pal. p. 93). According to others, however (following the Syriac and Arabic versions), it lay very much higher up the Euphrates, occupying nearly the site of the later Mabug, or Hierapolis. Dr. Hinks maintains, from his reading of the Assyrian inscriptions, that the true site of Carchemish is at or near Bir, on the opposite bank of the Euphrates, and about 200 miles higher up than it is generally thought to be (Jour. Sac. Lit. July, 1854, p. 408). Still less probable is the supposition that it is the Cadytis of Herodotus (see Heinii Dissertt. Sacr. Amst. 1726, p. 23). SEE CALNEH.

## Card, Henry S.[[@Headword:Card, Henry S.]]

             a Baptist minister, was born at Nelson, Madison Co., N.Y., Jan. 4,1816. He was licensed to preach by the Erieville Baptist Church in 1840. Having pursued his theological studies at Hamilton College for two years, he became pastor of the Church in Clear Creek, Chautauqua Co., where he remained about three years, and afterwards was pastor of the Church in Hinsdale for eight years. His other pastorates were in Freedom, Watkins, and Lodi. He died in Watkins, July 23, 1873. See (N. Y.) Examiner and Chronicle. (J. C. S.)

## Card, Henry, D.D.[[@Headword:Card, Henry, D.D.]]

             an English divine, was born in 1779, and died in 1844. He published some theological treatises (1820-25). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Card-Cloth[[@Headword:Card-Cloth]]

             (or Care-cloth) is a long piece of rich Indian silk, held over a bride and bridegroom at their marriage, during the Middle Ages. This rite obtains in Ireland, in the Tyrol, and in parts of Spain still.

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

             a French theologian, was born in the early part of the 14th century. He belonged to the noble family of Quercy, which furnished to the Church so many illustrious prelates, among others, William of Cardaillac, bishop of Cahors, in 1209. After having taught law in Toulouse, Jean Cardaillac became bishop of Orense in 1351, and of Braga in 1360. He was held in prison by Peter the Cruel from 1367 to 1369, but was appointed by pope Gregory XI patriarch of Alexandria and administrator of the Church of Rodez in 1371, and in 1378 perpetual administrator of the archbishopric of Toulouse. He died Oct. 7, 1390, leaving several books, preserved in the library of the Dominicans of Toulouse, among others, sermons for the Sabbaths and festivals of the year, various treatises on synodal conferences and the sacred orders, and a Funeral Oration on the death of pope Clement VI; also one on that of Urban V, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Cardamus[[@Headword:Cardamus]]

             a slave of Paulinus, addicted to buffoonery and drinking, was sent to Amandus, under whose influence he reformed and became an ecclesiastic (Paulin. Epp. 17,18,24, 25),

## Carden[[@Headword:Carden]]

             The churches of Kilmalie, now Golspie, and of Loth, in Sutherlandshire, were dedicated to one St. Carden, and the annual fair was St. Carden's; but the person thus honored seems to have been of only local note.

## Carden, Byron Speed[[@Headword:Carden, Byron Speed]]

             a minister in the Methodist Episcopal Church South, was born in Kentucky. He was converted in early life, and in 1849 entered tie Arkansas Conference, where he labored until i854, when he was transferred to the Texas Conference. ,.He died Jan. 16,1862. Mr. Carden was a good and acceptable preacher. See Minutes of Annual (Conferences of the M. E. Church South, 1862, p. 413.

## Cardenas, Bartolomo De[[@Headword:Cardenas, Bartolomo De]]

             a Spanish painter of. Portuguese origin, was born in 1547, and studied under Sanchez Coello, at Madrid. He painted the principal part of the cloister of the convent of Nuestra Sefiora d' Atocha, at Madrid; he also painted for the churches of Valladolid in the latter part of his life. He died in 1606. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cardenas, Bernardino De[[@Headword:Cardenas, Bernardino De]]

             a Spanish prelate, born at Chuquisaca, in Bolivia; became a Franciscan, and was appointed, in 1643, bishop of Assumption, in Paraguay. He had violent disputes with the Jesuits, whom he suspected of a design to withdraw the country from the king of Spain, and his example animated other prelates, especially Palafox, to resist the Jesuits. In 1666 he was removed. to the see  of Santa-Cruz de la Sierra, where he shortly after. died. He wrote, Manual y Relacion de las Cosas de Piru (Madrid, 1634, 4to); and Historia Indiana et Indigenarum. An account of the persecution which he underwent from the Jesuits was published at Madrid, in 1768, 4to. See Biog. Univ. vii, 124; Landon, Eccles. Dict. s.v.

## Cardenas, Juan De[[@Headword:Cardenas, Juan De]]

             a Spanish Jesuit, was born at Seville in 1613, and joined his order at the age of fourteen. On account of his great learning he was invested with the highest offices of his order. He died June 6, 1684, leaving Crisis Theologica sive Disputationes Selectce ex Theologia Morali (Lugd. 1670). See Gury, Compend. Theol. Mr. Annot. Ant. Ballerini II, n. 444, ed. 1880, p. 312 sq.; Hurter, Nomenclater, ii, 231 sq.; Mullendorff, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.)

## Carder, J. Dixon, D.D.[[@Headword:Carder, J. Dixon, D.D.]]

             a minister of the Protestant Episcopal Church, was born at Richfield, N. Y., Feb. 27,1803. He graduated at Geneva, afterwards Hobart, College, and became tutor in that institution; was ordained deacon in 1830, and priest in 1832; while a deacon he took charge of the mission at Ithaca, N. Y., and organized parishes in Candor, Richford, Elmira, and Danby. He became rector, in 1834, of St. John's Church, Fort Hamilton, and soon after was elected local secretary of the Domestic Board of Missions, holding that position for seven years. After travelling in Europe three years, he again became rector of Fort Hamilton. He assumed the rectorship of St. Peter's, Milford, Conn., May 1, 1848, but resigned March 7, 1861, to become the secretary and general agent of the Committee for Domestic Missions. He died at Milford, Aug. 18,1866. See Aner. Quar. Church Rev. Oct. 1866, p. 487.

## Carder,William R[[@Headword:Carder,William R]]

             an English martyr, a weaver in Tenterden, Kent, was burned there in 1511 because he would not conform in all points to the doctrines of the Romish Church. See Fox, Acts and Monuments, v, 647, 648.

## Cardi, Lodovico[[@Headword:Cardi, Lodovico]]

             (or LUIGI, called Civoli or Cigoli), an eminent Florentine painter and architect, was born at the castle of Cigoli, in Tuscany, in 1559, and  educated under Allori, and afterwards under Santo di 'Titi. He studied carefully the works of M. Angelo, 'Pontormo, and A. del Sarto. After making the tour of Lombardy he returned to Florence, and was received 'into the academy his picture of reception was Cain Slaying Abel. The duke sent him to Rome, where he was employed to paint for the Vatican Peter Healing the Lame Man at the Gate of the Temple. The other principal works of this artist are, St. Jerome, in San Giovanni de Fiorentini, at Rome; The Stoning of Stephen, in the convent of Monte Domini, at Florence. .In the Florentine gallery is a fine picture of Mary Magdlene; also his celebrated Ecce lomo. He died at Rome in 1613. See Spooner, Biog. Hist. of the Fine Arts, s, v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cardim, Antonio Francisco[[@Headword:Cardim, Antonio Francisco]]

             a Portuguese Jesuit, was born in 1595 (some say 1615), in the little borough of Vianna, in Alemtejo, early went to the missions in the extreme East, and died at Macao, April 30, 1659. He wrote, Relaqto da Viaagem do Galeio ScnIourenqo, e sua perdicao nos Baixos de Moxincale (Lisbon, 1651). There was also published under his name, Relafao da Gioriosa Morte 'de Quatro Embaixadores Portuguezes (ibid. 1643). :See Hoefer, Nouv. Biog. Generale, s.v.

## Cardim, Fernam[[@Headword:Cardim, Fernam]]

             a Portuguese Jesuit, was born in the 16th century. He early went to Bahia to assist in the first missions of Brazil, but was on the point of retiring in 1583. Being, however, a man of high cultstre, he was called to the office of rector of the college of Rio de Janeiro, and afterwards became provincial of his order, which position he held in 1609. He is found mingling in the political and religious affairs of Bahia down to 1618. M. Adolfo of Varnhagen published a valuable work of this missionary traveller, Narrativa Epistolar de Una Viageme Missao Jesuitica, etc. (Lisbon, 1847). This work is written in charming style, and gives the details carefully. See Hoefer, Nouv. Biog. Generale, s.v.

## Cardinal[[@Headword:Cardinal]]

             (cardinalis, principal; from cardo, a hinge), the title of an eminent class of dignitaries in the Roman Church, so styled as if the axle or hinge on which the whole government of the Church turns; or as they have, from the pope's grant, the hinge and government of the Romish Church. Pope Eugenius IV states the derivation from cardo, a hinge, as follows: Sicut per cardinem volvitur ostium domes, ita super hos Sedes Apostolica, totius Ecclesice ostium, quiescit et sustentatur (see Dufresne, s.v. cardinalis).

1. Cardinal Priests, etc. — In early days the name cardinal was used with great latitude in the Roman Church. Its first definite application was to the principal priests of the parishes of Rome; the chief priest of a parish, next to a bishop, being presbyter cardinalis, to distinguish him from the other priests who had no church. It is uncertain when the term was first applied, but it seems that Stephen IV (770) was the first who selected seven bishops out of the number of the see of Rome, and gave them the title of cardinal, obliging them to say mass every Sunday in St. Peter's. Leo IV, in a council of Rome held in 853, calls them presbyteros sui cardinis, and their churches parochas cardinales. At a subsequent period the priests and deacons of other cities of importance assumed the title of cardinal, to distinguish them from other priests and deacons over whom they claimed supremacy; but the popes subsequently ordained that none but those whom they had chosen should be honored with that title. Among those whom the popes thus appointed were the seven bishops suburbicarii, who took their titles from places in the neighborhood of Rome. These bishops were called hebdomadarii, because they attended the pope for a week each in his turn. These cardinals took part with the Roman clergy in the election of the pope, who was generally chosen from their number. But it was not until the edict of Nicolas II, A.D. 1059 (see below), that the body of cardinals, as such, had a proper existence as a recognized branch of the ecclesiastical system.

2. College of Cardinals. — "The college of Cardinals, in its origin, was nothing else than the council which, according to the canons, every metropolitan was obliged to consult, and in which, during a vacancy, all the metropolitan powers resided, viz., the synod of provincial bishops, and the chapter of the metropolitan church; and it is not difficult to see that this college would share in the supreme glory of the see of Rome, in the same proportion as every other church participated in the honor of its particular metropolitan. It was not, however, for a long time that the cardinalate attained to its present excessive and usurped degree of power and dignity. In the Synod of Rome, under Benedict VIII, in 1015, the cardinals, priests, and deacons still signed after the bishops, and the cardinalbishops after other bishops of older standing in the order than themselves; but in 1050 we find a vast change, for Humbertus, bishop of Silva Candida, who was a cardinal-bishop of the see of Rome, took precedence at Constantinople of the archbishop of Amalfi; and from that time we perceive the cardinal- bishops, and soon even the priests and deacons, arrogating to themselves that precedence over all other ecclesiastical dignitaries which they now possess. This, however, was not done without resistance. Thus, in 1440, the archbishop of Canterbury refused to allow to the cardinal-archbishop of York the precedence which he claimed; whereupon Pope Eugenius IV wrote to the former, reprehending him for his conduct, and declaring that the cardinalate had been instituted by St. Peter himself, and that the dignity of the cardinals, who, with the pope, governed the Universal Church, and sat in judgment upon bishops, was, past all doubt, greater than that of even patriarchs, who had jurisdiction over only a part of the Church, and from whom there lay an appeal to the see of Rome. The same dispute occurred between the cardinal-bishop of Cracow and the primate of Gnesna in 1449. As time went on, these arrogant pretensions of the college increased: we find the cardinals saying to Pope Pius, Cardinales pares Regibus haberi; so the cardinal of Pavia, in several places, Cardinalem . . . cujus dignitas antefertur Regibus. In 1561 the cardinals of Lorraine and Guise refused to give precedence to the princes of the blood royal. To such an excess had this arrogance and grasping at dignity attained in the sixteenth century, that the bishops at the Council of Lateran, under Leo X, in 1512, came to the resolution either to keep away altogether, or to negative every proposition, until their grievances were redressed.

"The Council of Rome, under Nicolas II, 1059, grants to the college of Cardinals, or rather (Song of Solomon 1) to the cardinal-bishops, the principal voice in the election of the pope; and, according to Peter Damianus, the election of a pope contrary to the opinion of the cardinal-bishops was null. Pandulphus remarks, with regard to the election of Gelasius II, that although all the cardinals, clergy, and people had a voice in the election, the cardinal- bishops alone had the right of approving or disapproving the election, and consecrating the elect. None but cardinals are now eligible to the papacy. Pius IV seems to have been the first who restricted the election to the cardinals only" (Landon, Eccl. Dictionary, s.v.).

3. Number of Cardinals. — In 1331 there were twenty, and after the death of Clement VI, in 1352, the cardinals resolved that that number should not be exceeded. In 1378, at the election of Urban VI, there were twenty- three. The Council of Basle fixed the number at twenty-four, and the college itself appears to have been all along very jealous of an increase to ts numbers. However, Leo X set the example of a large increase, creating in one day thirty-one new cardinals, in order to neutralize the opposition made to him by a cardinal who had formed a party in the college. The bull Compacti, in 1555, fixed the number at forty, and forbade to create more. But the college has since been enlarged to seventy members, the number at which it was finally fixed by the bull of Pope Sixtus V in 1586: six of these are bishops, fifty priests, and fourteen deacons. The number of cardinal- bishops was at first seven, but it was shortly afterward altered to six, at which it has ever since remained. These bishops, on Sundays and festivals, officiate as the pope's vicars at the altar of St. Savior, in the church of Lateran, or assist the pontiff when he officiates in person. The cardinal- bishops in 1867 were Mario Mattei, bishop of Ostia and Velletri, July 2, 1832; Constantino Patrizi, bishop of Porto and St. Rufina, June 23, 1834; Luigi Amat, bishop of Palestrina, May 19, 1837; Anthony Cagiano de Azevedo, bishop of Frascati, Jan. 22, 1844; Girolamo d'Andrea, March 15, 1852; Ludovico Alfieri, bishop of Alhano, April 21, 1845. A list of the cardinal-priests and cardinal-deacons is given in the Almanac de Gotha and in the Roman Catholic almanacs annually.

4. Costume. — The dress of a cardinal is a red soutane, a rochet, a short purple mantle, and a red hat. The cardinals began to wear the red hat at the Council of Lyons in 1245: the privilege was granted by Pope Innocent IV. Its color is designed to show that the cardinals are bound to shed their blood in the cause of the Church, if need be. A number of symbolical ceremonies accompany the investiture. The hat is given by the pope's own hands; and many cardinals who do not visit Rome die without ever having received it. The only exception is in favor of members of royal houses, to whom the hat is sent. As the cardinals, when dressed in the sacred vestments, could not wear the red hat, and had therefore no other distinction to mark the difference between them and prelates of an inferior rank except their place, Paul II permitted them to wear the red bonnet (rubrum capitium), which previously had been the prerogative of the pontiff alone. They were also permitted the red habit by the same pope.

5. The Style of the cardinals, until the time of urban VIII, was Most Illustrious; that pope, however, Jan. 10, 1630, granted to all the cardinals the title of Eminence. The cardinal-bishops are titled Eminentis-simi. A carriage and livery servants are obligatory parts of the establishment of a cardinal.

6. Form of making Cardinals. — The pope alone can elevate any one to the cardinalate, which he does by declaring in the secret Consistory the names of those whom he proposes to make cardinals, saying Habemus Fratres. He afterward, in a public Consistory, puts the red bonnet on the head of the newly-appointed cardinal, signs him with the cross, and creates him cardinal, with the form of words following: Ad laudem Omnipotentis Dei et Sanctae Sedis Apostolicae ornamentumn accipe galerumn rubrum, insigne singularis dignitai's cardinalatus, per quod designatur, quod usque ad mortem et sanguinis ejfusionem inclusive, pro exaltatione Sanctae fdei, pace et quietate populi christiani, augmento et statu Sacrosanctae Romanae Ecclesice to intrepidum eahibere debeas. In nomine Patris t, et Filii t, et Spiritus Sancti t, Amen.

7. Duties, Privileges, etc., of Cardinals. — The legal status of cardinals, and their relations to the papal see, are fixed by the Ceremoniale Romanum, by the decrees of Trent (sess. 24, cap. 1, de Reform.), by the bull of Sixtus V, Religiosa Sanct., April 13, 1587, and by later papal constitutions. By the canon of Trent, as above cited, it is decreed "that all and each of the particulars which have been elsewhere ordained, in the same synod, touching the life, age, learning, and other qualifications of those who are to be promoted to be bishops, the same are also to be required in the creation of cardinals of the holy Roman Church, even though they be deacons; whom the most holy Roman pontiff shall, as far as can conveniently be done, choose out of all the nations of Christendom, as he shall find persons competent. Finally, the same holy synod, moved by the so many most grievous difficulties of the Church, cannot avoid calling to mind that nothing is more necessary for the Church of God than that the most blessed Roman pontiff apply especially here that solicitude which, by the duty of his office, he owes to the universal Church, that he take unto himself, to wit as cardinals, men the most select only." No bastard, nor ecclesiastic who has not been a year in orders, can be chosen. Cardinals may be taken from any country, but the pope has always chosen a large majority of Italians. In October, 1866, of 59 cardinals, 39 were Italians by birth, 8 Frenchmen, 4 Spaniards, 4 Germans, 1 Croatian, 1 Belgian, 1 Portuguese, and 1 Irishman. The rank of cardinal is next to that of pope, and the pope is always chosen from their number. Since the time of Alexander III the right of electing the pope lies in the College of Cardinals. SEE POPE. The pope often employs cardinals as ambassadors, and the individual thus employed is styled Legate a Latere. A cardinal-legate acted, before the recent absorption of the Papal States by the kingdom of Italy, as governor of the northern provinces of the Papal States, which thence received the name of legations. The chief secretary of state, the Camerlengo, or minister of finances, the vicar of Rome, and other leading officials, are always chosen from among the cardinals. Their dignity is held to place them in the rank of European princes; and, so long as the temporal power of the popes lasted, they held civil as well as ecclesiastical offices. For the Congregations, i.e. papal commissions, which are under the direction of cardinals, SEE CONGREGATION, PAPAL.

8. Literature. — Ferraris, Promta Bibliotheca, 2:99; Kleiner, De Orig. et Antiq. etc. Cardinalium; Buddeus, De Orig. Card. Dignitatis (Jena, 1695, 4to); Bez, De, Orig. et Antiq. Cardinalium (Heidelberg, 1767, 4to); History of the Cardinals, to Pope Clement IX, from the Italian (Lond. 1670, fol.); Augusti, Denkwürdig. p. 151; I Thomassin, Vet. et Nov. ecclesiae Discplina (vol. 1, 100:113); Siegel, Handbuch der Alterthümer, 1:329; Coleman, Christian Antiquities, ch. 3, § 6; Herzog, Real- Encyklopädie, 2:577. SEE CONGREGATION; SEE CURIA; SEE POPE.

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

             is a term given to certain clerical officers in a cathedral or collegiate church. Such still exist at St. Paul's Cathedral, London, at Compostella, and in other continental churches. SEE CARDINAL ALTAR.

## Cardinal Altar[[@Headword:Cardinal Altar]]

             means the high or principal altar; and from their attendance upon it two minor canons in some churches were called the senior and junior cardinals. Their duties were to take charge of the choir, to present defaulters to the dean on Fridays, to act as rectors of the choir, to administer the sacraments, enjoin penances, hear confessions, bury the dead, and receive oblations.

## Cardisco, Marco[[@Headword:Cardisco, Marco]]

             (called il Calabrese), a reputable painter of Calabria, flourished from 1508 to 1542, and probably studied under P. da Caravaggio. There is a picture by him, in the church of San Agostino at Naples, representing that saint disputing with heretics. He also painted several other pictures, among which is a Dead Christ, with two laterals of St. Peter and St. Paul, in the chapel of the church of San Pietro ad Aram, at Naples. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, Gen. Biog. Dict. s.v.

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

             an English martyr, was prebendary of the church of Wells. He was apprehended in queen Mary's time, and put in prison in the Fleet, king Edward's laws being yet in force. He was examined and persuaded to recant, but again returned to his faith, and was a constant confessor and worthy martyr of Christ. He answered many of the articles brought against him by letter, most learnedly and substantially. He was burned, with some others, May 30,1555. See Fox, Acts and Monuments, vii, 77.

## Cardona, Juan Bautista[[@Headword:Cardona, Juan Bautista]]

             a Spanish antiquarian and theologian of the 16th century, was born at Valencia, He was canon of the cathedral there, and was named by Gregory XIII member of the commission charged with correcting the text of the fathers' writings. He had already restored from the MSS. more than eight hundred lectures of Leo the Great and of St. Hilary when he. died prematurely, in 1589. He had been bishop of Perpignan, of Vich, of Tortosa, and, for two years, commissary of the inquisition. He wrote, Osatio de Sancto Stephano, a discourse delivered before the pope in 1575: — De Expungendis Haereticorum Propriis Nominibus, dedicated to Gregory XIII (Rome, 1576): — De Regia Sancti Laurentii Bibliotheca  Libellum. This book -containing also de Bibliothecis, extracted from Fulvius Ursinus'; de Vaticana, a collection of the papers of Onuphrius Pavinius; and de Dipthycis Commentariolum -was published at Tarragona in 1587. See Hoefer, Nouv. Biog. Generale, s.v.; Rose, Gen. Biog. Dict. s.v.

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

             (originally Pernando), brother of Abraham, a Jewish physician of Spain, was born in 1615. He practiced medicine at Valladolid and Madrid. While professing Christianity he bore the name of Fernando. After having openly professed Judaism, at Venice, he took the name of "Isaac," and retired to Verona, where he died after 1681. Of his works we mention, De los Excellenkias de los Hebreos, on the prerogatives of. the Israelites (Amsterdam, 1679) : — Philosophia Libera (Verona, 1673):

The first of these works consists of ten, chapters, in which. the. author expatiates on the privileges of the Jewish people, and refutes the calumnious charges commonly alleged against them. These privileges are

(1) the divine election; (2) the seal of circumcision; (3) the Sabbath; (4) the sacred law; (5) the gift of prophecy; (6) the Holy Land; (7) the revelation of the one God; (8) national unity; (9) divers virtuous characteristics; (10) separation.

The calumnies refuted relate to

(1) false worship; (2) impurity; (3) blood-shedding; (4) vindictiveness against Christians; (5) proselyte-making; (6) disloyalty; (7) profligacy; (8) corrupting the text of the Holy Scriptures;  (9) destruction of images (10) murder of children.

The first part has, an emblematic vignette of a hand scattering flowers from the skies, with the motto, "He who disperses swill gather;" and the second, another, of a rose surrounded by thistles, with the motto, Though they curse, I will bless "See Furst,- Bibl. Jud. i, 143; De' Rossi, Dizionario Storico (Germ. transl.), p. 66; Etheridge, Introd. to Hebr. Literature, p. 471; Lindo, Hist. of the Jews, p. 367; ;Finn, Sephardim, p. 462: Basnage, Hist. des Juifs, p. 694 (Taylor's transl.); Kayserling, Sephardim, p. 189 sq.; Id. Gesch. des Juden in Portugal, p. 302; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Cardoso, Jorge[[@Headword:Cardoso, Jorge]]

             a celebrated Portuguese hagiographer, was born Dec. 31, 1606. He studied at first under the direction of Francisco de Macedo, and, having devoted himself to the ministerial life, he was ordained priest July 4, 1632. Some time after that he obtained a simple benefice, and was thus enabled to devote himself to literature. He travelled though the Peninsula in search of ecclesiastical traditions and local legends, which he embodied in his extensive work on the lives of Portuguese saints, entitled Agiologio, Lusitano dos Santos e Varioes Illustres em Virtude do Reino de Portuigal e Suas Consquistas (Lisboni, 1651-57). The court of Madrid, recogniziing the merit of his undertaking, made him a considerable present while he stayed in Spain; also a canonicate was offered to him, which he would not accept without the consent of the king of Portugal. Cardoso died Oct. 3, 1669. Among his other works there is a MS. entitled Santuarios de Portugal. See Hoefer, Nouv. Biog. Generale, s. v,

## Cardoso, Miguel[[@Headword:Cardoso, Miguel]]

             (later Abraham), a Jewish physician and writer of Spain, was born about 1630. Being a descendant of the Maranos, or New Christians, in the Portuguese city Celorico, he studied medicine with his older brother Fernando. While the latter was given to his studies, Miguel spent his time in the dolce fur niente, sat under the balconies of ladies, and amused them with his songs. He quitted Spain, probably with his brother, went to Venice, and there both of them openly professed Judaism. Abraham 'Michael Cardoso, as he was now called, practiced medicine at Leghorn, but did not meet with success. When the bey of Tripolis was in search of a  physician, the duke of Tuscany recommended Cardoso. But Cardoso having become a student of the Cabala. and an adherent of the pseudo Messiah Sabbatai Zebi (q.v.), he only saw visions and spoke of dreams,. and, instead of attending to his profession, he preached and wrote in behalf of the pseudo-Messiah. In the end, Cardoso was driven from Tripolis, and died in 1706, He wrote, זה אלי, a Cabalistic apology of Sabbataism : — וכוח כללי, also in favor of Sabbataism: — בקר לאברהם, against the opponents of the Cabala, etc. See Furst, Bibl. Jud. i, 142; Griitz, Gesch. di. Juden, x, 253 sq.; Jost, Gesch. d. Juden. u. s. Sekten, iii, 158,174. (B. P.)

## Carducci (Span. Cardicuho), Bartolomeo[[@Headword:Carducci (Span. Cardicuho), Bartolomeo]]

             an eminent Italian painter, was born at Florence in 1561. He studied under Frederigo Zucchero, whom he assisted on the work of the great .cupola at Florence and while quite young, he painted two pictures for the church of the Jesuits, representing. The Annunciation. and The Nativity. The. work. which; above all others, established his reputation in Spin, is 'The Descent from the Cross, in the church of San Felipe, at Madrid. He died there -in 1610. See Spooner, Biog. Hist. of the. Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v. ,

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

             a Florentine painter, the brother of Bartolomeo, was born in 1568, and was instructed by his brother. He completed the work begun by the latter for Philip III of Spain, adopting, instead of The Life of Charles V, The History of Achilles as the subject; and was made king's painter during the reign of that monarch, and also of Philip IV, by whom he was employed in many important works. He painted The Incarnation, in the convent of Encarnacion at Madrid; St. Antonio and The Angel's Warning to Joseph, in the convent del Rosario, and St. John Preaching, in the refectory of the Franciscans. He wrote a book on painting, printed at Madrid in 1633. He died in 1638 See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cardwell, Edward, D.D.[[@Headword:Cardwell, Edward, D.D.]]

             a learned English divine and ecclesiastical historian, was born at Blackburn, in Lancashire, in 1787. . He studied at Oxford University, became. a fellow of Brazenose College in 1809, and a university examiner in 1814. He was appointed Camden professor of history in 1826, and succeeded Dr.  Whately as principal of St; Alban's Hall in 1831. -He filled several prominent offices. in the university, and was also private secretary to three successive chancellors. He died at Oxford. in May, 1863. Among .his numerous works are an edition of Aristotle's Ethics with notes: — Lectures on the Coinage of the Greeks and Romans .(Oxford, 1832): a students' edition of, the Greek Testament: a critical edition of the History of the Jewish War, by Josephus:-The Two Books of, Common Prayer Compared. (1838): — A History of Conferences and other Proceedings Connected with the Revision of the Book of Common Prayer (ibid. 1840,1849):Documentary Annals of the Reformed Church of England, from 1546 to 1716 (ibid. 1844):-Synodalia (ibid. 1842): — Reformatio Legun Ecclesiasticarum. See Encyclop. Brit. s. V.

## Care, Thomas, A.M.[[@Headword:Care, Thomas, A.M.]]

             a Methodist Episcopal minister, was born at Harrisburg, Pa., July 10, 1832. — He was converted in 1857, while a student at Dickinson College, and in 1859 entered the East Baltimore Conference. In 1862-63 he. was professor of natural science in Dickinson Seminary, Williamsport. He labored in the ministry as health permitted, with great zeal and fidelity, until his death, March 18, 1864. As a pastor, Mr. Care was solicitous and indefatigable; as a preacher, impressive, substantial, argumentative; as a friend, modest, frank, cheerful; as a Christian, exemplary. See Minutes of Annual Conferences, 1865, p. 12.

## Careah[[@Headword:Careah]]

             (2Ki 25:23). SEE KAREAH.

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

             an English martyr, a weaver of Coventry, was cast into a filthy prison, where he remained two years. He was to be put to death by burning, for his faith in the Christian religion, but died in prison two days before the time fixed for his execution, and was buried in the fields, in a dunghill, in 1556. See Fox, Acts and Monuments, viii, 163.

## Carello, Girolamo[[@Headword:Carello, Girolamo]]

             an Italian theologian of the order of the Franciscans, was a native of Schio, in the vicinity of Vicenza, and lived in the latter part of the 17th century. He was lecturer on theology and controller of his order, and wrote, Dottrina de' Sacri Riti, etc. (Venice, 1668). See Hoefer, Nouv. Biog. Generale, s.v.

## Carellus[[@Headword:Carellus]]

             a martyr with Primullus at Csesarea, in Cappadocia, is commemorated May 29.

## Carem[[@Headword:Carem]]

             (Καρέμ), one of the additional group of eleven cities of Judah (q.v.) interpolated by the Septuagint at Jos 15:59, and thought to be the present village Ain Karim, about 1½ hour west of Jerusalem (Wilson, Lands of Bible, 2:268; Schwarz, Palest. p. 96, 108; Robinson, Later Bib. Res. p. 367-9), but the position agrees better with that of BETH- HACCEREM SEE BETH-HACCEREM (q.v.).

## Carena[[@Headword:Carena]]

             (=Quadoragena) is a forty days' fast, imposed by a bishop upon clergy or laity, or by an abbot upon monks. A MS. Penitential, quoted by Du Cange, speaks of fasting on bread and water, "quod in communti sermone carinia vocatur."-Smith, Dict. of Christ.

## Carentius[[@Headword:Carentius]]

             (or Corentinus), in early Christian history, was,

(1) bishop of Cornouailles, Brittany; commemorated May 1.

(2) Saint, bishop, and confessor, mentioned in the Auctaria to Usuard, Patrolog. Lat. 123, May 18. It is uncertain whether or not he is the same with St. Corentinus. He is commemorated May 18.

## Carentocus[[@Headword:Carentocus]]

             SEE CAIRNECH (3).

## Carera (Lat. Carrerius, Or Cuprerius), Alessandro[[@Headword:Carera (Lat. Carrerius, Or Cuprerius), Alessandro]]

             a jurisconsult of Padua, was born in 1543, and died Aug. 20,1626, leaving, among several treatises, one De Potestate Pontif. Rom. (Padua, 1599); and another De Somnus, etc. (ibid. 1575). —Landon, Eccles. Dict. s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

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

             a minister of the German Reformed Church, was born in Northumberland county, Pa., in September, 1811. He studied theology in the Theological Seminary of the German Reformed Church at York, Pa. In 1832 he was licensed and ordained, and immediately became pastor of the German Reformed church in York, Pa., which post he occupied till his death, April 5, 1843. As a preacher, he was clear, compact, earnest, and solemn. In his manner, looks, and tones there was a peculiarity which belongs but to few — a kind of holy fascination which chained the hearer, and awed his conscience. Deep impressions were made wherever he preached; and for this, more than for any talents or learning he possessed, he was widely known and gratefully remembered. He possessed also the rare talent of preaching in both German and English with a correctness that made it impossible to determine which was his native tongue.

## Carey, Alice and Phoebe[[@Headword:Carey, Alice and Phoebe]]

             SEE CARY.

## Carey, Arthur[[@Headword:Carey, Arthur]]

             a minister of the Protestant Episcopal Church, was born near London, England, June 26, 1822. When he was eight years of age his family removed to New York City. In 1836 he joined the sophomore class of Columbia College, and graduated in 1839. In October of that year he entered the General Theological Seminary, N.Y., and graduated in 1842. He was admitted to the order of deacon, July 2,1843. His ordination proceeded, however, under protest, as two of his examiners declared their conviction that he held views radically at variance with Protestantism. The ordination was subsequently the source of earnest debate, and called forth a large number of pamphlets. In September of the same year he was invited to become assistant pastor of the Church of the Annunciation, New York city, which he subsequently accepted. In December he was attacked by a violent fever; when he had somewhat recovered, he embarked with his father for Cuba, March 23, 1844, but died on shipboard, near Havana, April 4, following. See Sprague, Annals of the Amer. Pulpit, v, 799.

## Carey, Charles Stokes[[@Headword:Carey, Charles Stokes]]

             an English Congregational minister, was born in London, Sept. 17,1828. He was religiously disposed from childhood, joined the Church in 1845, entered Hackney College in 1849 to prepare for the ministry, and was ordained at Bassingbourne in 1853, where he remained three years. He afterwards preached successively at Harwich, Bungay, and Leytonstone, and died at the last-named place, June 8,1875. Mr. Carey was an able, forcible, fluent, and thoroughly evangelical preacher. His sermons were well thought out, his extensive reading and retentive memory gave him much facility and illustration, and he always preached without notes. See (Lond.) Cong. Year-book, 1876, p. 322.

## Carey, Eustace[[@Headword:Carey, Eustace]]

             an English Baptist, nephew of the Rev. Dr. William Carey, was born at Paulerspury, Northamptonshire, March 22, 1791, and baptized by Dr. Ryland. He studied at Bristol College, and, having offered himself for service in Baptist missions, was ordained in January, 1814, after which he sailed to India, and, with two others, founded the Calcutta mission as distinguished from the Serampore mission. His health failing, he returned to England in 1825, and was employed as the traveling agent of the Baptist Missionary Society. His chief literary work is the Life of his uncle, Dr. Carey. He died in London, July 19,1855.

## Carey, Felix[[@Headword:Carey, Felix]]

             son of Dr. William Carey, was born in 1786, assisted his father in his labors in Bengal, and died at Serampore in 1822. Among his works were, Grammar and Dictionary of the Burman Language (Serampore, 1814, 8vo); Pali Grammar; a Bengalese translation of the Pilgrim's Progress, etc. — Gorton, Biog. Dictionary, s.v.

## Carey, Joel[[@Headword:Carey, Joel]]

             a German Reformed minister, was born June 1, 1814. His name first occurs in the minutes of the synod of Ohio as a licentiate of the Maumee classis. He was ordained in 1848, and labored-as a missionary in Napoleon, O., up to the time of his death, Sept. 21, 1849. See Harbaugh, Fathers of the Germ. Ref. Church, 4:494.

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

             an Irish Methodist preacher, was born at Faughart, near Dundalk, in 1784. He was converted at fifteen, joined the Methodists, entered the ministry of the Irish Conference in 1809, and for forty-five years labored as a preacher of the Gospel with acceptance and success, when failing health led him to become a supernumerary in 1854. He continued to toil as he had strength,  and died at Droghleda, March 2, 1874. See Minutes of the British Conference, 1874, p. 27.

## Carey, Robert E[[@Headword:Carey, Robert E]]

             a minister in the Methodist Episcopal Church South, was born at Lagrange, Franklin Co.. Ala., February, 1846. He joined the Church in 1864, and in 1865 united with the Montgomery Conference. From that time to the close of his life, April 14, 1872, he filled the various appointments assigned him with, zeal, efficiency, and success. See Minutes of Annual Conferences of the M. E. Church South, 1872, p. 689.

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

             a Unitarian minister, was born .at Newburyport, Mass., Nov. 24, 1785. He graduated at Harvard College in 1804, studied divinity at Cambridge for three years, and was invited to preach on probation in King's Chapel, Boston, in November, 1808. He afterwards received a call, and, having accepted, was ordained and installed Jan. 1, 1809. Here he labored for six years, and died in 1815. He published a number of Discourses. See Sprague, Annals of the Amer. Pulpit, 8, 424.

## Carey, Walker[[@Headword:Carey, Walker]]

             a minister in the Methodist Episcopal Church South, was born in the Cherokee Nation, May, 1814. He was brought up in absolute ignorance, becoming a full-grown man without knowing how to read a word in any language, or understanding anything about Christianity. At the age of twenty-five, through the instrumentality of a fellow-Cherokee, he was brought to Christ. He was immediately employed by missionaries as an interpreter. His power in the pulpit was soon felt, and he was licensed to preach, aid' in 1846 received into the Indian Mission Conference. By close application he soon learned to read the Bible, and in a few years became ‘an able minister of the Gospel. He traveled nearly all the circuits in the Cherokee Nation, and some of them several times. He died March 15, 1869. Mr. Carey was earnest and laborious, social and influential, deeply pious and very successful. See Minutes of Annual Conferences of the ‘.1. E. Church South, 1869, p. 375.

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

             an eminent Baptist missionary, was born Aug. 17, 1761, at Paulersbury, Northamptonshire, England. H-is father was clerk of the parish, and master of a free school, in which his son received his elementary education. Having early embraced Baptist principles, he was in 1783 immersed in the river Nen, and afterward became pastor of a Baptist church in the village of Moulton. Here he was a diligent student, not only of theology, but also of natural history, botany, and modern languages. In 1787 he removed to Leicester, where he had every prospect of a useful and happy life. But his mind, long occupied with the duty of missionary exertions among the heathen, would not allow him to indulge the prospect of remaining at home. The cause of missions was his favorite theme; and having, at the urgent recommendation of his friends, Fuller, Ryland, and Sutcliffe of Olney, directed public attention to the subject through the press, steps were forthwith taken to commence practical operations among the Baptists.

Chiefly through his exertions the Baptist Missionary Society was formed, Oct. 2,1792. Mr. John Thomas, who had already spent some years in Bengal, and was imbued with a similar enthusiasm in the cause of missions to the heathen, had recently returned home. Carey volunteered for India, associated Thomas with him, and embarked June 13, 1793, accompanied by his wife and whole family, Mrs. Carey's sister having consented also to form one of the emigrants. Arrived in India, all their property was lost on the river Hooghly. Thus left destitute in a strange land, Carey retained unshaken faith in the providence of God. In 1794 he was employed by a Mr. Udney in an indigo factory, and was brought into close contact, in this sphere, with the natives. Here he spent five years, preaching, studying the Bengalee and Sanscrit languages, and establishing schools. Carey, having made satisfactory inquiries, resolved to establish his head-quarters at Mudnabattv. The home society sent out two pious and excellent laborers — Marshman and Ward the former of whom had been a teacher, the latter a printer. On their arrival at Calcutta in 1799, the Indian government refused permission to increase the missionary force at Mudnabatty, and accordingly forced them to break up that establishment at a great loss to their funds.

Mr. Carey, and his friends fixed their residence at the Danish settlement of Serampore, where, under the patronage of the governor, who was most friendly to the object of their mission, they enjoyed a tide of prosperity beyond their most sanguine expectations, and were placed in the center of a much more numerous population, among whom they were free to carry on their work of Christian instruction. In 1801 the marquis of Wellesley, who founded the College of Fort William for instructing the youth in the Company's service in the vernacular languages of India, offered Carey the professorship of Bengalee. After considerable hesitation, and satisfactory evidence that the duties of this situation would not interfere with his missionary labors, Carey accepted the situation; and though the teaching of the Sanscrit and Mahratta languages, being subsequently devolved on the occupier of this chair, added greatly to the routine of his duties, he continued for thirty years — the whole period of its existence — to contribute to the usefulness and the fame of that institution. He now formed the acquaintance of learned pundits from all parts of India, through whom, in the course of years, he was enabled to translate the Scriptures into all the principal languages of Northern Hindostan. For the students in the college he had to compile grammars of the languages he taught them, and after many years he completed his voluminous Bengalee dictionary.

All his philological researches were made subservient to the design of translating the Sacred Oracles into the vernacular languages of India. "The versions of the sacred Scriptures, in the preparation of which be took an active and laborious part, included the Sanscrit, Hindee, Brijbhassa, Mahratta, Bengalee, Voriga, Telinga, Kurnata, Maldivian, Gujarattee, Buloshee, Pushtoo, Punjabee or Shikh, Kashmeer, Assam, Burman, Pali or Magudha, Tamul, Cingalese, Armenian, Malay, Hindostanee, and Persian. In six of these tongues the whole Scriptures of the Old and New Testaments were printed and circulated; the New Testament appeared in twenty-three languages, besides various dialects, in which smaller portions of the sacred text were printed. The whole number of languages is stated at forty, and we are probably below, the truth when we state that the Serampore press, under the auspices chiefly of Dr. Carey, was honored to be the instrument, in about thirty years, of rendering the Word of God accessible to three hundred millions of human beings, or nearly one third of the population of the world." He died June 9, 1834. See Life of Carey, by Eustace Carey (Lond. 1837, 2d ed. 12mo); Belcher, Biography of Carey (Phila. 1855, 18mo); Jarnieson, Cyclop. of Biography, 103; Marshman, Lives of Carey, Marshman, and Ward (Lond. 1859, 2 vols. 8vo); Christian Review, 1:531.

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

             a Scotch clergyman of Carniehaugh, was licensed to preach in 1765, presented to the living at Morham in 1766, and transferred to Dunbar in 1795. He resigned in 1820, retired to Bowerhouses, and died there, March 4, 1822, aged eighty Rears. He was known as one of the most eloquent and accomplished preachers of his day, and in his later years, because he took to reading his sermons, he was designated “Paper Pate.” His publications were, A Letter to Scotia's Bard, which elicited a reply (Burns, Works, vol. 2): — Account of Morham. See Fasti Eccles. Scoticanae 1, 341, 369-70.

## Cargill, David, A.M[[@Headword:Cargill, David, A.M]]

             an English Wesleyan missionary, was converted under the Methodist ministry while pursuing his studies at the University of Aberdeen. In 1832 he was sent as a missionary to the Friendly Islands. In 1835 he and Mr. Cross commenced the Christianization of the Fiji cannibals of Laguemba. After a visit to England, Cargill was reappointed to the Friendly group with a special view to employing his learning for the translation of the Scriptures into the native tongue. Expectations were blasted, however, by his sudden death, at Vavao, April 24, 1843, only five months after his brave coadjutor, Cross, had laid down his weary life on a neighboring island. Cargill wrote a Life of his wife, Margaret, with Notices of the Progress of Christianity in Tonga and Fiji (Lond. 1853, 12mo). See Minutes of the British Conference, 1844; Newcombe, Cyclop. of Miss. 1854, p. 721; Missions in Tonga and Fiji, etc. SEE CROSS, WILLIAM.

## Cargill, Donald[[@Headword:Cargill, Donald]]

             one of the leaders of the Scotch Covenanters (q.v.), was born in Perthshire about 1610. He received his education at Aberdeen, entered the ministry of the Presbyterian Church, and was pastor of the Barony church, at Glasgow. When the English Church was established in 1661, he refused to accept his charge from the archbishop, and also refused to leave Scotland when banished. After the battle of Bothwell Bridge, in which he took part, he fled to Holland, but returned to Scotland, and took part with the "Cameronians" (q.v.), or strict Presbyterians. Pursued by the military, he was surprised, with his friend, Henry Hall, at Queensferry, June 3, 1680, but he escaped, while Hall was mortally wounded. On Hall's person was found a "Declaration of Principles," which caused a still hotter pursuit of Cargill. Cargill, Cameron, and others now prepared what is known as the "Sanquhar Declaration," because it was affixed to the market-cross at Sanquhar, June 22, 1680. Cargill was declared a traitor, and a price set on his head. In September he publicly "excommunicated" the king and others at Torwood. Hunted from place to place, he preached his last sermon on Dunsyre Common, July 10, 1681, and was arrested the same night at Covington Mill. He was tried and condemned, the casting vote being given by the duke of Argyle, who afterward bitterly repented this act. Cargill was executed at Edinburgh, July 27, 1681. — Hetherington, History of the Church of Scotland, vol. 2, ch. 2; Biographia Presbyteriana, 2 (Edinburgh, 2d ed. 1835); History of the Cocenanters (Presbyterian Board, Phila.), vol. 2, ch. 3; Hook, Ecclesiastes Biography, 2:435.

## Cargill, James Harvey[[@Headword:Cargill, James Harvey]]

             a Methodist Episcopal minister, was born at Jackson, Susquehanna Co., Pa., in May, 1828. He was converted in 1839, began exhorting at the age of nineteen, graduated at Wyoming Seminary, and in 1852 was admitted into the Wyoming Conference, wherein he labored with distinguished ability and large success till his sudden death, July 4,1855. Mr. Cargill was a young man of great promise in the ministry. See Minutes of Annual Conferences, 1855, p. 579.

## Cargill, Thomas, A.M[[@Headword:Cargill, Thomas, A.M]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1610, was admitted to the living at Caterline in 1623, continued in November, 1662, and died before Sept. 4, 1678. See Fasti Eccles. Scoticanae, 3, 877.

## Cargillites[[@Headword:Cargillites]]

             is a name sometimes given to the Covenanters (q.v.) of Scotland, from Mr. Donald Cargill, one of their leading ministers.

## Caria[[@Headword:Caria]]

             (Καρία), the south-western district of Asia Minor (q.v.), washed on the S. by the Mediterranean and on the W. by the AEgean Sea, and indented by many bays and creeks. On the N. lay Lydia, eastward were Phrygia and Lycia, here separated by mountainous landmarks, yet without any fixed boundary, which continually fluctuated on the N., where the river Mmeander formed not so much the political as the natural border (Strabo, 12:577, 578; comp. 13:628). The S.W. angle of this region, having been settled by Dorian colonies, was sometimes distinguished from Caria by the name of Doris (Pliny, 5:29). Mountain ranges stretched through its entire territory, jutting out into promontories at the sea; yet considerable plains intervened, which were well watered, and fruitful in grain, oil, wine, etc. The inhabitants, composed of various mixed races (among which were some of Shemitic stock, Bertheau, Isr. Gesch. p. 193 sq.), were engaged, at least on the shore, in navigation and piracy (Herod. 2:152; Thucyd. 1:4, 8; Strabo, 14:662). A Jewish colony is referred to in the Apocrypha (1Ma 15:22; 1Ma 15:33) as being favorably addressed by the Romans in a decree which names the principal towns Halicarnassus (the birthplace of the historian Herodotus), Cnidus (mentioned in Act 27:7), to which may be added Miletus (comp. Act 20:15-28); and the same passage alludes to the fact that the Carians were then (B.C. 139) endowed with the privilege of Roman citizenship (Livy, 49:15), after having been for some time subject to Rhodes (comp. Ptolemy, 5:2; Mela, 1:16; Forbiger, Alte Geogr. 2:204 sq.; Heeren, Ideen, I, 1:158 sq.). Somewhat later (B.C. 130) Caria became a province of the Roman empire (see Smith's Dict. of Class. Geogr. s.v.). Some antiquarians (see Verbrugge, De num. plur. Hebr, p. 68) have discovered the Carians in the O.T. under the name Karim (כָּרַים, 2Ki 11:4; 2Ki 11:19), mentioned in connection with the Ratsim (רָצַים, 2Sa 20:23) as the life-guards of the Jewish kings; but these terms are rather to be taken as appellatives, executioners and couriers (Gesenius, Thesaur. p. 671). SEE CHERETHITE AND PELETHITE.

## Cariani, Giovanni[[@Headword:Cariani, Giovanni]]

             an Italian historical and portrait painter of great merit, was born at Bergamo, according to some authorities about 1510, but there are pictures by him dated 1514 and 1519. In the church of San Gottardo at Bergamo is his celebrated painting representing the Virgin and Infant in the Clouds. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, General Biog. Dict. s.v.

## Cariatto[[@Headword:Cariatto]]

             SEE CHARIATHO.

## Caribbean Mythology[[@Headword:Caribbean Mythology]]

             Like all uncivilized nations, this people had but superficial conceptions of the creation of the world, the population of the earth, and of a life beyond. They believed that heaven was from eternity; it encircled an earth more beautiful and better than the present one. The latter was originally soft and at rest. A stranger, tongue, gave it form and motion, and put fishes into the sea. The origin of terrestrial animals was not known, but human beings sprang from the navel of Louguo, who first inhabited the earth, then died, was raised to life again, and withdrew to that better heavenly world. Men became worse and worse, and because they did not make any sacrifices to the gods the latter sent a great flood, by which all men save a few were destroyed. The first men lived very long, some of them being changed into stars and made immortal for their good works. After the flood they lived in poverty and want. The Caribs, however, expected a happier existence in that upper world — better houses, more food, more women, no work, no sickness, but an unbroken life of pleasure. They worshipped the sun and moon, and on the occurrence of earthquakes they fasted for a number of days. Very seldom did they make sacrifices, for they took it for granted that the gods have no need of human service.

## Caribert[[@Headword:Caribert]]

             SEE CHARIBERT.

## Carilefus (Calais, Or Cales), Saint[[@Headword:Carilefus (Calais, Or Cales), Saint]]

             was born of noble parents in the territory of Auvergne, and entered a monastery at Miscy, then under St. Maximinus. Not long after he went into retirement at Le Mans, and still later, obtaining from Childebert some land, he built thereon the monastery of St. Calais du Desert. He probably lived between 517 and 542. His remains were removed in 1171 and 1653. His day is July 21.

There is a Carilefus, a presbyter of Aninsula, in Gaul, commemorated in Usuard's Martyrology on July 1.

## Carilippus[[@Headword:Carilippus]]

             an early Christian martyr, is commemorated in Usuard's Martyrology on April 28.

## Carillo (Dacunha), Don Alfonso (2)[[@Headword:Carillo (Dacunha), Don Alfonso (2)]]

             a Spanish prelate, nephew of the foregoing, was born in Portugal in 1410. He accompanied his uncle to Basle, and on his return was appointed bishop of Siguenza, in 1446 archbishop of Toledo, and afterwards minister of state by Henry IV. This last position gave him a political influence which he used against the king of Castile, his patron. He ever sought to gratify personal ambition, rather than the good of his country. He was at last frustrated in his schemes, and spent his remaining days in a monastery which he had founded at Alcala de Henares. He died July 1, 1482. See Hoefer, Nouv. Biog. Géneralé, s.v.; Rose, Gen. Biog. Dict. s.v.

## Carillo, Alfonso (1)[[@Headword:Carillo, Alfonso (1)]]

             a Spanish prelate, was born at Cuenga in the latter part of the 14th century. He was made cardinal in 1409 by the antipope Benedict XIII, and confirmed by pope Martin V in 1418, and by him sent as legate to Bologna. The Council of Basle afterwards appointed him legate to Avignon; but pope Eugenius IV had already sent the cardinal of Foix, and therefore Carillo was obliged to return to Basle. He died there, March 14, 1434. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carinthia And Carniola[[@Headword:Carinthia And Carniola]]

             The province of Carinthia (German, Kärnthen), since 1336, has been an appanage of the dukes of Austria. In olden times it was included in Slavonia, and during the wars with Germany the first seeds of Christianity were sown. The princes of Carinthia had become Christians by the middle of the eighth century, yet the mass of the people did not embrace it before the latter part of the ninth century. In Carniola (German, Krain) which is also a duchy of Austria, Christianity was earlier propagated. Fortunatus, deacon of Hermagoras, first bishop of Aquileia, is said to have first introduced it in Laibach, and up to 1463 Laibach was an archdeaconry of Aquileia.

At the Reformation, Luther's doctrine spread rapidly through these two provinces, and Primus Truber (q.v.), who first promulgated them there, became canon of Laibach in 1531; yet he had afterward to leave the country and retire to Wurtemberg, from whence he supplied his countrymen with evangelical books and tracts, partly in Slavonic and partly in Latin. In 1555 almost the whole population of both provinces had adopted the Reformation, and Truber went back in 1561, taking with him the first printer there had been in the country, John Mandel (Manlius). In 1597, a letter of prince-bishop Thomas Chrön to the pope shows that but one twentieth of the population, and that among the lower classes, adhered to Romanism. Yet want of unity among the ministers, and a growing tendency to indulge in scholastic and dogmatic discussions, opened the doors again to Rome, and in 1579 some of the ministers were driven away. The Roman Catholic element steadily increased until, in 1598, all the Protestant ministers were commanded by the emperor Ferdinand II to leave within fourteen days. In 1601 the same command was issued for the laity, who were to recant or emigrate within six weeks. Most preferred the latter alternative, and went into Bohemia, Hungary, and Germany. This state of things continued until the promulgation of the celebrated edict of toleration by Joseph II in 1781.

The denominational statistics of the two provinces were, according to the official census of 1880, as follows: Carinthia — Roman Catholics, 331,027; United Greeks, 9; Non-united Greeks, 1; Lutherans, 17,466: Reformed, 55. Carniola — Roman Catholics, 480,079; United Greeks, 201; Non-united Greeks, 319; Lutherans, 381; Reformed, 123; other sects, 4. There are three bishoprics: 1st, the see of Laibach, suffragan of the diocese of Görz, with 205 livings, 83 cures, 50 benefices, 676 secular priests, and 44 regular priests; 2d, the see of Gurk, belonging to the archbishopric of Salzburg, contains 204 livings, 72 cueneres, 11 bfices, and counts 421 secular-priests, and 17 regular priests; 3d, the see of Lavant, suffragan of Salzburg, with 169 livings, 43 cures, 171 benefices, 405 secular priests, and 72 regular priests. In Carniola there are also 5 convents, occupied by 67 monks, and 2 by 55 nuns; in Carinthia there are 70 of the latter, and 8 convents.

The Lutherans are subject to the Superintendent at Vienna. They have in the district of Klagenfurth 2 circuits, with 2 ministers; and in that of Villach, 14 districts and 14 ministers. The latter districts are: 1, Oriach, 1415 persons; 2, Bleiberg, 1000; 3, Dornbach, 605; 4, Eisentratten, 953; 5, Feffernitz, 621; 6, St. Peter, 1624; 7, Fresach, 1600; 8, St. Ruprecht, 1429; 9, Trebesing, 1250; 10, Fresdorf, 831; 11, Watschig, 1168; 12, Zlan, 1586; 13, Weisbriach, 1173; 14, Gaesau, 900; 15, Feldkirchen, 800. — De conversione Carantanorum (anonymous); Waldau, d. Geschichte d. Protest. 1. Oesterreich, Steyermark, Kärnthen u. Krain (Anspach, 1783, 2 vols.); Herzog, Real-Encyklopädie, 7:208, from which this article is condensed.

## Carinus, Lucius (Or Leucius Charinus)[[@Headword:Carinus, Lucius (Or Leucius Charinus)]]

             is named as the author of the Gnostic or Manichcean Acts, which bore, according to Photius (Bibl. p. 114), the title, and contained the Acts of Peter, John, Andrew. Thomas, and Paul. SEE ACTS OF THE APOSTLES (APOCRYPHAL).

## Cario[[@Headword:Cario]]

             an Egyptian of the 4th century, left his wife and two children in order to retire to a hermitage at Scete. His story, in which his son Zacharias prominently figures, may be seen in Cotelier (Eccl. Gr. Mon. 1, 444, 516; see also Tillemont, Mim. 10:76).

## Carisio, Antonio[[@Headword:Carisio, Antonio]]

             an Italian hagiographer and founder of an order, was a native of Cuggione, in the district of Milan, and lived in the middle of the 17th century. He was curate of Milan, where he founded a congregation of monks for the aid of the sick. He wrote, I Capeli della bella Penitente Riveriti (Milan, 1649):  —Ritratto di Gesi, etc. (ibid. 1671): —Esercizj sopra i Dolori di Gesu Cristo (ibid. 1,672). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carisius[[@Headword:Carisius]]

             with Callistus, is commemorated as a martyr at Corinth in the old Roman martyrology on April 16.

## Caritables, Les[[@Headword:Caritables, Les]]

             are the priests-titular of a benefice entitled Caritas, who twice a day served the church of St. Stephen, in the city of Corbie and diocese of Amiens. This benefice seems to have originated in the charity and pious gifts of the abbots, monks, and citizens of Corbie, and others; and from this, its charitable foundation, and the alms which were distributed by the priests who held it, it seems to have derived its name. The Caritas began to be established about 1048, when the number of “Caritables” was forty; but in 1248 it was reduced to twenty. The benefice was in the gift of the abbot of Corbie, and the clergy who held it were for the most part curates of the city, canons of Fouilloy, or others of the neighboring clergy. The chief of them was called praepositus, or provost.

## Caritan[[@Headword:Caritan]]

             of Druimlara is commemorated as an Irish saint in the martyrologies on March 7, and Colgan (Acta Sanctorum, p. 510) gives an account of his life by identifying him with St. Cruthnechan. As Dr. Reeves (Adamnan, p. 191 n.) says, however, “the connection of the two names extends no further than their initials.”

## Caritas[[@Headword:Caritas]]

             (Charity), with her virgin sisters, Faith and Hope, and their mother, Wisdom, seem to have been real martyrs. Sophia, Pistis, Elpis, and Agape are said to have been mother and daughters who suffered in September, and whose relics were transferred to the church of St. Silvester. On the other hand, Sapientia, Spes, Fides, and Caritas are said by Ado to have suffered Aug. 1, and were buried on the Appian Way, in the crypt of St. Cecilia. The menology gives the ages of Faith, Hope, and Love as twelve, ten, and nine.

## Caritosus[[@Headword:Caritosus]]

             was bishop at the councils of Sinuessa, A.D. 303, and Rome, A.D. 324.

## Carkettill, Patrick, A.M[[@Headword:Carkettill, Patrick, A.M]]

             a Scotch clergyman, took his degree at Edinburgh University in 1596, had the living at Soutra in 1599, was transferred to Stenton the same year, promoted to Humble in 1602, and died between April 6,1616, and Feb. 20, 1617. See Fasti Eccles. Scoticanece, 1, 280, 336-7.

## Carkettill, William, A.M[[@Headword:Carkettill, William, A.M]]

             a Scotch, clergyman, took his degree at Edinburgh University in 1603. He was licensed to preach in 1605, although the Presbytery considered him too young and inexperienced; but he was admitted to the living at Stenton in 1606, and continued in 1608. There is no further record of him. See Fasti Eccles. Scoticanae, 1, 383.

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

             a minister in the Methodist Episcopal Church South, was born in New York, May 6, 1808. He removed with his parents to Franklin, Tenn., in early childhood, experienced religion at the age of twelve, went to Texas in 1837 and engaged in school teaching, and in 1839 entered the Mississippi Conference. On the formation of the Texas Conference he became a member of it, and as long as health permitted labored in its active ranks with zeal and fidelity. Although his life was spent largely on the Western frontier, he maintained a genial, unsullied ministerial character. He died Aug. 16, 1865. See Minutes of Annual Conferences of the M. E. Church. South, 1865, p. 585.

## Carlerius[[@Headword:Carlerius]]

             SEE CHARLIER.

## Carles, Lancelot de[[@Headword:Carles, Lancelot de]]

             a French prelate, was born at Bordeaux in the beginning of the 16th century. He was appointed bishop of Riez on his return from Rome, where Henry II had sent him, and he was intimately connected with the chancellor of the hospital, Ronsard, and with Joachim of Bellay. He died at Paris about 1570, leaving Epzitre Contenant le Proces Criminel fait a  l'Encontre de la Reine Boullan d'Angleterre (Lyons, 1545): —Paraphruse en Vers. Frianais de l'Ecclsiaste de Salomon (1561): —a translation of Homer's Odyssey is also attributed to him. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carleton, George J[[@Headword:Carleton, George J]]

             a Baptist minister, was born in Boston in 1812. He studied for a time at Amherst College, and also at Brown University, but did not graduate. He was ordained pastor of the Church in Andover, Mass., and subsequently labored at Wilmington, Del., and Arlington, Mass. For ten years he was chaplain of the Massachusetts State Prison. He died at his residence in Newton Center, Mass., Feb. 17,1884. See The Watchman, Feb. 21, 1884. (J. C. S.)

## Carleton, George, D.D.[[@Headword:Carleton, George, D.D.]]

             bishop of Chichester, was born at Norham, Northumberland, 1559. He was educated by Bernard Gilpin, by whom he was sent to Edmund Hall, Oxford, where he graduated A.B. in 1580, and A.M. in 1585. He remained in the college as fellow and master until 1616. In 1617 he was made bishop of Llandaff. In 1618 he was sent by James I, with Drs. Hall, Davenant, and Ward, to the Synod of Dort, where he defended episcopacy. On his return, the States sent a letter to king James highly commending him and the rest of the divines for their virtue, learning, piety, and love of peace. He was advanced to the see of Chichester in 1619, of which he continued bishop until his death in 1628. He was a man of solid judgment and various reading, particularly in the fathers and schoolmen; a strenuous opponent of Rome, and a steady Calvinist. He wrote Tithes Examined (Lond. 1611, 4to): — Short Directions to know the true Church (Lond. 1615, 12mo): — Consensus Ecclesice Catholica contra Tridentinos (London, 1613, 8vo): — Heroici Characteres (Oxford, 1603, 4to): — Vita B. Gilpini (in Bates, Collection of Lives, Lond. 1681), and several other works. — Middleton, Evangelical Biography, 2:455; Hook, Eccl. Biography, 3:440; New and General Biog. Dictionary, 3:153.

## Carley, Jesse[[@Headword:Carley, Jesse]]

             an English Methodist Episcopal minister, was born in Burwash, Sussex, in June, 1801. He was converted at the age of sixteen, and two years afterwards began his labors as a local preacher in London, where he remained several years. Subsequently he emigrated to New York, and two years after his arrival entered the New York Conference, in 1832. He died Nov. 1, 1837. Mr. Carley was humble, prudent, and simple in his manner. See Minutes of Annual Conferences, 1838, p. 578.

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

             a Protestant Episcopal clergyman of the diocese of Texas; entered the ministry while a resident of Missouri, in 1870; and in the following year became officiating minister of St. Andrew's Church, Seguin, Tex. He died Aug. 5,1872. See Prot. Episc. Almanac, 1873, p. 133.

## Carli, Denis[[@Headword:Carli, Denis]]

             an Italian Capuchin missionary, was a native: of Placentia. He was sent, in 1667, by the Propaganda to Africa, with Michael Angelo Guattini de Reggio, and fourteen other Capuchins. On their arrival at Guinea they were appointed to the provinces of Bamba, Congo, and Danda. They baptized three thousand children, and made a good number of converts among the adults. Guattini, overcome by the effects of the climate and fatigue, perished; but Carli, after recovering from a severe illness, returned to Europe. On reaching Bologna, he wrote a history of their journey and  labors, entitled, Il moro Transportata in Venezia (Reggio,1672; Bologna, 1674; Bassano, 1687). This was republished under another title translated and published in French, English, and German. Carli died about 1680. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carli, Giovanni[[@Headword:Carli, Giovanni]]

             an Italian theologian, was born at Florence in 1425. He joined the Dominican order, and died Feb. 1, 1505. His works, for the most part, are unpublished; among .those published are, Vita B. F. Joannis Dominici Florentini, S. R. E. Carialis (in the Acta Sanctorum, vol. 2) Vita F. Angeli Acciaioli Florentisi, Patrice suce Episcopi. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carlile, Stephen[[@Headword:Carlile, Stephen]]

             a minister in the Methodist Episcopal Church South, was born in Arkansas about 1818. He professed religion in 1837; soon became class-leader and exhorter; received license to preach in 1839, and was admitted into the Arkansas Conference, in which he served until his death, April 14, 1860. Mr. Carlile filled, with credit to himself and honor to the Church, many of the most important appointments in this conference. See Minutes of Annual Conferences of the M. E. Church South, 1860, p. 283.

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

             an English Wesleyan minister, entered the itinerancy in 1762, after having been local preacher for ten years. In 1798 he became a supernumerary, and died in August, 1801. His sermons were sometimes characterized by an exuberance of wit. See Minutes of the British Conference, 1802.

## Carling-Sunday[[@Headword:Carling-Sunday]]

             is an English term for the fifth Sunday in Lent, or Passion Sunday, so called because a certain sort of peas, termed “Carles,” were made into cakes and eaten on that day. A rhyming couplet, designating the Sundays in Lent, after the first, is still commonly' quoted in certain parts of England. The abbreviated words in it refer to portions of the old services of the Church:

“Tid, Mid, and Misera, Carling, Palm, and Pasch-egg day.”

## Carlisle (Carleolum)[[@Headword:Carlisle (Carleolum)]]

             a city in Cumberlandshire, and an episcopal see of the Church of England. It belongs to the province of the archbishop of York. A monastery was commenced here about 1093, and afterward finished by king Henry I, who richly endowed it, and filled it with regular canons, and farther, at the request of archbishop Thurstan, erected it into a cathedral church. It was the only regular chapter in England composed of Augustinian canons, and who, with the consent of the pope and the king, enjoyed the right of electing their bishop. The priory was dissolved in January, 1540, and its site and manor given to maintain a dean, prebendaries, etc. The diocese is composed of parts of Cumberland and Westmoreland, and the chapter consists of a dean, archdeacon, chancellor, four canons, and three minor canons. The incumbent (1868) is Harvey Goodwin, D.D., consecrated in 1869.

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

             a Presbyterian minister, was probably a native of Ireland, and was admitted into the New Castle Presbytery, Penn., before September, 1735. At this time Newton and Plumstead, in Bucks Co., secured his services, and he joined the Philadelphia Presbytery in 1736. He was sent in November of that year to supply Amwell and Bethlehem, in Penn. In 1738 he went into the bounds of Lewes Presbytery, Del., and was still a member in 1742; later his name is not seen. See Webster, Hist. of the Presb. Church in America.

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

             an Irish Wesleyan minister, was born near Lisburn, March 17, 1800. He was reared by Presbyterian parents, but converted under the Methodist preaching, aid joined the Primitive Wesleyan Methodist Society. He was for some time a local preacher, and entered the conference in. 1832. In this relation he continued for fifty years. He retired from the active work in 1874, but continued to do what he could for the Master until his death, in Belfast, June 26, 1882. See Minutes of the British Conference, 1882, p. 41.

## Carlisle, Simon[[@Headword:Carlisle, Simon]]

             a Methodist Episcopal minister, was born Jan. 15, 1773. He was converted in 1789; and in 1790 entered the Tennessee Conference. In 1794 he was dropped on a doubtful charge of improper conduct, which disgrace he sustained with uncommon Christian patience and fortitude for several years. In 1804 he removed to the banks of the Cumberland river, where he maintained an unblemished character, and labored in the capacity of a local preacher for thirty years. In 1834 he again entered the itinerant ranks, and served the Church zealously until his death, Nov. 24, 1839. See Minutes of Annual Conferences of the M E. Church South, 1840, p. 56.

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

             an English Congregational minister, was born at Priesthill, County Down, Ireland, Aug. 4,1838. He joined the Methodist New Connection at the age of fourteen, and in his nineteenth year was called into the regular ministry. After laboring three years, he was allowed, at his own request, a classical and theological course at London, under the tuition of the Rev. William  Cooke, D.D. Leaving London, he labored successively at Liverpool, Bolton, and Guernsey. Preferring a settled pastorate to the itinerancy, Mr. Carlisle offered his services to the Congregationalist body, and in 1869 became pastor of the Church at Plaistow. Here his fervent and eloquent ministry, his amiable disposition, and diligence in pastoral duties was rapidly advancing the Church and extending his influence, when he died, June 22, 1870. Mr. Carlisle had a naturally fertile mind, which became well furnished and disciplined by study. His ministry was fervent and eloquent; crowds were attracted by his preaching. See (Lond.) Cong. Yearbook, 1871, p. 307.

## Carlock, Jacob G[[@Headword:Carlock, Jacob G]]

             a Cumberland Presbyterian minister, was born in Overton, Tenn., Sept. 30, 1821. He was blessed with pious parents, and from boyhood maintained an irreproachable character. As a minister he was energetic and faithful in all of his labors which were within the bounds of the Sparta Presbytery. He died at Livingston, Tenn., Oct. 19, 1860: See Wilson, Presb. Hist. Almanac, 1862, p. 284.

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

             a Baptist minister, was born in Wilson County, Tenn., Sept. 5, 1828. He united with the Church at the age of twenty; was licensed in April, 1854, and ordained soon afterwards. He was pastor of the churches of Big Creek, Mt. Tabor, Union, and Bethany, Tenn., and died near Dongola, Union Co., Ill., Feb. 25, 1874. He was much esteemed by his brethren as a Christian and an earnest laborer. See Minutes of Illinois Anniversaries, 1874, p. 12. (J.C.S.)

## Carloman[[@Headword:Carloman]]

             was the brother of king Pepin, and son of Charles Martel. On the death of his father he succeeded to the government of Australia, Thuringia, Bavaria, and the country of the Alemanni; or Germans. In 742 he assembled a council at some place (name unknown) in Germany, founded the celebrated monastery of Fulda, endowed other religious houses, and finally resigned his kingdom, and became a monk in a convent which he had built in honor of St. Silvester, on Mount Soracte, near Rome. Thence he went to Monte Cassino, where he obtained no higher office than that of assistant cool. He was sent into France, by his abbot, on business, and died at Vienne in 755.  He is by some esteemed as a saint (Baillet, Aug. 17). See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Carloni, Carlo[[@Headword:Carloni, Carlo]]

             a Milanese painter, was born near Como in 1686, and was instructed by Giulio Quaglio. He died in. 1775. Little is known of him as a painter, but he executed the following engravings, mostly original: The Conception of the Virgin; The Holy Family, with St. John Kissing the Foot of Jesus; The Death of a Saint.

## Carloni, Giovanni Andrea (1)[[@Headword:Carloni, Giovanni Andrea (1)]]

             a reputable Genoese painter, was born in 1590, and studied under Sorri and Passignani at Florence, where he became an able fresco-painter. He assisted his brother in the great fresco work in the Cathedral of the Guastato, at Genoa, and was invited to Rome to paint the ceiling of the Church of the Theatines, which he did not live to finish. He died in 1630. See Spooner, Biog., Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Carloni, Giovanni Andrea (2)[[@Headword:Carloni, Giovanni Andrea (2)]]

             a Genoese painter, the son of Giovainni Battista, was born in 1639, and studied with his father a few years, after which he went to Venice and remained some time, and then returned to Genoa. Some of his pictures are at Rome, in the different churches. His earlier ones are at Perugia, and The Life of St. Feliciano is in the church of that saint at Foligno. He died in 1697. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Carloni, Giovanni Battista[[@Headword:Carloni, Giovanni Battista]]

             an eminent Genoese painter, was born in 1594, and studied under Passignani. He executed several great works at Genoa, in connection with his brother, the principal of which were the fresco paintings in the three naves of the Cathedral of the Guastato. In the principal nave are: The Adoration of the Magi; The Entrance of Christ into Jerusalem; The Resurrection; The Ascension; The Descent of the Holy Ghost; and The Assumption. For the same church he also painted The Presentation in the Temple, and Christ Preaching to the Pharisees. He died in 1680. See  Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Carlstadt Or Carolostadt[[@Headword:Carlstadt Or Carolostadt]]

             an eminent but violent coadjutor of Luther. His name was ANDREW BODENSTIN, but he took his surname from his native place in Frinconia. The date of his birth is unknown. He studied theology and the canon law at Rome. In 1504 he went to Wittemberg, and after taking several academic degrees and obtaining a great reputation for scholastic learning, he was in 1513 made professor of theology and archdeacon. His intimacy with Luther began in 1512. When Carlstldt came back from a stay at Rome, about 1515, and found that Luther's opinions were subverting scholasticism in the University, he at first opposed them, violently, but afterward devoted himself to Biblical study, and became one of Luther's most zealous adherents. By some of his contemporaries his erudition is at this time highly spoken of, but Melancthon denied him either sound learning, genius, or piety. In escaping from scholasticism he seems to have gone to the opposite extreme of mysticism. In the celebrated Leipsic Disputation (June 27, 1519) he disputed with Eck (q.v.) upon "human freedom and divine grace." Luther, being drawn into the debate, surpassed the other disputants, and from this time the breach between Carlstadt and the great reformer openly manifested itself. The next year (1520) he published a treatise, De canonicis Scripturis, which, although defaced by bitter attacks on Luther, was nevertheless an able work, setting forth the great principle of Protestantism, viz. the paramount authority of Scripture.

He also at this time contended for the authority of the epistle of St. James against Luther. On the publication of the bull of Leo X against the reformers, Carlstadt showed a real and honest courage in standing firm with Luther. His work on Papal Sanctity (1520) attacks the infallibility of the pope on the basis of the Bible. In 1521, during Luther's confinement in the Wartburg, Carlstadt had almost sole control of the reform movement at Wittemberg, and was supreme in the University. He attacked monachism and celibacy in a treatise de coelibatu, monachatu et viduitate. His next point of assault was the Mass, and a riot of students and young citizens against the mass soon followed. On Christmas, 1521, he gave the sacrament in both kinds to the laity, and in German; and in January, 1522, he married. His headlong zeal led him to do whatever he came to believe right, at once and arbitrarily. But he soon outran Luther, and one of his great mistakes was in putting the O.T. on the same footing as the New. On Jan. 24,1522, Carlstadt obtained the adoption of a new church constitution at Wittemberg, which is of interest only as the first Protestant organization of the Reformation. In 1523 he gave way to a fanaticism against academic learning, insisting that academical degrees were sinful, and that the spirit was sufficient for the illumination of the faithful. The ferment increased until Wittemberg was in a storm, the University in danger of dissolution, and the timid Melancthon, although countenancing all the reasonable steps of Carlstadt, was nevertheless in great fear that his rashness would be disastrous to the reform. This is the culminating point of Carlstadt's influence.

When Luther returned from the Wartburg, and found how things were going at Wittemberg, his eloquence and strength soon restored order, and Carlstadt's violence was rebuked and set aside. Carlstadt's vanity and ambition were mortified, and his influence at Wittemberg was broken. In 1523 he abandoned his academical honors and degree, left Wittemberg, and, calling himself a "new layman," went into the country. He soon published a number of mystical works, asserting the entire passivity of the human will in relation to predestined grace, and soon went almost to the verge of apostasy. He was especially fanatical in regard to the right to use "physical force," and treated with contempt Luther's consideration for the weakness of others. After his banishment from Wittemberg he obtained the pastorate of a church at Orlamünde, in Saxony, but after his discussion with Luther the elector banished him also from the state.

Hence he went to Strasburg, and published several writings on the Eucharist, in which he opposed Luther's doctrine of the real (spiritual) presence, and coincided with Zwingle's views, which were also those of OEcolampadius, and are now held by most Protestants. On account of these tenets he was dismissed from Orlamünde in 1524, and from this date until 1534 he wandered through Germany, pursued by the persecuting opinions of both Lutherans and Papists, and at times reduced to great straits by indigence and unpopularity. But, although he always found sympathy and hospitality among the Anabaptists, yet he is evidently clear of the charge of complicity with Müntzer's rebellion. Yet he was forbidden to write, his life was sometimes in danger, and he exhibits the melancholy spectacle of a man great and right in many respects, but whose rashness, ambition, and insincere zeal, together with many fanatical opinions, had put him under the well-founded but immoderate censure of both friends and foes.

By these severe reverses the intemperate zealot was humbled. In 1530 Bucer sent him with warm commendations from Strasburg to Zurich, where, in 1532, he became a second time pastor of a church. In 1534 he was made professor of theology at Basel, and minister of St. Peter's, and, bating a dispute with Myconius, he lived in comparative quiet and comfort. He died of the plague on Christmas, 1541. It cannot be denied that in many respects he was apparently in advance of Luther, but his error lay in his haste to subvert and abolish the external forms and pomps before the hearts of the people, and doubtless his own, were prepared by, an internal change. Biographies of him are numerous, and the Reformation no doubt owes him much of good for which he has not the credit, as it was overshadowed by the mischief he produced. See Füssli, Andreas Bodenstein (Frankfurt, 1776); Jager, And. Bodenstein von Carlstadt (Stuttgardt, 1856, 8vo); Mosheim, Ch. Hist. 3:24, 32, 140; Merle D'Aubigne, Hist. of Reformation, 3:179 sq.; Herzog, Real-Encyklopädie, 2:395 sq.; Ranke, History of the Reformation, pt. 2, p. 163; Dorner, Geschichte d. Prot. Theologie, 1867, p. 121 sq.

## Carlton Thomas, D.D[[@Headword:Carlton Thomas, D.D]]

             a Methodist Episcopal minister, was born in Londonderry, N.H., July 26,1808. He removed with his parents to Niagarak County, N. Y., while a child, and there spent his south in earnest toil on a farm. He was converted early in life; received very meager educational advantages; became class leader in 1827, exhorter in 1828, and in 1829 entered the Genesee Conference. His record indicates a service of thirteen years in regular pastoral work, seven years in the presiding eldership, and twenty years as book agent in the Book. Concern in New York. In 1873 he became superannuated, and died April 17, 1874. Dr. Carlton was thoroughly devoted to the Church. As a minister he excelled in tact, in ability to win and move and direct human hearts; as a friend he was gentle, generous, and faithful. See Minutes, of Annual Conferences, 1874, p. 123; Simpson, Cyclop. of Methodism, s.v.

## Carlton, Cyrus A[[@Headword:Carlton, Cyrus A]]

             a Baptist minister, was born at Sangerville, Me., about 1836. He graduated at Bowdoin College in 1856, and at the Newton Theological Institution in 1860. He was ordained, Oct. 31, 1860, pastor of the Church in Limerick, where he remained about two years. He then removed to New Gloucester, where he had charge of the Church one year, and next was called to Buckfield. Here he remained from 1864 to 1867, and then removed to Foxboro, Mass., where his ministry was terminated by death, Dec. 26, 1868. See Newton General Catalogue, p. 47.

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

             an English Wesleyan minister, was born at Sutton-in-the-Forest, Yorkshire. His parents, who were members of the Established Church, trained him piously, and, when fifteen, he began to attend the old Methodist chapel in York, walking every Sunday from Sutton to that city (eight miles), to attend class. He entered the ministry in 1808; was a faithful and useful preacher; retired to Hull in 1842; removed to York in 1845; and died Dec. 10, 1855. In his early ministry he almost totally lost his hearing by crossing the Derbyshire hills during a great snowstorm. See Minutes of the British Conference, 1856.

## Carlyle, Alexander, D.D[[@Headword:Carlyle, Alexander, D.D]]

             a Scotch Presbyterian minister, was born in 1722. He entered the University of Edinburgh at the age of fourteen, and that of Glasgow in 1743, where he graduated in 1745. He visited Leyden; and in 1746 returned to his native land and entered the ministry at Cockburnspath, whence in 1748 he was transferred to Inveresk. He attended the theatre, revised the tragedy of Douglas, and was present when it was first acted, in 1756. For that indiscretion the synod and presbytery declared their high displeasure. In 1760 he was recommended to preach before the lord high commissioner and General Assembly, but was opposed, though agreed to without a vote; the only case on record where objection was taken to the preacher selected by the committee. He became almoner to the king in 1762, resigning in 1785, when chosen a dean of the chapel royal. He was elected moderator of the General Assembly in 1770, and in 1789 was nominated as principal clerk to the assembly, but, although having most votes, rejected. He died Aug. 25,1805. In consequence of his exertions, chiefly, the government relieved the clergy from, the house and window tax. He was instrumental in preserving Collins's Ode on the Superstitions of the Highlands. He was a tall, handsome man, with long, gray hair. He published, An Argument to Prove that the Tragedy of Douglas ought to be Burned by the Hangman (1757): —Four single Sermons: —Autobiography (1760): —The Prologue to Herminius and Esparia (1754); and other works. See Fasti Eccles. Scoticanae, 1, 287, 288; Christian Observer, 1861, p. 245.

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

             a Methodist Episcopal minister, was born in County Down, Ireland, in 1850. He was converted in 1875; licensed to preach in the Moravian Church in 1877, and sailed to America as a missionary; but not finding the work as he expected, he connected himself with the Methodist Episcopal Church, and, joining the South Kansas Conference in March, 1879, was stationed on Lyons Circuit. He rallied the people about him, built a parsonage, and was progressing finely with his work when he was smitten with malarial fever, and in three weeks died. See Minutes of Annual Conferences, 1880, p. 55.

## Carlyle, John, A.M[[@Headword:Carlyle, John, A.M]]

             a Scotch clergyman, took his degree from the Edinburgh University in 1697; was called to the living at Dalton in 1702, and ordained in 1703; continued in 1710, and afterwards resigned his charge. He was curator to James Carlyle, merchant, Glasgow, in 1729 and 1730, after which time no record of him is found. See Fasti Eccles. Scoticanae, 1, 645.

## Carlyle, Joseph Dacre[[@Headword:Carlyle, Joseph Dacre]]

             an English divine, was born June 4,1758. Of the earlier part of his life we have record. At the time of his decease he was vicar of Newcastle-upon- Tyne, chancellor of Carlisle, professor of Arabic in the University of Cambridge, and chaplain to the bishop of Durham. Mr. Carlyle was a man of eminent abilities and learning, greatly esteemed land respected. He died April 12,1804. See (Lond.) Christian Observer, 1804; p. 256; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Carlyle, William, A.M[[@Headword:Carlyle, William, A.M]]

             a Scotch clergyman, descended from the Bridekirk family, took his degree at Edinburgh University in 1715; He was tutor to the sons of Mr. Hay, and afterwards chaplain in the family of lord Elibank; appointed minister at Cummertrees in 1720, and ordained; translated to Lochmaben in 1724; but the admission was set aside by the General Assembly, and he was transferred to Prestonpans the same year. He died March 8, 1765, aged seventy-five years. He was a highly popular preacher orthodox and pious, but had a great relish for amusement. He published a sermon preached at the opening of the synod in 1748. See Fasti Eccles. Scoticanae 1, 352, 353, 615.

## Carma[[@Headword:Carma]]

             (or Carna); in ancient pagan mythology, was the goddess who resided over the vital parts, and gave health and vigor. Some claim that she was the wife of Janus. The Greeks sacrificed to her on June 1, with pottage of beans, meal, and bacon. She is also called Dea Cardinsis, or The Goddess of the Hinge, because, says Ovid, by her influence she opens what is shut, and shuts what is open.

## Carmagnole, Andre[[@Headword:Carmagnole, Andre]]

             a French monk, was born at Cotignac, March 9,1619. He entered the order of the Oratory at Aix. Jan. 27, 1637, and taught belles-lettres at Marseilles and at Beaune. He was ordained priest March 19, 1643, and became superior of the Oratory of Beaune in 1649; shortly afterwards he was elected theologal of the chapter and superior of the hospital. He filled these offices for twenty years with much zeal and piety, and in 1669 was appointed governor of the Oratory of Rouen. Finally he became superior- general of the convent of St. Honore at Paris, and died Dec. 5, 1688; leaving Recueil des Statuts Constitutifs de l'Ordre de Oratoire (Paris, 1684). See Hoefer, Nouv. Biog. Géneralé, s.v.

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

             an English martyr, was one of three burned at Norwich, May 19,1558, for their truthful testimony. See Fox, Acts and Monuments, 8:462.

## Carmanian[[@Headword:Carmanian]]

             (Vulg. Carma-nianus, for the Gr. text is not extant), an inhabitant of Carmania (occurring in the Bible only in 2Es 15:30, where the Carmanians are predicted as the ravagers of Assyria), an extensive province of Asia along the northern side of the Persian Gulf, extending from Carpella (the present Cape Bomareek, or else C. Iask) on the E. to the river Bagradas (now Nabend) on the W., and comprehending the modern coast-line of Kirman, including Larstan and Moghostan. SEE PERSIA. It was rugged, but fruitful, and inhabited by a warlike race (see 'Smith's Dict. of Class. Geogr. s.v.). They are described by Strabo (15, p. 727) as worshipping Ares alone of all the gods, to whom they sacrificed an ass. None of them married till he had cut off the head of an enemy and presented it to the king, who placed it on his palace, having first cut out the tongue, which, was chopped up into small pieces and mixed with meal, and in this condition, after being tasted by the king, was given to the warrior who brought it and to his family to eat. Nearchus says that most of the customs of the Carmanians, and their language, were Persian and Median. Arrian gives the same testimony (Ind. 38), adding that they used the same order of battle as the Persians. SEE ASIA.

## Carmathians[[@Headword:Carmathians]]

             were a heretical sect of Mohammedans, named from their founder Carmath (so called from being born at Hamadan-Carmath, a village near Cufah), a man of austere life, who flourished about the close of the 9th century. He inculcated the duty of praying fifty times a day, and his followers were obliged to neglect their worldly vocations and give themselves almost exclusively to a life of devotion. They were not bound by the creed and ceremonies of the Mussulmans, and professed that the angels were the, guides of all their actions. He enforced upon his followers an inviolable secrecy as to the doctrines which he taught. They paid great respect to the Imam, or chief of their sect, laying aside one fifth of their substance for his benefit, and holding the strange doctrine that fidelity to him was denoted by that command which forbids fornication. They increased rapidly at first, through the zeal and sanctity of their found her, who chose from among his most zealous followers twelve apostles, who were to exercise special authority over the others. He was soon pursued by the caliph, and imprisoned, but finally escaped. The sect flourished for a time, but, in the absence of their leader, it dwindled away and is no longer in existence. See D'Herbelot, Bibliotheque Orientale, s.v.; Biog. Universelle, s.v. ,

## Carme[[@Headword:Carme]]

             (Χαρμή v. r. Χαρμί), given (1 Esdr. v. 25) as the family head of 1017 Jews who returned from Babylon; evidently meaning the HARIM SEE HARIM (q.v.) of the Hebrews texts (Ezr 2:32; Neh 7:35).

## Carmel[[@Headword:Carmel]]

             (Hebrews Karmel', כִּרְמֶל, park, as in Isa 10:18; Isa 16:10; Isa 29:17; Isa 32:15-16; Jer 2:7; Jer 48:33 [also 2Ki 19:23; 2Ch 26:10, in both which passages the A. V. incorrectly takes it for a proper name, "Carmel"]; hence grits, as a garden fruit, Lev 2:14; Lev 23:14; 2Ki 4:42), the name of a noted promontory (often with the art. [as in several of the above occurrences of the appellation], hakKarmel´,

הִכִּרְמֶל, q. d. the orchard, Amo 1:2; Amo 9:3; Jer 4:26; Son 7:6; fully "Mt. Carmel," har hakKarmel', הִר הִכִּרְמֶל, q. d. garden-mount, 1Ki 18:19-20; or without the art. Isa 33:9; Nah 1:4; Jos 19:26), and also of a town; both doubtless so called from their verdant fertility. For details of both see the Memoirs accompanying the Map lately issued by the "Pal. Explor. Fund."

1. (Sept. usually Κάρμηλος [so Josephus, Ant. 5:1, 22, etc.; Tacitus, "Carmelus," Hist. 2:78; also Suetonius, Vespas. 5, 1]; but Καρμήλιον in 1Ki 18:19-20; 2Ki 2:25; 2Ki 4:25 [so Josephus, Ant. 13:5, 4], and Χερμέλ in Jos 12:22). A prominent headland of lower or central Palestine, bounding southerly the Bay of Acre, and running out boldly almost into the waves of the Mediterranean, from which it stretches in a straight line, bearing about S.S.E. for a little more than twelve miles, when it terminates suddenly by a bluff somewhat corresponding to its western end, breaking down abruptly into the hills of Jenin and Samaria, which form at that part the central mass of the country. The average height is about 1500 feet; and at the foot of the mountain, on the north, runs the brook Kishon, and a little further north the river Belus. Mount Carmel consists rather of several connected hills than of one ridge, being at the W. end about 600, and at the E. about 1600 feet above the sea. The highest part is some four miles from the E. end, at the village of Esfieh, which, according to the measurements of the English engineers, is 1728 feet above the sea. The foot of the northern portion approaches 'the water closely, but farther south it retires more inland. The slopes are steepest on the northern side toward the Kishon (q.v.).

Carmel fell within the lot of the tribe of Asher (Jos 19:26), which was extended as far south as Dor (Tantura), probably to give the Asherites a share of the rich corn-growing plain of Sharon (comp. Josephus, Ant. 5:1, 22; War, 3:3, 1). The king of "Jokneam of Carmel" was one of the Canaanitish chiefs who fell before the arms of Joshua (Josua 12:22). There is not in these earliest notices a hint of any sanctity attaching to the mount; but from the facts that an altar to Jehovah did exist there before the introduction of .Baal worship into the kingdom (1Ki 18:30); that Elijah chose the place for the assembly of the people, such assemblies being commonly held at holy places; and from the custom, which appears to Wave been prevalent, of resorting thither on new-moon and sabbaths (2Ki 4:23), there seem to be grounds for believing that from very early times it was considered a sacred spot. In later times, Pythagoras was led to it by that reputation, according to his biographer Iamblichus (Vit. Pythag. c. 3, p. 40, 42, ed. Kiesi.), who himself visited the mountain; Vespasian, too, came thither to consult — so we are told by Tacitus (Hist. 2:7), with that mixture of fact and fable which marks all the heathen notices of Palestine — the oracle of the god, whose name was the same as that of the mountain itself; an oracle without image or temple (see Smith's Dict. of Classical Geogr. s.v. Carmelus). But the circumstances that have made the name of Carmel most familiar are that here Elijah brought back Israel to allegiance to Jehovah, and slew the prophets of the foreign and false god; here at his entreaty were consumed the successive "fifties" out of the royal guard; and here, on the other hand, Elisha received the visit of the lereaved mother whose son he was soon to restore to her arms (2Ki 4:25, etc.) SEE ELISHA.

The first of these three events, without doubt, took place at the eastern end of the ridge, at a spot called el-Mulhrakah, near the ruined village of el-Mansurah, first described by Van de Velde (Journey, 1:324 sq.). The tradition preserved in the convent, and among the Druses of the neighboring villages, the names of the places, the distance from Jezreel, the nature of the locality, the presence of the never-failing spring, all are favorable (see Stanley, Sinai and Palest. p. 345 sq.; Thomson, Land and Book, 1:223 sq.). The terrace on which the traditionary structure stands commands a noble view over the whole plain of Esdraelon, from the banks of the Kishon down at the bottom of the steep declivity, away to the distant hill of Gilboa, at whose base stood the royal city of Jezreel. To the 850 prophets, ranged doubtless on the wide upland sweep, just beneath the terrace, to the multitudes of people, many of whom may have remained on the plain, the altar of Elijah would be in full view, and they could all see, in the evening twilight, that "the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water" (2Ki 4:38). The people then, trembling with fear and indignation, seized, at Elijah's bidding, the prophets of Baal; "and Elijah brought them down to the brook Kishon, and slew them there." On the lower declivities of the mountain is a mound called Tell el-Kusis, "the Hill of the Priests," which probably marks the very scene of the execution. May not the present name of the Kishon itself have originated in this tragic event? It is called Nahr el-Mokatta, "the River of Slaughter." The prophet went up again to the altar, which was near, but not upon the summit of the mountain. While he prayed, he said to his servant, "Go up now, and look toward the sea." The sea is not visible from the terrace, but a few minutes' ascent leads to a peak which commands its whole expanse. Seven times did the servant climb the height, and at last saw the little cloud "like a man's hand" rising out of the sea. SEE ELIJAH.

According to the reports of most travelers, the mountain well deserves its Hebrew name (see above). Mariti describes it as "a delightful region," and; says the good quality of its soil is apparent from the fact that many odoriferous plants and flowers, as hyacinths, jonquils, tazettos, anemones, etc., grow wild upon the mountain (Travels, p. 274 sq.). Otto von Richter (Waldfahrten, p. 64) gives a glowing account of its beauty and varied scenery. Mr. Carne also' says, "No mountain in or around Palestine retains its ancient beauty so much as Carmel. Two or three villages and some scattered cottages are found on it; its groves are few, but luxuriant; it is no place for crags and precipices, or rocks of the wild goats; but its surface is covered with a rich and constant verdure" (Letters, 2:119). "There is not a flower," says Van de Velde, "that I have seen in Galilee, or on the plains along the coast, that I do not find here on Carmel... still the fragrant, lovely mountain that he was of old" (Narrative, 1:317, 8). " The whole mountain side was dressed with blossoms, and flowering shrubs, and fragrant herbs" (Martineau, p. 539). So Isaiah (Isa 35:2) alludes to the excellency (splendid ornaments) of Carmel." So, on account of the graceful form and verdant beauty of the summit, the head of the bride in Son 7:5 is compared to Carmel. It was also celebrated for its pastures, and is therefore ranked with Bashan in Isa 33:9; Jeremiah 1, 19; Amo 1:2; Mic 7:14; Nah 1:4. Its conspicuous position is also compared with that of Tabor (Jer 46:18). Its great elevation is referred to in Amo 9:3. A much less glowing account of Carmel is given, however, by many travelers whose visit has been later in the year — toward the end of summer or in autumn — and who consequently found everything parched, dry, and brown. (See Hackett's Illustra. of Scripture, p. 324-326.) The western extremity of the ridge — that, unfortunately, with which ordinary travelers are most familiar, and from which they take their impressions — is more bleak than the eastern. Its sides are steep and rocky, scantily covered with dwarf shrubs and aromatic herbs, and having only a few scattered trees here and there in the glens (Crescent and Cross, 1:54 sq.).

The structure of Carmel is in the main the Jura formation (upper oolite), which is prevalent in the center of Western Palestine — a soft white limestone, with nodules and veins of flint. As usual in limestone formations, it abounds in caves ("more than 2000" —Mislin, 2:46), often of great length, and extremely tortuous. SEE CAVE. At the west end are found chalk and tertiary breccia formed of fragments of chalk and flint (Russegger, in Ritter, Erdk. 16:712). On the north-east of the mount, beyond the Nahr el-Mokatta, platonic rocks appear, breaking through the deposited strata, and forming the beginning of the basalt formation which runs through the plain of Esdraelon to Tabor and the Sea of Galilee (Ritter, ib.). The round stones known by the names of "Lapides Judaici" and "Elijah's melons" are the bodies known to geologists as "geodes." Their exterior is chert or flint of a. lightish brown color; the interior is hollow, and lined with crystals of quartz or chalcedony. They are of the form, and often the size, of the large watermelons of the East. Formerly they were easily obtained, but are now very rarely found (Seetzen, 2:131, 134; Parkinson's Organic Remains, 1:322, 451). The "olives" are more common. They are the fossil spines of a kind of echinus (Cidaris glandifera) frequent in these strata, and in size and shape are exactly like the fruit (Parkinson, 3:45).

The "apples" are probably the shells of the cidaris itself. For the legend of the origin of these "fruits," and the position of the "field" or "garden" of Elijah in which they are found, see Mislin, 2:64, 65. The whole ridge of Carmel is deeply furrowed with rocky ravines, filled with such dense jungle as scarcely to be penetrable. Here jackals, wolves, hyenas, and wild swine make their lairs, and woodcocks find excellent cover; while in the open forest glades, partridges, quails, and hares sport about. In the sides of the mountain, especially round the convent and overhanging the sea, are great numbers of caves and grottoes, formed partly by nature and partly by art and industry in the soft calcareous rock. Carmel at one period swarmed with monks and hermits, who burrowed in these comfortless dens. Curious traditions cling to some of them, in part confirmed by the Greek inscriptions and names that may still be traced upon their walls. One of them is called the "Cave of the Sons of the Prophets," and is said to be that in which. the pious Obadiah hid the prophets from the fury of the infamous Jezebel (1Ki 18:4). In one tract, called the Monks' Cavern, there are as many as 400 caves adjacent to each other, furnished with windows, and with places for sleeping hewn in the rock. A peculiarity of many of these caverns is mentioned by Shulz (Leitung, 5:187, 382), that the entrances into them are so narrow that only a single person can creep in at a time; and that the caverns are so crooked that a person is immediately out of sight unless closely followed. This may serve to illustrate Amo 9:3. To these grottoes the prophets Elijah and Elisha often resorted (1Ki 18:19 sq., 1Ki 18:42; 2Ki 2:25; 2Ki 4:25; and comp. perhaps 1Ki 18:4; 1Ki 18:13). At the present day is shown a cavern called the cave of Elijah, a little below the Monks' Cavern already mentioned, and which is now a Moslem sanctuary. Upon the northwest summit is anancient establishment of Carmelite monks, which order, indeed, derived its name from this mountain. SEE CARMELITES.

The order is said in the traditions of the Latin Church to have originated with Elijah himself (St. John of Jerus., quoted in Mislin, 2:49), but the convent was founded by St. Louis, and its French origin is still shown by the practice of unfurling the French flag on various occasions. Edward I of England was a brother of the order, and one of its most famous generals was Simon Stokes of Kent (see the extracts in Wilson's Bible Lands, 2:246; for the convent and the singular legends connecting Mount Carmel With the Virgin Mary and our Lord, see Mislin, 2:47-50). By Napoleon it was used as a hospital during the siege of Acre, and after his retreat was destroyed by the Arabs. At the time of Irby and Mangles's visit (1817) only one friar remained there (Irby, p. 60). The old convent was destroyed by Abdallah Pasha, who converted the materials to his own use; but it has of late years been rebuilt on a somewhat imposing scale by the aid of contributions from Europe. Carmel is known by the name of Jebel Kurmul in Arabian writers. At present it seems to be called by the Arabs Jebel Mar Elyas, from the convent of Elias near its northern end. (See generally Phil. a S. Trinitate, Oriental. Reisebeschreib. 3:1, p. 156 sq.; Reland, Palaest. p. 32 sq.; Hamesveld, 1:349; Schubert, Reise, 3:205; Robinson, Researches, 3:160, 189; Thomson, Land and Book, 1:493; Porter, Handbook for Syria, p. 371; Tristram, Land of Israel, p. 496.)

2. (Sept. Χερμέλ in Josh., ὁ Κάρμηλος in Sam. and Chron.) A town in the mountainous country of Judah (Jos 15:55), the residence of Nabal (1Sa 25:2; 1Sa 25:5; 1Sa 25:7; 1Sa 25:40), and the native place of David's favorite wife, "Abigail the Carmelitess" (1Sa 27:3; 1Ch 3:1). This was doubtless the Carmel at which Saul set up a " place" (יָד, a hand; compare 2Sa 18:18, "Absalom's place," where the same word is used) after his victory over Amalek (1Sa 15:12). This Carmel, and not the northern mount, must also have been the spot at which king Uzziah had his vineyards (2Ch 26:10). In the time of Eusebius and Jerome it was the seat of a Roman garrison (Onomast. s.v. Κάρμηλος, Carmelus). The place appears in the wars of the Crusades, having been held by king Amalrich against Saladin in 1172 (William of Tyre, De Bello Sacro, 30; in Gesta Dei per Francos, p. 993). The ruins of the town, now Kurmul,' still remain at ten miles below Hebron, in a slightly south-east direction, close to those of Main (Maon), Zif (Ziph), and other places named with Carmel in Jos 15:55. They are described both by Robinson (Bib. Res. 2:195-201; Bib. Sacr. 1843, p. 60) and by Van de Velde (Narrative, 2:77-79), and appear to be of great extent. They lie around the semicircular head and along the shelving sides of a little valley, which is shut in by rugged limestone rocks. The houses are all in ruins, and their sites are covered with heaps of rubbish and hewn stones. In the center of the valley is a large artificial reservoir, supplied by a fountain among the neighboring rocks. This is mentioned in the account of king Amalrich's occupation of the place, and now gives the name of Kasr el-Birkeh to a ruined castle of great strength, situated westward of the reservoir, on high ground, the most remarkable object in the place. Its walls are ten feet thick; their sloping basement and bevelled masonry are evidently of Jewish origin, probably the work of Herod. The interior was remodeled, and the upper part rebuilt by the Saracens. Beside it are the ruins of a massive round tower. Around and among the ruins of the locality are the foundations of several old churches, showing that the town had at one period a large Christian population. (See Seetzen, Reise, 3:8, 9; Porter, Handbook for Syria, p. 61; Schwarz, Palest. p. 106.) SEE CARMELITE.

## Carmel (Notre-Dame-Du-Mont), Order Of[[@Headword:Carmel (Notre-Dame-Du-Mont), Order Of]]

             This was a military order of knights hospitallers, founded by Henry IV of France. The knights were required to be one hundred French gentlemen, who in time of war were placed close to the royal person. Their collar was a tawny ribbon, from which was suspended a cross of gold, engraven with a figure of the blessed Virgin rayonnee; the cloak was ornamented with the same cross. The order was sanctioned by pope Paul V, and was united to that of St. Lazarus of Jerusalem 1608.

## Carmel of Judah[[@Headword:Carmel of Judah]]

             We extract some additional particulars respecting this place from Robinson's Researches, 2, 197 sq.

“The principal ruins are on the level area to the west, and consist of fragments of walls, massive foundations and heaps of hewn stones. The castle is a curious structure; it occupies a little eminence in the center of the town; its form is quadrangular, sixty-two feet by forty feet, and thirty feet high. The external wall is evidently ancient; and has on the northern and western sides a sloping bulwark, like the citadel in Jerusalem. It seems to have had a subterranean communication with the round tower adjacent. One of the ruined churches, along a quarter of a mile south of the castle, measures one hundred and fifty-six feet in length by about fifty feet in breadth. On the east was a chapel with a portico, while attached to it on the west was a large building, probably the episcopal residence. On the south is a square reservoir sunk in the rock. Most of the stones of the ruins were only rough hewn, or else have been worn away by tine. In the western part are the remains of a smaller church, surrounded by those of very many houses. Here also is an open passage leading down into a cavern, apparently natural. A somewhat similar but artificial cave, about twenty feet square, is seen just east of the castle. The bottom of the amphitheatre is a beautiful grass plot. The water for the pool is brought by an underground channel; first to a small basin in the rocks, and then five or six rods further to the reservoir. There is no running water in the valley.”

## Carmel, Monastery Of[[@Headword:Carmel, Monastery Of]]

             We give a fuller description of this, one of the chief conventual establishments of Palestine, from Conder, Tent Work, 2, 173 sq.

“Carmel has been a sacred mountain from the time of its earliest appearance in history. Elijah himself repaired the altar of the Lord that was broken down (1Ki 18:30), from which we infer that a sacred place, or Makom, had existed on the summit of the mountain at an earlier period, though, according to the Talmud, such high places became forever unlawful after the building of the Temple at Jerusalem. From, Tacitns we learn that Vespasian visited a place on Carmel, Sacred to the deity of the  mountain, but without either statue or altar, and even now the Druses hold the site at El-Mahrakah in reverence as a sacred place.

“In the early Christian period the memory of Elijah consecrated Carmel, and it became a favorite resort of hermits, to whom, in A.D. 412, John, the forty-second bishop of Jerusalem, gave a rule of life. In 1185, after Jerusalem had been taken by the Crusaders, a church rose over the sacred grotto of Elijah, and in 1209 a monastery of St. Margaret or St. Brsocardus was built in a steep gorge south of the promontory. We visited from Haifa its ruins, with a cave containing sedilia for the monks and an upper open story, a spring with sedilia beside it, and below, at the opening of the valley, a second spring, and a garden of fruit trees, pomegranates, apricots and figs. The lower spring was called after Elijah, and the title still remains in the corrupted form El-Ilaiyeh (‘the snake'), applied to the stream from it. A tradition exists that Elijah turned the fruits of the garden to stone, and the huge geodes in the white, chalk of the valley are shown as the petrified fruit. This monastery was sacked by the Saracens in 1235, the monks were massacred and thrown into a rock-cut tank by the flower springs, and hence the place is still called ‘the Valley of Martyrs.' In 1245 St. Simon Stock, a Kentish man, became general of the Carsmelites. He is said to have received from the Virgin the scapular or distinctive tabard worn by the monks of this order; for sixteen years he lived in a caves on Carmel, and was visited by St. Louis during his Stay in Palestine. The monastery of St. Bertoldo was built around this cave, and its ruins are still shown on the slope northwest of the present building, under the lighthouse, near the chapel containing the cave of Simon Stock. In 1291, however, the Saracens fell upon the monks while chanting the ‘Salve Regina,' and massacred them all.

The history of the two subsequent monasteries gives a good example of that energy and persistence which once formed the main characteristics of the Church of Rome. In 1620 the order of Carmelites was extinct in Palestine, when a certain father Prospero, of the monastery of Biskcaglia, near Genoa, was ordered by his general to proceed with his monks to Persia — probably he was found to be a dangerous man at home, for his history bears witness to his ambitious and energetic character. He got no  farther than Carmel, where he left his companions and returned to Rome to obtain leave from the Propaganda to establish an missionary hospice on the mountain. In a second journey he obtained from the pope the title of prior for himself and his successors, and, in 1631, he bought the land round the Grotto of Elijah, where the present monastery stands, and round the cave called ‘School of the Prophets' (now EI-Khudr) at the foot of the promontory. He erected chapels in both places, but a Moslem dervish succeeded in establishing himself at the latter place, and in 1635 the Moslems took it by force and made it a mosque. Quarrels and persecutions followed; in 1653 robbers stripped father Pirospero and tied him to a tree. Soon after he lied, and was buried in the upper chapel. In 1761 the famous Dhahr el'Amr had already made himself lord of Acre and king of Galilee; he despoiled the monastery, and in 1767 ordered its destruction, on the plea that it was in a dangerous position, on the slope, of the hill. In 1775 he was beheaded at Acre, and his son Aly in revenge massacred all the monks.

“In 1799 the sick of Napoleon's army were sheltered in the monastery, but, on his retreat, they were all killed by the Moslems. A pyramid in the front garden of the monastery marks the grave where their bones were afterwards laid by the monks. In 1821, by order of the pacha of Acre, the monastery was destroyed, and the new monks arriving from Europe saw it in flames on the hill-top. Warned by the natives not to land, they returned to Europe, but three of them came back in 1825 Fra. Gianbattista of Frascati. Fra Matteo of Philippopolis, and Fra. Giusto of Naples. They built the present monastery from a design by the first named, land so strong has it been made, with high walls and an apse which affords flank protection on the east (where as, as being more exposed, there is a ditch), that the monks need scarcely fear further massacre; 130 other massacres. In 1830 other monks arrived. In 1872 Fra Matteo died, in extreme old age, the last survivor of the three founders.

“Situate at the end of the ridge, five hundred feet above the sea, reached by a steep ascent of steps, and guarded by a carefully constructed entrance to the courtyard and by savage dogs, the old monastery stands facing the fresh breeze, and surrounded by vineyards and gardens, among which small chapels are dedicated to the Virgin, to St. John Baptist, and to St. Theresa, patroness of the barefooted, or Reformed, Carmelites. The huge pile square and lofty, with a dome to its chapel, and a broad, flat roof, looks  more like a castle than a house of devotion. Seventeen monks inhabit it, but there is room for thirty, and beds are provided for twenty-eight guests besides. The monastery owns three hundred goats and twenty oxen, the monks dry tobacco for snuff, and make a scent called ‘Elu de Carme,' from the flowers of the mountain. They are supposed only to eat meat when ill, but it is said that if a deer is shot, some of the brethren are at once placed on the sick-list; fish they may eat, and they include under this category anything staying longer in the water than on land in — as, for instance, wild-duck and other sea-fowl. Living in the monastery for six weeks, I found the monks to be good-natured and fond of gossip, but fully convinced that in England the sun was never seen, and that the people all lived on potatoes and cold meat.

“The chapel of the monastery is octagonal, and under the high-altar is a cave five yards long sand three yards broad, with an altar of rock dedicated to Elijah. Lighting two tapers, the lay brother drew back a curtain and showed us the statue of the Madonna del Carmine over the high-altar, well modeled in wood, life-size, and robed in white satins, with the infant on her right arm, ands in her left hand some of the little square black charms so often worn round the neck ins Italy, The statue was made in Genoa early in this century. The niche is surrounded with silver lamps offered by pilgrims. Tradition says that in the little cloud over the sea Elijah beheld the future Virgin Mother typified. It is remarkable however, that the native Christians prefer to offer vows to the old wooden statue of Elijah on a side altar. It is covered with chains, bracelets, and anklets presented by peasants. A gold Austrian coin, worth five Napoleons, is hung round its neck, with a filigree silver cross presented by an English convert. There is nothing remarkable in the chapel, which is gaudily painted in modern Italian style. Over a side altar, to the south, the heart of the count of Craon lies entombed, having been brought to the monastery in 1864.

“Carmel is remarkable for the profusion of its flowers. In November we found on its sides the cytisus, crocuis, narcissus, the pink cistus, and large camomile daisies, the colocasia, and the hawthorn in bud. The Judas tree I have also twice found in remote parts, and in spring, wild tulips, the dark red anemone, like a poppy, the beautiful pink phlox, the cyclamen, little purple stocks, large marigolds, wild geranium, and saxifrage, with rock roses of three kinds, pink, yellow, and white. Butterflies also flourish; orange-tips, sulphurs, the great swallow-tail (Machaonm), and a  transparent species something like the Apollo, apparently peculiar to the Mountain, are the commonest.”

## Carmel, Mount[[@Headword:Carmel, Mount]]

             The prominence of this range both in the geography of Palestine and the history of the Bible, justifies a few additional particulars, which we gather from Conder, Tent Work, 1, 168 sq.

“Carmel is best described as a triangular block of mountains, the apex being the promontory on which the Carmelite monastery stands. The watershed runs southeast from this point for twelve miles, to the Mahrakah or ‘place of burning,' a peak visible from Jaffa in fine weather, south of which lies Wady el-Milh, and above that valley a large volcanic outbreak near the apparent center of upheaval of the Carmel ridge. Another center also exists farther west, near Ikzim. The highest part of the mountain is 1740 feet above the sea at the Druse village of Esfia. The peak of Mahrakah is only 1687 feet high, and the promontory by the monastery 500, but the slope of the shed is gradual, Long spurs run out westward from this ridge and fill up the triangle, their western extremities having steep slopes above a narrow plain along the sea-coast. In the valleys among them are two fine springs, and others smaller. The north-eastern declivity of the ridge is extremely steep, and file cliffs occur in places. At the foot of the mountain are numerous springs feeding the Kishon, which runs beneath, gradually diverging northwards. The little town of Haifa nestles under the promontory, by which it is sheltered from the southwest wind, its bay forming the best harbor on the coast. On the north side of the bay is St. Jean d'Acre, twelve miles along the curve of the shore from Haifsa. On the narrow plain between Calmel and the sea there are also many places of interest. Sycamiuon, Geba of Horsemen, Calamson, Elijah's Fountain, the Crusading Capernaum, and the strong and beautiful Chateau Pelerin, with, its little advanced port of Le Detroit. On Carmel itself is a ruined synagogue, and on the south of the range, beneath the inland cliffs, are the fine springs feeding the Crocodile river.

“Carmel, the place of thickets, was at one time cultivated, as shown by the rock wine-presses among its copses. In 1837 it had many villages on its. slopes, but these were ruthlessly destroyed by Ibrathim Pacha, and only. two now remain Esfit, in the main ridge, Ed-Dalieh, on a high spur; both are inhabited by the mountain loving Druses, and are remarkable for their race of fine, handsome men and beautiful women, some with: flaxen curly  hair and blue eyes. The whole mountain is covered thickly with brushwood, mastic, hawthorn, the spurge laurel, and, on the top, dwarf pines; the luxnriance of the vegetation, rolling down the valleys between the steep graly and rusty cliffs like a dark cataract, attest-s tie richness of the red Soil, and the fine mountain air makes Carmel the healthiest district in Palestine. Among the thickets game abounds the Nimi or hunting leopard, wild pigs, gazelles, and fallow deer; partridges and other birds are seen continually in riding about the mountain. To this, known faunas we were able to make an important addition. From natives of Haifa we learned that a kind of deer called Yahmur was to be found on Carmel, and, offering a reward, we procured from some of the Arab charcoal burners a specimen, which resembled the English roebuck.” (See cut on p. 806.)

## Carmeli, Michele Angelo[[@Headword:Carmeli, Michele Angelo]]

             (originally Zeno), a Greek land Hebrew scholar of Italy, of the order .of the Minor Friars of St. Francis, was born at Citadella, in the territory of Vicenzia, Sept. 27, 1706. He studied first under the direction of the secular priests, and afterwards pursued theology and philosophy at Verona, Padua, Rome, and Udine. In 1744 he was appointed professor of Oriental languages at the University of Padua, and member of the Academy de Ricovrati. In the latter part of his life he was made commissioned visitor of his order for the province of Rome. He died at Padua, Dec. 15, 1766, leaving many historical and other works, for which see Hoefer, Nouv. Biog. Géneralé, s.v.

## Carmelite[[@Headword:Carmelite]]

             (Hebrews Karmeli', כִּרְמְלִי), the designation of Nabal (Sept. Καρμηλιος, 1Sa 27:3; 1Sa 30:5; 2Sa 2:2) and his wife Abigail (Sept. Καρμηλία, A. V. "Carmelitess," 2Sa 3:3; 1Ch 3:1); as also of one of David's warriors, Hezrai (Sept. Καρμήλιος, 2Sa 23:35) or Hezro (Sept. Καρμωδί, 1Ch 11:37); doubtless as being inhabitants of CARMEL SEE CARMEL (q.v.) in Judah (Jos 15:55).

## Carmelites[[@Headword:Carmelites]]

             the monastic order of "St. Mary of Mount Carmel." It was founded as an association of hermits by Berthold, count of Limoges, about 1156, on Mount Carmel, and received its first rule in 1209 from Albert, patriarch of Jerusalem, to whose diocese Mount Carmel belonged, which rule was sanctioned by Pope Honorius III in 1224. The rule was founded on that of St. Basil, and enjoined that the prior be elected unanimously or by majority; to have places in deserts, separate cells, common refectory; all to remain in their cells meditating by day and night, excepting when at fit hours, in church, etc.; to have all things common; no flesh allowed save to the sick; fast from Holyrood to Easter everyday except to the sick; to observe chastity, to labor, and to keep silence from after Compline till Prime. The habit was at first white, as well as the mantle, of which the bottom was laced thick with yellow bands, an ornament suppressed by Honorius IV. They then assumed the robe of the Minims, and a white mantle. The Carmelites were also known by the name of Barred or Barry Friars (Freres Barrez), because of the barred dress of black and white which the Saracens, when they took possession of the East, compelled them to wear, instead of the white dress, white being with them a mark of distinction. They came to Europe in 1238, and had seven establishments in England. The first General Chapter was held in 1245 in England, after which, through the activity of their general, Simon Stock, and the protection of Innocent IV, they spread with great rapidity. From Innocent IV they received, in 1247, a new rule, which was better suited for their new situation, and which classed them among the mendicant orders. Instigated by the desire to excel their rivals, they invented the most absurd legends. They pretended that the prophet Elijah had been the founder of their order and the Virgin Mary a member, wherefore they called themselves Fratres Beatce Mariae de Monte Carmelo. The succession of the generals of the order, according to their historians, has never been interrupted since the prophet Elijah. They were duly castigated and ridiculed for such pretensions by the Jesuits, and particularly by the learned Bollandist Papebroch. Still the Church never decided against them; Pope Innocent IV imposed silence on both parties, and the fables of the Carmelites can be read in their liturgical books to this day.

The great schism of the 14th century split also the order of the Carmelites, and completed their corruption and disorganization. Several attempts at a reformation were made, of which that of Thomas Conneece, who laid the foundation of the Congregation of Mantua, was the most successful. Thomas himself (a celebrated penitentiary in France and in the Netherlands) was burned in Rome as a heretic, but his congregation soon extended widely, and received the privilege of electing a vicar general. Pope Eugenius IV mitigated the rule of Innocent IV in 1431, and endeavored to unite all the Carmelites, except the Congregation of Mantua, on this mitigated rule as a new basis. For the same purpose, the general received from Pius II, in 1459, the authority to proceed with regard to fast- days according to their own judgment. In 1462, general John Soreth tried to introduce a greater strictness of the rule into the whole order. His plans were approved by Pope Paul II, but the author was poisoned by discontented monks in 1471. The same Soreth established, in 1452, the first convent of Carmelite nuns. In 1476 Sixtus IV established the Tertiarians of the order. They received a rule in 1635, which was reformed in 1678.

The Discalceate Carmelites received their name from going barefooted, and took their rise in the 16th century. They professed the order as reformed by Theresa of Avila, in Spain, who, desiring a stricter rule than that which the Carmelites (farther mitigatedly Eugenius IV in 1431) afforded, about 1562 established a new house at Avila under her reformed rule; and in 1577 the Discalceats were exempted from the jurisdiction of the Mitigated Carmelites. They were divided into two distinct bodies, those of Spain, who were composed of six provinces under one general, being the strictest. The others had seventeen provinces in France, Italy, Poland, Germany, Persia, etc. It is a rule with them that in every province there shall be a hermitage attached to some one monastery, in which hermitage shall be not more than twenty monks, who after three weeks return to the monastery, and are replaced by twenty other monks. Their manner of life is very austere (Landon, Eccl. Dictionary, s.v.).

The Spanish congregation has become nearly extinct in consequence of the suppression of all the monastic orders in Spain. In 1843 no more than fourteen convents belonging to it were left in South America. Their procurator general lived in the general house of the Italian congregation in Rome. At the some date the Italian congregation counted 63 convents, with about 900 members, in Italy, France, Belgium, Holland, Austria, Bavaria, Ireland, Poland, and Turkey. The Mitigated or Calceate Carmelites had convents in Italy, Austria, Bavaria, Ireland, and Poland, with about 600 members. In 1860 the Carmelite monks altogether numbered 125 houses in Italy; 12 in Germany, Holland, and Belgium; 12 in France, 8 in Ireland, 22 in Eastern Europe (Poland, Gallicia, Russia, Hungary), 6 in Asia, 17 in Mexico and South America, and a few in Spain. The number of members was estimatedat about 4000. Since then the number has been reduced by the suppression of a number of convents in Italy. The Carmelite nuns of the reform of Theresa had, in 1843, about 90 houses in Italy, France, Belgium, England, Ireland, Bavaria, Prussia, Austria, Poland, North America (at Baltimore), South America, and India: 60 of these convents were in France. In 1860, Spain and Portugal had 15 houses; Italy, 19; France, 71; Germany, Holland, and Belgium, 28; Great Britain and Ireland, 15; Poland, 3; America, 7; Asia, 1; altogether, 160 houses, with about 3200 members.

A congregation of our Lady of Mount Carmel was founded in France in 1702. Its members are not obliged to enter a convent, but can pass their novitiate in the world. They have many institutions in France, principally devoted to teaching and the nursing of the sick, and have once a year a great gathering at Avranches for the purpose of a common spiritual retreat. There is also a congregation of Carmelites in the archdiocese of New Orleans, U. S., who teach four schools. Manning, Life of St. Teresa (Lond. 1865), p. 161 sq.; Fehr, Geschichte der Mönchsorden, 1:356; 2:341; P. Karl vom heil. Aloys, Jahrbuch der Kirche (Ratisbon, 1862).

## Carmelitess[[@Headword:Carmelitess]]

             (1Sa 27:3; 1Ch 3:1). SEE CARMELITE.

## Carmelus[[@Headword:Carmelus]]

             in Phoenician mythology, was a deity worshipped on Mount Carmel, without a temple or a statue. He, however, had an altar and a celebrated  oracle there, whose priests first prophesied the universal rule of Vespasian, from all inspection of the intestines of animals.

## Carmene[[@Headword:Carmene]]

             SEE CAMENE.

## Carment, David, A.M[[@Headword:Carment, David, A.M]]

             a Scotch clergyman, son of a schoolmaster, was himself schoolmaster at Kincardine in 1789, afterwards at Skye, and recommended for the mission at Reav and Halkirk. He became assistant minister at Croy; was elected to the charge at the Gaelic chapel in Glasgow in 1810, and ordained; but resigned the charge in 1822, and removed to Rosskeen. He had a new church built in 1832; joined the Free Secession in 1843; and died May 26,1856, aged eighty-three years. He was a ready and humorous speaker in Church courts. His son James was minister of the Free Church, Comrie. See Fasti Eccles. Scoticanae, 2, 323; 3, 34.

## Carmenta[[@Headword:Carmenta]]

             in Roman mythology, was originally the same as Camena (q.v.). She had a temple at the foot of the Capitoline Hill, and altars near the Carmentalian door. In the later endeavor of the Romans to mingle their own mythology with that of the Greeks, Carmenta was affirmed to be a certain nymph from Arcadia, who journeyed with her son Evander to Italy.

## Carmentalia[[@Headword:Carmentalia]]

             in Roman mythology, was the festival celebrated in. honor of Carmenta (q.v.) on Jan. 11 and 15, at which the goddess was proclaimed as Antevorta and Postvorta; names which related to her gift of seeing the past and the future.

## Carmi[[@Headword:Carmi]]

             (Hebrews Karmi´, כִּרְמִי, vine-dresser, otherwise noble; Sept. Χαρμί, but Χαρμεί in Exo 6:14), the name of three men.

1. The last named of the four sons of Reuben (Gen 46:9; Exo 6:14). B.C. 1872. His descendants were called after him CARMITES (Num 26:6).

2. A son of Hezron (Judah's grandson), and father of Hur (1Ch 4:1); elsewhere called CALEB (2:18) or CHELUBAI (2:9). B.C. post 1856.

3. The son of Zimri or Zabdi, and father of the traitor Achan (Jos 7:1; 1Ch 2:7). B.C. ante 1618. Some have erroneously identified him with the preceding; but the names in 1Ch 4:2, are evidently in direct succession of father and son from Judah.

## Carmichael, Alexander, A.M[[@Headword:Carmichael, Alexander, A.M]]

             a Scotch clergyman (son of the minister at Markinich), took his degree at the University of St. Andrews in 1660; was licensed to preach in 1664, and admitted minister at Pettinain the same year. He was deposed for adopting views antagonistic to episcopacy, in 1667, and joined the Presbyterians; was cited before the privy council in 1672; went to London, and founded in London Wall one of the earliest congregations of Scottish Presbyterians in  that city. He died in July, 1677, aged about thirty-eight years. Shortly afterwards appeared a. small work of his, entitled, Sin in Believers. See Wilson, Dissenting Churches, 2, 463, 464; Fasti Eccles. Scoticanae, 2, 331, 332.

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

             a Scotch clergyman, was licensed to preach in 1744; became for a time preacher at Norristown Chapel of Ease; was presented to the living at Pettinainain 1760, and ordained in 1761. He died April 4,1779. See Fasti Eccles. Scoticanae, 2, 332.

## Carmichael, Frederick (1), A.M[[@Headword:Carmichael, Frederick (1), A.M]]

             a Scotch clergyman, was presented to the living at Kennoway in 1627. He was a member of the General Assembly in 1638, was transferred to Markinch in 1640, and confirmed in 1641; a member of the Commissions of Assemblies, 1643 to 1645, 1647 to 1649; also on the commission for visiting the University of St. Andrews in 1649, and a member of the assembly in 1650. He died May 3, 1667, aged about seventy years, leaving his sons John and Alexander in the ministry. See Fasti Eccles. Scoticanae, 2, 540, 553.

## Carmichael, Frederick (2), A.M[[@Headword:Carmichael, Frederick (2), A.M]]

             a Scotch clergyman, took his degree at the Glasgow University in 1725, where his father was professor of moral philosoph. He taught the humanity class there during the illness of professor Rope, 1726-28. On the death of his father, in 1729, he was supported as candidate for his chair. He was licensed to preach in 1733; appointed to the living at Monmail in 1736; ordained in 1737 transferred to Inveresk in 1741; promoted to New Grey friars Church, Edinburgh, in 1747; and died Oct. 17, 1751, aged forty-two years. He published: Christian Zeal, a sermon (1753); and a volume of- Sermons on Several Important Subjects (eod.). See Fasti Eccles. Scoticanae, 1, 70, 287; 2, 503.

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

             a Scotch prelate, was of the family of that name, in Lanarkshire, and was elected bishop of Glasgow in 1483, and consecrated in the same year. See Keith, Scottish Bishops, p. 253.

## Carmichael, George Oliver[[@Headword:Carmichael, George Oliver]]

             a Methodist Episcopal minister, was born in Lumberland, Sullivan Co., N.Y., Oct. 31, 1833. He was converted at the age of seventeen; received license to preach in 1856; in 1857 was admitted into the New Jersey Conference, and, on being appointed to Swartswood, was from that time a member of the Newark Conference. Though his early educational advantages were very limited, he became an able and acceptable preacher, from his lifelong studious habits. He died March 3, 1872. Mr. Carmichael was a man of sterling qualities of mind and heart, methodical, skilful, faithful, devoted, and successful. See Minutes of Annual, Conferences, 1872, p. 35.

## Carmichael, Gershom (1)[[@Headword:Carmichael, Gershom (1)]]

             a Scotch Presbyterian minister, was born at Glasgow in 1682, and was educated at: the university there. He became pastor at Monimail, and afterwards professor of moral philosophy in the university of Glasgow, where he died in 1738, leaving some notes on Puffendorf's De Officio Hominis.

## Carmichael, Gershom (2)[[@Headword:Carmichael, Gershom (2)]]

             a Scotch clergyman (son of the foregoing), was called to the living at Monimail in 1741; ordained in 1742; transferred to Dundee in 1751; and died Nov. 6,1761, aged sixty years. See Fasti Eccles. Scoticanae, 2, 503; 3, 693.

## Carmichael, Ichabod B[[@Headword:Carmichael, Ichabod B]]

             a Methodist Episcopal minister, was born in 1823. He was converted in 1834; served the Church some time as class-leader and exhorter; and, after spending several years in preparing himself better for the ministry, he entered the New Jersey Conference. He labored with wondrous zeal and fidelity until his death, Jan. 11, 1858. Mr. Carmichael was energetic beyond his strength, sustained an unquestioned piety, and lived an exemplary life. See Minutes of Annual Conferences, 1858, p. 52.

## Carmichael, James (1), A.M[[@Headword:Carmichael, James (1), A.M]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1564, and later was master of the grammar-school there. He entered upon  the living at Haddington in 1570, officiating as schoolmaster in 1572; but the town council in 1574 separated the two offices. He took an active part in the business of the kirk. In 1574 he had also Bolton, Elstanefuird, and St. Martin's kirk in charge. He was appointed by the assembly the same year one of four to prepare the acts of the kirk for more general use, and one of the editors to oversee the printing. In 1577 the assembly appointed him one of five to revise the Second Book of Discipline. He was presented by the king to the vicarage of Haddington in 1581, but was compelled to flee into England in 1584, having been friendly to those who had taken Stirling Castle by surprise. He was a member of twelve general assemblies in fourteen years. There is no further record of him. See Fasti Eccles. Scoticanae, 1, 311, 312.

## Carmichael, James (2), A.M[[@Headword:Carmichael, James (2), A.M]]

             a Scotch clergyman (son of the minister at Haddington), took his degree at the University of St. Andrews in 1606; was presented by the king to the vicarage of Athelstaneford and that of St. Martin in 1613; admitted in 1614; instituted in 1630; continued in January, 1664, being aged and infirm. See Fasti Eccles. Scoticanae, 1, 319.

## Carmichael, James (3), A.M[[@Headword:Carmichael, James (3), A.M]]

             a Scotch clergyman, took his degree at the University of St. Andrews in July, 1612; was presented by the king to the living at Cleish in 1634; but resigned it in October, 1649, “being sensible of his weakness for the ministry.” See Fasti Eccles. Scoticanae, 2, 582.

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

             a Scotch clergyman, took his degree at the University of St. Andrews in 1584; and was admitted to the living at Newburn in 1595. He was a member of the general assemblies in 1597, 1600,1601, and 1602; and was appointed in 1600 a visitor of Ross-shire, and in 1601 to wait upon lord Home. He was transferred in 1603 to Kilconquhar, and was one of those who counseled with the six ministers previous to trial, in 1606; and one who signed the protest to Parliament against the introduction of episcopacy; for which he was summoned to London, and placed under guard with the archbishop of York in 1607; but obtained leave to return on condition of keeping himself quiet, not preaching, nor attending synod or presbytery. He took part in a conference at Falkland in 1609; was released  from his confinement in 1614, and in 1616 was offered the degree of D.D., which he declined. He was a member of the assemblies of 1608 and 16i8, and opposed the articles adopted at the latter. He was on the royal commission in 1619 for visiting the colleges at Aberdeen, and was charged before the High Commission with disobeying the acts of the Perth Assembly. He was nominated to fill a vacant charge in Edinburgh in 1620, and died there in June, 1622, aged about fifty-eight years. He firmly resisted all the innovations proposed by the king, and was a man godly, learned, and zealous in the cause of right and truth. His son Frederick was minister at Markinch. He published Two Letters to James Melvill. See Fasti Eccles. Scoticanae, 2, 436, 451.

## Carmichael, John (2), A.M[[@Headword:Carmichael, John (2), A.M]]

             a Scotch clergyman, took his degree at the Glasgow University in 1639; was minister at Kirkconnel after 1641, and had also the charge of Sanquhar, but was ejected on the re-establishment of episcopacy, in 1662. See Fasti Eccles. Scoticanae, 1, 679.

## Carmichael, John (3), A.M[[@Headword:Carmichael, John (3), A.M]]

             a Scotch clergyman (son of the minister of Markinch), took his degree at the University of St. Andrews in 1650; was elected bursar the same year; ordained in May, 1661, as minister of Thursby, in England; presented by the king to the living at Traquair the same year; instituted and admitted in 1662; deposed in 1665 for declining episcopacy, when he joined the Presbyterians, and had his .share of suffering. He died at Pitteddie, in Fife, aged about thirty-six years. See Fasti Eccles. Scoticanae, 1, 257.

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

             a Presbyterian minister, was born at Tarbert, in Argyleshire, Scotland, Oct. 17, 1728. He was educated at the College of New Jersey; studied theology at Princeton; and was licensed to preach by the New Brunswick Presbytery, May 8, 1760. Some time during the same year he accepted a call from the Presbyterian Church at the Forks of Brandywine, Chester County, Pa. This connection was terminated by his death, Nov. 15, 1785. Mr. Carmichael took the side of his adopted country; and in 1775 preached a sermon to the militia of Lancaster County, Pa., in which he maintained the lawfulness of self-defense. This sermon was published, and soon a second edition was called for. So effectually did he succeed in instilling into  the minds of the people his own patriotic spirit, that, whenever they were called into service, it is said that not one hesitated, He was a man of an eminently devout and Christian spirit, and indefatigable his labors as a minister. See Sprague, Annals of the Amer. Pulpit, 3, 228; Alexander, Princeton Coll. of the 18th Cent.

## Carmichael, Patrick, A.M[[@Headword:Carmichael, Patrick, A.M]]

             a Scotch clergyman, took his degree at the Edinburgh University in 1597: was admitted minister at Soutra in 1599; transferred to Aberdour, Fife, in 1602, and to Oxnam in 1610; and died before Sept. 16, 1623. See Fasti Eccles. Scoticanae, 1, 280, 509; 2, 574, 575.

## Carmichael, William (1), A.M[[@Headword:Carmichael, William (1), A.M]]

             a Scotch clergyman, took his degree at the Edinburgh University in 1659; became schoolmaster at Colintown; was licensed to preach in 1663; became minister at Wamphray in 1664; was transferred to Athelstaneford in 1665; deprived for refusing the test in 1681; received again into the communion and made minister at Makerston in 1689; resigned in 1715, being incapable of ministerial duty, through age and infirmity; and died in 1718, aged seventy-eight years. See Fasti Eccles. Scoticanae, 1,319, 463, 664.

## Carmichael, William (2), A.M[[@Headword:Carmichael, William (2), A.M]]

             a Scotch clergyman, took his degree at the Edinburgh University in 1688; held a bursary of philosophy at the Glasgow University in 1690; was called and admitted minister at Symington in 1692, and ordained; and died before May 11,1699, aged about thirty-one years. See Fasti Eccles. Scoticanae, 1, 231.

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

             a prelate of Ireland was the second son of the second earl of Hyndford. In 1742 he was appointed archdeacon of Bucks, and, Jan. 5,1753, was consecrated bishop of Clonfert and Kilmacdnagh. In 1756 he preached, before the House of Lords, the anniversary sermon on king Charles's martyrdom. In 1758 he was translated to the sees of Leigllin and Ferns, and in the same year to that of Meath. In June, 1765, he was transferred from Meath to the see of Dublin. He died Dec. 15, 1765. See D'Alton, Memoirs of the Abps. of Dublin; p. 342.

## Carmichael, William Millar, D.D[[@Headword:Carmichael, William Millar, D.D]]

             an Episcopalian minister, was born in Albany, N. Y., June 28, 1804. He received his preparatory education at Plainfield, Mass., graduated from Hamilton College, N. Y., in 1826, entered Princeton Seminary, and graduated in 1829. He was licensed by the Presbytery of Albany, April 22, 1829; served as a missionary at Clinton, N.J., 1829-30; and as stated supply to the Reformed Dutch Church at Waterford, N. Y., from May to December, 1830, when he united with the Protestant Episcopal Church, and was licensed as lay reader in 1831. In May of that year he went to Europe, returned in December following, was called to the rectorship of Christ Church at Rye, and ordained deacon Jan. 13, 1832, and priest April 10. In 1834 he became rector of St. George's Church, Hempstead, L. I., where he continued until Oct. 1, 1843; then he became rector of St. Thomas's Hall, Flushing, and remained one year. He was rector at Watertown, N.Y., from Jan. 5, 1845, until Oct. 1,1847; at Meadville, Pa., from the last date until Nov. 30, 1852; at Christ Church, Richmond, Va., from Oct. 1, 1855, until July, 1856; at Pilatka, Fla., as missionary and rector, from Oct. 28,1856, until Aug. 1,1857; at Milledgeville, Ga., as missionary and rector, from Nov. 1, 1857, until Aug. 1, 1858; at Hempstead, L. I., occasionally acting as assistant rector of Trinity Church Rockaway, until April 1, 1873. He died at Jamaica, L. I., June 14,1881. See Necrolog. Report of Princeton Theological Seminary, 1882, p. 16.

## Carmite[[@Headword:Carmite]]

             (Hebrews Carmi', כִּרְמִיfor כִּרְמִיִּי, Sept. Χαρμί), the patronymic of the descendants of the Reubenite Carmi (Num 26:6).

## Carmoly, Eliakim[[@Headword:Carmoly, Eliakim]]

             a French rabbi and Orientalist, was born in 1805. He was a Jewish pastor at Brussels, and the Asiatic Society of Paris included him among its members. Among his numerous writings are, Ode Hebraique et FIanqaise en il'Honneur de Philippe I (Metz, 1830): —Biographi edes Israelites Anciens et Modernes: —Contes Chaldaens. See, Hoefer, Nouv. Biog. Géneralé, s.v.; First, Bibl. Jud. 1, 144.

## Carmona, Don Emanuel Salvador[[@Headword:Carmona, Don Emanuel Salvador]]

             an eminent Spanish engraver, was born at Madrid about 1740, and instructed in the school of Charles Dupuis. In 1761 he was received into the academy at Paris. He died at Madrid in 1807. The following are his principal plates: The Virgin and Infant; The Angels Appearing to Magdalene; St. John Baptist in the Desert. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Carnago, Ignazio de[[@Headword:Carnago, Ignazio de]]

             an Italian theologian, was born at Carnago (Milan), and lived in 1666. He was a zealous preacher, of the Capuchin order, and wrote, De Excellentiis B. Virginis Marice (Milan, 1646): —Citta di Rifugio halfortali (ibid. 1655): —Manuale Servorum Beatce Marice Virginis (ibid. 1656; Cremona, 1658): — Paradisus Spiritualis, etc. (Milan, 1663): —Turris Sacra supra Firmam Petram (ibid. 1666). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carnahan, James, D.D.[[@Headword:Carnahan, James, D.D.]]

             president of Princeton College, was born Nov. 15, 1775, near Carlisle, Cuimberland Co., Pa. In November, 1798, he entered the junior class in the college of New Jersey, and received the first degree in the arts in September, 1800. He read theology under John M'Millan, D.D., in Western Pennsylvania. In 1801 he returned to Princeton as tutor, and resigned his tutorship in the fall of 1803. He was licensed by the presbytery of New Brunswick at Baskenridge in April, 1804, and preached in the vicinity of Hackettstown, Oxford, and Knowlton. January 5, 1805, he was ordained pastor of the united churches of Whitesborough and Utica, N. ,Y. In February, 1814, he moved for his health to Georgetown, D. C., and opened a school, teaching there for nine years. In May, 1823, he was chosen president of the college of New Jersey, was inaugurated on the 5th of August, 1823, and, after a service of thirty years, resigned in 1853, and his connection with the college was dissolved June, 1854. He was in different capacities connected with the college for thirty-five years, viz. two years as a student, two as a tutor, and thirty-one as president. "His character was distinguished by mildness, joined to firmness and vigor; his learning was extensive, and his practical ability in the ordinary affairs of life exceedingly acute. His labors were very useful in every department of activity — as a man, a Christian clergyman, the head of a most important educational institution, and an efficient cooperator in numerous schemes of benevolent enterprise." He died in Newark, N. J., March 3, 1859. — New York Observer; Wilson, Presb. Almanac, 1860, p 68.

## Carnaim[[@Headword:Carnaim]]

             (Καρναϊvν v. r. Καρνείν, Vulg. Carnaïm), a large and fortified city in the country east of Jordan — "the land of Galaad" — containing a "temple" (τὸ τέμενος ἐν K.). It was besieged and taken by Judas Maccableus (1Ma 5:26; 1Ma 5:43-44). Under the name of CARNION (τὸ Καρνίον) the same occurrence is related in 2Ma 12:21; 2Ma 12:26, the temple being called the ATARGATEION (τὸ Α᾿ταργατεῖον). This enables us to identify it with ASHTEROTH-KARNAIM SEE ASHTEROTH-KARNAIM (q.v.).

## Carnal[[@Headword:Carnal]]

             (σαρκικὸς), fleshly, sensual. Wicked of unconverted men are represented as under the domination of a "carnal mind, which is enmity against God," and which must issue in death (Rom 8:6-7). Worldly enjoyments are carnal, because they only minister to the wants and desires of the animal part of man (Rom 15:27; 1Co 9:11). The ceremonial parts of the Mosaic dispensation were carnal; they related immediately to the bodies of men and beasts (Heb 7:16; Heb 9:10). The weapons of a Christian's warfare are not carnal; they are not of human origin, nor are they directed by human wisdom (2Co 10:4). SEE FLESH.

## Carnary[[@Headword:Carnary]]

             is a “skull-house,” or charnel; a vault stacked with bones and skulls of skeletons; as at Grantham, Hereford, Rothwell, Ripon, and Christchurch (Hants), and the Franciscan church at Evora, Portugal. A charnel chapel was built near the west end of the cathedrals of Worcester and Winchester, over a crypt devoted to the pious purpose of preserving human remains disinterred when new graves are formed.

## Carnegie (or Carnegy), David[[@Headword:Carnegie (or Carnegy), David]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, was admitted minister of the second charge at Brechin in 1631, transferred to Farnell in 1633, and held the two chaplaincies of Maisondieu. He preached a thanksgiving sermon at Brechin on the deliverance from the pestilence. He died in 1692, aged seventy-seven years. See Fasti Eccles. Scoticanae, 3, 815, 827.

## Carnegie, Alexander, A.M[[@Headword:Carnegie, Alexander, A.M]]

             a Scotch clergyman, took his degree at Marischal College in 1783, was licensed to preach in 1788, an d ordained as assistant minister to his father, John, in 1796; presented by the king to the living at Inverkeilor in 1799. and died Jan. 2, 1836, aged seventy-three years. He published An Account of the Parish. See Fasti Eccles. Scoticanae, 3, 798.

## Carnegie, Charles, D.D[[@Headword:Carnegie, Charles, D.D]]

             a Scotch clergyman, was regent at St. Leonard's College, St. Andrews, admitted minister at Farnell in 1684, and died in July, 1694, aged about thirty-eight years. See Fasti Eccles. Scoticanae, 3, 828.

## Carnegie, James (1), A.M[[@Headword:Carnegie, James (1), A.M]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1653, was licensed to preach in 1663, and appointed the same year to the living at Kilmarnock; was transferred to Arbroath in 1669, and died in April, 1686, aged about fifty-three years, being also parson of Kilmore and prebendary of Buttergill. See F1asti Eccles. Scoticanae, 2, 173; 3, 786.

## Carnegie, James (2), A.M[[@Headword:Carnegie, James (2), A.M]]

             a Scotch clergyman (son of David, minister at Farnell), took his degree at the University of St. Andrews in 1659, was licensed to preach in 1663, presented to the living of Redgorton in 1664, admitted and ordained in 1665, transferred to Barrie in 1681, and died Dec. 6,1701, aged about sixty-two years. See Fasti Eccles. Scoticanae, 2, 655; 3, 791.

## Carnegie, John, A.M[[@Headword:Carnegie, John, A.M]]

             a Scotch clergyman, took his degree at the Edinburgh University in 1744, was licensed to preach in 1750, called to the living of Inverkeilor in 1754, and ordained. He died Feb. 28, 1805, aged eighty-one years, after a most exemplary public and private life. See Fasti Eccles. Scoticanae, 3, 798.

## Carnegie, William, A.M[[@Headword:Carnegie, William, A.M]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1667, became tutor in the family of the earl of Southesk, was licensed to preach in 1673, appointed to the living of Careston in 1679, transferred to  Hoddam in 1681, and thence to Arbroath in 1686, and died before Dec. 15, 1694. See Fasti Eccles. Scoticanae, 1, 620; 3, 786, 818.

## Carneiro (Da Sylva), Joaquim[[@Headword:Carneiro (Da Sylva), Joaquim]]

             a Portuguese engraver and writer, was born at Oporto in 1727. He went to Brazil at the age of twelve, and became a pupil of Joao Gomez, at Rio de Janeiro. He not only studied art, but also became a skilful musician, and made himself acquainted with literature. He went to Lisbon in 1756, and in the following year visited Rome to study its masterpieces. An order of Don Francisco d'Almeida called back all Portuguese who were staying in that city, but Carneiro went to Florence to perfect himself there in his art. In 1769 he was placed at the head of an engraving school attached to the royal printing house at Lisbon. Some time after that he was a teacher of design in the royal college. He died at Lisbon in 1818. He left a great number of engravings, among which are, The Child Jesus carried by Saint Joseph; The Annunciation of the Virgin Mary, etc. He also translated several useful books from the French into the Portuguese language, such as, Les Elements de Geometrie de Clairant (Lisbon, 1772): —and the Traite Thoriue des Carctes ract Typogracphiques (1802). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carneiro, Manoel[[@Headword:Carneiro, Manoel]]

             a Portuguese composer and Carmelite, was born at Lisbon in 1650, and died in 1695. He was an excellent organist, and left the following works: Responsorios e Licoens das Matinas de Sabbado Santo (for two choirs): —Responsorios de Paschoa (ibid.): — Missa de Definitos (ibid.): — Psalnos, Moteles e Vilhancicos (for many voices). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carneiro, Melchior[[@Headword:Carneiro, Melchior]]

             a Portuguese missionary, was descended from a noble family of Coimbra. He had already gained some reputation as a scholar in his native place,  when the Jesuits drew him into their ranks, in 1543. He was soon after made first rector of the college established by the congregation at Coimbra. Ignatius de Loyola having called him to Rome, he was appointed by pope Julius III bishop of Nice and coadjutor of the patriarch of Ethiopia. In 1555 he went to Goa; but his attempts to convert the Jews of Cochin were not more successful than were those for the conversion of the Christians of St. Thomas, upon the coast of Malabar. In 1567 he was appointed bishop of China and Japan, which office he held until his death, Aug. 19,1583. He wrote, Duas Cartas Sopre a Missdo. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carnelian[[@Headword:Carnelian]]

             SEE SARDIUS.

## Carnell, Simon P[[@Headword:Carnell, Simon P]]

             a Lutheran missionary, studied for some time in the theological seminary at Gettysburg, Pa., and immediately, offered himself for the African work. He arrived at Monrovia March 14, 1869, and for a little more than a year labored successfully, when he was seized with a sudden attack of fever, and died May 4,1870. See Lutheran. Quarterly, 9:457.

## Carnesecchi, Pietro[[@Headword:Carnesecchi, Pietro]]

             an Italian reformer and martyr of the 16th century, was born in Florence, of a good family. His education and culture gained him the esteem of the best scholars of the time, such as Sadoletus and Bembo. He became secretary and prothonotary to Pope Clement VII, and had so much influence that it was said "the Church was governed by Carnesecchi rather than by Clement." At Naples he imnbibed the Reformed doctrine from Valdes (q.v.), and in 1546 he was accused as a heretic and cited to Rome. Through the favor of Paul IV he escaped, but sought safety in France, where he remained at the court of Henry VI until 1552, when he thought he might return to Italy, and took up his abode at Padua. In 1557 he was summoned to Rome; but, failing to appear, he was excommunicated as a heretic, April 6, 1559; Pius IV, on his accession, removed the sentence of excommunication, without any recantation on the part of Carnesecchi. When Pius V became pope, Carnesecchi apprehended danger, and took refuge with Cosmo, grand-duke of Tuscany, who basely surrendered him on a demand in the pope's own writing. He was tried by the Inquisition, adhered steadfastly to the faith, and was condemned. On Oct. 3,1567, he was beheaded, and his body afterward was consumed. M'Crie, Reformation in Italy, chap. 5 (and authorities there given).

## Carney, Thomas Johnson[[@Headword:Carney, Thomas Johnson]]

             a Universalist minister, was born in Dresden, Me., June 10, 1818. He was taught Universalism from childhood; traveled quite extensively in the West in 1838 and 1839; resided in South Carolina from 1840 to 1844, and was engaged as private tutor; returned to Maine in 1845; received private instruction in theology; and in 1846 began preaching. In 1848 he was ordained pastor of the Kensington Society, Philadelphia. He had charges in Livermore, Leeds, Wayne, and Livermore Falls, Me., in 1850; labored at Cooperstown, N.Y., in 1851; spent several years as missionary in Illinois, Missouri, and Kansas, and died May 4,1871. Mr. Carney was essentially a Church organizer and pioneer. See Universalist Register, 1872, p. 141.

## Carnin, Claude de[[@Headword:Carnin, Claude de]]

             a French canon and theologian of the early part of the 17th century, was curate of St. Peter's at Douay, and wrote, Trait de ela Forice des Lois Humaines (Douay, 1608): —Defense de la Police Ecclesiastique et Civile (Anvers, 1620; Douay, 1621): La Republique Naturelle et Interieure des Ames, etc. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carniola[[@Headword:Carniola]]

             SEE CARINTHIA.

## Carnion[[@Headword:Carnion]]

             (2Ma 12:21; 2Ma 12:26). SEE CARNAIM.

## Carniprivium[[@Headword:Carniprivium]]

             (or Carnisprivium) is a name said by Macer to be applied to Quinquagesima Sunday, as being the last day on which it was permitted to eat flesh, the Lent fast anciently commencing on the following day, as, he says, is still customary with the Orientals and with some religious orders in Europe. In the calendar of the Greek Church, however, the corresponding term, Apocreos, designates Sexagesima Sunday.

## Carnival[[@Headword:Carnival]]

             a period of festivity in Roman Catholic countries, beginning on the day after the Epiphany, and ending at the commencement of Lent, on Ash Wednesday, resembling the Lupercalia of the Romans and the Yule-feasts of the Saxons. Some derive the word from caro (carnis), flesh, and vale, to bid adieu, i. q. farewell to flesh; others from the Italian carne, flesh, and avallare, to swallow. In mediaeval Latin it is called carnelevamen, carniprivium. The Carnival owes its origin to the pagan festivals, and pious Roman Catholics themselves have testified their sense of the scandal which this season occasions. In Rome the Carnival is observed with revelry, masquerades, feasts, and grotesque processions. The Greeks have a similar period, which they call Α᾿πόχρεως, Apocreos; it comprehends the week preceding their Lent, during which, as Marinus says, "unusquisque pro facultate sua, laute et opiparè convivatur." A good account of the Roman Carnival is given in Appleton's Cyclopaedia, 3:447. See also Nicolai, Comment. de Ritu Bacchrasw oiorum (Helmst. 1679, 4to); Zeuner, Bacchanalia Christianorum (Jena, 1699, 4to); Landon, Eccl. Dict. s.v.

## Carnli[[@Headword:Carnli]]

             (Lat. caro, flesh) was an opprobrious name applied by the Origenians (q.v.) to the early Christians, because they maintained the doctrine that the bodies of men, after the resurrection, should be composed of flesh and bones, as they are now, only altered in quality.

## Carnoli, Luigi[[@Headword:Carnoli, Luigi]]

             (known also under the pseudonyms of Virgilio Nolarci and Giulio Laranci), an Italian biographer, was born at Bologna in 1618. He became a Jesuit, and for six years taught grammar and rhetoric, and for eight years philosophy and theology. He died at the city of his birth in 1693, leaving Vita Venerabilis Hieronyini Taurellii (Forligno, 1652): — Della Virtit d'Ignazio di Loyola (Bologna, 1658): —Vita d'Ignazio di Loyola (Venice, 1680): — Oratio ins Erectione Academice Accensorum Mantuce (Bologna, 1655). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carnon, Jarob[[@Headword:Carnon, Jarob]]

             a German jurisconsult and canon, was born at Rostock, March 2,1677. He was descended from an aristocratic family, which had made itself famous in England under Henry VIII. He studied theology in his native town, but afterwards studied law at the universities of Wittenberg and Jena. After his return to Rostock, in 1706, he was appointed archivist and secretary of the academy, and procurator of the Protestant consistory. In 1712 he occupied  the chair of elocution and of belles-lettres, and in 1718 he became professor of the Pandects. — He died at his native city, July 25, 1743, leaving many historical treatises, for which see Hoefer, Nouv. Biog. Géneralé, s.v.

## Carnoth (or Crennach), John de[[@Headword:Carnoth (or Crennach), John de]]

             a Scotch prelate, was bishop of the see of Brechin in 1435. The same year he accompanied princess Margaret, daughter of king James I of Scotland, into France, to attend her marriage with Louis XI, then dauphin of that kingdom. In 1450 he, with others, was sent on an embassy to England. He is mentioned as living April 18, 1451. See Keith, Scottish Bishops, p. 163.

## Carnpli (or Carnulo), Simone da[[@Headword:Carnpli (or Carnulo), Simone da]]

             a Genoese painter and Franciscan monk, painted several pictures for the church of San Francisco, at Voltri, two of which are The Last Supper and The Preaching of St. Anthony, dated 1519. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé. s.v.

## Carnson, David Thompson[[@Headword:Carnson, David Thompson]]

             an English Congregational minister, was born at Cummertrees, Dumfries, Sept. 5, 1796. He was converted early in life and joined the Independent Church in Carlisle. In 1817 he entered as student at Blackburn, and in 1820 became pastor of Fishergate Church, Preston. Here he was secretary of the executive of the Lancashire Congregational Union, and was one of the founders of the Lancashire Ministerial Provident Society. After thirty-four years labor in Preston he removed to Halesworth, Suffolk, where he remained till 1864, when failing health compelled him to resign. He returned to Preston and there remained until his death, May 28, 1877. Mr. Carson was a man of strong convictions, and a lover of Puritan theology,  which he preached in a terse and vigorous style. See (Lond.) Cong. Yearbook, 1878, p. 309.

## Caro (De Torres), Don Francisco[[@Headword:Caro (De Torres), Don Francisco]]

             a Spanish priest and traveler, was born at Seville, and lived in the early part of the 17th century. He belonged to the order of Sant-Yago, and traversed successively the Netherlands and the West Indies. He wrote, Relacion de los Servicios del Don Alonso do Sotomayor, etc.: —also Historia de los Ordones de Sant-Yago, Calatrava y Alcantara (Madrid, 1629, fol.). See Hoefer, Nouv. Biog. Géneralé, s.v.; Landon, Eccles. Dict. s.v.

## Caro, Francisco[[@Headword:Caro, Francisco]]

             a Spanish painter, was born at Seville in 1627. He learned the first principles of his art from his father, Francisco Lopez, and then went to Madrid to study at the school of Alfonso Cano. He made rapid progress, and in 1658 was charged with the entire decoration of the chapel of Sant- Isidoro, in the church of St. Andrew. His most remarkable painting is The Jubilee, for the convent of San Francisco at Segovia. He died in 1667. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Caro, Francisco Lopez[[@Headword:Caro, Francisco Lopez]]

             a Spanish painter, was born at Seville in 1592, and studied under Pablo de las Roelas. His principal works are the pictures of The Life of the Virgin, in the chapel of Sant-Isidoro, and his celebrated Porciuncula, in San Francisco, at Segovia. He died at Madrid in 1662. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, Géneralé Biog. Dict. s.v.

## Caro, Giuseppe[[@Headword:Caro, Giuseppe]]

             an Italian priest and canonist, lived in the middle of the 17th century. He wrote, a Psalter (Rome, 1683): —Responses and Anthems, arranged by  Gregory the Great (ibid. 1686): —Titles, Chapters, and Sections of the Bible, according to the Sept. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Caro, Rodriguez[[@Headword:Caro, Rodriguez]]

             a Spanish ecclesiastic and historian, was born at Utrera, and lived in the early part of the 17th century. He was grand-vicar of Don Gaspar de Borgia, cardinal-archbishop of Seville, and wrote, Flavii Lucii Dextri Omninodae Historiae quae Exstant Fragmenta, cum Chronico MA. Maximi, Helecae et S. Brantionis, Notis Illustrata (Seville, 1627): — Relacion de las Inscripciones y Antiquedad de Utrera. In manuscript we find several other works, and some poems in Latin and Spanish. See Hoefer, Nouv. Biog. Géneralé,

## Caro, Santo[[@Headword:Caro, Santo]]

             SEE HUGO.

## Carob[[@Headword:Carob]]

             SEE HUSK

## Carol[[@Headword:Carol]]

             a hymn sung by the people at Christmas. "The Christmas carol may be traced to the primitive Church. Tertullian (advers. Gentil. 39) states that at their feasts it was customary for the Christians to place in the middle such as were able to sing, and call upon them to praise God in a hymn, either out of the Scriptures or of their own invention. Durand also informs us (Rel. 6:86, 9) that it was usual for the bishops on Christmas day to make sport, and even to sing with their clergy; and this custom was an imitation of the Gloria in excelsis of the angels, as we learn from Jeremy Taylor — "These blessed choristers had sung their Christmas carol, and taught the Church a hymn to put into her offices forever, on the anniversary of this festivity." For the popular carols of England, see Brand, Popular Antiquities, 1:262 sq.; Chambers, Book of Days, 2:747 sq. — Eadie, Ecclesiastes Dictionary, s.v.; Sandys, Christmas Carols, Ancient and Modern (Lond. 1833, 8vo). SEE MYSTERIES.

## Carol (architecture)[[@Headword:Carol (architecture)]]

             (quadril, from its square shape, quarree, through the Norman word carole), as an architectural term, is

(1) a grille, cage, closure, or chancel; railings round the tombs of martyrs or persons of sanctity or importance; a screen of wood or metal, designed to preserve them from indiscreet devotion by pilgrims, and from injury by ignorant or mischievous visitors. They are frequently mentioned in the inventory of St. Paul's, London. The confession in the basilica was always fenced with a balustrade of this kind.

(2) An enclosed study or reading-place in a cloister, used by the scribes or ordinary monks and regular canons. Carols of stone remain in the cloisters of Beaulieu, Melrose, and Gloucester, the south and west walks at Clester the south and east walks at Worcester, and were in the south alley of Canterbury. At Durham there are three carols in each window; at Worcester apertures for communication remain between the recesses. In foreign monasteries they are usually placed in the little cloisters.

## Caroli, Giovanni[[@Headword:Caroli, Giovanni]]

             an Italian Dominican, was born about 1425. In 1457 he received the degree of doctor of theology; was appointed dean of the theological faculty at Florence in 1459; and died there Feb. 1, 1503. He wrote, Expositio in  Psalmos Graduales, in Psalmum 113 et in Oficium Defuenctorum (Paris, 1477): —a number of biographies, published in Leandi Alberti De Vimris Illustribus Ordinis Praedicatorum (Bologna, 1577). See Winer, Handbuch der theol. Lit. 1, 708; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Echard, De Scriptoribus Ordinis Dominica norum; Oudin, De Scriptoribus Ecclesiasticis. (B. P.)

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

             a Piedmontese painter, was born at Turin in 1638. He studied architecture, geometry, and perspective; and visited Venice, Florence, and Rome, where his merit gained him admission to the Academy of St. Luke, of which he became professor. His subjects were the interior views of churches. He died at Rome in 1716. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Caroline Books[[@Headword:Caroline Books]]

             (Libri Carolini or Opus Carolinum), four books written against decrees of the second Council of Nice on the adoration of images, contained in the Capitulare Prolixum of Charlemagne. These books were drawn up under the direction of Charlemagne, but their preparation has been ascribed to Angilram, bishop of Metz, Angilbert, and to Alcuin. Roger de Hoveden directly names the last, and the most probable opinion is that Alcuin was the writer. At all events, they were written before the Synod of Frankfort in 794, and were published in the name of Charlemagne during the sitting of that council. In the preface the emperor declares that he had undertaken the work "Zelo Dei et veritatis studio, cum conhibentia regni sui sacerdotum."

The great principles of these books are the following:

Lib. 2, 100:21: Solus igitlr Deus colendlts, solus adoirandlus, solus glorificaindus est, de quo per Propletam dicitur: "Exaltatum est nomen ejus solius" (Psa 148:13): Cujins etiam Sanctis, qui triumphat o diabolo cum eo regnant, sive quia viilaiiter certaverunt, lit ad nos incolumis status ecclesiae perveniret, sive quia eandem ecclesiam assiduis suiffrilgiis et intercessioniblus adjuvare noscuntur, veneratio exhibenda est: imagines vero, omni Pui cultura et adoratione seclusa, utrum in basilicis propter memoriam rerum gestarum et ornamentum sint, an etiam non sint, nullum fidei catholicae adferre poterunt praejudicium qulippe culm ad peragenda nostrae saliutis mysteria nullum penitus officium habere noscantur. Lib 3, 100:16: Nam dum nos nihil in imaginibus spernamus praeer adorationem, quippe qui in basilicis Sanctorum imagines non ad adorandulm, sed ad memoriam rerum gestaruln et venustatem pnrietum habere permittimus: illi vero pene omnem suae credulitatis spem in imaginibus collocent; restat, ut nos Sanctos in eorum corporibus vel potils reliquiis corporulm, seu etiam vestimentis veneremur, juxta antiquorum patrum traditionem: illi vero parietes et tabulas adorantes in eo se arbitrentur magnum fidei habere emolumentum, eo qilod operibus sint subj cti pictorum. Nam etsi a doctis quibinsque vitari possit hoc, quod illi in adorandis imaginibus exercent, qui videlicet non quid sint, sed quid innuant venerantur, indoctis tamen quibusque scandalum generant, qui nihil aliud in his praeter id quod vident venerantur et adorant. The Caroline books were first printed by Jean du Tillet, bishop of Meaux, under the assumed name of Eriphilus, or Elias Philyra (Paris, 1549, 8vo), at Cologne in 1555; by Goldastus, 1608; and in his Constitution. Imperial. tom. 1; and, lastly, by Heumannus at Hanover (1731, 8vo), under the title Augusti Concilii Niccenit Secundi Censura. — Palmer, Treat. on the Church, pt. 4, ch. 10, § 4; Bergier, Dict. de Théologie, s.v. Image; Gieseler, Church History, per. 3, § 12; Herzog, Real-Encyklopädie, 7:429; Landon, Ecclesiastes Diet. s.v. SEE IMAGE-WORSHIP.

## Carolostadt[[@Headword:Carolostadt]]

             SEE CARLSTADT.

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

             a Belgian monk and historian, was born at Antwerp in 1526. He was a member of the grand council of Malines, an eminent jurist, a scholar and historian. He died at Malines in 1597, leaving Memoires Histories (published long after his death). See Hoefer, Nouv. Biog. Géneralé, s v.

## Caron[[@Headword:Caron]]

             an early Welsh saint, and patron of Fregaron, in Cardiganshire, is commemorated on March 5. See Rees, Welsh Saints, p. 306.

## Caron, Augustin Pierre Paul[[@Headword:Caron, Augustin Pierre Paul]]

             a French canonist, was born at Marseille-le-Petit, Oise, in 1776. He entered the congregation of St. Sulpice, where he taught the liturgical and ceremonial exercises. With abbot Gosselin he published several important works, among others, Euvres Completes de Bossuet et de Fenelon, accompanied with valuable notes. He died at Paris in 1851, leaving a number of articles published in L'Ami de la Religion; also, Manuel des Ceremonies al' Usage de Paris (1847): —Notice sur les Anciens Rites de l'Eglise de Paris, a dissertation full of interesting research. See Hoefer, Nouv. Biog. Géneralé s.v.

## Caron, Raymond[[@Headword:Caron, Raymond]]

             an Irish theologian, was born in the county of Westmeath in 1605. He entered the order of the Recollets, and studied at Salzburg and Louvain; returned to his country as commissary-general of his order; emigrated when the Puritans were in power; returned at the Restoration, in 1660; and died at Dublin in 1666. He wrote several works, especially, Remonstrantia bernorum contra Lovanienses Ultramontanasque Censuras, etc. (Lond. 1665, fol.): —Roma Triumphans (Antwerp, 1635): —Apostolatus Evangelium Missionariorum (1653): —Controversice Generalis Fidei (1660): —Loyalty Asserted and the Late. Remonstrance or Allegiance of the Irish Clergy and Laity Confred (Lond. eod. 4to): —A Vindication of the Roman Catholics of the English Nation (ibid. eod. 4to). See Hoefer, Nouv. Biog. Géneralé, s.v.; Biog. Universelle, s.v.

## Carondelet (Pottelles), Albert Charles Dominique[[@Headword:Carondelet (Pottelles), Albert Charles Dominique]]

             a French ecclesiastic and antiquarian, was born Oct. 16,1761. He became a priest in early life, and was elected jurist of the chapter of Cambrai, June 11,1784. He traveled abroad, making historical researches in Flanders, Hainault, and Cambresis, and died at Quesny, Jan. 20,1838, leaving some very interesting papers on those provinces. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carondelet, Jean de[[@Headword:Carondelet, Jean de]]

             a prelate and magistrate of Burgundy, was born at Dole in 1469. He was successively dean of the metropolitan church of Besancon, abbot of Mont- Benoit, provost of Saints-Donatien of Bruges, and, in 1503, ecclesiastical member of the sovereign council of Malines. Carondelet was very highly esteemed by Charles V, who, in 1527, appointed him perpetual president of the council of Brussels, and in 1531 made him president of the privy council of the Netherlands. He was afterwards appointed archbishop ‘of Palermo, and primate of Sicily. He was ‘obliged, in 1540, on account of age and infirmities, to retire to private life, and died at Malines, Feb. 8, 1544, leaving De Orbis Situ (Antwerp, 1565), and several manuscripts upon various questions of law. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Caroselli, Angiolo[[@Headword:Caroselli, Angiolo]]

             an Italian painter, was born at Rome in 1585, and studied under M. A. Caraviaggio. He died in 1653. His large works in the churches are The Martyrdom of St. Placidus and St. Gregory Celebrating Mass, in Santa Francesca Romana; also St. Vinceslao, in the pontifical palace .of the Quirinal. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer. Nouv. Biog. Géneralé, s.v.

## Carossa[[@Headword:Carossa]]

             was the traditional name of Manes's mother, cursed in the anathemas which converts from Manichaeanism had to subscribe before they were admitted into the Church. See Beausobre, Hist. Manich. 1, 67.

## Carothers, Andrew G[[@Headword:Carothers, Andrew G]]

             a Presbyterian minister, was born at Washington, D.C., in 1827. He was educated at Columbian College, Washington, and preached at Worcester, N. Y., for five years; but in 1839 removed to Ohio and ministered at Litchfield. He died Oct. 20, 1862. See Wilson, Presb. Hist. Almanac, 1863, p. 290.

## Carothers, Robert, D.D[[@Headword:Carothers, Robert, D.D]]

             a Presbyterian minister, was born at Turtle Creek, Pa., in October, 1831. He entered Eldridge Academy in 1850, and in 1852 Jefferson College, graduating in 1854, and afterwards at the Western Theological Seminary. He was licensed and ordained by the Presbytery of Blairsville; commenced his labors at Henry, Ill., and afterwards preached at Millersburg, O. In 1860 he was installed pastor of the Presbyterian Church at Tipton, Ia., where he remained eight years. His next field of labor was Cross Roads,  Pa., where he continued in charge until he-was elected principal of the Iowa College for the Blind, at Vintoli, in 1877. He filled all the offices committed to his trust with the greatest integrity, but his work in the College for the Blind was the greatest of his life. He died at Vinton, March 17, 1882. (W.S.)

## Carotto (or Caroto), Giovanni Francesco[[@Headword:Carotto (or Caroto), Giovanni Francesco]]

             an Italian painter, was born at Verona in 1470, and studied under Liberale Veronese and Mantegna. His chief works are, St. Fermo, at Verona, and the altar-piece of the Angels, in Santa Eufemia. He died in 1546. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Carove, Friedrich Wilhelm[[@Headword:Carove, Friedrich Wilhelm]]

             a Roman Catholic writer of Germany, was born at Coblentz. June 20,1789. He studied law and practiced for some time. In 1815 he went to Heidelberg, where he devoted himself, under the guidance of Hegel, to philosophical studies. In 1818 he followed Hegel to Berlin, and in 1819 commenced his lectures at Breslau as privat-docent. His political views made it necessary for him to change his residence, and he died at Heidelberg, March 18, 1852. He wrote, Ueber d. Auctoritit der alleinseligmachenden Kirche (Frankfort, 1825, 2 vols.; 2nd ed. Hanau, 1835): —Was heisst romisch-katholische Kirche (2nd ed. Altenburg, 1847): —Der Saint-Simonismus und die neuere franzosische Philosophie (Leips. 1831).: — Ueber das Cülibatgesetz der romisch-katholischen Clerus (1832, 2 vols.): — Ueber kirchliches Christenthumn (1835): — Papismnus und Humanitdt (1838): —Vorhalle des Christenthums oder die letzten Dinge der alten Welt (Jena, 1851). See Zuchold, Bibl. Theol. 1, 215, Winer, Handbuch der theol. Lit. (see Index). (B.P.)

## Carpaccio (Called Also Scarpaccia Or Scarpazza), Vittore[[@Headword:Carpaccio (Called Also Scarpaccia Or Scarpazza), Vittore]]

             a Venetian painter, was born about 1450, and died about 1522. He painted several pictures, in competition with the Bellini, for the churches and public edifices at Venice. There is a picture by him at Ferrara, in Santa Maria del Vado, of the Death of the Virgin. His principal-work was destroyed by fire in 1576. See Hoefer, Nouv. Biog. Géneralé, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Carpaccio, Benedetto[[@Headword:Carpaccio, Benedetto]]

             an Italian painter, probably the son or nephew of Vittore, painted a picture in 1537, in the church of the Rotonda, at Capo d'Istria, representing the Coronation of the Virgin. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé s.v.

## Carpagna, Gasparo[[@Headword:Carpagna, Gasparo]]

             an Italian cardinal, theologian, and numismatologist, who lived in the latter half of the 17th century, wrote, Epistola Pastoralis in the series of Carlo Borromeo: — Instructiones Pastorum. (Louvain, 1702; Rouen, 1707). But Carpagna is better known as the collector of a cabinet of coins and medals, a catalogue and description of which is attributed to Bellori, entitled, Scelta de' Medacglioni piu rari nella Biblioteca del' Eminentissim. Signor Cardinale Gasparo Campcagna (Rome, 1679). Another description was published under a different title, at Amsterdam, in 1685. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carpani, Giuseppe[[@Headword:Carpani, Giuseppe]]

             an Italian theologian and poet, was born at Rome, May 2,1683. He joined the Jesuits, taught rhetoric, philosophy, and theology at, the Germanic college of Rome, and died there about 1765, leaving seven Tragedies in Latin verse (Vienna, 1746; Rome, 1750): — De Jesu Infante (Rome, 1747); both works are published under his academic name, Tirfro Ercopolita: — some Latin poems inserted in Arcadtum Carmina (ibid. 1757). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carpano, Pietro Vicente[[@Headword:Carpano, Pietro Vicente]]

             an Italian scholar and sacred orator, a native of Milan, lived in the early half of the 17th century. He was secular priest and director of the seminary of Brescia, where he taught eloquence. He wrote, De Ratione Scribendi hEpistolas Scholce Priores (Brescia, 1613): — Christus Nascens, Christus Circuncisus, Poemata (Genoa, 1625): — Della Forma chedeve Tenersi nelle Crie (without date or place of publication): —Elogia Sacra : — Lacrymae de Christi Domini Cruciatibus et nece, Poema: —many Latin  letters in the Epistolae Sanazarii, Sacci et Farnesii (Milan, 1621). See Hoefer, Nouv. Biog. Géneralé. s.v.

## Carpenter[[@Headword:Carpenter]]

             the rendering in the Auth. Vers. of the Hebrews חָרָשׁ, charash' (2Sa 5:11; 1Ch 14:1; Isa 44:13, etc.), as also of its Greek equivalent τέχτων.(Mat 13:55; Mar 6:3; 1Es 5:14; Sir 38:27, etc.), a general name, applicable to an artificer in stone, iron, or copper, as well as in wood. SEE ARTIFICER. The Hebrews, at a very early period, appear to have made considerable progress in these arts (Exo 35:30-35). SEE ART. Of their works, however, we have no existing remains; but by a reference to the antiquities of Egypt, the country where their proficiency was acquired, we may obtain a satisfactory notion of their general character. SEE HANDICRAFT. Tools of various kinds used in carpentry, as axes, hammers, saws, planes, chisels, and center-bits, are represented on the ancient monuments, and to most of them we find allusions in Scripture (1Sa 13:19-20; Jdg 4:21; Isa 10:15; Isa 44:13). There appears but little difference between these implements and those of our time. SEE TURNER. The ancient Egyptians were acquainted with the art of veneering: this proves that they knew. the use of glue. They had chairs and couches of very graceful form (comp. Gen 43:33; 1Sa 4:18). Among the works of the Egyptian artists are found tables, bureaus, wardrobes, and coffers; several of the latter, probably designed for jewel-cases, rival in beauty the caskets of gold and silver. SEE MECHANIC.

## Carpenter, Alfred G[[@Headword:Carpenter, Alfred G]]

             a minister in the Methodist Episcopal Church South, was born in South Carolina, Aug. 1, 1837. He professed religion at the age of fourteen; became careless afterwards, but was reclaimed when about eighteen; labored from that time as exhorter and Sunday school superintendent till 1862, when he was licensed to preach, and, after serving the Church six years as local preacher, he entered the North Georgia Conference, wherein he labored until his death, Sept. 30, 1871. MI. Carpenter was characterized by great faith, exemplary piety, and a prayerful life. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 549.

## Carpenter, Burton[[@Headword:Carpenter, Burton]]

             a Baptist minister, was born at Monkton, Vt., March 5, 1785. He was ordained in 1816, in Schoharie County, N. Y., where he was a useful and successful pastor for nearly a third of a century. In 1838 he removed to the West, on account of ill health, but was able to preach but little afterwards, and died at Grand Detour, Ogle Co., Ill, July 3, 1849. See Minutes of Ill. Anniversaries, 1849, p. 5. (J.C.S.)

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

             an English Baptist minister, was born at Alsford, Hants, in 1796. He was converted in his youth, and baptized at Folkestone, Kent. He established the first Baptist chapel at Dover, and afterwards removed to Rochester, where he gathered a new church and was its pastor for four years. He next settled in London for sixteen years, then spent three years in Wales, and finally located at Bury St. Edmunds, Suffolk, where he died; March 24, 1858.

## Carpenter, Charles W.[[@Headword:Carpenter, Charles W.]]

             a Methodist Episcopal minister, was born in New York, Dec. 16 1792, where his parents were members of the John Street Church. He entered Columbia College, but was compelled by ill health to quit before graduation. He was converted in his eighteenth year, and was licensed by Freeborn Garretson to preach in 1812. He entered the itinerant ministry in the New York Conference in 1814, but in 1816 he was obliged, by the weakness of his health, to go to Savannah, where he was engaged in business for ten years. During this time he labored as a local preacher, and was ordained deacon in 1820, and elder in 1826. In 1828 he returned to the North, and was readmitted into the New York Conference, in which he filled important appointments, as pastor and presiding elder, until 1850, when he was compelled by ill health to become supernumerary. He died May, 1853, at Plattekill, N. Y. He was of very uniform character, good literary acquirements and great loveliness of disposition. As a minister he was able and sound, and his influence was great and durable. He was several times delegate to the General Conference, and as presiding elder his administrative talent was remarkable. He was secretary of the New York Conference for several years, and in all posts he was efficient and successful. His death was joyful. — Minutes of Conferences, 5:194; Sprague, Annals, 7:553; Wightman, Life of Bishop Capers, p. 211.

## Carpenter, Chester Whitmore[[@Headword:Carpenter, Chester Whitmore]]

             a Congregational minister, was born at Ashford, Conn., Aug. 8,1812. He graduated at Amherst College, in 1839, and at the Connecticut Theological Institute in 1844. He taught one year in Pittsfield, Mass., and was ordained at Sinclairsville, N.Y., Sept. 25, 1845. After preaching some time, he went South for the benefit of his health; and while on his return died, April 17,1867. See Hist. Catalogue of Conn. Theolog. Ins. p. 40. (J.C.S.)

## Carpenter, Coles[[@Headword:Carpenter, Coles]]

             a minister of the Methodist Episcopal Church, was born in Westchester county, N. Y., March 17, 1784. His parents were earnest Methodists, and he was carefully trained in religion. At seventeen he was converted, and began at once to exhort his young neighbors. In 1809 he was admitted on trial in the New York Conference; ordained deacon in 1811, and elder in 1813. He filled various important appointments in the New York Conference until 1832, when the Troy Conference was organized, and he remained in it. In 1833 he was appointed presiding elder of the Troy District, in which service he labored acceptably until his death, Feb. 17, 1834. In direct appeals to the heart and conscience he had few superiors. — Sprague, Annals, 7:466; Minutes of Conferences, 1834, p. 283.

## Carpenter, Cyrus Evans[[@Headword:Carpenter, Cyrus Evans]]

             a Methodist Episcopal minister, was born in Carroll County, Ind., April 2, 1838. He removed with his father's family to Iowa in 1850; was converted in 1852; made a class-leader in 1857; received license to preach in 1858, and in 1859 united with the Missouri and Arkansas Conference. He was stationed on the western frontier, but the intolerance of the secessionists at the opening of the rebellion necessitated his leaving, and he fled to Kansas, where he remained a short time, then went to Iowa, and in the spring of 1862 returned to Missouri. He continued his zealous labors till early in 1867, when failing health obliged him to become superannuated, and, retiring to Fairfield, Ia., he died there, May 21 of that year. Mr. Carpenter was a worthy man, enjoying the confidence and esteem of all classes; an able preacher, a sound theologian, a good singer, an amiable companion, and a Christian gentleman. See Minutes of Annual Conferences, 1868, p. 21.

## Carpenter, Eber[[@Headword:Carpenter, Eber]]

             a Congregational minister, was born in Vernon, Conn., June 24, 1800. He graduated at Yale College in 1825, and then taught for some time at Norwalk. For two years he studied theology at Andover, Mass., and was licensed to preach, in 1828, by the Londonderry Presbytery, N. H. He labored as a missionary in Waterville, Me., and also at Woonsocket, R. I. From 1830 to 1835 he was regular pastor in York, Me. In December of the latter year he was installed over the Congregational Church in Southbridge, Mass. His health failing, in October, 1853, he obtained leave of absence from his charge, in order to conduct The American National Preacher. In March, 1857, he resumed his pastoral labors in the Southbridge Church, and remained there until July, 1864. The last three years of his life were spent in Boston, where he preached occasionally. He had accepted a unanimous call to the church in North Falmouth, but died in Boston, Oct. 21, 1867. See Cong. Quarterly, 1871, p. 71.

## Carpenter, Erasmus Irvin[[@Headword:Carpenter, Erasmus Irvin]]

             a Congregational minister, was born at Waterford, Vt., April 29, 1808. He received his preparatory education at Peacham Academy; graduated at the University of Vermont in 1837, and was one year (1841) at Andover. He was ordained at Littleton, N.H., Dec. 13, 1842; was installed at Barre, Vt., Dec. 25,1857; and March 6, 1867, became acting pastor at Berlin. In 1869  he removed to White River Junction, and was appointed agent of the Vermont Bible Society. He became acting pastor at Swanzey, N.H., in 1874; and died Feb. 10, 1877. (W.P.S.)

## Carpenter, Ezra[[@Headword:Carpenter, Ezra]]

             a Unitarian minister, was born at Rehoboth, Mass., in 1702. He graduated at Harvard College in 1720; was ordained pastor at Hull, Nov. 24, 1728, installed at Keene, N.H., Oct. 4, 1753; dismissed March 6, 1769; and died Oct. 26, 1785. See Sprague, Annals of the Amer. Pulpit, 8:3.

## Carpenter, Ezra Greenwood[[@Headword:Carpenter, Ezra Greenwood]]

             a Congregational minister, was born at Potsdam, N.Y., Dec. 20, 1829. He studied at St. Lawrence Academy, then a few months in Chicago Theological Seminary, and privately in Minnesota. He was ordained evangelist at Maiden Rock, Wis., Dec. 30, 1868; was acting pastor there, 1867-70; at Grand Rapids, 1870-72; at Corning, Ia., 1872-74; installed at Stuart, Aug. 22,1874, resigned March 17,1875; was acting pastor at Winthrop, 187576 at Golden Prairie, 1877; and died Aug. 25, 1879. See Cong. Yearbook. 1880, p. 15.

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

             an English martyr, resident Emmerich, in Bavaria, was brought before the council for the following offences: (1) He did not believe that a priest could forgive sins; (2) he did not believe that a man could call God out of heaven; (3) he did not believe that God was in the bread which the priest places over: the altar, but that it was the bread of the Lord; (4) he did not believe that the water itself, in baptism, could bestow grace. He utterly refused to recant, and was burned in 1527. See Fox, Acts and Monuments, 4:374.

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

             an English prelate of the 15th century, was born at Westbury, Gloucestershire, He was educated at Oriel College, Oxford; became provost and chancellor of the university there; was preferred prefect of St. Anthony's, London, and at last became bishop of Worcester. He died in 1475. See Fuller, Worthies of England (ed. Nuttall), 1, 555.

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

             an English theologian, was born in Cornwall, and died in 1620, leaving Sermons, Meditations, etc. (Lond. 1588). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carpenter, John (3), D.D[[@Headword:Carpenter, John (3), D.D]]

             an Irish prelate, was born in Chancery Lane, Dublin, and was educated in the university at Lisbon. On his return to his native city he was appointed curate in St. Mary's parish chapel. He was consecrated to the see of Dublin, June 3, 1770, by the Catholic primate, assisted by several others. In November, 1778, Carpenter, at the head of seventy of his clergy, and several hundred Roman Catholic laity, attended at the court of the king's bench in Dublin, and took the oaths prescribed by the act for the relief of Roman Catholics in that kingdom. He died. Oct. 29, 1786. See D'Alton, Memoirs of the Abps. of Dublin, p. 472.

## Carpenter, Lant, Ll.D.[[@Headword:Carpenter, Lant, Ll.D.]]

             an English Unitarian minister, was born Sept. 2, 1780, at Kidderminster, and educated at Northampton and Glasgow. In 1805 he became pastor of a Unitarian congregation at Exeter, and in 1817 removed to Bristol, where he remained as pastor and classical teacher till 1839, when, his health failing, he undertook a Continental tour. While going in a steam-boat from Naples to Leghorn, he fell overboard and was drowned, in the night of April 5, 1840. Dr. Carpenter was an industrious writer. His publications, including posthumous ones, amounted to forty-four. The more important are: Introduction to the Geography of the New Testament (12mo, 1805): — Unitarianism the Doctrine of the Gospel (12mo, 1809): — An Examination of the Charges made against Unitarianism by Dr. Magee (8vo, 1820): — A Harmony of the Gospels (8vo, 1835, of which a second edition, under the title of An Apostolical Harmony of the Gospels, was published in 1838): — Sermons on Practical Subjects (8vo, 1840, posthumous): — Lectures on the Scripture Doctrine of Atonement (12mo, 1843, posthumous). He was a contributor to Rees's Cyclopaedia, and to the Unitarian journals. There is a memoir of him by his son, the Rev. R. L. Carpenter (Lond. 1840). — English Cyclopsedia, s.v.; Darling, Cyclopaedia Bibliographica, 1:582.

## Carpenter, Lucien Bonaparte[[@Headword:Carpenter, Lucien Bonaparte]]

             a Methodist Episcopal minister, was born at Derby, Vt., July 4,1839. He was a precocious youth; secured for himself a private collegiate education; removed to Springfield, Ill., at the age of seventeen; taught school, and prepared to study law, but, on experiencing religion, in 1858, became an earnest Christian worker; received license to preach, and in the same year entered the Illinois Conference. His appointments were Exeter, Petersburg, Carrollton, Beardstown, Hillsborough, and Stapp's Chapel, Decatur; in 1870 he received a transfer to the Indiana Conference, wherein he was stationed three years at Trinity, Evansville; was transferred to the Virginia Conference in 1873 and appointed to Fourth Street, Wheeling; and in 1874 was transferred to the Baltimore Conference, in which he was stationed for three successive years as pastor of Grace Church; in 1877 and 1878 of Exeter Street Church, and in 1879 of Jackson Square Church, Baltimore, where he died suddenly, Nov. 20,1879. Mr. Carpenter's pulpit ministrations always attracted a throng of admiring listeners. He was passionately fond of study, a brilliant orator, and an advanced thinker. See Minutes of Annual Conferences, 1880. p. 15.

## Carpenter, Mark[[@Headword:Carpenter, Mark]]

             a Baptist minister, was born at Guilford, Vt., Sept. 23,1802. He pursued his studies in part at Amherst College, and graduated at Union College in 1829, and from the Newton Institution in 1833. He was ordained at Milford, N.H., Feb. 12, 1834, and six years afterwards accepted a call to Keene, remaining there about five years. He was pastor from 1846 to 1850 at New London, N.H.; from 1851 to 1861 at Holyoke, Mass.; at Brattleboro, Vt., from 1861 to .1867; at West Dummerston, from 1867 to 1869; South Windham, from 1869 to 1874, whence he removed to Townshend, and died there, Nov. 13, 1882. He was one of the oldest and best-known ministers in the state of Vermont. See Cathcart, Baptist Encyclop. p. 185. (J. C. S.)

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

             an English philanthropist, was born Aug. 18, 1807, at Bristol. At a very early age she took an active part in that social movement which had for its object the amelioration of the condition of the lower classes, the reorganization of prisons, and caring, for homeless children. To this end she originated the system of reformatory schools and such institutions as had her cherished object in view, and by word and deed she interested the community at large. She took an active part in the annual meetings of the “British Association for the Promotion of Social Science,” and even undertook a voyage to India for philanthropic purposes in 1866-67, the results of which she published in Suggestions on Prison Discipline and Female Education in India (1867); and Six Months in India (1868, 2 vols.).

For a further advance of prison reform and female education, she visited India three times between 1868 and 1876. The results of her last journey she communicated to lord Salisbury, secretary for India, who brought them in an official form before Parliament. Miss Carpenter died at Bristol, June 14, 1877. She wrote Morning and Evening Meditations for Every Day in the Year (1842): Reformatory Schools for Children (1851): —Juvenile Delinquents, their Condition and Treatment (1853): — Our Convicts (1864, 2 vols.). See Brockhaus, Conversations-Lexikon (13th ed. 1882), s.v.; Carpenter, The Life and Work of Mary Carpenter (Lond. 1879, 1881). (B. P.)

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

             an English clergyman, was born in Devonshire in 1588, and educated at St. Edmund's Hall, Oxford. About 1626 he became acquainted with archbishop Usher, then at Oxford, who admired his talents, and took him to Ireland' where he made him one of his chaplains. Soon after this Carpenter was advanced to a deanery. He died at Dublin, according to Wood, in 1628; according to Fuller, in 1635. His publications include Philosophia Libera, etc. (1621), memorable as one of the first attacks upon the Aristotelian philosophy: — Geographie Delineated (1625):and several Sermons. See Allibone, Dict. of Brit, and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Carpenter, Richard (1)[[@Headword:Carpenter, Richard (1)]]

             an English divine, was, a native of Cornwall, and was educated at Exeter College, Oxford, of which he became a fellow in 1596. In 1611 he was admitted to orders; and about that time was made rector of Sherwell, and of Loxhore, adjoining, in Devonshire; and afterwards obtained the benefice of Ham, near Sherwell. He died Dec. 18,1627, aged fifty-two. He published several single Sermons. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Carpenter, Richard (2), D.D[[@Headword:Carpenter, Richard (2), D.D]]

             an English divine and poet of the 17th century, was educated at Etons College, and at King's College, Cambridge. About 1625 he left England, and studied in Flanders, France, Spain, and Italy; and at length received holy orders at Rome from the hands of the pope's substitute. He entered the order of St. Benedict, and was sent to England to make proselytes; but in little more than a year he returned to the Protestant communion, and obtained the vicarage of Poling, in Sussex. In the time of the civil war, however, he retired to Paris, and reconciled himself to the Romish Church. He afterwards returned to England, and settled at Aylesbury, where he obtained a curacy. He was living there in 1670, but, before his death, returned a third time to Romanism. He published, Experience, History, and Divinity (1642): — Astrology Proved Harmless, Pious, Useful (1663): — Rome in her Fruits (eod.): — The Pragmatical Jesuit new Learned; and other works. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Carpenter, Robert Wright[[@Headword:Carpenter, Robert Wright]]

             an English Congregational minister, was born at Taiunton, July 5, 1831. He joined the Church in his boyhood; received his ministerial training at Hackney College; and, at the close of his college course, became co-pastor at Portsea. He commenced his ministry there in 1858; removed to Devonport in 1861, to Woolwich in 1869, and finally retired to Bexley Heath, and died, there, May 15, 1872. See (Lond.) Cong. Yearbook, 1872, p. 307.

## Carpenter, Samuel T[[@Headword:Carpenter, Samuel T]]

             a Protestant Episcopal clergyman of the diocese of Ohio, was rector of the Church in Smyrna, Del., in 1853, and remained there for several years. Subsequently he removed to Monroe, Mich., as rector; in 1859 he became rector of Trinity Church, Polo, Ill.; and in 1864 he was appointed chaplain in the United States Hospital at Cincinnati, O. He died Dec. 26,1864. See Prot. Episc. Almanac, 1866, p. 98.

## Carpenter, Sarah[[@Headword:Carpenter, Sarah]]

             wife of Zeno Carpenter, was, an elder, for many years, of the Society of Friends (Orthodox), and was also a member of Bridgewater Monthly Meeting. She died Dec. 16, 1835, in Utica, N.Y., aged sixty-two years. See The Friend, 9, 112.

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

             a Lutheran minister, was born near Madison, Va., May 20,1762. He served as a soldier in the Revolutionary war up to its close. While there he felt called to preach. He took a course of theology, and was licensed, by the Synod of Pennsylvania, in 1787. His first field of labor was in Madison County, Va., where he continued twenty-six years. He removed to the West in 1813, and entered upon his second and last charge in Boone County, Ky. Here he preached for twenty years, and died Feb. 18,1833. See Sprague, Annals of the Amer. Pulpit, 9, 1, 84.

## Carpentras, Council Of (Concilium Carpentoractense)[[@Headword:Carpentras, Council Of (Concilium Carpentoractense)]]

             was held in 527, Caesarius of Ariles presiding, at the head of sixteen bishops. They published but one canon, which forbids the bishop to take anything from the parishes within his diocese, provided he has. a sufficient  revenue for his maintenance. In this council, also, Agrecius, bishop of Antibes, was suspended during a year for conferring orders contrary to the canons. See Labbe, Concil. 4, 1663.

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

             a Methodist Episcopal minister, was born in Pendleton County, Va., in 1789. He passed his early years on a farm; received a very limited education; was converted in his youth; but spent his early manhood in the army. His religious convictions returning, however, he received license to preach, and in 1816 entered the Baltimore Conference. In 1819 he was transferred to the Ohio Conference. Between 1837 and 1840 Mr. Carper held a local relation. He then reentered the effective ranks and served until 1848 when he again located, but continued to preach until 1855, when he became superannuated. He died Aug. 27.1867. Mr. Carper was capable of great physical endurance; had a strong, clear voice; a logical, rhetorical, practical mind; a pathetic manner of delivery; an ardent spirit, and a soul full of devotion. See Minutes of Annual Conferences, 1867, p. 257.

## Carphacasemeocheir[[@Headword:Carphacasemeocheir]]

             (Καρφακασημεοχείρ) was one of the heavenly powers in the system of the Pernate (q.v.).

## Carpi (or de Carpi), Girolamo[[@Headword:Carpi (or de Carpi), Girolamo]]

             a reputable Italian painter, was born at Ferrara in 1501, studied under B. Garofalo. He painted many fine pictures for the churches of Ferrara and Bologna. At the latter place are his two best pictures one in San Martino Maggiore, of The Adoration of the Magi; and the other in San Salvatore, of The Madonna, with St. Catherine and other saints. He died about 1569. See Hoefer, Nouv. Biog., Géneralé, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Carpi, Ugo[[@Headword:Carpi, Ugo]]

             an Italian painter and engraver, was born at Rome about 1486, and distinguished himself by the invention of printing in chiaro-scuro, in imitation of drawing. The following are some of his principal engravings: Jacob's Ladder; David with the Head of Goliath; The Murder of the Innocents; The Descent' from the Cross, etc. He died about 1530. See  Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Carpianus[[@Headword:Carpianus]]

             was the brother to whom Eusebius (4, 1275) addressed his scheme of canons for a harmony of the Gospels.

## Carpilio[[@Headword:Carpilio]]

             was a witness of the apostasy of Marcellinus, A.D. 303, and bishop at the Council of Rome, A.D. 324.

## Carpini, Giovanni de Plano[[@Headword:Carpini, Giovanni de Plano]]

             a Franciscan monk, was born in Italy about 1220. Pope Innocent IV sent him, with six others, in 1246, on a religious embassy to the descendants of Genghis Khan, who were threatening Europe. After great hardships he reached his destination, and, although he but slightly succeeded in his mission, yet he wrote the earliest account that we have of those semi- barbarous nations. It was abridged by Vincent de Beauvais in his Speculum Historicum, and translations may be found in Hakluyt, Purchas, and others. He afterwards labored as a zealous missionary among the central and northern tribes of Europe, and died at an advanced age. See Hoefer, Nouv. Biog. Géneralé, s.v.; Rose, Géneralé Biog. Dict. s.v.

## Carpinoni, Domenico[[@Headword:Carpinoni, Domenico]]

             an Italian painter, was born at Clusone in 15.66, but visited Venice while young and became a scholar of Palma. In the principal church of Clusone is a picture by him, of The Birth of John the Baptist, also a Descent from the Cross; and a picture of The Transfiguration, in the Valle Cavallinsa. He died in 1658. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, Géneralé Biog. Dict.

## Carpinoni, Marziale[[@Headword:Carpinoni, Marziale]]

             an Italian painter, the grandson and scholar of Domenico was born at Clusone in 1644. He was instructed in the school of Ciro Ferri, at Rome. He painted a number of historical works for the churches at Clusone, Bergamo, and Brescia. Some of his best works are, The Nativity; The  Baptism of Christ; St. Domeo; St. Eusebia. He died in 1722. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, Gen. Biog. Dict. s.v.

## Carpion[[@Headword:Carpion]]

             was a Valentinian, who was preaching in the time of Nilus (Epist.234, p. 167).

## Carpioni, Giulio[[@Headword:Carpioni, Giulio]]

             an Italian painter and engraver, was born at Venice. He was one of the best scholars of Alessandro Varotari, surnamed the Paduan. He settled at Vicenza, where he painted many small pictures representing fantastical or mythological subjects. He also engraved a large number of plates, of which the principal ones are, several Madonnas; Jesus on the Mount of Olives; The Penitent Magdalene; Two Bacchantes; and The Four Elements. He died at Verona in 1611. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carpistes[[@Headword:Carpistes]]

             was one of the five alternative appellations employed in the system of Valentinus, to denote the mon Horus. The application of so many different names to the same personage seems to be best explained by the fact that in what is apparently an older form of the Valentinian system, known to us by a fragment in Eusebius (Haer. 31:6), there correspond to Horus five different eons, Carpistes being the name of one of them. It is intelligible that when the system was simplified by the reduction of the five aeons to one, this one should be considered as entitled to receive any of the older appellations. The name is supposed by Grabe; to be derived from the rod with which the praetor emancipated a slave. then denotes an emancipator, and is completely parallel to one of the other titles of Horus. The functions attributed to Horus are stated by Irenaeus (1, 3) to be two fold; that of supporting, and of restraining or limiting; as it is by him that each aeon is sustained in its own place, and restrained from intruding into that which does not belong to it.

## Carpocrates[[@Headword:Carpocrates]]

             a Gnostic of Alexandria in the second century, probably during the reign of Hadrian (A.D. 117-138). Of his personal history little is known. Clement of Alexandria speaks of his son Epiphanes, who died at seventeen, and was honored as . god at Sama, in Cephallenia. — Clemens, Strom. 3:428; Lardner, Works, 8:393. SEE CARPOCRATIANS.

## Carpocratians[[@Headword:Carpocratians]]

             Gnostic heretics of the second century, so named from Carpocrates of Alexandria (q.v.). In common with the Gnostics generally, they held the existence of one Supreme Principle, the Primal Being, or Monas, toward which all finite things are striving to return. They taught that the visible world was formed by angels, inferior to the Father (Epiphan. Haeres. 27, 100, 11; Iren. Haeres. 1:25). They regarded Christ as a religious Genius, born, in the ordinary course of nature, of Joseph and Mary, but as having excelled other men not only by the holiness and virtue of his life, but by the wonderful elasticity of his mind (εὔτονος), which retained the remembrance of what he had seen when circling in the train of the Father. They admitted that he had been educated among the Jews, but had despised them, and had therefore obtained the power to surmount his sufferings, and afterward ascended to the Father (Iren. Haer. 1:25). The Carpocratians boasted of resembling Christ, and even allowed, hypothetically speaking, that if any person had a purer soul, or despised in a greater degree the things here below, he might excel him. They had statues and images of Christ and his apostles, and also of Pythagoras, Plato, Aristotle, and other eminent men, whom they are said to have honored with superstitious rites in the temple of Epiphanes in Cephallenia. Carpocrates maintained the transmigration of the soul, which must perform all to which it was destined before it can obtain rest. In support of his doctrine he cited the words of our Lord, "Verily thou shalt not depart hence until thou hast paid the uttermost farthing." Those souls, however, which are deeply impressed with the remembrance of their former existence, are enabled to defy the influence of the spirits governing this world, and, soaring to the contemplation of the Supreme Being, finally reach a state of eternal rest.

In proof of this, Carpocrates adduced the examples of Pythagoras, Plato, and Aristotle among the heathen, and Jesus among the Jews. To the latter he ascribed extraordinary strength of soul, which, animated by the remembrance of its former existence, soared to the highest flights of contemplation, and enabled him to obtain a divine power, by which, in working miracles, he set at naught the spirits of this world, cast off the thraldom of the God of the Jews, and overturned the religion which this god had devised. Every human soul was supposed by contemplation capable of becoming equal in every respect with Jesus Christ. The Carpocratians are stigmatized on account of the consequences which they drew from their principles. They are charged with asserting that there was nothing good or evil in itself; that the distinction between right and wrong was not real, but depended merely on human opinion-an assertion which appears inconsistent with their view of the character of Christ, and which was, perhaps, applied, not to moral duties, but to positive rites. They are also said to have taught the community of women; a doctrine which, together with their notions of a preexistent state, and of metempsychosis, may be traced to Plato, in whose writings Carpocrates and his son Epiphanes (by whom the opinions of this sect were much amplified, and to whom extraordinary honor was paid) were familiarly versed (Clement, Strom. 3:428). As the fruit of these last opinions, they are represented as having indulged in the grossest licentiousness, and as having given occasion to the dreadful calumnies by which the early Christians were assailed. The reproach of licentiousness is not confirmed by Ireneus, who is the oldest source of our knowledge of the Carpocratians. Epiphanius says the Carpocratians rejected the Old Testament. It appears not certain that they rejected any part of the New (Euseb. Ecc. Hist. 4:7; Epiphan. Haer. 17). — Jeremie, Church Hist. 154; Neander, Ch. Hist. 1:449-451; Lardner, Works, 8:391-403; Dorner, Person of Christ, div. 1, vol. 1, p. 186; Hase, Church History, § 78; especially Mosheim, Commentaries, etc., cent. 2, § 50.

## Carpones[[@Headword:Carpones]]

             was a presbyter of Alexandria, a rival preacher to Arius, afterwards excommunicated along with him, A.D. 319, and was his companion in exile at Nicomedia, where he signed his letter to Alexander. At a later date he was deputed by Gregory of Cappadocia to pope Julius.

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

             (1) was one of the four crowned brothers, martyrs at Rome, in the year 304. The names of the other three were Severus, Severianus, and Victorius, who, with Carpophorus, in the Diocletian persecution, were whipped to death with scourges loaded with lead. Pope Gregory the Great mentions an old church of the four crowned martyrs in Rome, which was subsequently repaired, or rebuilt, by Leo IV and also by Pascal II. This church (Sanctboum Quatuor Coronatorum) is commemorated in an ancient title of a cardinal priest ( see Butler, Nov. 8; Baillet, Nov. 8).

(2) Said to have succeeded Cyprian at Carthage.

(3) The name of a martyr of unknown date, celebrated in Umbria and at Capuia and Milan.

(4) Presbyter, martyr at Spoleto, commemorated Dec. 10, in the old Roman Martyrology.

## Carpov, Jacob[[@Headword:Carpov, Jacob]]

             a German Lutheran theologian, was born at Goslar, Sept. 29, 1699. He studied at Halle and Jena, and at the latter place he completed, in 1725, the course of philosophy and theology. He there professed the system of Canz, which consisted in applying the mathematical and philosophical demonstrations of Wolf to Christian dogmas. This innovation, introduced in the teaching of theology, arrayed against him all the academic corps, and led to the condemnation of his writings. In 1736 he was obliged to leave Jena and established himself at. Weimar, where he continued his course of theology, for many of the students of Jena had followed him. In 1737 he was appointed sub-director of the gymnasium of Weimar; in 1742 professor of mathematics; and in 1745 director of this gymnasium. He was also elected a member of the Academy of Berlin. He died at Weimar, June 9, 1748. Some of his principal works are, Disp. de Ratios is Sufficientis Principio (Jena, 1725): — Disp. De Quaestione, Utrum Tellus sit Amachina, an Animal (ibid. oed.): — Disput. Theol. Trinitatis Mysterium Methodo Demonstrativa Sistens (ibid. 1730); a writing directed against Polycarp Leyser, who had declared the Trinity contrary to sound judgment. The mathematical proofs given by Carpov in support of the Trinity were commented upon in a work by John Thomas Haupt: Gründe der Vernunst zur Eriduterung und zumi Beweise des Geheimisses der heeiligen  Dreieinigkeit (Rostock, 1752). The following three works relate to this same controversy: Revelatum S.S. Trinifatis Mysterium Methodo Demonstrativa Propositum (Jena, 1735): — De Pluralite Personarum in Deitate (ibid. eod. and 1737): — Amerkungen iuber den Troktat: de Pluralitate Person. etc.: — Caenonomia Salutis N.T. (Jena,: 1737, 1765; Frankfort and Leipsic, 1737, 1749; and Rudolstadt and Leipsic, 1761):' Disp. de Anima Christi Homiinis in se Spectata (Jena, 1737; and a second edition, enlarged, and published under another title — Psychologia Sacratissima, etc., ibid. 1740): —De, Staniine Humanitatis Christi (ibid. 1741-43): —De Peccato in Saqictum Spiritum Atgue Incredulitatis Finalis (Wei-mar, 1746, ‘1750): —De Notione et Irremissibilitate Peccati in Spiritum Sanctum (ibid. 1750): —De Ortu Anime Humanae et Christi (ibid. 1751). These are only a few of the sixty-eight works enumerated by Doring, Die gelehirten Theologen Deutschlands , i229 sq. See Hoefer, Nouv. Biog. Géneralé, s.v.; also Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. 1, 146; Winer, Handbuch der theol. Lit. 1, 297, 420. (B. P.)

## Carpov, Paul Theodor[[@Headword:Carpov, Paul Theodor]]

             a German Orientalist and Lutheran theologian, was born in 1714 at Bolechow, in Polish Prussia. He studied at Rostock, where he took his degrees, and became professor of Hebrew and catechetical theology in 1738. In 1760 he assumed the same position at the newly founded university of Biitzow, here he remained until his death, May 27, 1765. He wrote, De Criteriis Nominum et Verborum Linguae Hebraece (Rostock, 1738): — Cinerums Apud Hebraeos Usus (ibid. 1739): — Christys Ecclesiae Sponsus (ibid. 1740): —De Jejuniis Sabbaticis et Antiquitate Hebraea (ibid. 1741): —Animadversiones Philologicrit. Sacrae (ibid. 1740). See Hoefer, Nouv. Biog. Géneralé, s.v.; Jocher,: — Allgemeines Gelehrten Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1, 279; Fürst, Bibl. Jud. 1, 146. (B. P.)

## Carpus[[@Headword:Carpus]]

             martyr at Pergamus (Euseb. 4. 16). The Byzantine calendar distinguishes him from the Carpus of Troas, and commemorates him Oct. 13. April 13 is the day of commemoration .in Metaphrastes and in Ado. The martyrdom is said to have taken place under Decius or Valerian, probably A.D. 251.

## Carpuus[[@Headword:Carpuus]]

             (Κάρπος, perhaps for καρπός, fruit; on the accentuation, see Winer's Grammar, 6th ed. p. 49), a Christian at Troas, with whom the apostle Paul states that he left a cloak (2Ti 4:13); on which of his journeys it is uncertain, but probably in passing through Asia Minor after his first captivity, for the last time before his martyrdom at Rome, A.D. 64. According to Hippolytus, Carpus was bishop of Berytus, in Thrace, called Berrhoea in the Synopsis de Vita et Morte Prophetarum, which passes under the name of Dorotheus of Tyre.

## Carpzov[[@Headword:Carpzov]]

             the surname of a family which was one of the most distinguished of the 17th century for theological learning. The first eminent man of the nature was Benedikt Carpzov, professor of law at Wittenberg, who died in 1624; and the latest, Johann Benedikt (the fourth), died as professor at Helmstadt in 1803. The most important are:

## Carpzov, Benedikt David[[@Headword:Carpzov, Benedikt David]]

             son of Johann Benedikt, S., was a German Lutheran theologian, who lived in the middle of the 17th century. He wrote, Dissertatio, de Pontificum I Hebrceorum Vestitu Sacro (Jena, 1655; found also in Dissertationes Academicae, by Johann Benediklt Carpzov, Leipsic, 1699; and in Ugolino, Thesaur. vol. 11). Some of his writings are preserved in manuscript in the library of Raymond Kraft, and some have been inserted in Amcenitates Literarsice, by Schelhorn. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carpzov, Johann Benedikt[[@Headword:Carpzov, Johann Benedikt]]

             born at Rochiltz, June 22, 1607, who became archdeacon of St. Thomas's church at Leipzig, and was made, ill 1643, professor extraordinarius, and in 1646 professor ordinarius of theology at Leipzig. He died Oct. 22, 1657, He was noted for piety as well as for learning. His chief writings are, De Ninivitarum Poenitentia (Leipzig, 1640, 4to): — Hodegeticum (1656; enlarged by his son, J. B., 1689, 4to): — Isagoge in libros Eccl. Luther. Symbolicos, completed after his death by Olearius (1665; 1675, 4to). In view of this book, Gass calls Carpzov the "first really distinguished laborer in Symbolics" (Gescichte d. Prot. Dogmatik, 1:172).

## Carpzov, Johann Benedikt (2)[[@Headword:Carpzov, Johann Benedikt (2)]]

             born in Leipzig, 1720, became professor of philosophy at Leipzig in 1747; professor of Greek at Helmstädt, 1748. He published Liber doct. theol. purioris (1768): — Sacrae Exercitationes in Epist. ad Hebr. (1750): — Stricturce in Ep. ad Romans (1756): — Septenarius Epist. Cath. (1790). His repute as a philologist was very great. He died April 28, 1803.

## Carpzov, Johann Benedikt Third[[@Headword:Carpzov, Johann Benedikt Third]]

             a German Orientalist, son of the preceding, and father of Johann Benedikt fourth, was born at Leipsic, Nov. 21 1670. He studied at Leipsic, Jena, Altdorf, and Strasbursg; was made magister at Leipsic in 1696, preacher in 1703, and professor of Hebrew in 1715; and died there, Aug. 14,1733. He published a work of his father, Colloquia Rabbinicobiblicum (Leipsic, 1703): —also Christianco de Urim et Thummim Conjecturae: — De Sepultura Josephi Patriarchae, etc. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carpzov, Johann Benedikt, Jr[[@Headword:Carpzov, Johann Benedikt, Jr]]

             a Protestant theologian of Germany; brother of the preceding, was born at Leipsic, April 24, 1639, where he also studied, as well as at Jena and Strasburg. Besides these universities, he also visited others, and ‘hen: he returned to his native: place was appointed, in 1662, preacher at St. Nicholas, in 1665 professor of ethics, in 1668 professor of Hebrew, in 1674 archdeacon, in 1679 pastor of St. Thomas, and in 1684 professor of theology. He died at Leipsic, March 23, 1699. His principal works are, Dissertatio de Nusimiis Mosen Comutum Exhibentibus (Leipsic, 1659): — a Latin translation of the treatise of Maimonides; On the Fasts of the Hebrews, with the text (ibid. 1662): —aid several treatises upon questions of sacred philology, a collection of which. was published (ibid. 1699). He also wrote Introductio in Theologiam Judaicanim (ibid. 1687), and edited Schickard's Jus Regiumn Hebrceorum (ibid. 1674); Tarnov's Prophetae Minores (1688); Lightfoot's Horae Hebraicae et Talmudicae (1684); Lankisch's Deutsche, Hebraische u. Griechische Concordanz (1696); and his father's Hodegeticun (1689). See Herzog, Real-Encyklop. (2nd ed.), s.v.; Winer, Handbuch de theol. Lit. 1, 142, 239; Hoefer, Nouv. Biog. Géneralé, s.v. (B. P.)

## Carpzov, Johann Gottlob[[@Headword:Carpzov, Johann Gottlob]]

             the most eminent of the family, was born at Dresden, Sept. 26, 1679, and studied successively at Wittenberg, Leipzig, and Altdorf. In 1702 he became almoner to the Saxon ambassador, and in this capacity had the opportunity of travel in Holland and England, which he used to advantage for his culture in the Oriental languages. He was engaged in pastoral work at Dresden from 1704 to 1708, in which year he was called to St. Thomas's church in Leipzig. His studies took a wide range, but his chief bent was toward Hebrew literature and philology. In 1719 he was made professor of Oriental literature at Leipzig, which office he filled until 1730, when he became general superintendent at Lübeck, where he died April 7, 1767. His writings form an epoch in the history of Biblical criticism. He was a bitter opponent of the Moravians and Pietists, and wrote a historico-polemical treatise against the Moravians (mentioned below), His most important works are, Disput. de vet. philos. sentt. circa naturam Dei (Lpz. 1692, 4to): — Disp. depluralitatepersonarum in una Dei essentia (Lpz. 1720, 4to): Introductio ad Libros Canonicos Vet. Test. (Lpz. 1741, 2d ed. 4to): Critica Sacra Vet. Test. (pt. 1, Text. Original; pt. 2, Versiones; pt. 3, Circa pseudo criticam G. Whistoni sollicita (Lpz. 1728, 4to): — Peligions-Untersuchung der Bohmischen u. Mahrischen Brüder (Lpz. 1742, 8vo): — Apparatus Hist.-Crit. Antiquitatum et codicis sacri et gentis Hebrece (Leipzig, 1748, 4to). — Ersch u. Gruber, Allgem. Encyklopädie, s.v.; Hoefer, Nouv. Biog. Ginerale, 8:842.

## Carpzov, Samuel Benedikt[[@Headword:Carpzov, Samuel Benedikt]]

             a German theologian and scholar, son of Johann Benedikt, Sr., was born at Leipsic, June 17,1647. He studied at his native place and Wittenberg. Like his brother, Johann Benedikt, Jr., he opposed Spener. In 1674 he was called as third court-preacher to Dresden, was in 1680 superintendent, in 1692 first court-preacher, and died Aug. 31, 1707. His principal work is Anti-Masenius. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carr[[@Headword:Carr]]

             (in some editions "car") is an Anglicized form of the term χάῤῥα (v. r. κάῤῥα), occurring only in 1Es 5:55, as the name of something given to the Phoenicians for furnishing cedar to rebuild the Temple. Bretschneider (Spicileg. p. 270) thinks we should read χάραγμα, i.e. money; perhaps, however, the word is simply a corruption for κέρμα, coin (see Fritzsche, Handb. in loc.).

## Carr, Elisha[[@Headword:Carr, Elisha]]

             a minister in the Methodist Episcopal Church South, was born in Tennessee about 1806. He experienced religion, when ten years old; exercised great influence as a class-leader and exhorter; and in 1831 entered the Tennessee Conference, in which he continued active until his death, at Nashville, Feb. 2,1866. Mr. Carr was most thoroughly devoted to his calling, and was eminently successful. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 57.

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

             a clergyman of the Episcopal Church in Scotland, was born at Newcastle, England, Feb. 16, 1704, and educated at St. John's College, Cambridge. In 1737 he was appointed senior clergyman of the episcopal chapel at Edinburgh, where he spent the remainder of his life. He died Aug. 18, 1776. Three volumes of his Sermons were published in 1777. See Chalmers, Biog Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Carr, Henry[[@Headword:Carr, Henry]]

             a Baptist minister, was born at Moorefield, Hardy Co., Va. He graduated at Union College in 1829, and from the Newton Institution in 1832; was ordained at Newton, Sept. 20 of the same year, and went-to Ohio, where he was pastor of the Church at Granville, and then of the Church at Akron. Subsequently he was secretary of the Ohio Education Society, and afterwards acted as an agent to raise funds for Granville College, now Denison University. He died at Granville, July 24, 1864. See Newton General Catalogue, p. 10. (J.C.S.)

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

             an English Wesleyan minister, was born near Leeds, Feb. 27, 1810. He was converted at fourteen; entered the ministry in 1832; became a supernumerary at Dynas Powis, near Cardiff, Wales, in 1875, and died March 10, 1880. He was eminently successful in turning many to righteousness. See Minutes of the British Conference, 1880, p. 26.

## Carr, L. C[[@Headword:Carr, L. C]]

             a Baptist minister, was born in Pennsylvania in 1814, and early in life removed to Ohio. He was educated in Granville College, now Denison University. After leaving college he was pastor of the Church in Lockland. Subsequently lie removed to Illinois, and preached in Moline, Jerseyville, Griggsville, and other places in that state. Finding his health impaired by the rigors of Northern winters; he removed to Florida, where, at Spring Garden Center, in that state, he died suddenly, June 3, 1882. He is spoken of as an excellent man, a good preacher, and an earnest worker, making himself especially useful in the cause of temperance in Illinois. See Watch- Tower, June 15, 1882. (J. C. S.)

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

             a Scotch clergyman of Tweedmouth, studied theology at the Edinburgh University, was tutor in the family of Sir James Calhoun; licensed to preach in 1817; ordained in 1821 as minister of the Presbyterian. Congregation at Mayport; presented to the living at Luss the same year, and died Sept. 4, 1845. He published An Account of the Parish. See Fasti Eccles. Scoticanae, 2, 367.

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

             an English divine of the latter part of the 18th century, was prebendary of St. Paul's, and published Sermons on Practical Subjects (Lond. 1795, 3 vols.). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Carr, Thomas (1)[[@Headword:Carr, Thomas (1)]]

             an English Catholic writer, ascetic, and priest, was born in 1599. His real, name was Miles Pinckney. After having been procurator of the college at Douay, where he had been studying, he went to Paris, and established there the monastery of the English Augustinians. He died Oct. 31, 1674, leaving,  Sweet Thoughts of Jesus and of Mary (1656): Pietas Psarisiessis (Paris, 1666): —The Love of God, from St. Francis of Sales (ibid. 1630): —The Pledge of Eternity, from Camus, Bishop of Belley (ibid. 1632) Soliloquies, from Thomas a Kempis (ibid. 1653); and some other works of the same kind. See Hoefer, Nouv. Biog. Géneralé, s.v.

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

             a Methodist Episcopal minister, was born in Washington County, Pa., Feb. 23 1793. He removed, when quite young, with his father to Tuscarawas County, O., was converted in his youth, and, after, spending some years as local preacher, was admitted into the Ohio Conference, wherein he continued to travel until 1824, when he joined the Pittsburgh Conference. Subsequently he became a member of the Erie Conference, and in it labored to the close of his life, Sept. 27, 1856. Mr. Carr was a most successful preacher, his mind well disciplined, and his life exemplary. See Minutes of Annual Conferences, 1857, p. 375.

## Carradori, Giacomo Filippo[[@Headword:Carradori, Giacomo Filippo]]

             an old painter of the Bolognese school, was born at Faenza, where he flourished in the latter part of the 16th century, and executed some works for the churches. There are still two altar-pieces by him at Faenza, bearing his name, and dated 1580 and 1582.

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

             a Scotch clergyman (son of the minister at Edrom), was appointed to the living at Bonkle and Preston in 1607, transferred to Edrom in 1612, and died before Aug.,20, 1646.. See Fasti Eccles. Scoticanae, 1, 407, 435.

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

             a Scotch clergyman, was reader at the parish of Idrom from 1574 to 1580. appointed to the living in 1583, and died before July 12, 16;12. See Fasti Eccles. Scoticanae, 1, 435.

## Carranza, Bartolome De[[@Headword:Carranza, Bartolome De]]

             an eminent Spanish theologian and prelate, was born at Miranda. Navarre, in 1503, of noble parents. Having studied theology at Alcala, he entered the order of Dominicans in 1520. He afterward was professor of theology at Valladolid. In 1546 Charles V sent him to the Council of Trent, where he vindicated the rights of bishops, jure divino, against the papal pretensions. Philip of Spain took him (1554) to England, where queen Mary appointed him her confessor, and charged him with the reestablishment of the Roman Church. This office he discharged "with a zeal more worthy of a Spanish inquisitor than of a minister of Jesus Christ," and was rewarded with the archbishopric of Toledo in 1558. On entering his diocese he put forth a catechism, which his enemies made a subject of attack. It was censured by the Inquisitions but sanctioned by the commission of the Council of Trent. A more heavy charge awaited him. A report was circulated that Charles V had not died in the "faith of the Church," and that this was owing to the archbishop of Toledo, who had instilled into his mind "heretical opinions." Carranza was seized by the Inquisition and imprisoned in 1559. After eight years' duress in Spain he was transferred to Rome, where Pius V kept him ten years longer immured in the castle of St. Angelo. In 1576 he was finally acquitted, but was suspended from his episcopal functions for five years, and was compelled to reside in the Dominican cloister of Della Minerva at Rome. He lived only seventeen days afterward, dying May 2, 1576. He wrote,

(1.) Commentarios sobre el Catechismo Christiano (Antwerp, 1558, fol.)

(2.) Summa Conciliorum (Venice, 1546, 8vo): —

(3.) De necessaria residentiâ Episc. et alior. pastorum (Venice, 1547); and several practical treatises. — Biog. Univ. 7:199; Burnet, Hist. of Engl. Reformiatio, 3:381; Bayle, Dictionary, s.v.; Echard, Script. ord. Prapdicatornm, s.v.; Hoefer, Nouv. Biog. Generale, 8:854; Dupin, Ecclesiastes Writers, cent. 16.

## Carranza, Didier[[@Headword:Carranza, Didier]]

             A Spanish interpreter and missionary of the Dominican order, who lived in the middle of the 16th century, wrote Doctrinat Christiana en Lengua  Chontal, the (dialect of the province of Tobasco, in Mexico. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carranza, Miguel Alfonso[[@Headword:Carranza, Miguel Alfonso]]

             a Spanish biographer and ascetic theologian of the order of Carmelites, was born at Valencia about 1527 and died at the same place in 1607. His principal works are Vita S. Ildephonsi (Valencia, 1556, republished by Bollandus, with notes, in the Acta Sanctorum). Camino del Cielo (ibid. 1601): — Catecismo y Doctrina de'Religiosos Novicias, Professos. y Monjas (ibid. 1605). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carrari, Baldassare[[@Headword:Carrari, Baldassare]]

             an eminent artist of Ravenna, flourished in the first part of the 16th century. He painted for San Domenico at Ravenna the celebrated altar piece of St. Bartholomew, containing very elegant histories of the holy apostles.

## Carrasco, Antonio[[@Headword:Carrasco, Antonio]]

             a leading Spanish Protestant preacher, was born in Malaga, January 19, 1843. He was converted in youth, and was imprisoned for Bible reading, but released in 1863 at the remonstrance of the Evangelical Alliance. After studying at Geneva, Switzerland, he returned to Spain in 1868, and  zealously engaged in the publication of the true gospel there, becoming pastor of the Free Church in Madrid. On his way home from a visit to America he was drowned by the sinking of the steamer Ville du flavre, November 22, 1873. See Report of the Evangelical Alliance, 1874, page 764.

## Carraway, George S[[@Headword:Carraway, George S]]

             a Protestant Episcopal clergyman of the diocese of Virginia, was rector in Urbana, Va., in 1853, and remained there for some time. About 1857 he became rector of Old Church, Hanover Co., Va., in which pastorate he remained until his death, at Providence, R. I., Dec. 25, 1867. See Prot. Episc. Almanac, 1868, p. 104.

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

             brother of Remy, also a Benedictine, co-operated in an edition of St. Ambrose (Paris, 168690). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carre, Jean Baptiste[[@Headword:Carre, Jean Baptiste]]

             a French monk, born in 1593, was the founder of the Noviciate General, at Paris, for the Dominicans, in the Faubourg St. Germain, in which were educated novices from all the provinces.

## Carre, Michael[[@Headword:Carre, Michael]]

             a Dutch painter, was born at Amsterdam in 1666, and studied under his brother, and afterwards under Berghem. One of his principal works is in a saloon at the Hague, where he has represented in large landscapes, with.  figures, the history of Jacob and Esau. He died in 1728. See Rose, Gen. Biog. Dict.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Carre, Pierre[[@Headword:Carre, Pierre]]

             a French theologian, was born at Rheims in 1749. After teaching rhetoric at Charleville, he became curate of St. Hilaire, a village of Champagne, took the civic oath at the time of the revolution, and afterwards retracted. He died in his native city, Jan. 13,1823, leaving, La Constitution et la Religion Parfaitement d'Accord: — Reponse des Catholiques a la Lettre de Nicolas Dict. See Hoefer, Nouv. Biog. Géneralé, s.v.

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

             an English priest, published in the year 1652, at Paris, a treatise to prove, that the De Imitatione Christi was written by Thomas a Kempis.

## Carrel, Louis Joseph[[@Headword:Carrel, Louis Joseph]]

             a French theologian, a native of Seyssel in Bugey, who lived at the close of the 17th century, wrote La Pratique des Billets (Louvain, 1690; Brussels, 1698): —Le Science Ecclesiastique Suffisante a Ellemegme (Lyons, 1700): —A vis al'Auteurm d la Vie de M. d'Aranthon d'Alex (Brussels and Lyons, eod.): —Avis et Trois Lettres, upon the propositions concerning the revelation and authenticity Of the sacred text, published in the Histoire des Ouvrages des Savants of 1708. See Hoefer; Nouv. — Biog. Géneralé, s.v.

## Carrelet, Barthelemy (or Pierre)[[@Headword:Carrelet, Barthelemy (or Pierre)]]

             a French poet and preacher, was born at Dijon, Feb. 21, 1695. In 1723 he was appointed theologal of the bishop of Soissons, in 1727 was made member of the Academy of Soissons, and in 1733 delivered before the French Academy his Panegyrique de Saint-Louis. He became dean of the chapter and vicar-general of Soissons, and died there, June 14, 1770, leaving, Vers Franfais sur le Retablissemzent de la'Sante du Roi (Dijon, 1721): — Priere a Dieu, Faite a la Fin diu Dernier Seimon de I'Avent en 1727 (in the Mercure de France, June, 1728): Sentiments d'une Ame Fenitente, in verse (published in Memoires de l'Acadmie Français (1729). See Hoefer, Nouv. Biog. Géneralé. s, v.

## Carrelet, Louis[[@Headword:Carrelet, Louis]]

             a French theologian, was born at Dijon, Sept. 8, 1698. After having held the office of vicar of St. Sulpice at Paris, then that of canon of the cathedral of Dijon, he became rector of Notre Dame in the latter city, where he died, March 16, 1781. He wrote, Le Prince des Pasteurs Couronne; Idylle Melee de Chants et de Recits (Dijon): — Cuvres Spiritszelles et Pastorales (ibid. 1767 ; Paris, 1805). See Hoefer, Nouv. Biog. Géneralé, s.v.

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

             a Presbyterian minister, was born at Tinicum, Pa., Jan. 16, 1810. He graduated from Union College in 1834; studied theology for three years in Princeton Theological Seminary; was ordained by the Presbytery of Huntingdon, Oct. 26, 1838; was pastor at Waynesburg and Newton Hamilton, from 1838 to 1844; at Amwell, N. J., from 1844 to 1859; then stated supply at Rosemont; also at, Stockton, closing his service there in 1867; stated supply at Plumsteadville, Pa., from 1868 to 1872; and pastor at Kingwood, N.J., from 1873 to 1877. From 1877 he resided at Lambertville, N.J., until his death, April 26, 1881. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 97.

## Carrell, James Wilson[[@Headword:Carrell, James Wilson]]

             a Presbyterian minister, was born at Tinicum, Pa., in October, 1819. He graduated from Lafayette College in 1845, and from Princeton Theological Seminary in 1848. He was stated supply at Rosemont, N.J., the following  year; was ordained by the Rock River Presbytery, and became pastor at Freeport, 11., in 1850, and so continued until his death, April, 1855. See Gen. Cat. of Princeton Theol. Serm. 1881, p. 150.

## Carrell, John James[[@Headword:Carrell, John James]]

             a Presbyterian minister, was born at Tinicum, Pa., March 20, 1812. He spent somewhat more than a year (1835-36) in Princeton Theological Seminary; was ordained by the Presbytery of Newton, Nov. 19, 1839; was pastor at Harmony and Oxford, N. J., from that time until 1842; at Harmony until 1848; stated supply at Reigelsville until 1853; pastor of First Church, Groveland, N. Y., from 1854 to 1862; and chaplain in the United States Army until 1864. He was in infirm health at Easton, Pa., after 1865, and died there, June 21, 1877. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 103.

## Carren(n)o (De Miranda), Don Juan[[@Headword:Carren(n)o (De Miranda), Don Juan]]

             an eminent Spanish painter, was born at Aviles, in the Asturias, in 1614, and studied at Madrid under Las Cuevas, and afterwards under Bartolome Romano. At Madrid he painted the celebrated cupola of Sant Pedro de l'Antonio, and a fine picture of Magdalene in the Desert, in the Convent de las Recogidas. He died in 1685. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Carrera, Francesco[[@Headword:Carrera, Francesco]]

             an Italian Jesuit, was born in Sicily in 1629, and died Feb. 27, 1679, leaving Pantheon Siculum, sive Sanctoraum Siculoraum Eloqia (Genoa, 1679, 4to). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carretus, Ludovicus[[@Headword:Carretus, Ludovicus]]

             a Jewish convert (originally Tadiros Cohen), was a native of France. As the physician of a Spanish duke, he was with the imperial troops who besieged Florence in 1530. Some years afterwards, at the age of fifty, he professed Christianity, at Genoa. He wrote מראות אלהים, Liber Visorur Divinolrum, a cabalistic work, in which he speaks of his conversion, quoting at the same time passages from the Bible and the Cabala for the truth of Christianity. It was translated into Latin by Angelo Canini (Paris, 1553). See Fürst, Bibl. Jud. 1, 146; Jocher, Allgemeines Gelehrten Lexikon, s.v.; Wolf, Bibl. Hebr. 1, 724; Delitzsch, Saat auf Hoffung, 7  (1870), 375; id. Wissenschaft, Kunst, Judenthum (Grimma, 1838), p. 290. (B. P.)

## Carriage[[@Headword:Carriage]]

             Vehicles answering to this term in modern usage were not known to the ancients. SEE CART. In the English Bible this word stands, therefore, as the incongruous rendering of several totally different terms. In 1Sa 17:20, the Hebrew word מִעְגָּלָה, magalah´, rendered "trench" in our version, and "place of the carriage" in the margin, probably signifies a wagon-rampart, a bulwark formed of the wagons and other vehicles of the army (1Sa 26:5; 1Sa 26:7). In Jdg 18:21, the original is כְּבוּדָּה, kebudah', and means wealth, i.e. booty. In Isa 46:1, "carriage" stands for נְשׂוּאָה, nesuah´, a load for a beast of burden. In 1Sa 17:22, the word כְּלִי, keli´, "carriage," properly means implements, equipments; and in Isa 10:28, implements of war. In Act 21:15, the phrase, "we took up our carriages" (ἀποσκενάζομαι), should be, "we packed up our baggage." SEE WAGON.

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

             a Scotch clergyman, was licensed to preach in 1765, presented to the living at Baldernock by the king, in 1772, and ordained; transferred to New Kirkpatrick in 1776, and died Feb. 28,1787. See Faisti Eccles. Scoticanae, 2, 343, 365.

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

             a Scotch clergyman, studied at the Glasgow University, and was licensed to preach in 1713; became tutor in the family of Andrew Buchanan, provost of Glasgow, through whom he was called, in 1719, to the living at Houston, and ordained in 1720. He died May 1, 1771, aged ninety years. See Fasti Eccles. Scoticanae, 2, 215.

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

             a Presbyterian minister, was born in York County, Pa., July 17, 1760. At an early age he went to the valley of Virginia, and there pursued his studies under the Rev. William Graham. He was, licensed by the Hanover Presbytery, Oct. 25, 1781; became pastor at Rocky Spring, in November, 1783, and for several years after 1786 divided his labors between New York, Pennsylvania, Virginia, and Tennessee. He was active in civil and ecclesiastical affairs. He died in 1806. See Sprague, Annals of the Amer. Pulpit, 3, 433.

## Carriere (or Carrieres), Francois de[[@Headword:Carriere (or Carrieres), Francois de]]

             a French monk of the order of Conventuals of St. Francis, was born at Apt in 1612, and died in 1655, leaving, Medulla Bibliorum, Exprimens Summarie quaelibet Testamenti Liber Veteris Continet (Lyons, fol. 1660) . —Fidei Cathol. Digestum, etc. (ibid. 1657, 2 vols. fol.). See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.; Jocher Allgemeines Gelehrten-Lexikons, s.v.

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

             a French theologian, was born at Avignon, Feb. 19, 1795. He was educated at the seminary of St. Sulpice, and became professor of theology  in the same institution, and afterwards director. He was finally appointed superior, in place of M. de Courson, who died just at the time when M. Carriere published a work on theology which was highly esteemed by the clergy, entitled Praelectiones Theologiae. He also wrote De Matrimonio (Paris): — De Justitia et Jure (ibid. 1839): —De Contractibus (ibid. 1844- 47). M. Carriere always dealt impartially with questions of controversy concerning the Church. He died April 23, 1864. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carrieres, Louis De[[@Headword:Carrieres, Louis De]]

             born at Cluvile, near Angers, in 1662, was first a soldier, but in 1689 entered the congregation of the Oratory. He died at Paris June 11, 1717. He is chiefly known by his Commentaire litteral, or "Literal Commentary" on the whole Bible, which is so managed that his comments are introduced into the text (translated) in italic characters. They are for the most part in the words of holy Scripture itself, which is thus made to be its own interpreter. This work, which was carried through at the request of Bossuet, was completed in twenty-four 12mo volumes (1701 to 1716). It has since gone through many editions, and is much used. It is the only French version authorized in Italy. — Biographie Universelle, 7:219.

## Carrillo, Francisco Perez[[@Headword:Carrillo, Francisco Perez]]

             a Spanish ascetic theologian, who lived in the early half of the 17th century, wrote Via Sacra, Exercicios Espirituales, y Arte de bien Moris (Saragossa, 1619). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carrillo, Juan[[@Headword:Carrillo, Juan]]

             a Spanish Franciscan, brother of Martin, left an account of the Third Order of St. Francis, published in two parts (1610 and 1613); also a Life of St. Isabel, queen of Portugal, and an account of the foundation of the monastery of Discalceates of Santa Clara, at Madrid (Madrid, 1616).

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

             a celebrated Spanish historian and jurisconsult, was born in the latter part of the 16th century at Saragossa, where for ten years he professed the cathon law, and where he subsequently obtained a canonry in the cathedral. In 1611 Philip III sent him to Sardinia, whence he returned in the following year; and he died abbot of Mount Aragon, about 1630. He wrote, Annales Memorias Cronologicas, etc. (Huesca, 1622, fol.): —Historia del Glorioso. S. Valeo Obispo de Zarcagozca (Saragossa, 1615, 4to), containing lists of all the prelates; bishops, etc., of the kingdom of Aragon: — Relacion del Regno cde Sardeina (Bare. 1612): — Catalogus Archiep. Caesaraugustame Eccl. (Cagliari, 1611, etc.). See Hoefer, Nouv. Biog. Géneralé, s.v.; Landon, Eccles. Dict. s.v.; Jocher, Allgemeines Gelehrten- Lexikon, s.v.;

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

             a Methodist Episcopal minister,: was born in County Mohaghan, Ireland, Dec. 24, 1810. He was educated at Belfast; emigrated to Canada in his youth; was converted in 1830; and removed to Ohio, where he was  employed as school-teacher, and where he joined the Church. In 1833 he was licensed to exhort, in 1834 to preach, and in 1835 entered the Ohio Conference. He continued his faithful, zealous labors without abatement until his death, Feb. 17,1870. Mr. Carroll was humble, brotherly, and able. See Minutes of Annual Conferences, 1870, p. 266.

## Carroll, Daniel Lynn, D.D.[[@Headword:Carroll, Daniel Lynn, D.D.]]

             a Presbyterian minister, was born in Fayette county, Pa., May 10, 1797, and graduated at Jefferson College, 1823. Having completed his theological course at Princeton, he was licensed in 1826, and supplied the churches of Shrewsbury and Middletown Point. Thence, after a brief sojourn at Princeton and Newburyport, he removed to Litchfield, Conn., where he was installed in 1827. He supplied the First Presbyterian Church, Brooklyn, in 1829, but his health soon obliged him to resign, and in 1835 he was appointed to the presidency of Hampden Sidney College, Va., which he held for three years. On retiring he took charge of the First Presbyterian Church in the Northern Liberties of Philadelphia, and subsequently became secretary of the Colonization Society of the state of New York till 1845, when he was obliged to give up all active service. He died Nov. 23, 1851. He published Sermons (18467, 2 vols. 12mo), besides detached sermons and addresses. — Sprague, Annals, 4:697.

## Carroll, Henry G[[@Headword:Carroll, Henry G]]

             a Baptist minister, was born in Dublin, Ireland, in December, 1822. He was educated as a Presbyterian, and for a time was pastor of a church of that denomination in his native city. In 1867 he came to Canada, and the year succeeding to the United States. He united with the Baptist Church, and became a minister of that denomination in Pontiac, Ill.; Orangeville, Mich.; Denison, Ia.; Appleton, Wis.; Evanston and Chicago, Ill. He died at Deadwood, Dak., in November, 1883, to which place he had gone for his health. See Chicago Standard, Dec. 6, 1883. (J.C.S.)

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

             an Irish Congregation al minister, was born at Ballynick, Armagh, in 1791. He grew up a Christian; early thirsted to preach the Gospel; received his special ministerial preparation at Dublin Theological Institution, and began his ministerial office at Ballycraigy, Antrim, in 1817. Here he labored with noble self-sacrifice and consuming zeal till 1827, when he accepted a call to Richhill, Armagh, where he remained twenty-one years, becoming exceedingly popular as a preacher, and greatly respected as a pastor. In 1848 Mr. Carroll resigned the pastorate, removed to Newry, labored for several years as evangelist, and then returned to his native place, where he died, May 14, 1867. See (Lond.) Cong. Yearbook, 1868, p. 261.

## Carroll, John, D.D[[@Headword:Carroll, John, D.D]]

             a minister of the Methodist Church in Canada, was born on the Bay of Fundy, August 8, 1809. In 1818 his parents went to Toronto, where he was converted. In 1827 he entered the itinerant ranks, in which he occupied prominent stations in Canada, London, Toronto, Kingston, Ottawa, and elsewhere. He died in Toronto, Canada, December 13, 1884. For nearly thirty years he was chairman of the districts in which his appointments were located. He was a most faithful and laborious pastor. Besides the history of his early years, called My Boy Life, he published several small volumes, a number of pamphlets and magazine articles, especially Case and his Contemporaries (Toronto, 1867, 5 volumes). See Christian Guardian, December 17, 1884.

## Carroll, John, D.D.[[@Headword:Carroll, John, D.D.]]

             first Roman Catholic archbishop in the United States, was born at Upper Marlborough, Maryland, in 1735. He was educated at St. Qmer's, France, and at the colleges of Liege and Bruges, in Belgium. In 1769 he was ordained priest, and became a Jesuit. When the order was dissolved in France he went to England, and became tutor to a son of Lord Stourton, with whom he traveled on the Continent. On the breaking out of the Revolutionary War he returned to America, and took an active part on the side of the patriots. After the close of the war, the Roman Catholic clergy in the United States requested from the pope the establishment of a hierarchy, and Mr. Carroll was appointed vice-general. He fixed his residence at Baltimore. In 1789 he was named bishop, and in the ensuing year was consecrated. In 1791 he assumed the title of bishop of Baltimore. A few years before his death he was made archbishop. He died Dec. 3, 1815.

## Carroll, Philip Clifton[[@Headword:Carroll, Philip Clifton]]

             a Methodist Episcopal minister, was born in Mercer County, Pa., Oct. 14,1840. He was converted in 1868, and admitted into the Illinois Conference the same year. He served the Church faithfully until his death, April 24, 1879. Mr. Carroll had studied law before his conversion, thereby gaining much logical power. As a speaker he was clear, brilliant, elegant, and sympathetic. See Minutes of Annual Conferences, 1879, p. 42.

## Carron, Guy Toussaint Julien, Abbe[[@Headword:Carron, Guy Toussaint Julien, Abbe]]

             a French philanthropist, was born at Rennes, Feb. 23, 1760. He was tonsured at the age of thirteen, and taught the children of the suffering classes, and relieved their wants. In 1785, having been impressed by the disorder arising from beggary throughout his province, he conceived the idea of erecting an institution of charity, for which he interested a number of noble families, who contributed large sums to the execution of his plan; so that the city of Rennes, in 1791, came into possession of cotton spinning mills, weaving establishments, etc., which occupied more than two thousand working people of both sexes, under his direction. In 1792, having been banished to the island of Jersey, together with many others during the French Revolution, he established there two schools for the instruction of young French refugees, a new chapel for Catholic worship, and a library for divines. In 1796 he went to London, where he received contributions which greatly extended his works of charity. At Somerstown, a suburb of London, a building was erected, for the instruction of French youth. He returned to Paris in 1814, and died there, March 15, 1821. The active charity and constant occupation of abbé Carron did not prevent his devoting himself to his ministry, nor from writing religious books for the instruction or edification of the faithful. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carron, Philippe Marie Therese Guy[[@Headword:Carron, Philippe Marie Therese Guy]]

             a French prelate, nephew of Guy Toussaint Julien, was born at Rennes, Dec. 13, 1788. Having been vicar, then rector, of St. Germain, at Rennes, he became grand-vicar to the bishop of Nevers, and was appointed in 1829 bishop of Mans, where he instituted nuns of the Carmelite and Bon Pasteur orders. He died Aug. 27,1833. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carrouth, James L[[@Headword:Carrouth, James L]]

             a minister in the Methodist Episcopal Church South, was born at Madison, Fla., Jan. 27, 1842. He experienced religion in 1857, and in 1859 was licensed to preach, and received into the Florida Conference. In the latter part of 1861 he enlisted in the Confederate army, and died Jan. 9, 1862. He was a young man of extraordinary talents and great promise. See Minutes of Annual Conferences of the M. E. Church South, 1862, p. 410.

## Carrt, Remy[[@Headword:Carrt, Remy]]

             a French theologian and musical composer, of the Benedictine order, was born at St. Fal, in the diocese of Troyes, Feb. 20, 1706. He was prior of Beceleuf and sacristan of the convent of la Celle, and died at the close of the 18th century, leaving, Le Maitre des Novices dans l'At de Chanter (Paris, 1744); which contains a high-sounding eulogy on wine, which he recommended for the cure of all ills: —also La Clef des Psalmes (ibid. 1755): —Plan de la Bible Latine Dists'ibuee en Forme de Breviairen (Cologne [ Paris], 1780).

## Carrucci (Da Pontormo), Jacopo[[@Headword:Carrucci (Da Pontormo), Jacopo]]

             SEE PONTORMO.

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

             a Scotch clergy man, was licensed to preach in 1816; presented to the living at Kirkden by the king, in 1824, and was ordained. He had a new church built in 1825, and died Nov. 21, 1846, aged sixty-one years. See Fasti Eccles. Scoticanae. 3, 803.

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

             a Scotch clergyman, the earliest Protestant minister in the parish of Buittle, was first an exhorter at Preston in 1570, and was appointed to the living at Buittle in 1574. He continued in 1586, and was transferred in 1588 to Crossmichael, with two other parishes in charge; he continued in 1590, and removed to Balmaghie the same year, and continued in 1593. There is no further record of him. See Fasti Eccles. Scoticanae, 1, 697, 703, 708.

## Carrying-cloth[[@Headword:Carrying-cloth]]

             is a robe or cloth in which children were anciently enveloped when taken to church for baptism. It was made of various materials-satin, silk, or lawn, richly and appropriately embroidered.

## Cars, Laurent[[@Headword:Cars, Laurent]]

             an eminent French designer and engraver, was born at Lions, in May, 1699. When young he went to Paris, and soon, acquired distinction. Cars may be considered one of the best artists of his time, in the class of subjects he has represented. He died at Paris, April 4, 1771. The following are some of his principal works: The Adoration of the Shepherds; The Flight into Egypt The Chastity of Joseph; Adam and Eve before their Sin;. Adam and Eve after their Sin. See Spooner Biog. Hist. of the Fine Arts s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Carsane, Robert, A.M[[@Headword:Carsane, Robert, A.M]]

             a Scotch clergyman, took his degree at the Edinburgh University in 1624; was admitted to the living at Newton in 1640; ordained in 1641; and was a member of the Commission of Assembly in 1645. He continued Dec. 12,1661, and conformed to Episcopacy. See Fasti Eccles. Scoticanae, 1, 298.

## Carsans John, A.M[[@Headword:Carsans John, A.M]]

             a Scotch clergyman, took his degree at the Edinburgh University in 1670, and had a charge at Longfird, Ireland; was presented to the living at Abdie in 1691; and died May 18,1719, aged about sixty-nine years. “See Fasti Eccles. Scoticanae, 2, 168.

## Carshena[[@Headword:Carshena]]

             (Hebrews Karshena', כִּרְשְׁנָא, probably of Persian derivation; comp. mod. Pers. Karshen, "spoiler," or Zend Keresna, Sanscr. Kreshna, "black;" Sept. has but three names, of which the first is Α᾿ρκεσαῖος; Vulg. Charsena), the first named of the seven "princes" or chief emirs at the court of Xerxes (Ahasuerus) when Vashti refused to present herself at the royal banquet (Est 1:14). B.C. 483.

## Carshun Version of the Scriptures[[@Headword:Carshun Version of the Scriptures]]

             The Carshun, or Arabic in Syriac characters, is used (chiefly by members of the Syrian churches) in Mesopotamia, Aleppo, and in many parts of Syria. A diglot edition of the New Test., in which the Syriac Peshito and the Carshun from the Arabic text of Erpenius were ranged in parallel columns, was published in 1703 at Rome, for the use of the Maronite Christians. From this edition the British and Foreign Bible Society had a new edition prepared at Paris in 1827; M. de Quatremere and Baron de Lacy were the editors. See Bible of Every Land, p. 56. (B. P.)

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

             an English Presbyterian minister, was educated at Exeter College, Oxford, and had the living of Werrington, Devonshire, till ejected in 1662, when he came to London and preached there during the Great Plague, 1665-66. He then settled at Parish Street, Horsleydown, till his death, in 1689. Calamy said “he was a good and pious man, but inclined to melancholy.” See Wilson, Dissenting Churches, 4:275.

## Carson, Alexander, LL.D.[[@Headword:Carson, Alexander, LL.D.]]

             a Baptist minister, was born in Scotland about 1776, but early removed to Ireland. He began his public life at Tubbermore as a minister in connection with the Presbyterian Synod of Ulster, but having changed his opinions as to Church government, and adopted the views of the Independents, he seceded in 1803. Embracing Independent Baptist views, he formed a society at Tubbermore, of which he remained pastor to the time of his death. He wrote, in 1803, his Reasons for separating from the Synod of Ulster; and afterward produced numerous books and pamphlets —on baptism and other subjects of controversy — which are highly esteemed by the Baptists. Though a strenuous advocate of immersion, he was not a "close" communionist. After many years of incessant activity, pastoral and literary, he died at Belfast, Aug. 24, 1844, from the effects of a fall into the Mersey at Liverpool a few days before. Dr. Carson was an earnest and often bitter controversialists dogmatism and arrogance detract greatly from the effect of his arguments. He is often right, often wrong; but, whether right or wrong, he is equally self-confident. Besides a number of pamphlets, reviews, etc., he published The God of Providence the God of the Bible (18mo): — Theories of Inspiration (18mo): — The Knowledge of Jesus (18mo): — The Unitarian Mystery (8vo): — Examination of the Principles of Biblical Interpretation of Ernesti, Stuart, Ammon, etc.: — a Treatise on Figures of Speech, and a Treatise on the Right and Duty of all men to read the Scriptures (N. Y. 1855, 12mo): — Baptism, in its Mode and Subjects, with a Sketch of the Life of Dr. Carson (Phila. 1857, 5th ed. 8vo). — Jamieson, Cyclopcedia of Biography; Reid, History of the Presbyterian Church in Ireland, 3:449.

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

             an Associate minister, was born in Greencastle, Pa., Oct. 25, 1799. He graduated at Jefferson College in 1819, and took a theological course in New York. After receiving several calls from different congregations, he finally accepted one from the congregations at Big Spring, Pistol Creek, and Monroe, in Tennessee. He was ordained in 1824; labored in Tennessee ten years, and was then elected professor of Hebrew, Biblical antiquities, chronology, and Church history in the Associate Presbyterian Seminary at Cannonsburg, Pa. He did not live to enter upon his duties as professor, but died Sept. 25, 1834. See Sprague, Annals of the Amer. Pulpit, 9, 3, 117.

## Carson, Irwin[[@Headword:Carson, Irwin]]

             a Presbyterian minister, was born ins 1809. He was at one time pastor of the First Presbyterian Church of Chillicothe, O., and afterwards of the Church of Oskaloosa, Ia. He returned to Ohio and supplied a number of churches. He died at Chillicothe, May 31,1875. See Presbyterian, June 26, 1875. (W.P.S.)

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

             a minister in the Methodist Episcopal Church South, was born at Winchester, Va., Feb. 19,1785. He was converted in his fifteenth year; soon became class-leader, exhorter, and local preacher; and in 1805 entered the Baltimore Conference, and was appointed as junior preacher on Wyoming Circuit. There was not a church on the circuit-the preaching was in private houses, barns, and groves; nevertheless, six hundred were led to Christ that year, and a new circuit formed. Thus he labored on large circuits, and met with great success, until 1812, when impaired health led him to locate. In 1824 he entered the Virginia Conference, and in it remained faithful to the close of his life, April 15,1875. Mr. Carson possessed a clear, logical, powerful mind; a strong, pure self-sacrificing character; a, genial, confiding spirit, and deep piety. See Minutes of Annual Conferences of the M.E. Church South, 1875, p. 143; Simpson, Cyclop. of Methodism, s.v.

## Carson, Leander[[@Headword:Carson, Leander]]

             a Methodist Episcopal minister, was born April 12,1823. He was converted about 1841; licensed to exhort in 1852; and in 1854 received license to preach, and was admitted into the North-western Indiana Conference, in which he served the Church with zeal and fidelity till his death, March 24, 1858. Mr. Carson was deeply imbued with the spirit of the Christian ministry, and was faithful and successful in his work. See Minutes of Annual Conferences, 1858, p. 282.

## Carson, Robert (1)[[@Headword:Carson, Robert (1)]]

             a Scotch clergyman, was licensed to preach in 1745; presented to the living at Anwoth in 1753; and died March 26, 1769. See Fasti Eccles. Scoticanae, 1, 694.

## Carson, Robert (2)[[@Headword:Carson, Robert (2)]]

             an Irish Methodist preacher, was born at Omagli, County Tyrone, in 1784. He was converted in his youth, and became an itinerant preacher in Ireland in 1808, laboring with earnestness and success for thirteen years; he then became a supernumerary, and died May 29, 1854. See Minutes of the British Conference, 1854.

## Carson, Robert Joiner[[@Headword:Carson, Robert Joiner]]

             a minister in the Methodist Episcopal Church South, was born near Louisburg, Franklin Co., N.C., in 1809. He was led to Christ in early life; obtained a good English education, and in 1829 entered the Virginia Conference. On the formation of the North Carolina Conference, in, 1837, he became one of its members, and in it for four consecutive years labored with all his energy. In 1858 he returned to-the Virginia Conference as a superannuate, which relation he sustained to the close of his life, in 1873. Mr. Carson was a fine preacher, often powerful, always simple; a charming companion, and a steadfast friend. See Minutes of Annual Conferences of the M. E. Church South, 1873, p. 787.

## Carssus[[@Headword:Carssus]]

             (1) SEE CATULINUS.

(2) One of the Illyrian bishops addressed by Leo the Great (Epist. 13, p. 677), in the consulship of Aetius and Symmachus.

(3) Eutychian abbot, whom Leo begs the emperor Marcian to silence (Epist. 136, p. 281), and who was accordingly turned out of his monastery (Epist. 142, p. 1297).

## Carstairs, David, A.M[[@Headword:Carstairs, David, A.M]]

             a Scotch clergyman, a native of Fife, took his degree at the University of St. Andrews in 1664; was licensed to, preach in 1670; instituted to the living at Kirkmaiden in 1677; resigned before August, 1681, and died in Edinburgh, Oct. 11, 1692, aged about forty-nine years. See Fasti Eccles. Scoticanae, 1, 761.

## Carstairs, George Andrew, D.D[[@Headword:Carstairs, George Andrew, D.D]]

             a Scotch clergyman, was educated at the grammar-school, Kingsbarns, and at the University of St. Andrews; became tutor in the family of Mr. Lundin; was licensed to preach in 1802; presented to the living at Anstruther Wester in 1804; ordained in 1805, and died at Devou Grove, Dollar, Oct. 11, 1838, aged fifty eight years. He published, The Scottish Communion Service (Edinb. 1829): and a Sermon in the Scottish Pulpit. See Fasti Eccles. Scoticanae, 2, 409.

## Carstairs, James, A.M[[@Headword:Carstairs, James, A.M]]

             a Scotch clergyman born at Boarhills, took his degree at the University of St. Leonards in 1662; was licensed to preach in 1666; appointed to the living at Talanadice in 1667, and ordained; was transferred to Inchture in 1682, and died before May 4, 1709, aged about fifty-eight years. See Fasti Eccles. Scoticanae, 3, 705, 782.

## Carstairs, John, A.M[[@Headword:Carstairs, John, A.M]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1641; was licensed to preach in 1646; presented to the living at Cathcart in 1647, and ordained. He was elected in 1648 for the living at Burnt-Island, and for one of the livings at Edinburgh in 1649, but was transferred to the Outer High Church in Glasgow in 1650. He accompanied the army, was wounded, stripped naked, and left among the dead at the battle of Dunbar the same year. He had charge of the south district of the city in 1651, and removed to the Inner High Church in 1655. When it was proposed to unite the Resolutioners and Protestors, he urged agreement unconditionally. He had the west quarter of the city for his charge in 1659, and the east district from 1660 to 1662. He was deprived and imprisoned in 1663 for not taking the oath of allegiance; was charged in 1664 with “keeping conventicles,” and fled to Ireland, but returned; joined the rising in 1666, for which he was indicted, but had indemnity in 1667, and fled to Holland, where he refused to become minister of the Scottish Church, but returned soon after; attended lord chancellor Rothes on his death-bed, in 1681, and the earl of Argyll previous to his execution, in 1685. He died Feb. 5, 1686, aged sixty- three years. He published some Poems and Letters: — A Treatise on Scandal: —Unsearchable Riches of Christ: —Calderwood's True History of the Church of Scotland (1678). See Fasti Eccles. Scoticanae, 2, 8, 22, 59.

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

             a Scotch divine and politician, was born in 1649, at Cathcart, near Glasgow, and completed his studies at the Universities of London and Utrecht. While in Holland he was introduced to the prince of Orange, who honored him with his confidence. After his return to England he became connected with the party which strove to exclude James from the throne, and, on suspicion of being one of the Rye-house conspirators, he was sent to Scotland, and put to the torture of the thumbscrew, which he bore with unshrinking firmness. On his liberation he went back to Holland, and became one of the prince of Orange's chaplains. He accompanied William to England in 1688, and was appointed king's chaplain for Scotland. He was subsequently of great service in producing a reconciliation between the Scottish Presbyterians and William III. A General Assembly being about to convene, at which it was understood that there would be opposition to the oath of allegiance, the king had delivered to a messenger dispatches directing the peremptory enforcement of the act. It is said that Carstares assumed authority to stop the messenger; and, presenting himself to the king (who had gone to bed) in the middle of the night, in the guise of a petitioner for his life, forfeited by his having thus committed high treason, to have prevailed on him to dispense with the oath. Whether the anecdote be true or not, there is little doubt that his influence obtained the dispensation. He became now virtually prime minister for Scotland, and received the popular designation of "Cardinal Carstares." Even after the death of William, his knowledge of Scottish affairs, and the respect paid to his talents, left him with considerable influence. In 1704 he was chosen principal of the University of Edinburgh. He died Dec. 28, 1715. See State Papers and Letters, to which is prefixed the Life of Mr. Carstares (4to, 1714); Engl. Cyclopcedia; Hetherington, Church of Scotland, 2:216.

## Carstens, Asmus Jakob[[@Headword:Carstens, Asmus Jakob]]

             a Danish painter, was born at Sankt-Itirgen, near Schleswig, May 10,1754 While young he served in a mercantile house; buts afterwards, quitting his master, went to Copenhagen, where he supported himself for seven years by taking portraits in red chalk. During these years he produced two of his best pictures: The Death of Eschylus, and Eolus and Ulysses. In 1783 he started for Rome, but could go no farther than Mantua, on account of his poverty. Here he remained a month, and then went to Lubeck, where he  spent five years in obscurity. Through the poet Overbeck he became acquainted with one of his wealthy patrons, who sent him to Berlin, where his Fall of the Angels gained him a professorship in the Academy of Fine Arts. In 1792 he went to Rome and studied the works of Raphael and Michael Angelo, and also those of Albert Direr, at Dresden. His best works were designs in water-colors and paintings in fresco. He died at Rome, May 25, 1798. His biography was published in 1806 (new ed. by Riegel, 1867), and his works engraved by Miller in 1869. See. Rose, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Carstens, Heinrich Johann[[@Headword:Carstens, Heinrich Johann]]

             a Lutheran theologian of Germany, was born April 9, 1715, at Witzendorf. He studied at Helmstadt, was in 1746 pastor at Hanover, in 1754 pastor primarius at Hitzacker, and in 1759 superintendent at Burgdorf, where he died, April 30,1763. He wrote, Commentatio ad Joa. 1, 33 (Lemgow, 1744): — Disquisitio Theologica. de χρηστότητι Christiana (Gottingen, 1760). See Jocher, Allgemeines Gelehrten-Lexikon, s.v. . (B. P.)

## Carswell, Donald, A.B[[@Headword:Carswell, Donald, A.B]]

             a Scotch clergyman (brother of bishop Carswell), studied at the University of St. Andrews in 1554, and took his degree there in 1558; was appointed first Protestant minister at Inishall in 1572, and soon afterwards the parish was united to Clachan-Dysart. He resigned the rectory the same year, and was vicar, in 1581, of Kilmartin. There is no further record of him. See Fasti Eccles. Scoticanae, 3, 11, 68.

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

             a Scotch clergyman, studied at the University of St. Andrews in 1548. He had been a conventual brother in the abbey of Icolmkill; was rector at Kilmartin from 1553 to 1564; embraced the Protestant faith, and was appointed chaplain to the earl of Argyll; was nominated by Parliament as superintendent of Argyll, in 1560; and was promoted to the bishopric of the isles in 1566, by queen Mary. In the General Assembly of 1569 he was reproved for accepting without informing the assembly, and “for assisting at the parliament held by the queen after the murder of Darnley the king.” He died between July'10 and Sept. 20, 1572, and was a man of great piety and learning, as well as of wealth: and official power. He published a  translation of John Knox's Liturgy, the first book printed in Gaelic, only two copies — of which are known to exist. See Fasti Eccles. Scoticanae, 3, 11, 447; Keith, Scottish Bishops, p. 307.

## Cart[[@Headword:Cart]]

             (עֲגָלָה, agalah´, from עָגִל, to roll; Sept. ἄμαξα [so in Jdt 15:11], Vulg. plaustrum; also rendered "wagon," Gen 45:19; Gen 45:21; Gen 45:27; Gen 46:5; Num 7:3; Num 7:6-8; and "chariot" in Psa 46:9, SEE CART- WHEEL ), a vehicle moving on wheels, and usually drawn by cattle (2Sa 6:6), to be distinguished from the chariot drawn by horses. SEE CHARIOT.

1. The carts which the king of Egypt sent to assist in transporting Jacob's family from Canaan (Gen 45:19; Gen 45:27) were manifestly not used in the latter country, but were peculiar to Egypt. These carts or wagons were, of course, not war-chariots, nor such curricles as were in use among the Egyptian nobility. The ready means of transport and travel by the Nile seems to have rendered in a great measure unnecessary any other wheel- carriages than those for war or pleasure. The sculptures, however, exhibit some carts as used by a nomade people (enemies of the Egyptians) in their migrations (comp. Figs. 1 and 2, below).

2. Elsewhere (Num 7:3; Num 7:6; 1Sa 6:7) we read of carts used for the removal of the sacred arks and utensils. These also were drawn by two oxen. In Rossellini we have found a very curious representation of the vehicle used for such purposes by the Egyptians (Fig. 3). It is little more than a platform on wheels; and the apprehension which induced Uzzah to put forth his hand to stay the ark when shaken by the oxen (2Sa 6:6) may suggest that the cart employed on that occasion was not unlike this, as it would be easy for a jerk to displace whatever might be upon it. SEE ARK.

3. In Isa 28:27-28, a threshing-dray or sledge is to be understood. SEE AGRICULTURE.

As it appears that the Israelites used carts, they doubtless employed them sometimes in the removal of agricultural produce. The load or bundles appear to have been bound fast by a large rope; hence "a cartrope" is made in Isa 5:18, a symbol of the strong attachment to sinful pleasures and practices induced by long and frequent habit. Carts and wagons were either open or covered (Num 7:3), and were used for conveyance of persons (Gen 45:19), burdens (1Sa 6:7-8), or produce (Amo 2:13). As there are no roads in Syria and Palestine -and the neighboring countries, wheel-carriages for any purpose except conveyance of agricultural produce are all but unknown; and though modern usage has introduced European carriages drawn by horses into Egypt, they were unknown there also in times comparatively recent (Stanley, Sinai and Pal. p. 135; Porter, Damascus, 1:339; Lynch, Narrative, p. 75, 84; Niebuhr, Voyage, 1:123; Layard, Nineveh, 2:75; Mrs. Poole, Englishwoman in Egypt, 2d series, p. 77). The only cart used in Western Asia has two wheels of solid wood (Olearius, Travels, p. 418; Ker Porter, Travels, 2:533). A bas-relief at Nineveh represents a cart having wheels with eight spokes, drawn by oxen, conveying female captives; and others represent carts captured from enemies with captives, and also some used in carrying timber and other articles (Layard, Nineveh, 2:396; Nin. and Bab. p. 134, 447, 583; Mon. of Babylon, pt. 2, pls. 12, 17). Fourwheeled carriages are said by Pliny (Nat. Hist. 7:56) to have been invented by the Phrygians (Wilkinson, Anc. Egypt. Abridgment, 1:384, 385; 2:39, 47). The carts used in India for conveying goods, called suggar or hackeri, have two wheels, in the former case of solid wood, in the latter with spokes. They are drawn by oxen harnessed to a pole (Capper, India, p. 346, 352), SEE WAGON.

## Cart, Josiah[[@Headword:Cart, Josiah]]

             was, at the British Wesleyan Methodist Conference of 1867, received as a candidate for the foreign missions; soon after he was appointed to Balize, but died in Jamaica, before reaching his destination, May 8, 1868. See Minutes of the British Conference, 1868, p. 42.

## Cart-Wheel[[@Headword:Cart-Wheel]]

             (τρόχος ἁμάξης), a chariot wheel (Sir 33:5). SEE CART; SEE WHEEL.

## Cartaphilus (or, Cartophyllus)[[@Headword:Cartaphilus (or, Cartophyllus)]]

             in Christian legend, was a Roman soldier who was doorkeeper at the entrance to the palace of Pilate at the time of our Lord's crucifixion. When Jesus was led out thence, and went too slow for Cartaphilus, the latter struck him with his hand, and mockingly said, “Faster, Jesus, faster; why tarriest thou?” But Jesus pitifully looked at him, and said, “I go, but thou shalt tarry until I come again!” In fulfillment of the Savior's prophecy, Cartaphilus still waits in tears and anxiety for the judgment, and only the Savior's own merciful prayer sustains him: “Father, forgive them, for they know not what they do.” This is the basis, of the fable about the Wandering Jew (q.v.). See Meth. Quar. Rev. July, 1882.

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

             an English clergyman, was educated at Trinity Hall, Cambridge. (1707). Having taken holy orders, he became first vicar of Tachbroke, in Warwickshire, and was afterwards promoted to the vicarage of Hinckley, in Leicestershire, with the rectory of Stoke annexed. At this place he resided from 1720 until his death, Dec. 17, 1735.

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

             an English divine and antiquary, was born in 1653, and educated at Coventry, his native place, whence he removed to Oxford. He became prebendary of Lichfield, and vicar of St. Martin's, at Leicester, where he died, in 1740, leaving Tuabida Chronologicas Archiepisc. et Epis copatuum in Anglia et Wallia, Ortus, Divisiones, Translationes, etc., Breviter Ex hibens (fol. without date).

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

             an English clergyman and learned historian, was born at Clifton, in Warwickshire, in 1686, and educated at University College, Oxford. In 1712 he made the tour of Europe, and on his return entered into holy orders, and was appointed reader of the Abbey Church at Bath. There he preached a sermon, Jan. 30, 1714, in vindication of Charles I, against aspersions cast upon his memory with regard to the Irish rebellion. This led to a controversy, which was but the beginning of a stormy career. He officiated for some time as curate of Colesrill, Warwickshire, and was afterwards secretary to bishop Atterbury. In 1722 he was charged with treason, aid compelled to escape to France. From that time forward his life was devoted to letters. He returned to England between 1728 and 1730, and died at Caldecot House, near Abingdon, Berkshire, April 2, 1754. His principal works are, The Irish Massacre Set in Clear Light, etc.: —History of the Life of James, Duke of Ormonde, etc. (1735, 1736): and four volumes of the History of England. This was the great repository of facts from which Hume drew so largely, and with so little credit to the real author. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Carter, Abiel[[@Headword:Carter, Abiel]]

             a minister of the Protestant Episcopal Church, was born at Concord, N. H., May 2, 1791. He graduated A.B. at Dartmouth College in 1813, and soon after began the study of law at New York; but, turning his attention to religion, he left the Congregational Church, in which he had been educated, and became a student of theology under bishop Hobart, by whom he was ordained deacon in 1815. He at once became assistant to Dr. Lyell at Christ Church, New York. He was ordained priest in 1816, and became rector of Trinity Church, Pittsburg, Pa., whence he removed in 1818 to St. Michael's Church, Trenton, N.J. In 1822 he became rector of Christ Church, Savannah, Georgia. In 1827 the yellow fever raged in Savannah, and although it had been stipulated in his call that he should spend the summer of each year in the North, he refused to leave his people. His wife soon fell a victim to the pestilence, which also carried him away, Nov. 1, 1827. He published a number of occasional sermons. — Sprague, Annals, 5:584.

## Carter, Albert[[@Headword:Carter, Albert]]

             a Methodist Episcopal minister, was received into the New Hampshire Conference in 1842, from which time till within a few days of his death, Aug. 1, 1852, he; labored with diligence and success. He everywhere gave evidence of sterling Christian character and thorough devotion to Methodism. See Minutes of Annual Conferences, 1853, p. 223.

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

             a Methodist Episcopal minister, was born in the Ohio or the Mississippi valley. He was converted about 1785, and twos years later entered the itinerancy. He died at Shoulderbone, Washington Co., Ga, in August, 1792. Mr. Carter was a man of perennial happiness and great courage, a pointed, zealous preacher, and a strict disciplinarian. See Minutes of Annual Conferences, 1793, p. 49.

## Carter, E. J. G[[@Headword:Carter, E. J. G]]

             a Baptist minister, was born in Mississippi in 1846, and removed to Arkansas in 1852. About 1870 he began to preach, and after supplying different churches for five years, he was ordained in 1876. The field of his ministerial labors was with churches in Washita and Nevada counties, Ark. He died in 1879. See Cathcart, Baptist Encyclop. p. 188. (J. C. S.)

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

             a Baptist minister, was born in Maine about 1790. He was licensed, in 1816, by the First Church in Montville, Me., and ordained pastor of the Second Brooksville Church in 1817. Here he remained for seven years, and for several years was an itinerant preacher. In 1832 he became pastor of the Church in Plymouth, Me., where he continued to labor, amid many discouragements, from 1832 to 1843. On resigning he engaged in evangelistic work. The date of his death is not recorded. See Mellett, Hist. of the Baptists of Maine, p. 438. (J.C.S.)

## Carter, Herbert[[@Headword:Carter, Herbert]]

             a native Wesleyan Methodist missionary was converted early; embraced Methodism at the cost of much sacrifice; was called to the ministry in 1843; was one of the first of the native ministers of the Wesleyan body ordained in Jamaica, W.I., and died at Ocho-Rios, Jamaica, Sept. 29,1861. See Minutes of the British Conference. 1862,p. 37.

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

             an English Wesleyan minister, was born near Mold, Flintshire, June 15, 1784. He was converted at Denbigh, whither his parents had removed a few years after his birth. In 1805 he began to preach in Welsh, but was afterwards connected with the English work. In 1855 he was made a supernumerary, and died Sept. 8 of that year. See Minutes of the British Conference, 1856.

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

             an Irish Wesleyan minister, was born in Tentore, Queen's County. He entered the ministry in 1797; retired from the active work in 1837; resumed it, and again retired on account of an accident in 1841, and died July 31,  1844. He was “a true witness for his Lord.” See Minutes of the British Conference, 1845.

## Carter, James W[[@Headword:Carter, James W]]

             a Baptist minister, was born in. Wilson County, Tenn., Feb. 6, 1817. He united with the Church in April, 1841; soon after was licensed, and was ordained Sept. 21,1845. After preaching fir a year or two; he was called, in 1848, to be pastor of Shady Grove Church, Haywood Co.; also had pastoral care of another church for seven years. From 1849 to 1854 he preached for a church in Quincy. In 1854 five churches looked to him as their pastor. An attack of hemorrhage of the lungs compelled him to give up preaching in 1857, and he died near Chestnut Bluffs, March 15, 1858. See Borum, Sketches of Tenn. Ministers, 137-139. (J.C.S.)

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

             an English Congregational minister, was born at Blandford, in 1788. He early united with the Church, entered Hoxton College in 1808, and was ordained over the Independent Church at Braintree in 1812, where he remained till his death, June 23, 1864. See (Lond.) Cong. Yearbook, 1865, p. 230.

## Carter, John J[[@Headword:Carter, John J]]

             a Methodist Episcopal minister, was born in Patonsburg, Botcourt Co., Va., Sept. 16 1806. He experienced religion in 1824, and in 1830 entered the Virginia Conference, wherein he labored until his death, Nov. 3, 1833. Mr. Carter was a zealous, successful preacher, much beloved, an amiable, pious man, and a deeply devoted Christian. See Minutes of Annual Conferences, 1834, p. 278.

## Carter, Joseph Sykes[[@Headword:Carter, Joseph Sykes]]

             an English Congregational minister, was born at Booth Banks, near Huddersfield. May 16, 1830. He was piously educated, and, after many struggles with skepticism, became converted, studied at Airedale College, and entered upon his pastoral duties at West Houghton, Yorkshire, with great energy and diligence. Here he died, Feb. 5, 1860. Mr. Carter, during his last years, was filled with a holy enthusiasm, and a glowing anxiety for the salvation of souls. See (Lond.) Cong. Yearbook, 1861, p. 205.

## Carter, Lawson[[@Headword:Carter, Lawson]]

             a Protestant Episcopal clergyman of the diocese of Ohio, was rector of Grace Church, Cleveland, in which position he remained until 1861, when he retired from the active ministry, retaining his residence in Cleveland. He died July 11, 18680 See Prot. Episc. Almanac, 1869; p. 109.

## Carter, Oscar[[@Headword:Carter, Oscar]]

             a Methodist Episcopal minister, was a slave in Tennessee till the emancipation proclamation by president Lincoln. He served two or more years in the Union army, and afterwards took up his residence at Vicksburg, Miss., where he joined the Church, and received license to exhort and to preach. In 1872 he was ordained deacon in the Mississippi Conference, and in the following year was sent to Forest Station, where he remained until his death, by assassination, in November, 1875, being about thirty-five years of age. See Minutes of Annual Conferences, 1876, p. 13; Simpson, Cyclop. of Methodism, s.v.

## Carter, Samuel Henry[[@Headword:Carter, Samuel Henry]]

             an English Congregational minister, was born at Midsomer Norton, Somersetshire, in 1812, and early trained in the principles of the Established Church. At the age of sixteen he united with the Wesleyans of his native village, and began active Christian work. In 1837 he went to London where he devoted such time as he could spare from his business to the duties devolving on a local preacher. He was early employed by the London City Missionary Society, and labored in the neighborhood of King's Cross for twenty years. During this period he joined the Congregational Church at Offord Road, Barnsbury. He accepted a call to the pastorate of the Congregational Church at Pembury, Tunbridge Wells, and entered upon his labors there in November, 1860. In 1870 he accepted the pastorate of the Church at Jarvis Brook, Rotherfield, where he remained until his death, Oct. 3, 1880. See (Lond.) Cong. Yearbook, 1881, p. 361.

## Carter, Thomas (1)[[@Headword:Carter, Thomas (1)]]

             an English Congregational minister, was born at Olney, Buckinghamshire, Dec. 11, 1788. In 1806 he joined the Church, and afterwards gave up his business and commenced teaching at Sherington, near his native place. For  some years he preached occasionally, at the same time studying under Rev. J. Morris, of Olney, and afterwards under Rev. J. P. Bull at Newport Pagnel. In 1827 he was invited to Great Horwood, where he remained over three years. He then removed to Churchover, Warwickshire, and thence, after sixteen years pastorate, to Tollesbury, Essex. He left Essex in 1849, and returned to Churchover, where he remained till his death, Oct. 12, 1856. He was an instructive, useful, and evangelical preacher. See (Lond.) Cong. Yearbook, 1857, p. 169.

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

             an English Congregational minister, was born in London, Sept. 13, 1840. When about eighteen years of age he was converted, and soon afterwards began to preach. In 1860 he was accepted for service by the London Missionary Society, and sent to study at Bedford. He was ordained Aug. 26, 1863, and sailed with his wife Sept. 17 for Lonsdale, Berbice, in British: Guiana. Failing health caused his return in one year; and after a brief rest, he accepted the pastorate of the church at Great Totham, Essex, where he labored successfully for three and a half years. His next charge was at Albion, Hammersmith; and his last at Newham, Gloucester. Each of these in turn was given up because of failing health, and he finally retired from the ministry. He died April 1, 1881. See (Lond.) Cong. Yearbook, 1882, p. 287.

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

             a Congregational minister, was born at New Canaan, Conn., Dec. 31, 1803; In 1824 he entered Yale College, and was converted during his course of study there. Immediately after his graduation, in 1828, he became a teacher in the Hartford Grammar-school, and later a tutor in Yale College. In 1830 he entered the Yale Theological School In 1833 he resigned his tutorship to enter the missionary work, and, upon his arrival in Illinois, assisted in organizing a church at Jacksonville, of which he soon after became pastor. In the fall of 1838 he resigned this charge and went to Pittsfield, Ill., where he spent the remainder of his days, but resigned his pastoral charge three years before his death, which occurred Feb. 9, 1871. See Cong. Quarterly, 1871, p. 497.

## Carter, William H[[@Headword:Carter, William H]]

             a minister in the Methodist Episcopal Church South, was born in Sumter District, S. C., Oct. 31,1830. He was converted in 1850; began preaching in 1853, and in the same year entered the Alabama Conference. He died July 19, 1869. As a preacher Mr. Garter was gifted and eloquent. The most marked feature of the main was his spirit of consecration to God. See Minutes of Annual Conferences of the M. E. Church South 1869, p. 335.

## Carteria, the Martyrs of[[@Headword:Carteria, the Martyrs of]]

             in Africa, are commemorated Feb. 2 in the Carthaginian calendar. They may therefore be either Victor, Marinus, Honoratus, Hilary, Urban, and Perpetua; or else Fortunatus. Felician. Firmus, Candidus, Castuia, and Secundula: both which sets are marked that day in the Hiernonymian Martyrology of D'Achery.

## Carterius[[@Headword:Carterius]]

             is the name of several men in early Christian records. SEE PAMPHILUS; SEE PHILOSTORGIUS.

1. A martyr at Sebaste, in Lesser Armenia, under Licinius and duke Marcellus. If the title be rightly attached to the legend, he was of the company of Atticus, Eudoxius, and Agapius, who had taken counsel with the whole army to abide in the faith of Christ. They were tortured and imprisoned, then brought out and beaten, and finally burned, with many others, Nov. 2.

2. Signed the epistle of the Council of Alexandria to Antioch in A.D. 362 (Tillem. 8:212). He only says, “I, Carterius, pray your welfare.” Tillemont supposes him to be the bishop whose exile was mourned by the Church of Antaradus, as Athanasius (1, 703) tells in his apology for his flight.

3. The joint provost with Diodorus, afterwards bishop of Tarsus, of a monastery in or near Antioch, under whom Chrysostom and his companions studied the Holy Scriptures and practiced asceticism (Socrates, H. E. 6, 3). He may also be the same that is commemorated by Gregory Nazianzen. Again, there is a Carterius on whom Gregory wrote an epitaph. Chrysostom was with Carterius up to A.D. 380. Tillemont (9, 370) says that there was an abbey of St. Carterius near Emera, in Phoenicia, in the middle of the 6th century.

4. Governor of Caesarea, in Cappadocia, A.D. 404. Chrysostom having halted at Caesarea on his way to his place of exile at Cucusus, was there attacked by a mob of fanatic monks, the tools of the bishop Pharetrius, his concealed enemy, from whose violence Carterius used his utmost efforts to shield him. His endeavors proving ineffectual, he made a vain appeal to Pharetrius to call off the monks and allow Chrysostom to enjoy the rest his enfeebled health required. On his arrival at Cucusus, Chrysostom sent him a warm letter of thanks for his services, and begged that he might hear from him (Epist. 14, p. 236).

5. A presbyter of Constantinople, who brought Anatolius's letter to Leo the Great, and carried back the answer (Leo, Epist. 80, p. 1039), April, A.D. 451.

## Cartes, Des[[@Headword:Cartes, Des]]

             SEE DESCARTES.

## Cartesian Philosophy[[@Headword:Cartesian Philosophy]]

             SEE DESCARTES.

## Cartesius[[@Headword:Cartesius]]

             SEE DESCARTES.

## Carthach[[@Headword:Carthach]]

             (Lat. Carthagius) is the name of two early Christian saints.

1. The Elder, commemorated March 5, is entered in the Marst. Talclight as “Carthach mac-Aeingusa Droma Ferdaim,” and in Mart. Doneg. as bishop, alumnus of Ciaran of Saighir. Colgan (Acta Sanctorum, p. 473- 476) gives a memoir from what little is known of him. He was of royal descent in Mullnter, being son or grandson of Aengus, king of Cashel. He was sent by St. Ciaran upon a penitential pilgrimage, when he spent seven years abroad, visiting Gaul and Rome. On his return he taught, and founded churches and monasteries, St. Ciaran choosing him, it is said, to be his successor. The scene of his labors was Kerry, where he was bishop; he had a church called Druim-Fertain, in Carberry; another on Inis-Uachtair, in Loch Sileann, now Sheelin; and a third, Cill-Carthach, in Tir-Boghaine, in Tirconnel, County Donegal. In Kerry, on the banks of the Mang, he trained his pupil and namesake, St. Carthage the younger. The year of neither his birth nor his death is known, but he flourished about A.D. 540, and probably did not die before 580. His two chief designations are “alumnus S. Kierani Sagirensis,” and “institutor S. Carthacii Junioris sen Mochudse” (see Lanigan, Eccl. Hist. 2, 2, 98 sq.; Kelly, Cal Ir. Sanctorum, p. 83). The Bollandists (Aeta Sanctorum, Mart. 1, 389-399) have a combined account of St. Kieran and St. Carthach.

2. The Younger, commemorated May 14, is one of the most noted saints in the beginning of the 7th century. Two lives are given by the Bollandists (Actas Sanctorums, May 14, tom. 3), the second life being the most  historical There is also a Life of St. Carthage in the so-called Book of Kilkenny, in Primate Marsh's Library, Dublin. He was a native of Kerry, and for forty years ruled his community of monks in Rahen of Ballycowlan, King's County, where scholars flocked to him from all parts of Ireland and Britain, so that he is said to have had eight hundred and sixty-seven under him. He had been ordained priest by the elder St. Carthach, perhaps about 580, and at Iahen, which was probably founded in 591, and was consecrated bishop. For his monks he drew up a rule, but, notwithstanding his sanctity and zeal, he was driven from Rahen by Blathmac, king of the country. His expulsion from Rahen, “in diebus pasche” is usually set down at 630; the Four Masters give 631, and the other Irish annals place it later. After wandering about for some time he was at last presented with land for a monastery, by Metris, which was the origin of the present church and town of Lismore. St. Carthach had only been a short time at Lismore when he died, May 14, 637, and was buried in the monastery.

## Carthage[[@Headword:Carthage]]

             a famous ancient city on the coast of Africa, founded by Tyrian colonists, and long the rival of Rome, by which it was taken and destroyed, B.C. again rebuilt, however, and continued to flourish till the invasion (see a full account in Smith's Dict. of Class. Geogr. s.v.) Its site has lately been explored (Davis, Ruins of Carthage 1861).

In Christian and ecclesiastical times Carthage was the metropolitan of the proconsular province of Africa, and the seat of a bishop, having metropolitan authority over all the provinces of Church. All the African churches were dependent on Rome, probably because their greater intercourse with Rome had made Latin the language of the country, and it was therefore more natural that they should be connected with the Latin than the Greek Church. Until the time of Constantine, the bishop of Carthage was the only prelate in the African Church having metropolitan jurisdiction; but under Constantine Africa was divided six provinces, and each province began to have its own metropolitan, taking, however, the title of primate, and not that of metropolitan, which was still peculiar to the bishop of Carthage. This prelate, from the first, had authority to select whom he pleased from any church in Africa to consecrate to a vacant see (third Council of Carthage); for the bishop of Carthage had also the privilege of nominating to all the vacant see (third Council of Carthage); for the bishop of Carthage had also the privelege of nominating to all the vacant sees of Africa. It was farther a privilege enjoyed by the primate of Carthage to convoke general and diocesan synods, to preside in them, and to judge therein of appeals brought thither from the provincial councils. That the African Church acknowledged no papal authority in the Roman see is evident from the well-known case of the priest Apiarius, where the African bishops denied the authority of the pope to receive appeals from the decisions of their synods, and his right to send a legate to take any sort of cognizance of their proceedings. In 691 the Saracens got possession of the city of Carthage, and of all this part of Africa, from which period the Church began to fall away; and though it was still in existence, under Leo IX, in the eleventh century, it soon after became entirely extinct.

## Carthage, Councils Of[[@Headword:Carthage, Councils Of]]

             Among the most important are the following:

1. In 218-22 (?), under Agrippinus, on the baptism of heretics.

2. In 251, on the election of Cornelius as bishop of Rome, and the disputes of Novatian and Felicissimus.

3. In 252, on early baptism.

4. In 203, on the baptism of infants and heretics.

Cyprian presided, and 66 bishops are said to have been present. On the question whether baptism should be administered to infants before the eighth day, in view of the rite of circumcision, the council decided unanimously that God had no respect either to persons or ages; that circumcision was but the figure of the mystery of Jesus Christ, and that no one may be shut out from the grace of God. Cyprian, who wrote this decision to Fidus in his own name and in that of his colleagues, gives the reason for it in these words: "If the greatest sinners coming to the faith receive remission of sin and baptism, how much less can we reject a little infant just born into the world, free from actual sin, and only so far a sinner as being born of Adam after the flesh, and by its first birth having contracted the pollution of the former death; it ought to have so much the easier access to the remission of sins, inasmuch as not its own sins, but those of others, are remitted." These words are quoted by Jerome in his dialogues against the Pelagians, and by Augustine in his 294th sermon, in order to prove that belief in original sin has always been the faith of the Church. — Cyprian, Epist. 55, Labbe et Cossart, Concilia, t. 1, p. 740; Landon, Manual of Councils, 101.

5. Held in 254 (?), when the Spanish bishops Martialis and Basilides were deposed as Libellatici.

6. Held in 255 and 256, under Cyprian, on the necessity of rebaptizing heretics — attended by 71 bishops.

They decided that there can be no valid baptism out of the Catholic Church, and addressed a synodical letter to Stephen of Rome upon the subject, informing him of their decision upon this and other matters. Stephen refused to admit the decision, and separated himself from the communion of Cyprian and the other bishops who acted with him in the council. The conflict lasted until the pontificate of Sixtus, when the African bishops gave up their theory of the invalidity of heretical baptism. — Labbe et Cossart, Concil. t. 1, p. 793; Landon, Manual of Councils, p. 102.

7. Held in 330, in favor of those who were steadfast in the persecution.

8. Held in 397 and 398, on discipline and the baptism of children.

9. Two in 401, in which numerous canons were made on receiving converted children of Donatists among the clergy.

10. Two in 408, on pagans, heretics, and Donatists.

11. Commencing June 1, 411, in which conferences were held with the Donatists, with a view to their reunion with the Church. Augustine was present, and argued the case from the side of the Church. At the close of the conference, Marcellinus, who represented the emperor Honorius in the council, gave sentence to the effect that the Donatists had been entirely refuted by the Catholics; and that, accordingly, those of the Donatists who should refuse to unite themselves to the Church should be punished as the laws directed. From this sentence the Donatists appealed to the emperor, but in vain. Honorius confirmed the acts of the Conference of Carthage by a law, bearing date Aug. 30, 414. This conference and the severe measures which followed it gave the death-blow to Donatism. — Labbe et Cossart, Concil. t. 3, p. 107; Neander, Church History, 2:203 sq.; Landon, Manual of Councils, p. 111.

12. Held in 411 or 412, against Ccelestius, disciple of Pelagius. Coelestius was accused by Paulinus, among other things, of teaching that the sin of Adam only injured himself, and that its effects have not descended to his posterity, and that every child is born into the world in the same condition in which Adam was before the Fall. Coelestius did not deny the accusation; for, although he agreed that children must of necessity receive redemption by baptism, yet he refused to acknowledge that the sin of Adam had passed upon them; nor would he confess, unequivocally, that, they receive therein remission of any sin: accordingly he was condemned and excommunicated. — Labbe et Cossart, Concil. t. 3, p. 347 sq.; Landen, Manual of Councils, p. 111; Mansi, Concil. 4:289.

13. Held in 416, against Pelagius and Ccelestius. The doctrines of Pelagius were condemned by this council in a decree which was approved by Innocent I, bishop of Rome.

14. Held in 418, at which more than 200 bishops took part, under the presidency of Aurelius. Augustine styles it "the Council of Africa." Its decrees against Pelagianism were the triumph of Augustinism, and finally received the general approval of the Church. Prosper has preserved one of these decrees, in which the council declares that the grace of God given to us through Jesus Christ not only assists us to know what is right, but also to practice it in each particular action, so that without it we can neither have, nor think, nor say, nor do anything which appertains to holiness and true piety. The council agreed upon a letter to Zosimus, bishop of Rome, demanding that the sentence of condemnation passed by Innocent I against Pelagius and Ccelestius should be enforced until they should abjure their errors. — Mansi, Concil. 3, 810; 4:377; Landon, Manual of Councils, p. 112; Schaff, Ch. Hist. 3:798.

## Carthage, Councils Of (Concilium Carthageniense)[[@Headword:Carthage, Councils Of (Concilium Carthageniense)]]

             An account of some of these have been given in the arts. SEE AFRICAN COUNCILS; SEE CARTHAGE, COUNCILS OF; and SEE MILEVIS. The following are additional particulars:

I. Was held in 217, by Agrippinus, bishop of Carthage, and attended by all the bishops of Africa and Numidia. In this council it was declared that those who have received the form of baptism out of the Church may not be admitted into it without being rebaptized. See Labbe and Cossart, Concil. 1, 607.

II. Held by St. Cyprian, at the head of sixty-six bishops, about 253 (?). Here a letter was read from Fidus, which informed them that another bishop, named Therapis, had granted reconciliation to Victor, who had been ordained priest a long time before, without his having undergone a full and entire course of penance, and that, too, when the people had not required it, nor even known anything about it; and there was no plea of necessity, such as illness, to constrain him. The council expressed great indignation at the act and administered a strong rebuke to Therapis; nevertheless, they would not deprive of communion Victor, who had been admitted to it by his own bishop. See Labbe, Concil. 1, 741.

III. Held in 254, by St. Cyprian at the head of thirty-six bishops. It was decided that Basilides, bishop of Leon, and Martial, bishop of Asforga, could not be any longer recognised as bishops, being both of them among the “Libellatici,” and also guilty of various crimes. See Labbe, Concil. 1, 746.

IV. Was also held in 254 upon the case of those who had relapsed into idolatry during the persecutions. SEE LAPSI. The circumstances of this council are detailed under NOVATUS.

First, to remove the doubts of those who had been influenced by the false statements of Novatian and his party, with respect to the conduct and consecration of Cornelius, the council resolved to obtain the testimonial of those who were present at his consecration, and to send deputies to Rome to inquire into the matter. This precautionary step did not, however, hinder St. Cyprian from recognizing at once the election of Cornelius.

When the deputies of Novatian arrived at Carthage, they required that the bishops should examine their accusations against Cornelius; to which the fathers in council answered, that they would not suffer the reputation of their brother to be attacked, after he had been elected by so many votes, and consecrated; and that a bishop having been once recognized by his fellow-bishops, it was a sin to consecrate another to the same see; and further the council addressed a synodal letter to Cornelius upon the subject.

Then they proceeded to inquire into the case of Felicissimus, and the five priests who had followed him: these men they condemned and excommunicated. And further, seeing that the two sects, viz., that of Felicis, Simus and Novatus on the one hand, and of Novatian on the other, virtually destroyed penance by the opposite extremes to which they endeavored to bring the former abolishing it, in fact, by admitting at once to communion all those who had fallen into sin, while the others altogether refused to acknowledge its efficacy — they proceeded to consider the case of the relapsed. It was decreed that the Libellatici, who, immediately after the commission of their fault, began a course of penance, should be thenceforward admitted to communion: that those who had actually sacrificed should be treated more severely, yet so as not to take from them the hope of forgiveness; that they should be for a long period kept to a course of penance, in order that they might thus seek with tears and  repentance to obtain God's pardon for their sin. It was further decreed that the different circumstances of the sin of each individual ought to be inquired into, in order that the duration of their course of penitence might be regulated accordingly, that those who had for a long time resisted the violence of the torture should be treated with more lenity; and they judged that three years of penitence ought to suffice in order to render these admissible to communion.

At this council several articles or canons were drawn up, and afterwards forwarded in writing to every bishop. Baronius thinks that these were the same with those afterwards styled the “Penitential Canons.”

With respect to bishops and others of the clergy who had either sacrificed or had received certificates of having done so, it was determined that they might be admitted to penance; but that they should be forever excluded from the priesthood, and from all exercise of their office, or of any ecclesiastical function. It was also determined that the communion ought to be administered to persons who might be visited with mortal sickness during the course of their term of penance.

Novatus and Felicissimus were both condemned in this council, which continued sitting for a long time. See Labbe, (Concil. 1,714.

V. Held in 255. Eighteen bishops of Numidia having applied to St. Cyprian for advice upon the subject of baptism, those who had received the form out of the Church being anxious to be received regularly; he, with the assent of the council, replied that they ought, by all means, to follow the ancient practice, which was to baptize every one received into the Church, who had previously been baptized only by heretics or schismatics (Cyprian, Epist. 79). See Labbe, Concil. 1, 761.

VI. Another council was held in September in the same year (255), attended by eighty-seven bishops from the provinces of Africa, Numidia, and Mauritania. The letter of Jubayeen, who had written to consult St. Cyprian upon the subject of baptism, was read, and likewise the answer of Cyprian. Also the letter of Cyprian and the former council to Stephen was read, and the answer of the latter. It does not appear that this answer, although accompanied by threats of excommunication, had the effect of shaking the opinion of Cyprian.  After these papers had been read, Cyprian delivered a discourse, in which, forcibly, yet mildly, testifying his disapproval of the conduct of those who would, as its were, make themselves bishops over other bishops, in wishing to compel them, by a tyrannical fear, to submit absolutely to their opinion, he again protested that he left to each full liberty in his faith as to the subject before them, without judging or desiring to separate them from communion with himself on that account. The other bishops present then delivered their opinion, afterwards Cyprian himself declared his own, and all agreed unanimously.

Nevertheless, pope Stephen, filled with anger, refused even to grant an audience to the deputies of the council, and Cyprian wrote upon the subject to Firmilian, bishop of Caesarea, in Cappadocia. The latter, in his answer, declares twice, that in his opinion the pope had entirely broken peace with Africa; and that he did not fear to assert that Stephen, by the very act of separating all others from his communion, had, in fact, separated himself from all the other faithful, and therefore from the communion of the Catholic Church; and, by so doing, had really become himself schismatical. This contest lasted until the pontificate of Sixtus, who succeeded Stephen, and it seems that the bishops of Africa, little by little, yielded their opinion. St. Jerome says that many of the same bishops who had declared in council the invalidity of heretical baptism, afterwards concurred in a contrary decree. See Labbe, Concil. 1, 786.

VII. Was held in 348 or 349, after a great number of the Donatists had united themselves to the Church, under Gratus, bishop of Carthage. Bishops from all the provinces of Africa attended it, but neither their number nor the names of the greater part of them have come down to us.

Gratus having returned thanks to Almighty God for the termination of the schism which had for so many years rent the African Church, they proceeded to publish fourteen canons. The first forbids to rebaptize those who have been baptized in the name of the Sacred Trinity; the second forbids to honor those as martyrs who, by their indiscretion, have been instrumental in bringing about their own death, and treats generally of the honor due to the martyrs; the third and fourth forbid the clergy to dwell with women; it was also ruled, that three bishops are necessary in order to judge a deacon, six for the trial of a priest, and twelve for that of a bishop. See Labbe, Concil. 2, 713.

VIII. Held in 390, by Genethlius, bishop of Carthage. The number of the bishops present is unknown. They first drew up a profession of the Catholic faith, and then proceeded to publish thirteen canons.

The 1st enjoins belief in the Holy Trinity. The 2nd enjoins continence upon all the clergy. The 3rd forbids the consecration of the chrisms by priests, as also the consecration of virgins, and the reconciliation of penitents at public mass by them.

The 7th orders that those of tile clergy receiving persons who have been excommunicated by any bishop, without his permission, shall also be excommunicated.

The 12th forbids the consecration of a bishop without the consent of the metropolitan.

From the canons of this council it appears, plainly, that the bishop was the ordinary minister in cases of penance, and the priest only in his absence, or in cases of necessity. See Labbe, Concil. 2, 1158.

IX. Held Aug. 28, 397, under Aurelius, the bishop, at the head of forty- four or forty-eight bishops, among whom was St. Augustine. They published fifty canons.

The 1st orders every bishop to ascertain from the primate, yearly, the day upon which the festival of Easter should be celebrated.

The 2nd enjoins that a council be held annually. The 3d directs that all the bishops and clergy shall acquire a knowledge of the canons of the Church before their consecration.

The 4th forbids the ordination of deacons or the veiling of the consecrated virgins before their twenty-fifth year.

The 6th forbids the administration of baptism or the Eucharist to the dead. The 21st forbids any bishop to ordain the clergy of another diocese. The 29th orders that mass be said fasting.

The 34th allows the baptism of sick persons unable to speak, if their desire of this be guaranteed by their friends.

The 39th forbids the consecration of a bishop by less than thee bishops.  The 46th forbids the translation of bishops.

The 47th canon forbids the reading of anything in the Church under the name of sacred Scripture, except the canonical writings, among which are included the apocryphal books of Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, and the two books of Maccabees. St. Augustine's “whole canon of Scripture,” in his treatise De Doctrina Christiana, is identical with the list contained in this forty-seventh canon of the Council of Cartihage, at which that father was present.

See Labbe, Concil. 2. 1165.

X. Held Nov. 8, 398, under Aurelius of Carthage, at the head of two hundred and fourteen or two hundred and fifteen bishops, including St. Augustine. One hundred and four canons were published, chiefly relating to the life and conduct of the clergy.

The 1st enjoins that no one be elevated to the episcopate without accurate inquiry first made as to his faith and moral character, in order to ascertain whether he hold the Catholic faith, and have all the virtues necessary for the office; whether he be prudent; docile, moderate, chaste, sober, charitable, humble, well instructed in the word of God, etc.

The eight canons following are upon the ordination of bishops, priests, deacons and sub-deacons, acolytes, exorcists, etc.

The 15th directs that bishops shall have nothing but what is plain and simple, either at table or in their furniture, and recommends that they should distinguish themselves only by the luster of their faith and virtue.

The 16th prohibits bishops from reading the works of heathens, but allows those of heretics to be read in case of necessity.

The 22nd forbids that a bishop should ordain any one without the consent of his clergy, and the testimony of the laity.

The 24th orders that all persons leaving the church during the time of sermon be excommunicated.

The 34th forbids a bishop, while seated, to keep a priest standing.

The 38th permits a deacon, in cases of great necessity, to administer the Eucharist in the presence of a priest.  The 51st and two following canons order the clergy to get their living by some honest trade.

The 61st orders that a clergyman swearing by any creature be severely rebuked, and if he continues in fault lie is to be excommunicated. The 64th declares those persons not to be Catholics who fast upon Sunday. The 66th enjoins that the clergy who consider themselves harshly treated by their bishop, may appeal to a synod.

The 70th forbids all the clergy to keep company with heretics and schismatics.

The 83d directs that greater respect be paid to old people, and to the poor, than to others.

The 84th allows every person whatever, whether heretic, Jew, or pagan, to remain in church until the mass of the catechunmens.

The 93d and 94th order that the offerings of those who are at variance, or those who oppress the poor, be rejected.

The 99th forbids a woman, however well instructed and holy, to presume to teach in an assembly of men.

See Labbe, Concil. 2, 1196.

XI. Held about the year 401, in June, by Aurelius, at the head of sixty-two bishops. It was agreed that deputies should be sent to Rome and to Milan, to submit for approval a scheme for putting-into the order of clergy the children of Donatists who had been converted. The great scarcity of clergy in Africa arose chiefly from the oppression of the Donatists, and the extreme caution of the bishops in making choice of fit persons. Fifteen canons were drawn up, one of which directs that the bishop shall live at his cathedral church. The decree concerning the continence of the clergy was confirmed. See Labbe. Concil. 2, 1241.

XII. This council was held Sept. 13, 401, to consult upon the best method of acting towards the Donatists. It was resolved (1) to treat them with lenity, and (2) that those of the Donatist clergy who desired to resume their ministerial functions in the Church should be received. Afterwards the  council drew up certain rules of discipline. Some suppose that these canons were drawn up at another council in the same year.

1. The cannon made in the Council of Carthage, A.D. 390, which forbids, the marriage of bishops, priests, and deacons, was confirmed, and its observance enforced under pain of deposition. In the case of other ecclesiastics, it was ruled that each Church should follow its own customs in the matter.

2. It was forbidden to any bishop to change the place of his see, or to absent himself from it for long together.

3. It was ordered, that whenever it became necessary to convoke a general council, all the bishops of each province should assemble previously, in two or three classes, from each of which deputies should be chosen, who should be obliged to proceed forthwith to the council, or to communicate the cause of their absence.

4. That such of the clergy as should be refused communion, and deposed, on account of any crime committed, should be allowed the space of one year wherein to justify themselves; which not being done within the year, they should never be received again.

5. That if any bishop should make any strangers, not his relatives, or even his relatives, if they were heretics or heathens, his heirs, in preference to the Church, he should be anathematized after his death. This is to be understood of that property only which the eighth canon of the Council of Hippo permitted him to dispose of by will — viz., his patrimony, and property which had been given to him.

6. In order to prevent superstition, it was resolved to allow of no altar or chapel in honor of a martyr, except his body was actually there buried, or except he had lived or had suffered there; and that all altars should be destroyed which had been erected upon the strength of pretended revelations.

It is not known what bishops were present in this council, but there is good reason to believe that the number was large, and that Alypius, St. Augustine, and Euodius were of the number. See Labbe, Concil. 2, 1242.

XIII. This council was-held Aug. 25, 403; at which Alypius, St. Augustine, and Possidius were present. The Donatists were invited to a  conference, but they rejected the offer with contempt, upon the pretence that they could not confer with sinners. As a consequence the fathers in council were obliged, through their legates, the bishops Euodius and Theasius, to require from the emperor Honorius that laws should be enacted against the Donatists. See Labbe, Concil. 2, 1331.

XIV. Was held Aug. 23, 405. It was resolved that letters should be written to the governors of the provinces, begging them to labor to effect union throughout Africa. A letter to the emperor was also agreed upon, thanking him for the expulsion of the Donatists. See Labbe, Concil. 2, 1331.

XV. At this council, held in 407, deputies were present from every province in Africa. By common consent it was agreed to annul the canon of Hippo, which decreed that a general African council should be held annually, on account of the difficulty of getting to the council. It was further ruled, that when any circumstance arose affecting the whole Church of Africa, the matter should be communicated in writing to the bishop of Carthage, who should thereupon convoke a council, in which it might be determined what should be done; that other matters should be considered and determined in their own province; that in case of an appeal, each party should name their own judges, from whose decision there should be no further appeal. In order to prevent the bishops from going to the emperor's court more than was absolutely necessary, the council ordered that the cause should be specified in the letter to the Roman Church, given to every bishop journeying to Rome, and that, when at Rome, a letter for the court should be given to him; that if any bishop, having received a commendatory letter for his voyage to Rome, without saying that he intended to go to the court, should nevertheless go thither, he should be separated from communion. It was also ruled, that no new see should be erected without the consent of the bishop out of whose diocese it was to be formed, and that of the primate and whole council of the province. Rules were also laid down concerning the converted Donatists; the council further deputed the bishops Vincentius and Fortunatianus to attend the emperor in the name of the whole African Church, and to defend the cause of the Church in the conference with the Donatists, and also to demand of the emperor five advocates to defend the interests of the Church. See Labbe, Concil. 2, 1333.

XVI. Held June 1, 411, with a view to uniting the Donatists to the Catholic Church, and convincing them of the necessity of seeking for salvation therein.

These heretics appear to have increased to such a degree in Africa, that they were in a fair way to overwhelm the Catholics altogether, and from the time of their obtaining full liberty they were guilty of acts of violence equal to those of the greatest persecutors.

The Catholic bishops having at last persuaded the emperor Honorius to allow a public conference with the Donatists, Marcellinus was sent over to Africa by order of that prince, who appointed June 1 for the day of meeting. He also ordered that seven bishops only, on each side, should take part in the conference, to be chosen by the whole number, but that each party might have seven other bishops, with whom the disputants might take counsel, if they needed it; that no other bishop should be permitted to take part in the conference than the fourteen disputants; and, lastly, that each party should bind itself to stand by the acts of those whom they had named to represent them, and that notes of what passed should be taken by public notaries.

The Donatists, however, refused these terms, and desired that all their bishops should be present. The Catholics, on their part, wrote to Marcellinus, accepting his offers. In this letter they declare their object to be to show that the holy Church throughout all the world cannot perish, however great may be the sins of those who are members of it; and, furthers they declare their willingness, if the Donatists can show that the Catholic Church is reduced to their communion, to submit themselves entirely to them, to vacate their sees and all their rights; but if the Catholics, on the other hand, can show that the only true Church is in their communion, and that the Donatists are in error, that they will, nevertheless, preserve to them the episcopal honor; that in cities where there are both a Catholic and a Donatist bishop, both shall sit alternately in the episcopal chair, and that when one of the two shall die, the survivor shall remain sole bishop. Then they named, as their representative bishops in the conference, Aurelius of Carthage, Alipius of Tagaste, Augustine, Vincentius of Capua, Fortunatus of Cirtha, Fortunatianus of Sicca,. and Possidius of Calama. Seven others were also named for consultation, and four more as sureties that the result of the conference should be observed faithfully. The  Donatists also (being compelled) named their representatives in the same order.

In the second sittings after a long discussion, a delay was granted to the Donatists.

In the third sitting the Donatists did everything in their power to prevent the question of the origin of the schism being inquired into; but Marcellinus caused the statement of Anulinus the proconsul to be read, in which he set forth the complaints of, the Donatists against Csecilianus. The Donatists, being thus hard pushed, presented a memorial, in which they endeavored to show, from holy Scripture, that bad pastors are spots and defilements in the Church, and that she cannot have among her children any that are openly wicked. After this document had been read, the Catholics answered it through Augustine. He strongly established this verity, that the Church in this world must endure evil members, both open and concealed, and that the good, although they are mingled with the evil, do not participate in their sin. From Cyprian he showed that it was in the Church that the devil sowed the tares (which was contested by the Donatists), the object of the Catholics being to prove that neither the faults of Csecilianus nor of any one else could in any way affect their communion. Augustine then proceeded to say that holy Scripture may not be so interpreted as to contradict itself, and that those passages which each party brought forward in support of their own views must in some way be reconciled. He showed that the Church is to be regarded in two lights first, as she is, militant in this world, having within her both good and bad men; and, secondly, as she will be, triumphant in heaven, when all evil shall be purged out of her; he also explained how the faithful are bound in this life to separate from the evil, viz. by withdrawing from all participation in their evil deeds, not by separating from them outwardly.

When the Donatists found themselves too closely pressed by the reasoning of Augustine, they declared plainly that they did not conceive themselves to be permitted to join in ally act of devotion with those who were not perfectly just, and true saints, for which reason they regarded the holy sacraments as utterly null and void, except they were administered by persons whom they conceived to be of irreproachable life, and for the same cause they insisted upon rebaptizing Catholics. Augustine, in reply, showed plainly that such a notion went at once to overthrow all external religion  whatever since difficulties without end must arise upon the question of the personal holiness of ministers.

They now proceeded to inquire into the original cause of the rupture between the Donatists and Catholics. The former maintained that they were justified in separating from Ceecilianus, who had been consecrated by men who were themselves “Traditores.” However, the proofs which they alleged were without weight, and Augustine, in few words, again refuted their error, and further unraveled all their tricks and shifts. He bade them bear in mind that Mensurius, the predecessor of Caecilianus, although charged with the same crime of having given up the sacred volumes, was yet never publicly condemned; that the Council of Carthage against Caecilianus condemned him in his absence, and that this was done by bishops who in the Council of Cirtha had been pardoned for the very same crime; in proof of which he caused the acts of the Council of Cirtha, A.D. 305, to be read.

After various shifts on the part of the Donatists in the matter of this last- mentioned council, the acts of the Council of Rome, in 313, absolving Caecilianus, were read, and also the letter of Constantine to Eulimalus, upon the subject of the contradictory judgment which that prince had given in the matter of Caecilianus. It seemed, indeed, as M. Tillemont observes, as if the Almighty constrained the Donatists to speak in spite of themselves, since the very document which they produced served only to bring. out more clearly the innocence of Caecilianus; for, first, wishing to show that Constantine, after having absolved Caecilianus, had condemned him again by a later judgment, they were blind enough to produce a petition which they had formerly addressed to the prince, in which it appeared that he had himself condemned them, and maintained the innocence of Caecilianus; secondly, they produced a letter of Constantine, in which he acknowledges that the cause of Felix of Aptonga had not been examined and judged impartially, and in which he ordered that Inquitius, who confessed that he had told a lie, should be sent to him, ill order to bring about the condemnation of Felix.

Now, nothing could better serve the cause of the Catholics and more confound the Donatists than to show that this very Felix was in truth innocent of the charge upon which he had been condemned; for, simply considered, their charge against Caecilianus was, that he had been consecrated by a man who had delivered up the Holy Scriptures. But, to  complete the proof of the innocence of Felix, the Catholics produced the statement of the proconsul Caecilianus, who had acted as judge in the affair, and the very acts of the judgment, to none of which had the Donatists anything to object; and finally, the Catholics having entirely established everything that they had asserted, Marcellinus gave sentence, two hundred and eighty-one articles of which still remain to us; it was to the effect that the Donatists had been entirely refuted by the Catholics; that Caecilianus had been justified, and that, even had the crimes with which he had been accused been proved against him, it would in no way have affected the Catholic Church; and that, accordingly, those of the Donatists who should refuse to unite themselves to the Church should be punished as the laws directed.

From this sentence the Donatists appealed to the emperors but in vain. Honorius confirmed the acts of the conference of Carthage by a law, bearing date Aug. 30, 414.

This conference may be said to have given the deathblow to Donatism. From this time the sectarians came in crowds to unite themselves to the true Church, and the heresy declined. See Labbe, Concil. 2, 1335.

XVII. Held in 412, against, Coelestius, the disciple of Pelagius . See Labbe, Concil. 2, 1510.

XVIII. Held in 416, against Pelagius and Coelestius. It was composed of sixty-seven bishops, whose names are preserved; Aurelius of Carthage presiding. The letters of Heros and Lazarus were read, in which they accused Pelagius and Coelestius of errors worthy to be visited with the censures of the Church. Then the acts of the Council of 412, against Coelestius, were read. It was finally resolved that both he and Pelagius should be anathematized, unless they would unequivocally abjure their wicked doctrine. A synodical letter was also addressed to pope Innocent, to inform him of the affair, in order that he might add the weight of his authority to their decree. In this letter the principal errors of Pelagius are specified and refuted summarily from Holy Scripture; to it were added the letters of Heros and Lazarus, and the acts of the Council of 412, in which Coelestius was condemned. See Labbe, Concil. 2, 1533.

XIX. Held by Aurelius in 418; composed of two hundred and seventeen or two hundred and fourteen bishops. Here eight doctrinal articles, drawn up by Augustine, were agreed to against the Pelagians. These articles or  canons have come down to our time, and are dated May 1, 418. The last three definitively declare that no man can be said to be without sin, and anathematize those who should deny it. Besides these canons, the oldest Roman code adds another, by which the council condemns with anathema those who hold that infants dying without baptism enjoy a happy existence, although not in the kingdom of heaven. Photius, who, as Tillemont observes, we must believe to have had the use of good MSS., recognizes this canon; and, as a further proof of its genuineness, Augustine, in his letter to Boniface, says, that both councils and popes had condemned the heresy of the Pelagians, who maintained that infants not baptized enjoy a place of salvation and repose out of heaven.

In this same council ten other canons were agreed to against the Donatists. It was determined, that in places containing both Catholics and Donatists, each party recognizing a different diocesan, the Donatists, at whatever period they might have been converted, should belong to the bishopric which the original Catholics of the place recognized. That if a Donatist bishop should be converted, those parishes where the Donatists had been under his jurisdiction, and the Catholics under the bishop of some other city, should be equally divided between the two bishops, the oldest to make the division, and the other to have the choice. The same council determined, by another remarkable canon, that if the priests and other inferior clergy had any complaint to make against the judgment of their bishop, their case might be judged by the neighboring bishops, from whose decision they might appeal either to the primate or to the Council of Africa; but if they pretended to appeal to any authority beyond the sea, all persons in Africa were forbidden to communicate with them. It also gave permission to a virgin to take the veil and the vows before the age of twenty-five, in cases where her chastity was endangered by the power of those who sought her in marriage, provided also that those upon whom she was dependent made the demand as well as herself.

Since the bishops at this council waited to see what steps the new pope Zosimus would take in the matter of the Pelagians, the chief of them continued at Carthage, and thus formed there for some time a sort of general council. In the end, Zosimus, perceiving that he had permitted himself to be taken in by the Pelagians, gave his sentence, confirming the decrees of the African council; and, in accordance with the judgment of pope Innocent, his predecessor, he condemned afresh Pelagius and Coelestius, reduced them to the rank of penitents, upon condition that they  abjured their errors, and, in case of refusal, sentenced them to be entirely cut off from the communion of the Church. He also wrote a very long epistle to all the churches of the world, which all the Catholic bishops subscribed. The emperor Honorius issued a decree against the Pelagians, and added the weight of his authority to the decision of the Church.

At the head of these decrees, the bishops wrote to Zosimus, the pope, declaring that they were resolved that the sentence passed by his predecessor Innocent against Pelagius and Coelestius should remain in force against them, until both of them should clearly recognize the necessity of divine grace, agreeably to the decrees of the council; and that so they need never hope to return into the bosom of the Church without abjuring their errors. They also reminded the pope of the mean opinion which Innocent had of the Council of Diospolis, and represented to him that he ought not to have given ear so readily to the representations of a heretic. Lastly, they laid before him all that had passed in Africa upon the subject. This letter was carried to Rome by Marcellinus, subdeacon of Carthage. See Labbe, Concil. 2, 1576.

XX. Held May 15, 419, in the Basilica of Faustus, was convoked by Aurelius, bishop of Carthage, assisted by the primate of Numidia, and Faustinus, legate of the pope. Deputies from the different provinces of Africa, and the: bishops of the proconsular province were present, making in all two hundred and seventeen bishops; Aurelius presiding, and Augustine being present.

At the first sitting the pope's instructions to his legates were read, and also the canon, which he brought forward in order to show that all bishops have a right of appeal to the pope. First, it was agreed that the pope should be written to, in order to secure an authentic copy of the canons. Secondly, all that related to the case of appeals was read, and Augustine promised that it should be observed until they had received more authentic, copies of the Council of Nicaea. Thirdly, the Nicene creed was read, together with twenty ordinary canons, and the several regulations made by the African councils held under Aurelius. Fourthly, the affair of Apiarius (q.v.) was discussed, and the right of appeal to Rome denied. The bishops further desired that the clergy should make complaint of judgments passed upon them to the primate or council of the province, and not to the bishops of the neighboring provinces. Finally, Cyril, bishop of Alexandria, and  Atticus, of Constantinople, delivered to the priests deputed by the council faithful copies of the acts of the Council of Nicaea.

In the second sitting six canons were drawn up, relating to the charges that might be alleged against clerks. See Labbe, Concil. 2, 1589.

XXI. It is doubtful whether this council, held in 424, was not merely a continuation of the preceding. It was called to attend to the business of Apiarius, mentioned in the account of the preceding council. After having been re-established by the foregoing council, he was again guilty of great enormities, and, accordingly, a second time excommunicated, and driven out of Trabuca, a city in the proconsulate of Africa, whence he fled to Rome. The pope Coelestine, giving credit to everything that he was pleased to pretend in the way of justification, readmitted him to communion, and added further a letter to the bishops of Africa. This conduct on the part of the pope caused the whole of the African bishops to assemble at Carthage, and to hold there a general council. Out of the whole number present we have the names of only fifteen. Apiarius appeared with Faustinus, who acted rather as his advocate than his judge. He wished them to promise to receive Apiarius into communion with them; but the fathers in council judged that they ought first to examine into his criminal conduct. Apiarius eventually confessed the crimes of which he had been guilty, and was excommunicated. The council ordered a letter sent to pope Coelestine, in which they complained of his conduct in absolving Apiarius; begged of him in future not to listen so easily to those who came to him from Africa, nor receive into communion those whom they had excommunicated; and lastly, requested the pope to send no more legates to execute his judgments, lest the pride of the world be introduced into the Church of Christ. See Labbe, Concil. 2, 1638.

XXII. Held in 525, under pope Boniface, in order to restore the discipline of the Church. On this occasion an abridgment of the canons made under Aurelius was read. The last three forbid all appeals beyond the sea, absolutely, without making any distinction between bishops and others. See Labbe, Concil. 4, 1628.

XXIII. Held in 535; composed of two hundred and seventeen bishops; convoked to Carthage by Ileparatus, bishop of that city. A demand was made upon the emperor Justinian to restore the rights and property of the Church, which had been usurped by the Vandals, which request was  granted, by a law bearing date Aug. 1 in the same year. See Labbe, Concil. 4:1784.

XXIV. In the year 645 a conference was held between Pyrrhus, bishop of Constantinople, the chief of the Monothelites, and the abbot, Maximus in the presence of the patrician Gregory and several bishops. Maximus there showed that there were two wills (duse voluntates) and two operations in Jesus Christ. Pyrrhus yielded to his proofs, and went afterwards to Rome, where he retracted what he had formerly taught, and was received into communion; subsequently, however, he returned to his errors.

XXV. Held in the year 646. Several councils were held in Africa during this year, against the Monothelites; one in Numidia, another in Byzacena, a third in Mauritania, and a fourth at Carthage (sixty-eight bishops present), in the proconsular province. See Labbe and Cossart, Concilia Sacrosancta (Paris, 1671).

## Carthagena, Don Alfonso De[[@Headword:Carthagena, Don Alfonso De]]

             a Spanish prelate, was born a Jew. He was a son of Paulus Burgensis (q.v.), and was baptized, together with his three brothers, at the time when his father professed Christianity, in 1392. After his father's death he succeeded him in the bishopric; when the Council of Basle was convened, in 1431, he was a representative of Castile, and was treated with great honor, on account of his talents and distinguished excellence. Laeneas Sylvius, afterwards pope Pius II, called him, in his memoirs, “an ornament to the prelacy.” Pope Eugenius IV, learning that the bishop of Burgos was about to visit Rome, declared in full conclave “that in the presence of such a mall he felt ashamed to be seated in St. Peter's chair.” Spanish historians speak very highly of him. He died in 1456. Among his writings we notice, Chronicles of the Kings of Spain. — A Treatise on Christian Morality; or, Instruction for Knights, and Memorials of Virtue; both of the foregoing works were written in Latin and Spanish, and dedicated to prince Edward, afterwards king of Portugal: Commentary on the 26th Psalm: — Homily on Prayer. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Da Costa, Israel and the Gentiles, p. 323 sq. (B. P.)

## Carthagena, Juan de[[@Headword:Carthagena, Juan de]]

             a Spanish theologian, left the Jesuit order to enters that of the Observantine Franciscans, and became professor of theology at Salamanca, then at  Rome. He died at Naples in 1617, leaving Pro Ecclesiastica Libertate et Potestate Tuenda (Rome, 1607): —Propugnaculum Catholicum, etc. (ibid. 1609): — Homiliae Catholicae (ibid. eod.; Paris, 1616): — De Sacris Arcansis Deiparae (Cologne, 1613, 1618; Paris, 1614-15): —Praxis Orationis Mentalis (Venice and Cologne, 1618). See Hoefer, Nouv. Biog. Géneralé, s.v.

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

             SEE CARTHACH.

## Carthaginians, Mythology of[[@Headword:Carthaginians, Mythology of]]

             The Carthaginians had, like their progenitors, the Phoenicians, a very imperfect mythology. The account which the Romans or Greeks give us is, therefore, doubtful, as they always identified other deities with their own. So much, however, is certain, that the religion of the Carthaginians was a branch of the fire and star worship which was universal in Phoenicia and the Orient. In general, like the Greeks and Romans, they had a kind of Polytheism of a rough, barbaric nature. Their supreme god seems to have been Moloch, or Baal (q.v.), the sun, whom all the tribes of Canaan and the neighboring countries worshipped under this name. Astarte, the second principal deity, was the receiving principle; her worship was even wilder and more profligate than the worship of Venus in Cythera, or the worship of Anaitis (q.v.); and Carthage was therefore called by the Romans Regnum Veneris. This cultus lasted long after Christianity had sprung up. The emperor Constantine, and, later, Theodosius, were obliged to publish edicts against it. A third deity was Melcarth, who seems to bear the closest relation to the Tyrian Hercules. The worship of Esmun is compared to that of Jesculapius. The worship of Ceres and Proserpine came from Sicily, and that of Iolaus from Sarldinia, the oldest colony of Carthagre. Native heroes, however, are Dido and Hamilcar, who had temples in Carthage. The Carthaginians, like the Romans, had their field-worship, their tabernaculusm augurale, under a tent, beside an altar which, in important ceremonies, was turned into a funeral pile, or pyre. It is certain that the Penates and Larcs were domestic deities of the Carthaginians; they took them along on journeys, for Hannibal had so many and such large idols that he was able to hide his treasures in them, when he fled from Crete. The Carthaginians considered the mountain-tops as habitations of the gods, and gave them names, as if they were the car or throne of the deities. They did  riot have a separate caste of priests, like the Egyptians and Indians. Their generals, high officials, and kings performed the sacrifices. The Carthaginians, although for over seven hundred years a powerful nation, still, on account of their barbaric and bloody religion, made no progress in civilization, and by their human sacrifices they became an object of abhorrence. The superstition of the people was of a wild and inhuman nature, and cruel both to foreigners and natives. Many a Carthaginian general died on the cross because he was unsuccessful in battle; besieged tribes were horribly misused; often the inhabitants of large cities were cut down without respect to age or sex; the corpses were torn from the graves, the temples destroyed, the statutes of the deities broken to pieces, and if they were of precious metal, they were melted and carried off. Such acts of violence, however, were common in many other ancient nations. SEE PHOENICIA.

## Carthusians[[@Headword:Carthusians]]

             an order of monks in the Roman Catholic Church, founded by St. Bruno (q.v.) A.D. 1086. A legend of much later origin tells the following story: At the funeral of a friend of Bruno's in 1082, the dead man raised himself up, saying, "By the just judgment of God I am accused!" This was repeated on the two following days, and had such an effect on Bruno and six more that they immediately retired to the desert of the Chartreuse, and there built the first monastery. This absurd legend found its way into the Roman breviary, but was struck out by order of Pope Urban VIII. After Bruno had governed the first establishment for about six years, Pope Urban II, his former pupil, called him to Rome, and retained him there, although Bruno begged for permission to return to his brethren. The order increased slowly. In 1137 they counted four, in 1151 fourteen, and in 1258 fifty-six houses. In 1170 the order was recognized by the pope. Martin V exempted all the property of the order from tithes. Julius II provided, in 1508, by a bull, that the prior of the Grande Chartreuse, near Grenoble, should always be the general of the whole order, and that a general chapter should meet annually. At the beginning of the 18th century the number of houses was 170, of which 75 belonged to France. Many houses perished in the French Revolution, but some were reestablished after 1815. Their principal establishment, the Grande Chartreuse, was reoccupied in 1816. In England the Carthusians settled in 1180, and had a famous monastery in London, since called, from the Carthusians who settled there, the "Charter-house." The order has given to the Church several saints, three cardinals, and more than seventy archbishops and bishops.

Until 1130 the order had no written statutes. Then the fifth prior of the Chartreuse, Guigo, compiled the Consuetudines Cartusice. Bernard de la Tour collected, in 1258, the resolutions of all general chapters which had been held since 1141. This collection was confirmed by the General Chapter of 1259, and bears the title Statuta antiqua. Another collection, Statuta nova, was added in 1367. A third collection, Tertia compilatio statutorum, dates from the year 1509; a fourth, Nova collectio statutoruem ordinis Cartusiensis, from the year 1581. The characteristic of the statutes of this order is, that it aims, in the first place, at precluding the members from all intercourse with the world, and even, as far as possible, from all intercourse with each other; secondly, at separating the professi from the lay brothers, who occupy in no other order an equally low position, and are divided into three classes, Conversi, Donati; and Redditi; thirdly, at separating every single Carthusian monastery from the whole surrounding region and population; and, lastly, at preventing all connection of the order with other monastic orders and any direct influence on the world or the Church. Thus the whole order, and each individual member, is like a petrifaction from the Middle Ages. The monks wear a hair-cloth shirt, a white cassock, and over it when they go out, a black cloak. They never eat flesh, and on Friday take only bread and water. They are not allowed to go out of their cells except to church, nor to speak to any person, even their own brother, without leave of their superior. Some of the convents are magnificent, especially those of Naples and Pavia, which have a world- wide renown for their ornaments and riches. In 1843 the order had 3 houses in France, 8 in Italy, and 2 in Switzerland.

There are also houses of Carthusian nuns, but the date of their origin is not known. They were always very few in number. Father Helyot, the historian of monachism, knew only of the existence of five, all of which perished by the French Revolution. In 1820 they reestablished their first house near Grenoble, in France, and this is still their only establishment.

A history of the order was commenced by father Masson, general of the order, and vol. 1 published in 1687; but, for unknown reasons, the order forbade the continuance of the work. See also Morstius, Theatrum Chronologicum S. Ordinis Carthusiensis (Taur. 1681); Corbin, Histoire sacree de l'ordre des Chartreux (Paris, 1653, 4to); Helyot (ed. Migne), Diet. des Ordres Relig. 1:872; Fehr, Geschichte der Mönchsorden, 1:78 sq.

## Cartier, Gallus[[@Headword:Cartier, Gallus]]

             a French Benedictine, was born at Porentruy, in Franco-Switzerland, April 8, 1693. In 1717 he took holy orders, and was for some time professor of philosophy and theology at the monastery of Ettenheim-Münster, in the Breisgau, and at Gengenbach. He died April 17, 1777. He was one of the most learned Benedictines of the last century, and wrote, Tract. Theol. de S. Scriptura (1736): — Auctorilas et Infallibilitas Summor. Pontif. (1738): —Universal. Concionandi Scientia (1749,2 vols.): —Philosophi Eclectica (1756): —Theologia Universalis (1757, 5 vols.). See Werner, Geschichte der: Katholischesn Theologie; Allgemeine Deutsche Biographie, 4:36 sq.; Sachs in Wetzer u. Welte's Kirchen-Lexikon, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v. (B. P.)

## Cartier, Germanus[[@Headword:Cartier, Germanus]]

             a German Benedictine and prior at Ettenheim, where he died, Feb. 18,1749, is the author of Dilucidatio Psalmodiae Ecclesiastical. Brevarii Monastici Dispositis Occurrentia (Freiburg, 1734): Biblia S. Vulgatae Editionis (Constance, 1751, 4 vols.). See Ziegelbauer, Hist. Litter. Ord. S. Benedicti; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

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

             a Flemish theologian of the order of Carmelites, was born about 1520. He was professor of theology at Brussels in the convent of his order, of which  he became prior. In 1564 he was sent to Rome as delegate from his province to the general chapter. He died at Cambray in 1580, leaving, Cormmesntaires sur l'Ecriture Sainte: —Traite des Quatre Fins de I'Homsime (Antwerp, 1558,1573). See Hoefer, Nouv. Biog. Géneralé, s.v.

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

             a Baptist minister, was born at Pedee, N.C., in June, 1750. When he was about thirteen years of age his father removed to Columbia County, Ga. He received his religious impressions under the exhortations of Mrs. Marshall, wife of Rev. Daniel Marshall, when her husband, in 1771, was arrested for preaching in St. Paul's parish, and was baptized by Mr. Marshall in 1777. Although for many years he had been very active in promoting the interests of his denomination, he was not ordained till 1789, and soon after removed to South Carolina, where he was pastor of Plumb Branch Church about fifty years. In 1843 he visited Columbia County, Ga., on horseback, and preached as usual, but was thrown from his horse, and died soon afterward. See Campbell, Georgia Baptists; Haynes, Baptist Cyclop. 1, 153. (J. C. S.)

## Cartophyllus[[@Headword:Cartophyllus]]

             SEE CARTAPHILUS.

## Cartularius[[@Headword:Cartularius]]

             in a monastic or ecclesiastical establishment, is the keeper of the papers and archives. This officer, in the Church of Constantinople, was called Chartophylax (q.v.). The cartularius of Rome presided at ecclesiastical judgments in the place of the pope. Gregory the Great sent his cartularius into Africa to hold a synod.

## Cartulary[[@Headword:Cartulary]]

             (veterun chartarum volunen) is a book containing a collection of the originals, or copies, of contracts of sale and exchange, deeds, privileges, immunities, and other monuments and papers, relating to churches, monasteries, etc. The most ancient known cartulary is that of the abbey of St. Bertin, at St. Omer, compiled, according to Mabillon, by Folquinus, a monk of that abbey, at the end of the 10th century. The most noted in Italy are those of Monte Cassino and Farsa. That of Compostella, in Spain, was put together about 1120. In the library at Turin is a cartulary entitled,  Chrysobulloe et Argyrobullae, being a collection of diplomas of the Greek emperors, which formerly belonged to some monastery. It is signed at the end by the emperor and patriarch. Of the numerous cartularies which still exist, relating to monastic foundations in England, a list has been printed by Sir Thomas Phillips, Bart., of Middle Hill.

The term cartulary is sometimes extended to include any monastic record- book, and is likewise applied to the receptacle or room in which such documents are kept.

## Cartwright, Edmund, D.D., F.R.S[[@Headword:Cartwright, Edmund, D.D., F.R.S]]

             an English clergyman, was born at Marnham, Nottinghamshire, April 24, 1743, and was educated at Wakefield Grammar-school. His academical studies were begun at Oxford, in University College, and in 1762 he was elected a demy of Magdalen College, where, in 1764, he succeeded to a fellowship. He published, in 1770, Armine and Elvira, a legendary tale in verse, which passed through seven editions in little more than a year. In 1779 he published his best poetical production, The Prince of Peace. In the same year he was presented to the rectory of Goadby Marwood, Leicestershire, to which was added a prebend in the cathedral of Lincoln. Dr. Cartwright probably would have passed an obscure life as a country clergyman, had not his attention been turned, in 1784, to the possibility of applying machinery to weaving. He invented the power-loon, for which a patent was granted in 1785, In 1796 he settled in London, The first mill on his plan was that of Messrs. Grimshaws, of Manchester. About 1807 parliament voted him a grant of £10,000, in consideration of his having contributed so largely to the commercial prosperity of the nation. He also invented machines for combing wool and making ropes, and was the author of many improvements in the arts, manufactures, and agriculture. He died near Seven oaks, Kent, Oct. 30,1823. See Encyclop. Brit. 9th ed. s.v.

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

             an English Baptist, succeeded Thomas Charlton as minister at Mazepond, Southwark. He tried to get into the national Church, but failed and so took a place in Lant Street, Borough, where he read the church prayers, and preached till his death. See. Wilson, Dissenting Churches, 4:284.

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

             a famous pioneer Methodist Episcopal minister, was born in Amherst County, Va., Sept. 1, 1785. He removed at the age of eight with his parents to Logan County, Ky., and grew up amid the wild scenes of backwoods life, being more familiar with the axe, rifle, and plough than with books, and hence his education was quite limited. He was converted at a protracted meeting in 1801; received license to exhort in 1802, from bishop Asbury, and removed to Lewiston County, where he entered Brown's academy and received the rudiments of an education, but continued his work as an exhorter, holding forth to large congregations. He was soon licensed to preach, which enlarged his authority but did not increase his labors or usefulness. Leaving his school to form a circuit, he supplied, it with preaching, and was thus employed by the presiding elder until 1804, when he was admitted into the Kentucky Conference. His theological studies were begun with Mr. McKendree, afterwards bishop. In 1806 he was ordained a deacon by bishop Asbury, and appointed to Marietta Circuit, O., meeting with hard service and poor fare. His next appointment was Barren Circuit, where he was allowed the first and only vacation he ever enjoyed. In 1808 he was ordained an elder, and in 1812 was appointed presiding elder of Wabash District, and in 1813 of Green River District. Between 1816 and 1820 he traveled circuits in Kentucky, and in 1821 was appointed presiding elder of Cumberland District, which was the beginning of his fifty years in regular succession of presiding eldership. He was a delegate to thirteen general conferences, beginning with 1816. In 1823 he rode on horseback into Illinois to explore the country, and in the following year moved his family to Pleasant Plains; there he continued to reside during the remainder of his eventful life; there he died, Sept. 25, 1872, and there his remains still lie in the soil which he, like Abraham, purchased with his own money. The Illinois Conference was organized in 1824, and Mr. Cartwright, becoming one of its members, was appointed presiding elder, and in that office continued in that conference until, at his own request, in 1869, a superannuated relation was granted him. He was present at first roll-call of forty-five out of the first forty- seven sessions of the Illinois Conference; was a conference visitor six years to McKendree College, three to Illinois Wesleyan University, and one to Garrett Biblical Institute; and was eight years a member of the old Western Conference, eight of the Tennessee Conference, four of the Kentucky Conference, and forty-eight of the Illinois Conference. He took an active  part in all the controversies growing out of the presiding-elder question, slavery, lay delegations, etc., being firm in his opposition to all innovations on primitive Methodism; and during the earlier years of his ministry had many controversies with Presbyterians, New Lights, Universalists, Halcyons, Mormons, etc. He published two anti-Calvinistic pamphlets, but his principal literary production was his Autobiography, which has had an immense sale, and been translated into German and French, the Revue des deux Mondes regarding it as a romance. While on the Illinois District he was a candidate to the state legislature, and, entering with zeal into the campaign, was elected, but soon became disgusted with politics, and returned to his God-appointed work. Few men ever passed a more eventful or toilsome life. For upwards of fifty years he was an indefatigable servant of the Church. Although considered eccentric, he was an acknowledged leader in his conference. In person five feet ten inches high, with a square- built, powerful physical frame, weighing nearly two hundred pounds, an immensely strong and enduring constitution, dark complexion, high cheek bones, small, piercing black eyes, large head, and curly black hair, he naturally appreciated highly the muscular part of Christianity, considering himself one of' the Lord's breaking-up ploughs, to drive his way through all kinds of stubborn soil; hence the roughs and disturbers at camp- meetings and elsewhere stood in awe of his brawny arm. Above this there was a moral and kingly power that belongs to all real heroes, which commanded the respect and reverence of all. Mr. Cartwright was a man of superior mental force, a master in interpreting human nature; a preacher warm in sympathy, clear in thought, and often of the highest style of oratory. His speeches were short, pithy, and pointed, exhibiting a scathing sarcasm, a stern indignation, and a piercing wit that defied rejoinder. See Minutes of Annual Conferences, 1873, p. 115; Simpson, Cyclop. of Methodism, s.v.; also his Autobiography.

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

             a learned and eminent Puritan divine; born in Herts about 1535. He was educated at St. John's College, Cambridge, where he became a fellow in 1560. A few years afterward he was removed to a fellowship at Trinity College, of which he became one of the senior fellows. In 1564, when Queen Elizabeth visited the University, he appears to have distinguished himself in the disputations held before her majesty. He took his B.D. degree in 1567, and three years afterward was chosen Lady Margaret's divinity professor. He was a thorough Protestant. In his lectures he criticized the polity of the Church of England with great acuteness and learning. It was his conviction that the reformation of the Church had not gone far enough; and he advocated his views with a clearness and boldness which none could mistake. The following statement of the doctrines for which he was expelled from the University in given by Hook, in vindication of the severity with which Cartwright mas treated.

It will be seen that, with a few exceptions, they are views in which most moderate men in the Church of England would now agree with other Christians. "He maintained that, in reforming the Church, it was necessary to reduce all things to the apostolical institution; that no one ought to be admitted into the Christian ministry who was unable to preach; that those only who ministered the word ought to pray publicly in the Church, or administer the sacraments; that popish ordinations were not valid; that only canonical Scripture ought to be read publicly in the Church; that the public liturgy ought to be so framed that there might be no private praying or reading in the Church, but that all the people should attend to the prayers of the minister; that the service of burying the dead did not belong any more to the ministerial office than to the rest of the Church; that equal reverence was due to all canonical Scripture, and to all the names of God: there was, therefore, no reason why the people should stand at the reading of the Gospel, or bow at the name of Jesus; that it was as lawful to sit at the Lord's table as to kneel or stand; that the Lord's Supper ought not to be administered in private, nor baptism administered by women or laymen; that the sign of the cross in baptism was superstitious; that it was reasonable and proper that the parent should offer his own child to baptism, making confession of that faith in which he intended to educate it, without being obliged to answer in the child's name, 'I will,' 'I will not,' 'I believe,' etc., nor ought women or persons under age to be sponsors; that, in giving names to children, it was convenient to avoid paganism, as well as the names and offices of Christ and angels; that it was papistical to forbid marriages at any particular time of the year, and to grant licenses at those times was intolerable; that private marriages, or such as were not published in the congregation, were highly inconvenient," etc.

Archbishop Grindal and Dr. Whitgift zealously opposed Cartwright, and in 1571 he was deprived of his professorship and fellowship. He retired from England to the Continent, became chaplain at Antwerp, and afterward at Middleburg. At the end of about two years he returned to England, and published a Second Admonition to the Parliament, with a petition for relief from the subscription required by the ecclesiastical commissioners. He had a controversy of pamphlets with Whitgift, and was greatly persecuted by that prelate, and was twice imprisoned. In 1585 he obtained from the earl of Leicester the mastership of the new hospital at Warwick. In 1592 he was liberated from his second imprisonment, and returned to the mastership of the hospital at Warwick, where he died, Dec. 27, 1603 (or 1602, according to Isaac Walton). Cartwright was a man of great parts. Beza wrote of him: "I think the sun does not see a more learned man." Froude, in his History of England (1866, vol. 4), gives an elaborate panegyric of Cartwright. Among his writings are, Commentaria Practica in totam Historiam Evangelicam (1630, 4to; and by L. Elzevir, at Amsterdam, 1647; Eng. version, 1650): — Comnmentarii in Proverbia Salamonis (Amsterdam, 1638, 4to): — Metaphrasis et Homilice in Librum Ecclesiastes (ibid. 1647, etc.): — A Body of Divinity (London, 1616, 4to): — Directory for Church Government (1644, 4to): — Confutation of the Rhemish Testament (1618, fol.). His exegetical writings are still of value. Dr. Alexander (in Kitto's Cyclopoedia, s.v.) says that Hengstenberg, in his work on Ecclesiastes, borrows largely from Cartwright's Metaphrasis. See Strype, Life of Whitqift; Hook, Eccl. Bigraphy, 3:479; Neal, History of the Paritans, 1:172; 2:48, et al.; 3:404; Walton's Lives; Middleton, Evang. Biography, 2:326.

## Cartwright, Thomas, D.D.[[@Headword:Cartwright, Thomas, D.D.]]

             bishop of Salisbury, was born at Northampton Sept. 1, 1634. He studied at Magdalen Hall and Queen's College, Oxford, and, after taking orders, became chaplain of Queen's, and vicar of Walthamstow. In 1659 he was preacher of St. Mary Magdalen, Fish Street. After the Restoration he was made domestic chaplain to Henry, duke of Gloucester; prebendary of Twyford, in the church of St. Paul; of Chalford, in the church of Wells; a chaplain in ordinary to the king; and rector of St. Thomas the Apostle, London. In 1672 he was made prebendary of Durham, and in 1677 dean of Ripen. His loyalty was, in 1686, rewarded with the bishopric of Chester. At the Revolution he fled to France, and performed divine service at St. Germain, according to the English ritual, for such, as resorted to him. On the death of Dr. Seth Ward, king James nominated him to the see of Salisbury. In the spring of 1688 he went to Ireland, and finally died there, April 15, 1689. He wrote a Diary, published by the Camden Society in 1843. — Hook, Ecclesiastes Biog. 3, p. 480 sq.

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

             an English clergyman and poet, was born at Northway, near Tewkesbury, Gloucestershire, in September, 1611. He was educated at the free school of Cirencester, Westminster School, and Christ Church, Oxford. He took holy orders in 1638, and became “the most florid and yet seraphical preacher in the university.” In 1642 he was made succentor of the church of Salisbury, and in the same year was appointed a delegate to provide for the troops sent by the king to protect the colleges. His zeal in this office caused his imprisonment by the parliamentary forces. In 1643 he was chosen junior  proctor of the university and reader in metaphysics. He died Dec. 23 of the same year. He wrote several poetical pieces, among which were The Royal Slave; a Tragedy (1639): —Tragic Comedies, with other Poems (1640). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Carus, Friedrich August[[@Headword:Carus, Friedrich August]]

             a Protestant theologian of Germany, was born April 26, 1770, at Bautzen, in Upper Lausatia. He studied at Leipsic and Göttingen, and in 1793 commenced lecturing at the former place. In 1795 he was made bachelor of theology and morning preacher at the university church. In 1805 he was appointed professor of philosophy, and died Feb. 6, 1807. He wrote, De Accommodations Christi et Apostolorum (Leipsic, 1793): — De Anxargoreae Cosmotheologiae Fontibus (ibid. 1796). After his death were published, Idee zur Geschichte: der Philosophie (ibid. 1809): — Psychologqie der Hebriier (ibid. eod.): Maoral und Religions plilosophie (ibid. 1810; 2d ed. 1824). See Doring, Die Gelehrten Theologen Deutschlands, i, 243 sq.; Winer, Handbuch der theol. Lit. 1, 285, 429, 596; Lichtenberger, Encyclopedie, des Sciences Relgieuses, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v. (B. P.)

## Carus, Josephus Maria[[@Headword:Carus, Josephus Maria]]

             SEE CARO, GIUSEPPE.

## Caruthers Eli Washington, D.D[[@Headword:Caruthers Eli Washington, D.D]]

             a Presbyterian minister, was born in Rowan County N.C., Oct. 26, 1793. He was educated at Hampden-Sidney College, Va., and New Jersey College; and graduated from Princeton Theological Seminary in 1820. He was licensed by the New Brunswick Presbytery in the same year; became pastor of Bethel and the adjoining churches in Guilford County, N.C.; of Alamance Church, one of these, for over forty years, resigning in 1861; and died near Greensboro, N.C., Nov. 24,1865. See Wilson, Presb. Hist. Almanac, 1866, p. 347.

## Caruthers, James E[[@Headword:Caruthers, James E]]

             a Presbyterian minister, was a member of the Presbytery of Peoria, and pastor in Yates City, Ill. He died near Poland, O., March 7, 1875, aged 54 years. See Presbyterian, March 27, 1875.

## Carvajal[[@Headword:Carvajal]]

             1. GIOVANNI, born in the year 1400, of an illustrious family of Andalusia, became bishop of Piacenzia, and governor of Rome. He was present at the Council of Basle, where he so warmly defended the interest of the papacy that Eugene IV created him cardinal in 1446. The succeeding popes sent him as their legate to Germany, Bohemia, and Hungary. He died at Rome in 1469.

2. BERNARDINO, nephew of the preceding, was born at Piacenzia in 1456. In 1493 he became cardinal and papal nuncio in Spain. He was put under the ban by Pope Julius II for having, in 1511, assembled the Council of Pisa, before which the pope was cited on account of his conduct toward the emperor Maximilian and king Louis XII of France. Leo X, however, restored him his dignities in 1513, and he was employed on important missions by the succeeding popes. He died bishop of Ostia in 1523. — Pierer, Universal-Lexikon, s.v.

## Carvajal (or Caravagal), Luis de[[@Headword:Carvajal (or Caravagal), Luis de]]

             a Spanish Franciscan, of the order Observantines, in the province of Castile, and theologian of Alcala, studied a Paris, and attended the Council of Trent, in 1547 where he delivered a discourse, on the second Sunday in Lent, .which has been printed at Antwerp. He also wrote an Expostulatory Desclamation (in Latin) for the Immaculate Conception (Seville, 1533; Paris, 1541): —Theologicae Sententiae, etc. (Cologne, 1545): — Apologie Mosnastica, against Erasmus (Basle and Paris, 1579).

## Carvajal, Tomas Jose Gonzales[[@Headword:Carvajal, Tomas Jose Gonzales]]

             a Spanish statesman and writer, was born Dec. 21,1753, at Seville, where he studied jurisprudence and philology.' At the age of fifty-four he commenced the study of Hebrew, and (lied Nov. 9,1834. He was the author of a metrical version of the Psalms, Los Salmos (Valencia, 1819, 5 vols.): —Los Libros Poeticos de la Santa Biblia (ibid. 1827, 6 vols.). See Hoefer, Nouv. Biog. Géneralé, s.v. (B. P.)

## Carvalho (Da Perada), Antonio[[@Headword:Carvalho (Da Perada), Antonio]]

             a Portuguese theologian and controversialist, was born in 1595 at Sardoal, in the diocese of Guarda. Having studied theology at Coibra, he fulfilled successively the functions of arch-priest of the cathedral of Lisbon, of proctor or delegate of the Portuguese clergy to the court of Madrid, and of guardian of the royal archives of Portugal, called Torre do Tombo, and was also apostolic prothonotary. He died at Lisbon, Dec. 12,1645, leaving Si Conviene el Govierno Espiritual de las Amas, etc. (Lisbon, 1627), together with some other works. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carvalho, Antonio[[@Headword:Carvalho, Antonio]]

             a Portuguese theologian of the Jesuit order, was born at Lisbon in 1590. He was professor of theology and philosophy at Evora, then at Coimbra, and died in 1650, leaving Si Conviene que los Predicadores Reprehendan Principes y Ministros (Lisbon, 1627): — Commentaria upon the Summa of Thomas Aquinas. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carvalho, Juan[[@Headword:Carvalho, Juan]]

             a Portuguese author of the early half of the 17th century, was professor of canonical law at Coimbra, and wrote De Quarta Falcidia et Legitima, etc. (Coimbra, 1631). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carvalho, Lorenzo Perez[[@Headword:Carvalho, Lorenzo Perez]]

             a Portuguese canonist, who lived, at Lisbon at the close of the 17th century, wrote Enucleationes Ordinum Militaium. etc. (Lisbon, 1693). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carvalho, Miguel de[[@Headword:Carvalho, Miguel de]]

             a Portuguese missionary, was born in 1580. He completed his theological studies at Coimbra, then went east, and in 1602 was in the East Indies. He belonged to the Jesuit order, and having determined to go to Japan, just as the persecution against the Christians began, forced his way as far as Nagasaki, where he preached until obliged by the authorities to cease. He was thrown into prison, and died soon after upon a funeral pile, in 1624. Some of his letters were published under the title Carta ao Padre Provincial, etc. (1624). See Hoefer. Nouv. Biog. Géneralé, s.v.

## Carvalho, Tristan Barbosa de[[@Headword:Carvalho, Tristan Barbosa de]]

             a Portuguese ascetic writer, lived at the commencement of the 17th century. His principal work is Ramillete del Alma y Jardin del Cielo. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carvalho, Valentin[[@Headword:Carvalho, Valentin]]

             a Portuguese missionary of the Jesuit order, was born in 1560 and died in 1631. He wrote, Supplementun Annuarum Epistolarum extraponia, Anno 1600: — Annuae Litterae ex Sinis, Anno 1601, etc. (Rome, 1603). See Hoefer, Nouv. Biog. Géneralé s.v.

## Carvam, Christovao[[@Headword:Carvam, Christovao]]

             a Portuguese preacher of the Dominican order, lived in the early half of the 17th century. He was censor of the inquisition, and wrote Sermones Varios (Florence, 1629). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Carve[[@Headword:Carve]]

             in some of its forms, is the rendering in the Auth. Vers. of several Hebrews words from the following roots:

1. Prop. קָלִע, kala´, to "carve" wood (1Ki 6:29; 1Ki 6:32; 1Ki 6:35); hence מִקְלִעִת, mika´ath, sculpture in relief (1Ki 6:18; 1Ki 6:29; 1Ki 6:32; "graving," 1Ki 6:31).

2. חָרִשׁ, charash´, to engrave; whence חֲרֹשֶׁת, charo´sheth, cutting of wood or stone (Exo 31:5; Exo 35:33).

3. חָקָה, chakah´, to hem; whence מְחֻקֶּה), mechukkeh´, carved (1Ki 6:35).

4. פָּתִח, pathach´, to open; in Piel, to sculpture ("grave") wood (1Ki 7:36; 2Ch 3:7), gems (Exo 28:9; Exo 28:36; 2Ch 2:7; 2Ch 2:14), etc. (Exo 28:11; Exo 39:6; Zec 3:9); whence פִּתּוּח–pittu´dch, sculpture (Exo 28:11; Exo 28:21; Exo 28:36; Psa 74:6; 1Ki 6:29; elsewhere "graving," etc.).

5. חָטִב, chatab´, to cut into figures; whence חֲטֻבוֹת, chatuboth´, variegated (Pro 7:16).

6. Especially, פָּסִל, pasal´, to hew or shape; whence פֶּסֶל, pe´sel, a "carved" or "graven" image (Exo 20:4, and often).

7. The Greek word "carve" in the Apocrypha is γλύφω (Wis 13:13; 1Ma 5:68). SEE ENGRAVE.

The Egyptians were extremely fond of carving on articles of furniture, and also in the decoration of walls and ceilings; and, indeed, there was scarcely a corner in an Egyptian palace destitute of carved ornaments. SEE HANDICRAFT. The ebony and ivory required for these costly works were obtained, either as a tribute or by traffic, from the Ethiopian nations. We frequently find both elephants' teeth and logs of ebony represented on the monuments as brought to the Egyptian monarchs; and we learn that Solomon did not erect his splendid ivory throne until he had opened a communication with the nations bordering on the Red Sea, through his alliance with the king of Tyre. The arts of carving and engraving were much in request in the construction both of the Tabernacle and the Temple (Exo 31:2; Exo 31:5; Exo 35:3; 1Ki 6:18; 1Ki 6:35; Psa 74:6), as well as in the ornamentation of the priestly dresses (Exo 28:9-36; Zec 3:9; 2Ch 2:6; 2Ch 2:14). In Solomon's time, Huram the Phoenician had the chief care of this, as of the larger architectural works. That the art of carving, however, was cultivated by the Hebrews themselves to a considerable extent, is evident, not only from the cherubim, which were set first in the Tabernacle, and afterwards in Solomon's Temple, but also from the lions which were placed on each side of his throne (1Ki 10:20). The carving of timber is mentioned in Exo 31:5, and the prophet Isaiah gives us a minute description of the process of idol-making (Isa 44:13). The origin and progress of the art of carving, as connected with Biblical inquiries, have been investigated and illustrated with much ingenuity by Mr. Landseer, in his Sabaean Researches. SEE GRAVEN IMAGE.

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

             an Irish Roman Catholic clergyman, was born in the county of Tipperary in 1589 or 1590. He became apostolic notary and vicar-choral of St. Stephen's, Vienna; and, according to some, died in 1664, but, according to others, was living in 1672. His works include, Itinerarium (1639-46, 3 parts): — Res Germanics, 1617-41 (1641, 12mo): —Lyra, seu Anacephalceosis Hibernica, etc. (1651): —Responsio Veridica ad Illotum Libellum (1672). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Carver, Dirick[[@Headword:Carver, Dirick]]

             an English martyr, was burned at Lewes, of the parish of Brighthelmstone, in Sussex County. He was examined on many points of the Christian religion and the works of Christ, all of which he firmly believed in, but refused to sign the articles presented him. by the bishop concerning the papal Church. He was sent to Newgate prison, where he remained some time ill torture. He was burned in a barrel in 1555. His sufferings were horrible, but he bore them most joyfully. See Fox, Acts and Monuments, 7, 321.

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

             an English divine, was born at Wymondham, Norfolk. He was conspicuous in youth for integrity and high moral character, and began his ministry in a rural charge in Norfolk. In 1823 he entered upon the curacy of St. Nicholas, Lynn, and the evening lectureship at St. Margaret's; and in 1828 was appointed chaplain to the debtor's prison for London and Middlesex,- where, with the exception of six years as ordinary at Newgate, he spent the remainder of his life, and died Jan. 12, 1866. Mr. Carver was sympathetic, courteous, wise, and highly esteemed. See Christian Observer, April, 1866, p. 248.

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

             an English Baptist minister, was born in 1768. He was ordained pastor of the Baptist Church in Necton, Norfolk, May, 23, 1809, where he labored, greatly esteemed for the holy consistency of his character, till his sudden death, Sept. 3, 1840. See (Lond.) Baptist Handbook, 1841, p. 31. (J.C. S.)

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

             a Congregational minister, was born at Taunton, Mass., April 20, 1810. He graduated at Yale College in 1833, and at Andover in 1836. He preached in Phillipsburg, Ont.; Walden Vt.; Berlin, Mass.; Pittston, Me. Lancaster, Wis.; Cutchogue, L.I.; and Raynham. Mass. In 1857 he took charge of the boarding-house of the Wheaton Female Seminary, Norton, Mass. He was subsequently appointed chaplain to the 7th regiment of Massachusetts Volunteers, and in 1861 left with them for Washington. His health declined after the campaign of Yorktown, and he was compelled to leave the army. He was conveyed to the house of his father, in Orient, L. I., where he failed rapidly, and died Feb. 28,1863. “Few excelled him in fidelity as a chaplain, adhering to his post and duty to the last.” See Cong. Quarterly, 1863, p. 194.

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

             a Methodist missionary, son of William Carvosso, was born in Cornwall, England, Sept. 27, 1789. The eminent piety of his parents saved his youth from vice, and in 1811 he was converted. In 1814 he entered the itinerant ministry, and in 1820 was appointed missionary to New South Wales. There and in Van Diemen's Land, where he introduced Methodism, his labors were abundant and useful. In 1830 he returned to England, and reentered the home work. He died Oct. 2, 1854. He commenced the first religious magazine in Australia, and wrote also Memoir of William Carvosso (q.v., New York, 1837, 12mo), which has been sold by thousands. — Wesleyan Minutes (Lond. 1855), p. 12.

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

             a lay Methodist, one of the " saints" of modern times. He was born in Cornwall, England, March 11, 1750, and bred on a farm. In his youth he fell into the prevalent sins of the time, such as cock-fighting and Sabbath- breaking; but in 1771 he was converted, after a severe mental struggle. In 1774 he became a class-leader in the Wesleyan Church, and held that useful office for sixty years. His whole life was a wonderful illustration of the power of Christian faith, and his visits, prayers, and exhortations were the means of hundreds of conversions. He died Oct. 13, 1834. See Memoir of William Carvosso, edited by his son (N. Y. 18mo, a book which has had a vast circulation), and Stevens, History of Methodism, 3:218, 279, 495.

## Carwithen, J. B. S.[[@Headword:Carwithen, J. B. S.]]

             a minister of the Church of England, was born in 1781. , Having been ordained deacon in 1803 and priest in 1805, he was in 1810 appointed perpetual curate of Sandhurst, Berks, and in 1814 perpetual curate of Frimley, Hants. He died at Sandhurst vicarage in 1832. He published A View of the Brahminical Religion in its Confirmation of the Truth of Sacred History, in a Series of Discourses preached in 1809 (Lond. 1810, 8vo): — History of the Church of England, parts 1 and 2 (2d ed., with a notice of the author by W. R. Browell, A.D., Oxf. 1849, 2 vols. 12mo): — History of the Church from the Fourth to the Twelfth Century (with Rev. A. Lyall, from Encyclop. Metropol. Lond. 1856, 12mo). — Darling, Cyclop. Bibliog. 1:589; British Critic, 7:45.

## Cary, Alice[[@Headword:Cary, Alice]]

             an American authoress, was born in the Miami valley, eight miles north of Cincinnati, O., April 26, 1820. At the ages of eighteen she began to write verses, and for ten years made frequent contributions in prose and verse to newspapers and magazines. Attention was first attracted to her by some sketches of rural life published in the National Era. The poems of Alice and her sister, Phoebe Cary, appeared in 1849. In 1850 she removed to New York, where, with her sister, she devoted herself successfully to literary labor. She died in New York, Feb. 12, 1871. Some of her best works are, Clovernoak Papers (in two series, 1851 and 1853): —Icaiqar: A Story of Today (1852): —Lyra and other Poems (1853): — Married, not Mated (1856): — The Bishop's Son (1867), etc.

## Cary, Austin[[@Headword:Cary, Austin]]

             a Congregational minister, was born at North Bridgewater, Mass., Oct. 1, 1809. He studied at Waterville, Me., graduated at Amherst College in 1837, and at the Theological Institute, Hartford, Conn., in 1840; was ordained Nov. 11, 1840, at Sunderland, Mass., and died there, Nov. 26, 1844. He published a Thanksgiving Sermon, a tract on Sabbath Desecration, and another, which had a wide circulation. See Alumni Record of Conn. Theol. Ins. p. 27. (J. C. S.)

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

             a Congregational minister, was born at Hopkinton, Mass., in 1732. He graduated at Harvard College in 1761, and was ordained the first minister of the Church in. Dover, Mass., Nov. 10, 1762, is which position he remained until his death, Nov. 14, 1811. He was a man of very modest and retiring character. See Hist. of Meriden Association, p. 214. (J. C. S.)

## Cary, Henry Francis, A.M[[@Headword:Cary, Henry Francis, A.M]]

             an English author and divine, was born at Gibraltar, December, 1772. He was educated at Christ Church, Oxford, where he received his A.M. in 1796; was appointed to the vicarage of Abbots-Bromley, Staffordshire, in 1797, became assistant librarian in the British Museum in 1826, and died in September, 1844. Mr. Cary published, A Translation of Dante's Inferno, Purgsatorio, and Paradiso, in English blank verse with notes: —A Translation of the Birds of Aristophanes, and of the Odes of Pindar; Lives of English Poets, from Johnson to Kirke White; intended as a continuation of Johnson's Lives: —The Early French Poets; and carefully revised editions of Pope, Cowper, Milton, Thomson, and Young. See The Eng. Rev. (Lond.), 1847, p. 205; Hart, Eng. Manstal, p. 505; Allibone, Dict. of Brit. and Amer. Authors; New Amer. Cyclop. p. 505; Memoir (Lond. 1847).

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

             an English prelate of the 14th and 15th centuries, was born at Cockington, Devonshire, and, while in Rome, was made bishop of Lichfield. On his journey towards England he met the pope at Florence, and received the see of Exeter in exchange; yet Cary enjoyed neither, dying and being buried at Florence in 1419. See Fuller, Worthies of England (ed. Nuttall), 1, 406.

## Cary, Josiah Addison[[@Headword:Cary, Josiah Addison]]

             a Presbyterian minister, was born at West Brooksfield, Mass., March 29, 1813. He graduated at Amherst College in 1832, and at the Union Theological Seminary in 1839. He was a resident licentiate until 1843, and was ordained May 13, 1844. He was professor in the Deaf and Dumb Institute of New York city (1832-51), and for a time supplied the pulpit of a Dutch Reformed Church in the same city. In 1851 he was appointed principal of the Deaf; and Dumb Institute, and, after sustaining this relation  for one year, he removed to Columbus, O., where he died, Aug. 7,1852. See Gen. Cat. of Union Theol. Sem. 1876, p. 12. (W. P.S.)

## Cary, Lot[[@Headword:Cary, Lot]]

             a colored Baptist minister, was born a slave about 1780, in Charles City county, Va. He joined the Baptist Church in 1807 at Richmond, and, having learned to read and write, he held meetings with the colored people so successfully that the Church licensed him to preach. By rigid economy he was enabled to purchase his own freedom and that of his two children in 1813; and in 1815, having become deeply interested in the missions to Africa, he succeeded in establishing the "Richmond African Missionary Society." Having been ordained, he sailed for Sierra Leone Jan. 23, 1821, in company with Colin Teague, another colored preacher. He established a school at Monrovia, and attempted to establish another at Grand Cape Mount. Having studied the diseases of the country, he was in 1824 appointed physician to the colony. In September, 1826, he was appointed to the office of vice-agent, and on Mr. Ashmum's return to America in 1828 he became acting governor of Liberia. An accidental explosion, Nov. 8, 1828, while he was engaged in manufacturing cartridges wherewith to defend the colony against the attacks of some slave-dealers, caused his death on the 10th of the same month. Sprague, Annals, 6:578.

## Cary, Mordecai[[@Headword:Cary, Mordecai]]

             an Irish prelate, bishop of Clonfert, was translated to Killala in 1735, and died in 1752. He published a Sermon on James 1, 27 (Dublin, 1744). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cary, Phoebe[[@Headword:Cary, Phoebe]]

             an American authoress, sister of Alice, was born near Cincinnati, O., Sept. 4, 1824, and died at Newport, R. I., July 31,1871. When quite young; she contributed largely to periodicals. Her writings were chiefly poetical. Her earliest poem of special worth was Near Rome, written in 1842. ‘Her published works, besides the contributions to the volume issued in conjunction with her sisters were, Poems and Parodies (1854): —Poems of Faith, Hope, and Love (1868); and a large portions of the Hymns for all Christians, compiled by the Rev. Dr. Deems in 1869. She wrote a beautiful tribute to her sister's memory, which was published in the Ladies' Repository a few days before her own death.

## Cary, Richard M[[@Headword:Cary, Richard M]]

             a Free-will Baptist minister, was born at Williamsburg, Vt., Dec. 10, 1794. After two or three changes of-residence, his father removed, in 1806, to western New York, and settled in Boston, Erie Co., them known as “The Holland Purchase.” He was converted in 1816, and soon after became pastor of the Church in Hamburg, N. Y., where he remained for twelve years, having also the pastoral charge of the Church in Zoar. He afterwards performed much evangelistic labor in different sections of the county and was pastor of a church in what is now Ashford, Cattaraugus Co., for twenty years. In 1842 he removed to Johnstown, Rock Co., Wis., which was thereafter his permanent residence. He continued preaching in destitute places, establishing churches, etc., until his death, Oct. 16,1868. See, Barrett, Memoirs of Eminent Preachers, p. 157-170. (J. C. S.)

## Cary, Robert, LL.D[[@Headword:Cary, Robert, LL.D]]

             an English clergyman and learned chronologer, was born at Cockington, Devonshire, about the year 1615, and educated at Exeter and Corpus Christi Colleges, Oxford. He became rector of Portlemouth, in Devonshire,  and affiliated with the Presbyterians of that section during the civil war. He became archdeacon-of Exeter, Aug. 18, 1662, but was ejected in. about two years after which, he retired to his rectory at Portlemouth, where he died, Sept. 19, 1688. His principal work was entitled Paleologia Chronicn, a chronological account of ancient time, in three parts: 1. Didactical; 2. Apodeictical; 3. Canonical (Lond. 1677). See Chalmers, Biog, Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a clergyman of Boston, Mass., who died in 1815, aged thirty, published Sermons, etc. (1806-15). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a Congregational minister, was born at Charlestown, Mass., Oct. 18, 1745. He graduated at Harvard-College in 1761; was ordained at Newburyport, Mass., as pastor of the First Church, May 11, 1796, and died there, Nov. 24, 1808. “He possessed a strong and comprehensive mind, which was highly cultivated by reading, observation, reflection, and praiser.” His only published writings are a few Discourses. See The Panoplist, Dec. 1808. (J.C.S.)

## Caryatides[[@Headword:Caryatides]]

             a name given to statues of women, applied instead of columns, in Grecian architecture as at the Erechtheum at Athens.

## Caryatis[[@Headword:Caryatis]]

             in Greek mythology, was a surname of Diana, who had a sanctuary near the pillars of Hermes, and close by Carva, in Laconia. The place was sacred to Diana and the nymphs, and yearly the Lacedaemonian maidens danced ring-dances around the statue of the goddess, which stood in the open air. Some have thought to find a facsimile of these Spartan dancers in the Caryatides, or female columnar figures of antique architecture.

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

             a nonconformist divine of good abilities, learning, and industry, was born in London in 1602. He was for some time a commoner at Exeter College, Oxford, and preached several years with great success before the Hon. Society of Lincoln's Inn. Appointed one of the triers in 1653, he was ejected in 1662, and afterwards gathered a congregation in the neighborhood of St. Magnus, London Bridge. He died Feb. 7,1673. His principal work, showing great learning, if not judgment, is his Exposition, with Practical Observations on the Book of Job (Lond. 1648-66, 12 vols. 4to; 2d edit. 2 vols. fol. 1676-7), abridged by Berrie (Edinb. 1836, 8vo). — Darling, Cyclpcedia Bibliographica, 1:590; Neal, History of the Puritans, 5:17; 5:531; Calamy, Nonconformist's Memorial, 1:221.

## Caryophiles (or Cariophyle), John Matthew[[@Headword:Caryophiles (or Cariophyle), John Matthew]]

             a Greek prelate and scholar, was born in the isle of Corfu. Having studied at Rome in the college of the Greeks, he returned to his own country, but  soon went back to Rome, where he taught in the same college. He entered successively the service of cardinals Aldobrandini, Ludovisio, and Barberini — all three nephews of the popes. The second of these cardinals procured for him the title of archbishop of Icone or Cogni, in the isle of Candia, which he held until his death, at Rome, in 1639. He wrote, Refutatio Pseudo-Christianas Catechesis Editae a Zachario Gergano Graeco (Rome, 1631): Censura Confessiosnis Fidei quce sub Nomine Cyrilli Patriarchae Constantinopolitani Circumfertur (ibid. eod.): — Dottrina Cristiana del Cardinale Bellarmini (in Italian and Syriac, ibid. 1633); and a number of other works. See Hoefer, Nouv. Biog. Géneralé, s.v.

## CasLev[[@Headword:CasLev]]

             (Χασελεῦ), a Graecized form (1Ma 1:54; 1Ma 4:52; 1Ma 4:59; 2Ma 1:9; 2Ma 1:18; 2Ma 10:5) of the name of the Jewish month elsewhere (Neh 1:1; Zec 7:1) Anglicized CHISLEV SEE CHISLEV (q.v.).

## CasLuhim[[@Headword:CasLuhim]]

             (Hebrews Kasluchim´, כִּסְלֻחִים, of uncertain, but prob. foreign etymology; Sept. in Genesis Χασμωνιείμ,Vulg. Chasluin; in Chronicles Χασλωνιείμ v. r. Χασλωείμ, Caslu'm), a people whose progenitor was a son of Mizraim (Gen 10:14; 1Ch 1:12). In both passages it would appear, as the text now stands, that the Philistines came forth from the Casluhim, and not from the Caphtorim, as is elsewhere expressly stated: here, therefore, there may be a transposition. SEE CAPHTOR. The only clue we have as yet to the position of the Casluhim is their place in the list of the sons of Mizraim between the Pathrusim and the Caphtorim, whence it is probable that they were seated in Upper Egypt. SEE PATHROS. The Sept. seems to identify them with the Chashmannim, חִשְׁמִנִּים, of Psa 68:31 (A. V. "princes"), which some (Michaelis, Suppl. p. 973), though not the Sept. in that place, take to be a proper name, and compare with the native civil name of Hermopolis Magna. This would place the Casluhim in the Heptanomis. SEE HASHMANNIM.

Bochart (Phalyg, 4:31) suggests the identity of the Casluhim with the Colchians (comp. Michaelis, Spicilyg. 1:275 sq.), who are said to have been an Egyptian colony (Herod. 2:104; Diod. Sic. 1:28; Dionys. Perieg. p. 689; Ammian. Marc. 22:22; comp. Agath. Hist. 2:18); but this story and the similarity of name do not seem sufficient to render the supposition a probable one, although Gesenius (see Hitzig, Philist. p. 86 sq.) gives it his support (Thes. p. 702; comp. Ritter, Vorhalle, p. 35 sq.; Brehmer, Entdeck. 1:354 sq.). Forster (Ep. ad Michael. p. 16 sq.) conjectures the Casluhim to be the inhabitants of Cassiotis, the tract in which is the slight elevation called Mount Casius (Pliny, 5:12 and 14; Strabo, 17:759; Steph. Byz. p. 455). Bunsen assumes this to be proved (Bibelwerk, p. 26). There is, however, a serious difficulty in the way of this supposition — the nature of the ground, a low littoral tract of rock, covered with shifting and even quick sand. But Ptolemy (Geogr. 4:5, 12; comp. Joseph. War, 4:5, 11) gives us the names of several towns lying in this district, so that it must have been capable of supporting a population, and may, in an earlier period, have been quite adequate to the support of a tribe. The position of the Casluhim in the list beside the Pathrusim and the Caphtorim renders it probable that the original seat of the tribe was somewhere in Lower Egypt, and not far from the vicinity of that "Serbonian Bog betwixt Damiata and Mount Casius old" (Par. Lost, 2:592). Hiller (Syntag. Herm. p. 178 sq.) refers the name to the Solymi of the Greeks (Strabo, 1:34; 14:667), in the neighborhood of the Lycians (comp. Schulthess, Parad. p. 166 sq.). The supposition of Hitzig (Philist. p. 90 sq.) that the Casluhim were a Cretan colony in Libya, whence again a colony was sent to Philistia, is merely based upon a vague allusion in Tacitus (Hist. 5:2). SEE ETHNOLOGY.

## CasPhon[[@Headword:CasPhon]]

             (Χασφών v. r. Χασφώρ and Χασφώθ, 1Ma 5:36) Or Cas´Phor (Χασφώρ v. r. Χασφών and Χάσφωθ, 1Ma 5:26), one of the fortified cities in the "land of Galaad," i.e. Gilead (1Ma 5:26), in which the Jews took refuge from the Ammonites under Timotheus (comp. 1Ma 5:6), and which, with other cities, was taken by Judas Maccabseus (5:36). Josephus, in the parallel account (Ant. 12:8, 3), calls it Chasphoma (Χάσφωμα). Grotius and Calmet (in loc.) consider it the same (but on very slight grounds) with HESHBON SEE HESHBON (q.v.). It was situated near Bostra, Ashtaroth-Karnaimn, and Edrei, and was perhaps one of the ruined sites in the Hauran still found by travelers. SEE HAURAN. Seetzen's commentators (notes on pt. 7, March, 1806, 4:198) suggest the modern esSzbân as the possible site of Casphon, but add, "Site, however, uncertain." SEE CASPIS.

## CasTor And PolLux[[@Headword:CasTor And PolLux]]

             the Dioscüri (Διόσκουροι, Act 28:11), two heroes of Greek and Roman mythology, the twin-sons of Jupiter and Leda (see Smith's Diet. of Classical Biog., s.v. Dioscuri). They were regarded as the tutelary divinities (Θεοί σωτῆρες) of sailors (Xenoph. Synpos. 8:29). They appeared in heaven as the constellation of Gemini. On shipboard they were recognized in the phosphoric lights called by modern Italian sailors the fires of St. Elmo, which play about the masts and the sails (Seneca, Nat. Qusest. 1:1; comp. Pliny, 11:37). Hence the frequent allusions of Roman poets to these divinities in connection with navigation (see especially Horace, Carm. 1:3, 2, and 4:8, 31). As the ship mentioned by Luke was from Alexandria, it may be worth while to notice that Castor and Pollux were specially honored in the neighboring district of Cyrenaica (Schol. Pinid. Pyth. 5:6). In Catull. 4:27, we have distinct mention of a boat dedicated to them (see also 68:65). In art, these divinities were sometimes represented simply as stars hovering over a ship, but more frequently as young men on horseback, with conical caps, and stars above them (see the coins of Rhegium, a city of the Bruttii, at which Paul touched on the voyage in question, Act 28:13). Such figures were probably painted or sculptured at the bow of the ship (hence παράσημον; see Smith, Dict. of Class. Antiq., s.v. Insigne). This custom was very frequent in ancient ship- building. SEE SHIP. Herodotus says (3:37) that the Phoenicians used to place the figures of deities at the bow of their vessels. Virgil (Eneid, 10:209) and Ovid (Trist. 1:10, 2) supply us with illustrations of the practice; and Cyril of Alexandria (Cramer's Catena, ad l. c.) says that such was always the Alexandrian method of ornamenting each side of the prow. SEE DIOSCURI.

## Casa[[@Headword:Casa]]

             one of the names anciently used to denote a church, e.g. candida casa, i.e. the church.

## Casal (or Cazal), Gaspar de[[@Headword:Casal (or Cazal), Gaspar de]]

             a Portuguese prelate, was born at Santarem in 1510. In 1524 he entered the Augustinian order and taught philosophy at Lisbon and at the University of Coimbra. Having received the degree of D.D. in 1542, he was chosen by John III, in 1551, as confessor of the Infant John, and soon after was called to be confessor and counselor of the king himself. In 1550 he was appointed to the see of Funchal, in Madeira, which he held till Aug. 9,1555, and then resigned it, without having visited his diocese. He was afterwards made bishop of Coimbra. He assisted at the Council of Trent, and became conspicuous for his wisdom and learning. He wrote, concerning the affairs of the council, De Caena et Calice Domini (Venice, 1563). The cathedral of Leiria was built at his expense, the first stone of which was laid Aug. 11, 1559. He died Aug. 9, 1587, leaving several works of theology and erudition; among them, Axiomsata Christiana (Coimbra, 1550; Venice, 1563): —De Sacrificio Missee et SS. Eucharistio Celebratione (Venice, 1563; Antwerp, 1566): —De Justitia (1563, 4 vols.): —also a commentary on the Topics of Aristotle, and Carta a Rainha D. Catharine, which was printed in the Memoirs of Barbosa. See Hoefer, Nouv. Biog. Géneralé, s, v.; Landon, Eccles. Dict. s v.; Antonii  Bibl. Hisp. Nova, 1, 522 sq.; Keller, in Wetzer u. Welte's Kirchen- Lexikon, s.v.; Jocher, Allgemeines Gelehrten Lexikon, s.v. (B. P.)

## Casal, Chrysostom de[[@Headword:Casal, Chrysostom de]]

             a Dominican of the 16th century, who, wrote on the immortality of the soul, against Pomponius (Venice, 1525). Landon, Eccles. Dict. s.v.

## Casalanzio, Josef de[[@Headword:Casalanzio, Josef de]]

             a Spanish priest and philanthropist, was born in 1556 at Peralta, in Aragon. He went to Rome, where, seeing many vicious children, he became inspired with the thought of founding an institution for their instruction, which, pope Paul V, in 1617, sanctioned as the “Pauline Congregation,” and the members of which have been known since 1621 as “Regular Clerks of the Pious Schools.” That religious order, suppressed by pope Innocent X, and established again by Clement IX, soon had a large number of colleges in Spain, Italy, Hungary, and Poland. Casalanzio in renouncing the world, took the name of Brother Joseph of the Mother of God. He died at Rome. Aug. 25,1648, and was beatified by Benedict XIV, and canonized by Clement XIII. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Casali, Andrea[[@Headword:Casali, Andrea]]

             an Italian painter and engraver was born at Civita Vecchia about 1720, and probably studied under Sebastiano Conca. He died about 1770. He etched several plates: The Virgin and Infant, from Raphael, and Edward the Martyr, from his own design. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, Gen. Biog. Dict. s.v.

## Casali, Uberto de[[@Headword:Casali, Uberto de]]

             an Italian ascetic writer of the order of Minorites, was born at Casale, and lived in the 14th century. He wrote, Arbor Vitae Crucifixi Jesu (Venice, 1485); a work rare as well as singular: —De Septem. Ecclesiae Statibus (ibid. 1516). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Casanata, Geronimo[[@Headword:Casanata, Geronimo]]

             an Italian prelate, was born at Naples, June 13 (others say Feb. 13), 1620. He left the bar in order to devote himself to ecclesiastical work. Innocent X made him his chamberlain, and governor of some of his cities. In 1658, Alexander VII sent him to Malta as inquisitor. In 1673 Clement X made him cardinal, and finally Innocent XII appointed him, in 1693, librarian of the Vatican. Casanata loved literature and encouraged those who cultivated it. He died at Rome, March 3,1700. He founded the famous “Bibliotheca Casanatensis,” by bequeathing his rich library to the  Dominicans of the convent of Minerva, with a revenue of four thousand Roman crowns. He wrote Discorso Istorico sopra l'Origine e Progresso della Regalia. See Hoefer, Nouv. Biog. Géneralé, s.v.; Chalmers. Biog. Dict. s.v.; Wetzer u. Welte, Kirchen-Lexikon. s.v.

## Casanato, Marc Antonio Alegre de[[@Headword:Casanato, Marc Antonio Alegre de]]

             a Spanish Carmelite, died in 1658, at the age of sixty-eight, leaving a work entitled The Paradise of Carmelites.

## Casanova, Jose Maria[[@Headword:Casanova, Jose Maria]]

             a minister in the Methodist Episcopal Church South, was born at San Cristobal, state of Nuevo Leon, Mexico. He removed to Texas about 1865; was converted to Protestantism in 1874; and in 1875 was licensed to preach, and sent to start a mission in Conception. He continued a faithful missionary until his decease, Oct. 4,1879. Mr. Casanova was nearly a pure- blooded Indian, and possessed fine preaching abilities. See Minutes of Annual Conferences f the M. E. Church South, 1879, p. 114.

## Casas, Bartolome De Las[[@Headword:Casas, Bartolome De Las]]

             bishop of Chiapa, Mexico, was born of a noble family at Seville in 1474. His father Antonio, who went to Hispaniola with Columbus in 1493, and returned rich to Seville in 1498, made him a present of an Indian slave while he was pursuing his studies at Salamanca. At nineteen he accompanied his father to St. Domingo, whence he returned to Spain, entered the Dominican order, and fitted himself for a missionary. In 1535 he fixed his residence at St. Domingo, and employed himself in preaching Christianity to the Indians. Afflicted by the cruelties which the Indians endured from their conquerors, Las Casas made another voyage to Spain in order to interest Charles V in their behalf, and so far succeeded as to procure orders for the observance of the governors in the west, restricting the exercise of their powers. Upon his arrival in America he traveled through Mexico, New Spain, and even into Peru, notifying everywhere the imperial commands. In 1539 he again crossed the ocean to solicit aid of the emperor in behalf of the Indians.

After infinite disappointments, the emperor granted all that he had asked for, and conferred upon him the bishopric of Chiapa. In 1544 he was consecrated at Seville, and returned with a band of missionaries to America, where he labored with incessant zeal and boldness to defend the natives, and at length retired to Spain, where he continued his endeavors in their behalf until his death, about 1566. One of his chief opponents was Sepulveda, a canon of Salamanca, who published an infamous work justifying the cruelties exercised upon the Indians, and even their murder. Las Casas replied by a writing entitled Brevissima relacion de la destruccion de has Indias (Seville, 1552, 4to). Charles V forbade its publication, but it was printed, and Sepulveda persisted, nevertheless, in his devilish doctrine, endeavoring in all ways to propagate the notion that, by the laws of the Church, it was a duty to "exterminate those who refused to embrace the Christian faith." Charles V appointed his confessor, the celebrated Dominic Soto, to examine the subject. Soto made his report to the council of Spain, but no judgment was ever pronounced, and the horrible massacres of the Indians continued to such an extent that, it is said, fifteen millions of these innocent victims perished in less than ten years. This is doubtless an exaggeration.

An infamous calumny has been circulated by some historians against Las Casas, founded on the authority of Herrara alone, a writer of no credit, viz. that he first counseled the Spaniards to purchase negro slaves to labor instead of the Indians. This story has been sufficiently refuted by Grégoire, Llorente, and others. The other works of Las Casas are Narratio regionum Indicarum per Hispanos quosdam devastatarum, etc. (Frankfort, 1598, 4to, and at Tubingen in 1625; also in French, at Antwerp, 1679); Principia quacdam ex quibus procedendum est in disputatione ad manifestandam et defendendam justitiam Indorum, etc. His works were published at Seville, 1552, in five parts, 4to; but his Historia General de has Indias remains in MS. — Prescott, History of Mexico; Grégoire, Apologie de Las Casas (Mem. of Mor. and Polit. of Institute of France, vol. 4); Landon, Eccl. Dictionary, s.v.; Revue de Paris, 1843, 331; Foreign Quart. Review, March, 1835; Hoefer, Nouv. Biog. Generale, 29:745.

## Casati, Cherubino[[@Headword:Casati, Cherubino]]

             an Italian theologian and preacher of the order of Clerks Regulars of St. Paul, was a native of Milan. He entered his order in 1565, and had the control of various colleges, and preached with success in many cities of Italy. He died January, 1618, leaving II Simbolo Apostolico (Milan, 1615). See Hoefer, Nouv. Bog. Géneralé, s.v.

## Casati, Paolo[[@Headword:Casati, Paolo]]

             an Italian Jesuit, was born at Piacenza in 1617. He taught mathematics and theology at Rome and in the colleges of his order, then was sent by his general to Sweden, where he influenced queen Christina to embrace the Catholic religion. On his return he governed several houses of the Jesuits, and was for thirty years at the head of the University of Parma, where he died, Dec. 22, 1707. His principal works are, De Terra Machinis Mota (Rome, 1668): —La Tromba Parlante (Parma, 1673): — De Angelis (Placenza, 1703): — Opticae Disputationes (Parma, 1705); written when he was blind and eighty-eight years of age. See Hoefer, Nouv. Biog. Géneralé, s.v.; Chalmers, Biog. Dict. s.v.

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

             one of the most learned men of his own or of any age, was born Feb. 18th, 1559, at Geneva, whither his family, originally of Dauphiné, fled to avoid the persecutions to which the French Protestants were exposed. His father, Arnauld Casaubon, a minister of the Reformed Church, returned into France, and devoted himself to the education of his son, who, at nine years of age, spoke Latin. In 1578 he went to Lausanne, and studied law, theology, and the Greek and Oriental languages. He soon became professor of Greek at Geneva, and married the daughter of Henry Stephens, the celebrated printer, and soon began to put forth translations of the Greek and Latin writers, with notes and commentaries. In 1596 he accepted the Greek professorship at Montpellier, but held it only until 1599, when he was called to Paris by Henry IV, and received the appointment of librarian to the king. Henry appointed him one of the Protestant judges in the controversy between Du Perron, bishop of Evreux, and Du Plessis Mornay, at Fontainebleau (1600). The Roman Catholics made many attempts to gain so distinguished a convert; but there does not seem to be any reason for concluding that they had even partial success, although it was given out that he had wavered in a conference with Du Perron. On the death of Henry IV, 1610, Casaubon went to England with Sir Henry Wotton. James I received him with distinction, and presented him, though a layman, to a prebend at Canterbury, and (it is said) to another in the church of St. Peter, at Westminster. He died July 1, 1614, and was buried in Westminster Abbey. Besides his classical works he published Exercitationes contra Baronium (London, 1614, fol., Frankfort, 1615, and Geneva, 1663, 4to); Novum Testamentum Graecum (Geneva, 1587, 16mo, with notes; reprinted in the Critici Sacri); De libertate Ecclesiasticâ (1607, 8vo), undertaken by order of Henry IV on occasion of the difference between the republic of Venice and Pope Paul V, with the aim to maintain the rights of the temporal power against the court of Rome. It was stopped by the king's order, when the difference in question was settled. He also wrote Ad Frontonern Ducaeum Epistola (Lond. 1611, 4to) against the Jesuitical doctrine of authority. The best edition of his Letters is that of Rotterdam (1709, fol). There is a full account of his life and writings in Haag, La France Protestante, 3:230. — Biog. Univ. 7:259; Landon, Eccl. Dictionary, s.v.; Hoefer, Vouv. Biog. Generale, 8:954.

## Casaubon, Meric[[@Headword:Casaubon, Meric]]

             a Swiss Calvinistic theologian and critic, son of Isaac Casaubon, was born at Geneva, Aug. 14, 1599. He commenced his studies at the Protestant academy of Sedan, then went with his father to England, where he became distinguished, under the protectorate of Cromwell, by his attachment to the Stuarts. He died July 14, 1671, while rector of Bledon, in the county of Somerset, prebendary of Canterbury, and rector of Ickham. Like his father, he pursued a literary career, and was also one of the most distinguished critics of his time. He wrote besides, some very scholarly works upon other subjects: Pietas contra Maledicos Patrii Nominis et Religionis Hostes (Lond. 1651): — Vindicatio Patris Adversus Impostorses (1624). See Hoefer, Nouv. Biog. Géneralé, s.v.; Chalmers, Biog. Dict, s.v.

## Casdoe[[@Headword:Casdoe]]

             a martyr of Persia, daughter of king Sapor, is celebrated by the Greeks and Latins Sept. 29, according to Tillemont (7, 663); but the story is not in the Menology of Basil, and Sozomen knows nothing of it.

## Case (or Cass), Alexander, A.M[[@Headword:Case (or Cass), Alexander, A.M]]

             a Scotch clergyman, took his degree at the Edinburgh University is 1600; was appointed to the living at Polwarth in 1604; was a member of the General Assembly in 1638, and of the Commission of Assembly in 1644 and 1646. He died after July 28, 1651, aged seventy-three years. See Fasti Eccles. Scoticanae, 1, 423.

## Case, Charles Z[[@Headword:Case, Charles Z]]

             a Methodist Episcopal minister, was born at Sodus, N. Y., July 21,1837. He spent his early years on his father's farm; joined the Church at the age of fourteen; studied at Madedon Academy, Genesee Wesleyan Seminary, and Genesee College at Lima, where he graduated in 1861. During these years of study he acted as principal of Walworth Academy, and of the academy at Red Creek, Wayne Co. In 1861 he entered the East Genesee Conference, spent two years as professor of mathematics and ancient languages at Lima, and then, in 1863, began his regular conference duties. From that time until his decease he labored with great application, zeal, and success. He died Oct. 19, 1872. See Minutes of Annual Conferences, 1873, p.129.

## Case, Francis Hiram[[@Headword:Case, Francis Hiram]]

             a Congregational minister, was born at West Simsbury (now Canton), Conn., Oct. 1, 1797. He graduated at Yale College in 1822, and at the Yale Divinity School in 1825. Feb. 1, 1826, he was ordained pastor of the Congregational Church in Goshen. From this charge he was dismissed, Sept. 30, 1828. He was then for eighteen months an magnet of the American Tract Society in the Southern States. Returning to Connecticut, he was installed pastor of the Congregational Church in Avon, Dec. 22,1830. He was dismissed April 28, 1840, and soon, after removed to Whitewater, Wis., where he supplied the pulpit from 1842 to 1844, and where he resided until 1863. He died at Cold Spring, Wis., Dec. 20, 1872. See Obituary Record of Yale College, 1873.

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

             a Baptist minister, was born at Rehoboth, Bristol Co., Mass., Feb. 25, 1761, united with the Baptist Church in 1779, was licensed the following year, and was ordained in 1783. For many years Mr. Case labored as a missionary in Maine, New Brunswick, and Nova Scotia, and with much success, until advancing age rendered him incapable of farther exertion. He died at Readfield, Nov. 3, 1852, in the 92d year of his age and the 72d of his ministry. — Sprague, Annals, 6:205.

## Case, John W[[@Headword:Case, John W]]

             a Methodist Episcopal minister, was born at West Greenwich, R. I., July 22, 1798. He was converted at sixteen, and in 1822 was admitted on trial to the New England Conference. When the conference was divided, in 1840, he became a member of the Providence Conference, from which he received laborious appointments with small compensation until 1873, after which he was a supernumerary till 1878, and thereafter a superannuate. With declining health his mind failed, and the last few weeks of his life were spent in the Hartford Retreat for the Insane, where he died, May 13, 1880. His preaching was clear, concise, and practical; his pastorate faithful and useful. See Minutes of Annual Conferences 1881, p. 88.

## Case, Josiah Leonard[[@Headword:Case, Josiah Leonard]]

             a Congregational minister, was born in New York in 1808. He graduated at Union College in 1836, and at the Andover Theological Seminary in 1839; was ordained Oct. 17, the same year, as pastor at Kingston; and died Nov. 15, the same year. See Trien. Cat. of Andover Theol. Sem. 1870, p. 137.

## Case, Lyman[[@Headword:Case, Lyman]]

             A Congregational minister, was born at Whiting, Vt., April 13, 1792. He studied theology with Josiah Hopkins and B. Wooster, and was ordained at Coventry, Vt., 1823. After his dismissal from Coventry, he preached in various towns in Vermont and Canada. During the latter part of his life, he  was colporteur for the American Tract Society. He died Feb. 27, 1857. See Cong. Quarterly, 1864, p. 32.

## Case, Moses Parmelee[[@Headword:Case, Moses Parmelee]]

             a Congregational minister, was born in Vermont in 1819. He graduated at the University of Vermont in 1839, and studied theology a part of a year in Andover Theological Seminary, as a member of the class of 1845. He was a teacher in the high-school of Newburyport, Mass., seven years, and died at Pepperell, Dec. 18, 1859. See Trien. Cat. of Andover Theol. Sem. 1870, p. 16.8.

## Case, Pierre de[[@Headword:Case, Pierre de]]

             SEE CASIS.

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

             an eminent English Nonconformist dying, was born at Boxley, in Kent, in 1598 or 1599, and educated at Christ Church, Oxford. He took orders in the Church of England, and preached for some time in Oxfordshire and Kent, and held the living of Erpingham, in Norfolk, from which he was ejected for nonconformity. In 1641 he joined the parliamentary party, and became minister of St. Mary Magdalen, Milk Street, London, and afterwards lecturer at Aldermanbury and St. Giles's, Cripplegate. He was imprisoned six months in the Tower for being implicated in the plot of Christopher Love (q.v.), but was released and restored to his living. He died May 30, 1682. His works consist chiefly of sermons preached on various occasions. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Case, Wheeler[[@Headword:Case, Wheeler]]

             a Presbyterian minister, was licensed to preach by Suffolk Presbytery, settled as first pastor of Pleasant Valley Church, Duchess Co., N. Y., .in November, 1765, and continued there more than twenty years. He died in 1793, leaving a number of poems, written to promote the cause of liberty (republished in New York in 1852). See Alexander, Princeton College in the 18th Century.

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

             missionary to the Indians in Canada, was born in Swansea, Mass., Aug. 27, 1760. He embraced a religious life in 1803, and was received on trial in the New York Conference of the Methodist Episcopal Church in 1805. His first appointment was to the Bay of Quinte, Canada. In 1809 he served as missionary at Detroit. From 1810 to 1827 he served as presiding elder in various districts in Western and Northern New York, and in Canada. In 1828 Canada was given up to the Wesleyan Methodists, and Case was made superintendent of Indian missions and schools; and from 1830 to 1833 he was general superintendent, without episcopal powers, of the Methodist societies in Canada. A great part of his time, in all these years, was spent in missionary work among the Indians. In 1837 he was made principal of the Wesleyan native industrial school at Alnwick, in which service he remained until 1851. In 1854 he delivered a sermon before the Canadian Conference in commemoration of the fiftieth year of his service in the ministry. He died, in consequence of a fall from his horse, at the Alnwick mission-house, Canada, Oct. 19th, 1855. He filled all his ecclesiastical posts with honor; but his greatest field of usefulness was among the Indians, — The very spirit of Eliot seemed to be reproduced in him." — Minutes of the Canadian Conference, 1856; Wesl. Method. Magazine, 1856, p. 179; Sprague, Annals, 7:425; Case and his Contemporaries (Toronto, 1867).

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

             a Congregational minister, was born in Connecticut in 1796. He graduated from Yale College in 1821; studied theology for two years in Andover Theological Seminary, as a member of the class of 1824, and was ordained Sept. 1 following. He was pastor at Chester, Conn., from 1824 to 1835; stated supply at New Hartford during 1835 and 1836; without charge at East Windsor from 1836 to 1842; stated supply at Middle Haddam from 1842 to 1844; teacher at Haddam from 1844 to 1846; stated supply at North Madison during 1846 and 1847; and without charge from that time until his death at Hartford, April 28, 1858. See Triennial Cat. of Andover Theol. Sem. 1870, p. 60.

## Casel (or Chessel), Johann[[@Headword:Casel (or Chessel), Johann]]

             SEE CASELIUS.

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

             an eminent German scholar, was born at Göttingen in 1533. He studied first in the schools of Gandersheim and Nordhausen, and afterwards in the universities of Wittenberg and Leipzig, where he received the lessons of Melancthon and J. Camerarius. He then visited Italy, where he continued his studies, and on his return became, in 1563, professor of philosophy and rhetoric in the University of Rostock. During a second journey he made in Italy he received the degree of LL.D. at Pisa, in 1566, and the following year received a patent of nobility from the emperor Maximilian. In 1599 he accepted a professorship in the University of Helmstadt, where he opposed, in union with the Melancthonians, the efforts of ultra Lutheran orthodoxy, principally represented by his colleague, Daniel Hoffmann (q.v.), to proscribe science and philosophy. He was the teacher of George Calixtus (q.v.), and wrote a great number of works, most of which remain unpublished. He died in 1613. See J. Burkhardt's Epistola de Jo. Caselii erga bonus literas meritis ejusque lucubrationum editione (Wittenb. 1707, 4to). — Herzog, Real-Encyklopädie, 2:598.

## Caselli, Carlo Francesco[[@Headword:Caselli, Carlo Francesco]]

             an Italian prelate, was born at Alessandria, Oct. 20, 1740. He entered the order of Servites, became procurator-general, then consulter of the Congregation of Rites, and was one of the signers of the Concordat in 1801. Pius VII raised him to the dignity of bishop of Sidon in partibus, made him cardinal in. 1802, and appointed him bishop of Parma in 1804. In 1811 Caselli sat in the Council of Paris. In the fall of Napoleon the empress, Marie Louise conferred upon him the office of private counselor, with the title of member of the order of St. George. In 1823 he returned to Rome, and was a member of the conclave for the election of a new pontiff.: He died April 19, 1828. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Casembroodt (or Casenbrot), Abraham[[@Headword:Casembroodt (or Casenbrot), Abraham]]

             a Dutch painter, lived about 1650. He painted some historical subjects, three of which, representing the Passions of Christ, are in the church of San Giovacchino at Messina.

## Casement[[@Headword:Casement]]

             (אֶשְׁנָב, eshnab´, Pro 7:6; "lattice," Jdg 5:28), a kind of barrier of open-work, placed before windows in the East, which, being usually open in summer down to the floor, require some such defense. SEE HOUSE.

Casement

(1) a frame enclosing part of the glazing of a window, with hinges to open and shut.

(2) An old English name for the deep hollow molding, similar to the scotia of Italian architecture, which is extremely prevalent in Gothic architecture, in cornices) door and window-jambs, etc., especially in the Perpendicular style, and which is frequently enriched with running patterns foliage.

## Casey, Hiram[[@Headword:Casey, Hiram]]

             a Baptist minister, was born in Georgia, March 23, 1790. He united with the Church in 1812, and soon began to preach. So neglected had been his education that when he commenced preaching he could scarcely read a hymn or text. In his personal appearance he had everything in his favor. He traveled extensively, not only in Tennessee, but in other parts of the country, having for his companion Rev. John Wiseman, a famous preacher of his times. He was instrumental in building up several churches in Middle Tennessee. In 1824 he moved to Hardeman County, Tenn., and devoted most of his time to ministerial work until his death, Dec. 4, 1828. See Borum, Sketches of Tennessee Ministers, p. 140-145. (J.C.S.)

## Cash, Rezin[[@Headword:Cash, Rezin]]

             a Methodist Episcopal minister, was a native of the western shore of Maryland, Montgomery County. In 1794 he entered the traveling connection, and remained faithful until his death, in 1803. Mr. Cash was a man of great solemnity of mind, goodness of heart, and attentive steadfastness in Christian and ministerial duties. See Minutes of Annual Conferences, 1804, p. 117.

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

             an English minister of the Society of Friends, was born at Alderley, Nov. 13, 1739. He was converted in his twenty-fourth year, and when thirty-two years of age felt himself called of God into the ministry. He traveled through Great Britain, appointing meetings for all who desired to hear tile gospel. Having in his secular business acquired a competency, he gave his entire attention to the ministerial work. He died Jan. 16, 1809. See Piety Promoted, 3, 409-413. (J. C. S.)

## Cash, Thomas Y[[@Headword:Cash, Thomas Y]]

             a minister in the Methodist Episcopal Church South, was born at Warrenton, Fauquier Co., Va. His pious parents led him to give his heart and devote his life to God when but a boy. After spending several years as  an earnest, pious Christian, and serving some time as a local preacher, he entered the Virginia Conference in 1848, and labored therein until his death, Feb. 11, 1865. Mr. Cash was remarkable for his devoted, consistent Christian life. He was quiet and unobtrusive, yet wielded a wondrous power. He was sound and clear in Scripture exposition, and fearless in the application of truth. See Minutes of Annual Conferences of the M. E. Church South, 1865, p. 558.

## Cashel[[@Headword:Cashel]]

             formerly an archiepiscopal see in Ireland. This ancient see is now deprived of its metropolitan dignity, and has united to it the sees of Emly, Waterford, and Lismore; the united diocese consisting of the counties of Tipperary, Waterford, and part of Limerick. The incumbent in 1866 was Robert Daly, D.D., consecrated in 1843.

Casiph´ia (Hebrews Kasiphya´, כָּסִפְיָא, perhaps from כֶּסֶ), silver, or whitish, if the name be not of Arian origin; Sept. so translates ἀργύριον), a "place" (מָקוֹם, i.e. region) of the Persian empire, where Levites had settled during the Captivity, whence Iddo, with others of them, were sent for by Ezra to join his party returning to Jerusalem (Ezr 8:17). Gesenius (Thesaur. p. 703) objects to the identification by some with the Caspiae Pyle, and of others with the city Kaswin, that these are not on the route from Babylon to Palestine. As this position of the place in question, however, is not clear, it is likely that, if the Caspian Sea be not designated by this name, it may refer to the "Caspian" Mountains, situated in Media (Strabo, 11, p. 522, 525; Pliny, 6:15), where Jewish exiles seem to have been located (Tob 1:16; Tob 3:7). This is at least favored by the rabbinical tradition, Vajikra Rabba (5:5), and is defended by Fürst (Hebrews HandwSrt. s.v.), who adduces also the local title Albania as a coincidence with the silvery summits of the snow-capped range of Caucasus (comp. Alp, i.e. albus, "white").

## Cashmerian Version Of The Scriptures[[@Headword:Cashmerian Version Of The Scriptures]]

             Of late the work of translation into this dialect has again been resumed, for the annual report of the British and Foreign Bible Society for 1884 states that the Reverend T.R. Wade, formerly of Trinagar, now of Amritsar, has completed the translation of the New Test., on which he has been engaged for six years, and in the annual repprt of the same society for 1885 we read that the New Test. has been published. (B.P.)

## Cashmerian Version of the Scriptures[[@Headword:Cashmerian Version of the Scriptures]]

             This is in the dialect, spoken north of Lahore. An edition of the New Test. was printed in 1820, after having been ten years in course of preparation. In 1832 the Old Test. was completed for the press as far as the second book of Kings.

## Casiana[[@Headword:Casiana]]

             was a deaconess, to whom Theodoret wrote his Epist. 17.

## Casillac, Bernard de[[@Headword:Casillac, Bernard de]]

             a French prelate, was provost of Saint Cecile of Albi and prior of Fargues, when he was elected by the chapter, Dec. 9, 1434, in place of Pierre Neveu; but pope Eugenius IV gave the bishopric to Robert Dauphin, bishop of Chartres. De Casillac applied to the Council of Basle, which recognized his election and consecrated him, Feb. 12,1435, in the church of the Franciscan friars at Basle. Robert on the other hand, received the appointment from the pope, and was confirmed by the king, and the two candidates then made haste to take possession of the bishopric by-arms. Finally their case was brought before the parliament at Paris, which, by decree of April 1, 1460, sustained Bernard de Casillac. This prelate, however, died eighteen months afterwards, Nov. 11, 1462, leaving behind him only ruins as marks of his career. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Casimir[[@Headword:Casimir]]

             patron saint of Poland, was grand-duke of Lithuania, and third son of Casimir IV, born Oct. 5, ,1458, and was educated by John Dugoff, a canon of Cracow, commonly called Longinus. Casimir, in early youth, devoted himself to piety and self-denial. When the nobles of Hungary, dissatisfied with Matthias Corvinus, their king, entreated the king of Poland to send his  son Casimir to occupy the throne, the latter, with extreme reluctance, went thither; but finding that the differences between Matthias and his people were adjusted, he joyfully returned home, and spent the rest of his life in exercises of devotion. He died of consumption, at Wilna, in Lithuania, March 4, 1482. He was canonized by pope Leo X. The day of his commemoration is March 4. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

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

             a French Capuchin theologian, was born at Toulouse in 1634. He was made rector after 1666. Of his works there. are extant, Histoire de Mlle. de Bachelier. (Rouen, 1642, 1680, 12mo): — Atomi Philosophice Peripatet., etc. (Beziers, 1674. 8vo): —La Vie du P. Jean Baptiste d' Este (ibid. 8vo). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Casina[[@Headword:Casina]]

             was martyred, together with her husband, Melasippus, and her son, Antony, at Ancyra, by order of Julian the Apostate. According to Menol. Basil, they are commemorated Nov. 7.

## Casino, Monte (Or Monte-Cassino)[[@Headword:Casino, Monte (Or Monte-Cassino)]]

             is a celebrated abbey in Italy, founded by St. Benedict, and situated on a mountain immediately behind the city of Casino. It was here that St. Benedict established the order which bears the name of this place. The abbey of Monte Casino was destroyed by the Lombards in 580, when St. Benedict, the abbot, and all his monks escaped to Rome, and were lodged near the Lateran church. About 720 they were restored, under the abbot Petronax. In 884 the house was again destroyed by the Saracens, in 1046 by the Normans, and by the emperor Frederick in 1239. The Chronicle of Monte-Casino, published in 1603, comprehends all the memorable facts connected with the monastery and church, from 542 to 1136. It is in four books, the three first written by Leo of Ostia, the fourth by Peter the Deacon. SEE MONTE-CASSINO.

## Casiri, Michael[[@Headword:Casiri, Michael]]

             a learned Maronite, was born in 1710 at Tripolis, in Syria. Being educated at Rome, in the college of St. Peter and St. Marcellinus, he entered the clerical order in 1734. In 1735 he accompanied Assemani into Syria, by  order of the pope, to assist in a synod of the Maronites. Casiri made a report in 1738 at Rome on the religious opinions of that sect, after which he was appointed to teach in his convent Arabic, Syriac, and Chaldee, theology and philosophy. In 1748 he went to Madrid, and was employed there in the royal library, and in 1749 in the library of the Escurial, of which he was made director soon afterwards. He began in 1750 to collect the materials of the Bibliotheca Arabico-hispana, etc. (Madrid, 1760-70, 2 vols.). This famous work has a particular merit on account of its extracts from historical books in Arabic. The second volume, which treats of geographers and historians is very interesting, and contains numerous documents concerning the wars between the Moors and Christians upon the Spanish peninsula. Casiri died at Madrid, March 12,1791. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Casis, Petrus De (Pierre Desmaison)[[@Headword:Casis, Petrus De (Pierre Desmaison)]]

             a French ecclesiastic, was a native of Limoges, where he also joined the order of the Carmelites. In 1324 he was appointed provincial of Aquitania, and in 1330 general of his order. In 1341, Benedict XII made him bishop of Vaison, and in 1342 he was appointed by Clement VI' patriarch of Jerusalem. He died Aug. 3, 1348. See Bibliotheca Carmelitanc (Aurelianis, 1752), 2, 561 sq.; Hundhausen, in Wetzer u. Welte's Kirchen Lexikon s.v. (B. P.)

## Caskey, Curtis[[@Headword:Caskey, Curtis]]

             a Lutheran minister, was born at Canton, O., Oct. 17, 1827. His opportunities for securing an education were meager. He was ordained in 1857 by the synod of northern Indiana, and for, twenty-six years was actively engaged in the ministry. His last pastorate was what was then known as the Millersburg charge, in which he served more than five years. He died at his residence in Ligonier, Noble Co., Ind., Sept. 12,1881. See Lutheroan Observer, Oct. 7, 1881.

## Casmann, Otto[[@Headword:Casmann, Otto]]

             a German; theologian and naturalist, was rector at the school of Stade, in Hanover, and afterwards pastor of the same town. He died Aug. 1,1607. Of his works there are. Quaestionum Marinarum Libri 2 (Frankfort, 1596, 1607, ,2 vols. 8vo): —Nucleus Mysteriorum Naturce Enucleatus (ibid; 1605, 8vo): two editions of the treatise of De Re Cibaria of Bruyerin: —  also some other works in German and Latin, on asceticism, of little value. See Hoefer, Nouv. Biog. Géneralé, s.v.; Chalmers, Biog. Dict. s.v.

## Casmillus (or Cadmilius)[[@Headword:Casmillus (or Cadmilius)]]

             was the fourth of the Samothracian gods, or Cabisi. Wherever he went, the harmony of his voice, the eloquence of his speech, his graceful mien, and chaste conduct persuaded men to regular, discreet, and moral ways of living. He is thought to be the same as Mercury.

## Casnedi, Carlo Antonio[[@Headword:Casnedi, Carlo Antonio]]

             an Italian Jesuit theologian, was born at Milan in the second half of the 17th century. After teaching philosophy and theology for some time in his native place, he visited the court of Madrid, and became examiner of the inquisition. He then went to Lisbon, where he became provincial of his order over Lusitania. He died in the first quarter of the 18th century, leaving Crisis Theologica in Selectiores Flujus et Elapsi Sceculi Controversias (Lisbon, 1711). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Casola, Pietro[[@Headword:Casola, Pietro]]

             an Italian theologian, was born at Milan. He became canon of the cathedral at Milan, and died there in 1507. His works are, Liber Litaniarum Triduanarum (Milan, 1494): —Rationale Corimoniarum Missae Ambrosiance (ibid. 1498, 4to): — Ceremoniale Missae Ambrosiance (ibid. 1499). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Casolani, Alessandro[[@Headword:Casolani, Alessandro]]

             a reputable Italian historical painter, was born at Siena in 1552, studied under Cav. Roncalli, and died in 1606. His works are principally in the churches of Siena; there are also a number at Naples and Genoa. His best is The Martyrdom of St. Bartholomew, at the church of the Carmelites.

## Casolani, Ilario (or Cristoforo)[[@Headword:Casolani, Ilario (or Cristoforo)]]

             an Italian painter, was born at Siena in 1588. He was a son of Alessandro, who instructed him in his art. He finished The Assumption. for the church of San Francesco at Sienna, sketched by his father before his death, and then went to Rome, and executed some fine work in the church of the Madonna de Mouli, The History of the Virgin, and an Ascension; The  Trinity in Santa Maria, in Via. He died in 1661. See Hoefer, Nouv. Biog. Géneralé, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Casone, Giovanni Batista[[@Headword:Casone, Giovanni Batista]]

             an Italian painter, was a native of Sarzana, living in 1668; studied under Fiasella at Genoa. There is an altar-piece in Della Vigne, in that city, representing The Virgin Surrounded by Angels.

## Caspar, Adolphus B[[@Headword:Caspar, Adolphus B]]

             a minister of the Reformed Church, was born at Halberstadt, Germany, Nov. 2, 1810. His father, the Rev. Frederick W. H. Caspar, was court preacher to William III, king of Prussia. The son was educated in his native country. In 1836 he emigrated to America, and entered the ministry in 1837. His first charge was Dillsburg, York Co., Pa. In 1840 he became pastor of several congregations in and around New Berlin, Union Co., Pa., where he died, June 5, 1882. For some years he was not able to preach, but made himself useful by practicing medicine. He was a man of fine talents, high culture, and excellent social qualities, and was greatly respected in the community in which he lived. See Ref. Ch. Miss. July 5,1882. (D.Y.H.)

## Caspari, Christian Eduard[[@Headword:Caspari, Christian Eduard]]

             a Protestant theologian of Germany, who died as pastor in Alsace in 1878, is the author of Chronologisch-geographische Einleitung in das Leben Jesu Chrisfi (Hamburg, 1869); translated into English by M. I Evans, A Chronological and Geographical Introduction to the Life of Christ (Edinburgh, 1876). (B. P.)

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

             a Lutheran theologian of Germany was born March 5,1648, at Konigsberg. Having completed his studies at various universities, he Was in 1676 appointed sub-inspector of the Albertinian college at his native place; in 1678, rector of the cathedral school at Riga, where he died as superintendent, Feb. 28,1702. He wrote, De Vita Dei, Qualis ea sit ex Monte Graecorum et Potissimum Aristotelis (Jena, 1673): De Quaestione an Virtus Cadtat in Deum (Konigsberg, 1677): —De Futuri .Theologi Stüdiis Philologicis et Philosophicis (edited by his son, 1705): — Breviarium Theologiae Moralis (also edited by his son, 1712). See Gade;  busch, Liefiandische Bibliothek; Jocher, Allgemeines Gelehrten-Lexikon, s.v., Hoefer, Nouv. Biog. Géneralé, s.v. (B. P.)

## Caspari, Georg[[@Headword:Caspari, Georg]]

             son of the preceding, was born; at Riga, April 17,1683. He studied at Rostock, and died at his native place, April 12, 1743. He published, De Descensu Christi ad Inferos (Rostock, 1704): — De Testamentis Divinis (ibid. 1705); and other works. See Gadebusch, Liefandische Bibliothek; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v. (B.P.)

## Caspensis, Ludovicus[[@Headword:Caspensis, Ludovicus]]

             a Spanish Capuchin, was born at Saragossa, and joined his order when sixteen years of age. He was provincial of Aragon, and died in 1647. He wrote, Cursus Integer Theologicus (Lugduni, 1642,1643, 2 vols.; enlarged edition, Lyons, 1666): — Cursus Integer Philosophicus (2 vols.): — Apologia in Defensionem Annalium Zacharice Boverii (Caesaraugustae, 1645). See Jeiler, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.)

## Caspers, Andreas[[@Headword:Caspers, Andreas]]

             a Protestant theologian of Germany, was born Jan. 19, 1819, at Schleswig. He studied at Kiel; was in 1849 deacon at St. John's, in Flensburg; in 1851, pastor primarits and provost at Husum; and died April 9, 1879. He wrote, Das Symbolum Apostolicum mein Beichtbüchlein (Stutgard, 1857): — Diaspora Gedanken aus der Schrift (ibid. 1858): — Christi Fussstapfen (Leipsic, 1861-63; Engl. transl. The Footsteps of Christ, by A. G. Rodham, Edinburgh, 1871): — Praktische Auslegung der evangelischen Pericopen (1872): Praktische Auslegulg der epistolischen Pericopen (1875). See Zuchold, Bibl. Theol. 1, 217. (B. P.)

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

             SEE IBN-CASPI.

## Caspis[[@Headword:Caspis]]

             (Κάσπις), a strongly-fortified city — whether east or west of Jordan is not plain — having near it a lake (λίμνη) two stadia in breadth. It was taken by Judas Maccabseus with great slaughter (2 Mace. 12:13, 16). The parallel history of the 1st Book of Maccabees mentions a cite named CASPHOR SEE CASPHOR or CASPHON SEE CASPHON (q.v.), with which Caspis may be identical, but the narratives differ materially (see Ewald, Isr. Gesch. 4:359, note). Reland (Palaest. p. 134) compares a city Chaspiah (חספיה) on the borders of Palestine (Jerus. Talm. Demai, 22:4).

## Cass, William D[[@Headword:Cass, William D]]

             a Methodist Episcopal minister, was born at Bradford, Vt., April 2, 1797. He was converted at thirteen, but grew lukewarm; was reclaimed several years later by the Free-will Baptists, and was an ordained minister in that  body several years. In 1827 he united with the New Hampshire Conference, and served the Church faithfully until 1866, when he retired to farm life near Sanborton Bridge, and there remained till his death, May 7, 1867. Untiring energy, flaming zeal, and an indomitable will made Mr. Cass one of the greatest powers of his conference. See Minutes of Annual Conferences, 1868, p. 91.

## Cassady, Francis Stansbury[[@Headword:Cassady, Francis Stansbury]]

             a Methodist Episcopal minister, was born at Baltimore, Md., Feb. 5,1827. He was converted in 1846, and in 1850 entered the Baltimore Conference; continued his labors until March, 1872, and then became superannuated, which relation he sustained until his death, in his native city, Nov. 22, 1872. Mr. Cassady possessed superior powers of mind, which, by careful discipline, made him distinguished for comprehensiveness and clearness of thought, originality, and ability. See Minutes of Annual Conferences, 1873, p. 30.

## Cassady, Thomas S[[@Headword:Cassady, Thomas S]]

             a minister in the Methodist Episcopal Church South, was born at Montgomery, Va., in 1817. He was converted in his twentieth year; three years later received license to preach, and in 1845 entered the North Carolina Conference, and labored faithfully until his decease, Dec. 11, 1849. See Minutes of Annual Conferences of the M. E. Church South 1850, p. 292.

## Cassan (Caissin, Cassidanus, Cassidus)[[@Headword:Cassan (Caissin, Cassidanus, Cassidus)]]

             was, according to Colgan, a common name among the saints of Ireland; he mentions four, who are also given in Mart. Doneg. and Tallaght, but whom he cannot distinguish with any historical accuracy.

1. There is entered in the Aninals of the Four Masters, “A.D. 695, Caisin, scribe of Lusca, died.” He was son of Athracht, of the race of Laeghaire, son of Niall, and the monastery where he was scribe or chronicler was Lusk or Lush, now a parish in the barony of E. Balrothery, County Dublin.

2. Son of Neman. Mart. Doneg calls him “Caisin of the Dal Buain, who is of the race of Eochaidh, son of Muiredh, of the posterity of Heremon.” He flourished about A.D. 530, and was a contemporary of St. Finnian of Clonard. He is commemorated March 1.

3. Of Jomdual and Domach-mor, in Magh-Echnach. About the middle of the 5th century, when St. Patrick began to preach in Ireland, St. Cassan lived in Meath. He is said to have gone on a pilgrimage to Rome, and .on his return became “Abbas, episcopus, et scholae publice rector.” St. Patrick afterwards gave him the church of Domnach-mor in Magh-Echnach, and also a holy patena; at this ancient church of Donaghmore, in the barony of Lower Naran, his relics were preserved and held in the highest veneration for ages after his death. Colgan says he flourished about A.D. 456, but Ceranus or Ciaran of Saighir, a fellow-traveler to Rome, is usually placed in the following century. He is commemorated March 28.

4. Of Domnach Peduir. This Cassan of Peter's Church is probably son of Maenach, and brother of St. Fachtna of Ross. He may also be Cassidus or Cassidanus, “institutor” of St. Senan at Iniscathey. He was born in the region of Kierraighe Chuirke (probably a part of Kerry), and dwelt in the monastery of Irras, where he gave the monastic robe and tonsure to St. Senan. To this monastery, the scene of his early training, and the resting- place of his master, St. Senan was coming when he felt his own end approaching, but died on his way thither. He is commemorated June 17.

We find mention, also, of Cassan Cluain-ratha, June 20. At Dec. 3, there is a Cassan, where Dr. Reeves (Mart. Doneg. by Todd and Reeves, p. 325) cites an authority for identifying him with the martyr Cassan in Mauritania, commemorated in the Roman Martyrology.

## Cassan, Stephen Hyde[[@Headword:Cassan, Stephen Hyde]]

             an English clergyman, was born in 1789. He was presented to the living of Bruton, in 1831, and died in 1841. He published, Lives and Memoirs of the Bishops of Sherborne and Salisbury, 705-1824 (Salisbury, 1824): —Lives of the Bishops of Winchester, from Birinus to the Present Time (Lond. 1827, 2 vols. 8vo): —Lives of the Bishops of Bath and Wells, etc. (1829): — Considerations Respecting the Corporation and Test Acts (1828), See Allibone, Dict. of Brit. and Amer. Authors, s.v,.

## Cassana, Giovanni Francesco[[@Headword:Cassana, Giovanni Francesco]]

             an Italian painter, was born at Genoa in 1611, and studied under Strozzi. He passed some time at the archduke's court in Mirandola, where he painted a picture of St. Girolamo, in the dome of the church, besides other  creditable pictures. He died in 1691, See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Cassana, Maria Vittoria[[@Headword:Cassana, Maria Vittoria]]

             an Italian female artist, sister of the preceding, painted small pictures of devout subjects for private collections, which were much esteemed. She died at Venice in 1711. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Cassanate, Marcos Antonio Alegre[[@Headword:Cassanate, Marcos Antonio Alegre]]

             a Spanish Carmelite, was born in 1590 at Tarragona, and died in 1658;, leaving nine volumes-of sermons and other writings, among which are Paradisus Carmelitici Decoris, etc. (Lyons, 1639, fol.). This work, which is a sort of library of famous Carmelites, was censured by the Sorbonne. See Hoefer, Nouv. Biog, Géneralé, s.v.

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

             one of the most miable and enlightened divines of the Roman Church, was born about 1515, in the island of Cadsand, at the mouth of the Scheldt. He was for a time professor of theology, first at Bruges, then at Ghent; after which he went to Cologne, where he devoted himself to the study of the controversy between the Roman Catholics and Reformers, hoping to allay the dissensions of the time. The duke of Cleves called him to Duisburg, to bring back the Anabaptists, if possible, to the Church; and this led to his preparing his book on infant baptism. His first publication was De officio pii veri in hoc dissidio religionis (Basle, 1561, 8vo). He shared the common fate of those who endeavor to unite parties warmly opposed to each other, and his book was disliked by both Protestants and Romanists. The emperor Ferdinand induced him to write his Consultatio de articulis fidei inter papistas et protestantes controversis (1564), in which he endeavored to reconcile the various articles of the Confession of Augsburg with the faith of the Roman Church. He was willing to grant the cup to the laity, and, in extreme cases, the marriage of priests. Cassander died Feb. 8, 1566. His works were collected by Decordes, Opera quae reperiri potuerunt omnia (Paris; 1616, fol.). This collection contains, among other things, a commentary on the two natures of Jesus Christ; various treatises against the Anabaptists, with testimonies from the fathers, and the doctrine of the early Church on the subject of the baptism of infants; Liturgica; ecclesiastical hymns, with notes; one hundred and seven letters, etc. Some of these treatises were condemned by the Council of Trent. — Landon, Eccl. Dictionary, s.v.; Hoefer, Nouv. Biog. Ginerale, 9:27; Gieseler, Church History, vol. 4, § 30, 51; Hook, Ecclesiastes Biography, 3:502 sq.

## Cassandra[[@Headword:Cassandra]]

             in Greek legend, was the most unfortunate of all the daughters of Priam and Hecuba. Apollo loved her, and promised, if she would favor him, he would teach her to look into the future. She promised, but, after having been gifted by the god, she did not keep her word. Therefore he deprived her of the faith of the people, and caused her to be a mockery among men. She was now thought insane, and, as she prophesied nothing but evil, she was imprisoned in a. tower. Later she became a priestess of Minerva, out of whose temple Ajax, son of Oileus, dragged her by the hair, when she had accidentally thrown down the statue of the goddess. At the conquest of the city she was given to Agamemnon, who took her with him on his ships, and by her became father of the twin sons Teledamus and Pelops. When the king returned to his country he was murdered, with Cassandra. Her two sons also were slaughtered by the revengeful Clytemnestra on the grave of Agamemnon. Patusanias relates that in the ruins of Mycenae there might be seen the grave of Agatnemnon, of Cassandra, and of the two sons. She had a temple at Leuctra and a statue by the name of Alexandra.

## Cassani, Jose[[@Headword:Cassani, Jose]]

             a Spanish Jesuit hagiographer, who lived in the first part of the 18th century, wrote, Vida Virtudes y Milagros de San Stanislas Kostka (Madrid, 1715, 8vo): —Vida, Virtudes y Milagros de San Luis Gonzaga  (ibid. 1726, 8vo): —Historia de Provincia de Compagni de Jesus del Nuevo Regno de Granada (ibid. 1741, fol.). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Cassel, Conference Of[[@Headword:Cassel, Conference Of]]

             a meeting held at Cassel in 1661 between the Reformed theologians of Marburg and the Lutheran theologians of Rinteln. Peter Musäus and Johann Hennichen, both zealous disciples of Calixtus (q.v.), represented the Lutherans, and Sebastian Curtis and Johannes Hein the Reformed. The object of the Conference was, according to the officially-published Brevis relatio colloquii, etc., to endeavor, by friendly discussion, to remove the obstacles to union. The principal subjects of discussion were the Eucharist, Predestination, Baptism, and the person of Christ, and both parties agreed that in these fundamental points their doctrines were essentially similar. The landgrave was petitioned to call on the neighboring churches, and the Universities of Brandenburg and Brunswick, to adopt the resolutions of the Conference, and also to invite a general congress of the theologians of all countries. The landgrave's death (in 1663) destroyed all these projects of union. See Rommel, Gesch. von Hessen, 9, p. 46; Mosheim Church History, 3:359; Herzog, Real-Encyklopädie, 2:600.

## Cassel, Johann Philip[[@Headword:Cassel, Johann Philip]]

             a German writer,'professor of elocution and librarian of the reformed gymnasium at Bremen, where he was born Oct. 31, 1707, and died July 17, 1783, is the author of Templo Onice Heliopolitano (Bremen, 1730): —De Locis in Usumn Sacrum Destinatio (Magdeburg, 1731): —Diss. ad Luk 19:40 (ibid. 1737): —Judaeorum Odio et Abstinentia a Porcina (ibid. 1739): —-De Gloria Jesu Christi in Regno Gratiae (ibid. 1743-46): — Nacthrichten von der Kirche des heil. Willebald in Bremen (Bremen, 1775). See Mensel, Gelehrtes Deutschland; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1, 545; Hoefer, Nouv. Biog. Géneralé, s.v. (B. P.)

## Cassell, LEONARD[[@Headword:Cassell, LEONARD]]

             a minister of the Methodist Episcopal Church, was born in Maryland in 1784, entered the itinerant ministry in 1802, and died of yellow fever Sept. 28, 1808. He was of German parentage, and his mind remained in "uncultured darkness until his conversion. From that day it was manifest how great a mind had thus been called forth. The improvement he made astonished his friends." His genius, eloquence, and piety soon placed him in the most important positions as a preacher, and his early death was a great loss to the Church. — Minutes of Conferences, 2:168.

## Cassels, John Baker[[@Headword:Cassels, John Baker]]

             a Presbyterian minister, was born in Liberty County, Ga., April 6, 1811. He spent part of a year in Princeton Seminary, N.J.; was also a student in Columbia Seminary; was ordained an evangelist by the Presbytery of Hopewell, April 22, 1837; was pastor at Salem Church, Ga., during 1837 and 1838, and died in Wilkes County, July 24, 1838. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 81.

## Cassentino, Jacopo di[[@Headword:Cassentino, Jacopo di]]

             an Italian painter, was born about 1270, and studied under Taddeo Gaddi he founded the Florentine Academy in 1350. His most memorable work was St. Luke Painting the Portrait of the Virgin, painted for the chapel of the academy. We died in 1356. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, Gen. Biog. Dict. s.v.

## Cassia[[@Headword:Cassia]]

             is the rendering in the Auth. Vers. of two Hebrews words.

1. KIDDAH´, קִדָּה, mentioned in Exo 30:24 (Sept. ϊvρις) among the ingredients of the holy oil of anointing, and in Eze 27:19 (Sept. σπαρτίον) as one of the artidles of merchandise in the markets of Tyre. The Sept. (in one passage) and Josephus (Ant. 3:8, 3) have iris, i.e. some species of flag, perhaps the Iris florentina, which has an aromatic root- stock. Symmachus and the Vulg. (in one place) read stacte, "liquid myrrh." The Arabic versions of Saadias and Erpenius conjecture costus (see below). The Chaldee and Syriac, with most of the European versions, followed by Gesenius, Simon, Fürst, Lee, and all the lexicographers, understand the Arabian cassia, or cassiabark, a species of aromatic cortical, resembling cinnamon, but less fragrant and valuable; so called from its rolls being split (from קָדִד, to cleave). See Dioscor. 1:12; Theophr. Hist. Plant. 9:5; Celsius, Hierob. 2:186, 350 sq.d

2. KETSIAH´, קְצִיעָה, named only in the plural in Psa 45:8 (Sept. κασία, Vulg. casia), in connection with myrrh and aloes, as being used to scent garments with. The word comes from the root קָצִוֹ, to abrade, and appears to refer to the peeled bark of some species of cinnamon, perhaps differing in this from the preceding only as designating some oil or prepared aromatic, of which that denotes the raw material (see Celsii Hierob. 2:360). SEE AROMATICS.

Under the name cassia (which appears to be identical with this last Hebrews term) the ancients designated an aromatic bark derived from the East, and employed as an ingredient in costly unguents (Theophr. Plant. 9:7; Pliny, 12:43; Dioscor. 1:12; Diod. Sic. 3:46; Athen. 10:449; Plant. Curcul. 1:2, 7; Virg. Geo. 2:466; Martial, 6:55, 1; 10:97, 2; Pers. Sat. 2:64; 1:36). It was obtained from a tree or shrub growing in India and Austria (Herod. 3:110; Diod. Sic. l. c.; Agatharch. in Hudson, 1:61; Arrian, Alex. 7:20; but see Pliny, 12:41), which Pliny (13:43) more closely, but still not adequately describes, and which Columella (3:8) saw in Roman fancy gardens. It is clear that the Latin writers by the term casia understood both the Oriental product now under consideration, as well as some low, sweet herbaceous plant, perhaps the Daphne gnidium, Linn. (see Fee, Flore de Virgile, p. 32, and Du Molin, Flor. Poet. Ancienne, p. 277); but the Greek word, which is first used by Herodotus (2:86), who says (3:110) the Arabians procured it from a shallow lake in their country, is limited to the Eastern product. Dioscorides (l. c.) and Galen enumerate three better sorts of cassia, and there are still in Europe held to be different kinds, but they all are distinguished from the true cinnamon-tree by their darker color, weaker odor, and less lively taste. The tree from which the bark is produced is regarded by naturalists as the Laurus cassia (Linn.), that flourishes in the East Indies and Malatia (Ainslie, Mater. Med. 1:58 sq.); yet the brothers Nees von Esenbeck (De cinnamomo disputat. Bonn, 1823, in the Botan. Zeitung, 1831, No. 34) have shown that this plant (the Laurus cassia) is not a distinct species, but only a wild or original form of the cinnamomum Ceylonicum or Zeylanicum. See the Penny Cyclopaedia, s.v. Cassia; Laurus.

The name Cassia has been applied by botanists to a genus containing the plants yielding senna, and to others, as the Cassia fistula, which have nothing to do with the original cassia. "Cassia-buds," again, though no doubt produced by a plant belonging to the same, or to some genus allied to that producing cinnamon and cassia, were probably not known in commerce at so early a period as the two latter substances. Dr. Royle, in his Antiquity of Hindoo Mledicine, p. 84, has remarked, "The cassia of the ancients it is not easy to determine; that of commerce, Mr. Marshall says, consists of only the inferior kinds of cinnamon. Some consider cassia to be distinguished from cinnamon by the outer cellular covering of the bark being scraped off the latter, but allowed to remain on the former. This is, however, the characteristic of the (Cochin-Chinese) Cinnamomum aromaticum, as we are informed by Mr. Crawford (Embassy to Siam, p. 470) that it is not cured, like that of Ceylon, by freeing it from the epidermis." There is no doubt that some cassia is produced on the coast of Malabar. The name also would appear to be of Eastern origin, as kasse koronde is one kind of cinnamon, mentioned by Burmann in his Flora Zeylonica.

The Hebrews word ketsiah, however, has a strong resemblance to the kooth and koost of the Arabs, of which Kooshta is said by their authors to be the Syriac name, and from which there is little doubt that the κόστος of the Greeks and costus of the Latins are derived. Κόστος is enumerated by Theophrastus (Hist. Pl. 9:7) among the fragrant substances employed in making ointment. Three kinds of it are described by Dioscorides among his Aromata (1:15), of which the Arabian is said to be the best, the Indian to hold the second place, and the Syrian the third. An inferior kind is termed by him κιττώ (1:12), a word which has a strong resemblance to the Hebrews kiddah above. Pliny mentions only two kinds (15:12), the white and the black, brought from India. The Persian writers on Materia Medica in use in India, in giving the above synonymes, evidently refer to two of the three kinds of Costus described by Dioscorides, one being called Koost Hindee, and the other Koost Arabee. Both these kinds are found in the bazaars of India, and the koot or koost of the natives is often, by European merchants, called Indian orris, i.e. Iris root, the odor of which it somewhat resembles. The same article is known in Calcutta as Puchuk, the name under which it is exported to China. The identity of the substance indicated by these various names was long ago ascertained by Garcias. The koost obtained in the northwestern provinces of India is one of the substances brought across the Indus from Lahore (Royle, Illust. Hima. Bot. p. 360). Dr. Falconer, on his journey to Cashmere, discovered that it was exported from that valley in large quantities into the Punjab, whence it finds its way to Bombay (as in the time of Pliny to Patala) and Calcutta for export to China, where it is highly valued as one of the ingrelients in the incense which the Chinese burn in their temples and private houses. He named the species Aucklandia Costus (Linn. Trans. 19:23) (see Smith's Dict. of Class. Ant. Am. ed., s.v. Cassia; Costum). SEE CINNAMON.

## Cassian, Julius[[@Headword:Cassian, Julius]]

             (Κασσιανός), a leader of the Docetae in the second century: Cave gives the date A.D. 174; Tillemont about A.D. 200. He is mentioned by Hippolytus and Irenaeus, but what is known of him is chiefly derived from Clemens Alexandrinus, who calls him the founder of the sect of the Doceta, and refers to one of his works, entitled Concerning Continence, from which it appears that he adopted the notions of Tatian respecting the impurity of marriage. He quoted passages from apocryphal Scriptures, and perverted passages from the genuine Scriptures in order to support his opinions. Clement says that "he had recourse to the fiction — that Christ was only a man in appearance — through unwillingness to believe that he had been born of the Virgin, or partaken in any way of generation." Clement accuses him of borrowing from Plato his notions respecting the evil nature of generation, as well as the notion that the soul was originally divine, but, being rendered effeminate by desire, came down from above to this world of generation and destruction. Eusebius (6:13) speaks of Cassian as author of "a history of the times in chronological order" (Clement, Stromat. 3:13, § 91). — Lardner, Works, 8:611-614; Neander, Church Hist. 1:458; Cave, Hist. Litt. Cent. 2; Matter, Hist. du Gnosticisme, ch. 1, § 3.

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

             SEE CASSIANUS.

## Cassiani, Padre Stephano[[@Headword:Cassiani, Padre Stephano]]

             (called il Cersosino), an Italian painter, lived at Lucca about 1660. He painted in fresco the cupola of the church of the Carthusians dt Lucca, also  two altar-pieces, representing subjects from the life of the Virgin, and several works for other churches of that order in Pisa, Siena, and elsewhere.

## Cassianus[[@Headword:Cassianus]]

             is the name of several persons in early Christian records:

1. The second Gentile bishop of Jerusalem (Eusebins, H. E. v. 12),

2. JULIUS. SEE CASSAN, JULIUS.

3. A Christian schoolmaster, and apparently a shorthand teacher at Imola (Forum Cornelii), in Romagna,. who, on refusing to sacrifice, was given up to the boys of his school to kill with their styles and tablets. His martyrdom is assigned to Aug. 11 or 13, on which latter day it has been celebrated since the 8th century. He is said to be buried under the altar of the cathedral at Imola, which is dedicated to him (Tillemont, 5, 53), The martyrdom is thought to have occurred in the time of Decius (249-251).

4. A martyr at Tangiers, commemorated Dec, 5. (Mart. Usuardi). He is said to have been clerk of the praetorium at Tangiers, when the magistrate Aurelius Agricola condemned to death St. Marcellus the centurion, at which Cassianus became so indignant that he threw both pen and paper to the ground. He was put into prison and beheaded in 298; according to the Jerusalem Martyrology, Dec. 3.

5. One of those martyred with Saturninus and Datifus, under Diocletian, in 305.

6. One of the eighteen martyrs of Saragossa; being one of the four whom Prudentius calls Saturninus. H e is commemorated, according to Usuard's Mart., April 16.

7. A deacon of Rome, sent by pope Melchiades (Miltiades) to receive back the confiscated catacombs at the close of the persecution (A.D. 313), and identified by the, Donatists with a Cassianus who had been a traditor; an identification which Augustine (Post. Coll. ad Don. 9:662) indignantly repudiates.

8. One of the Donatist bishops who petitioned Julian (A.D. 362) to be recalled from exile and restored to the possession of their basilicas. They spoke of justice as the only plea that had any weight with the apostate.

9. Bishop of Autun, was born of noble parents in Alexandria, and brought up by bishop Zonis; he made his house a Christian hospital in the time of Julian, liberated his slaves, and built a church to St. Lawrence, at Orta in Egypt, at which place he was made bishop ‘against his will, in the time of Jovian, A.D. 363. He afterwards went to Autun, where he helped in the conversion of the pagans, and would have proceeded to Britain, but Simplicius detained him. Simplicius dying three years later, he was unanimously appointed his successor. He held the see for twenty years. He is commemorated, according to Usuard's Mart., Aug. 5.

10. A presbyter who took part in the Council of Aquilea, A.D. 381.

11. Of Rome, A.D. 431, commemorated Feb. 29 (Cal. Byzant.); perhaps identical with one of the above.

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

             (Also Called Joannes Massiliensis, Joannes Eremita), according to Gennadius (De Vir. Illust. 100:61), a Scythian; but the more likely view makes him a native of Marseilles. He was brought up at the celebrated monastery of Bethlehem (q.v.), under Germanus, with whom, about A.D. 390, he went to visit the hermits of Egypt, among whom he lived several years. In 403 he went to Constantinople, where he listened to Chrysostom, who ordained him deacon. About 415 he founded a monastery at Marseilles for monks and another for nuns; the first is the celebrated abbey of St. Victor. He may thus be considered as the founder of monachism in the West; and his treatise De Institutis Coenobiorum, libri 12, afforded a code by which the monasteries were long after ruled (transl. into French by Saligny, Paris, 1667, 8vo). Cassianus, according to different writers, died (aged 97) in 440, or 448, or 435.

The Chronicle of Prosper represents him as alive in 433. Some churches honor him as a saint on the 23d of July, though he was never canonized. He was a strong opponent of Augustine's doctrine of predestination, but at the same time, by recognising the universal corruption of human nature, he opposed Pelagius just as strongly. (See his Collationes Patrum.) He admitted the necessity of preventing and assisting grace, but held that, in most men, faith and good will, and the desire of conversion, wrought by natural strength alone, precede such grace, and prepare the mind to receive it; and that such first efforts of the natural man cannot indeed deserve the gift of grace, but assist to the obtaining of it. "His attention was turned to experience; he observed religious natures; a system of mere logical speculation had no charms for him. His doctrines, which are scattered through his writings, were designed to represent in its simplicity the faith of the Galilean fishermen, which had been garbled by Ciceronian eloquence. Free will and grace agreed, and hence there was an opposing onesidedness which maintained either grace alone, or free will alone. Augustine and Pelagius were each wrong in their own way. The idea of the divine justice in the determination of man's lot after the first transgression did not preponderate in Cassian's writings as in Augustine's, but the idea of a disciplinary divine love, by the leadings of which men are to be led to repentance. He appeals also to the mysteriousness of God's ways, but not as concerns predestination, but the variety of the leadings by which God leads different individuals to salvation.

Nor is one law applicable to all; in some cases grace anticipates (gratia preseniens), in others a conflict precedes, and then divine help comes to them as grace. In no instance can divine grace operate independently of the free self-determination of man. As the husbandman must do his part, but all this avails nothing without the divine blessing, so man must do his part, yet this profits nothing without divine grace" (Neander, Hist. Dogmas, 2:377). Among his writings are Collationes Patrum, 24, in which Cassian introduces Germanus and other monks as interlocutors, with himself, in dialogues on various monastic and moral duties. In the 11th Conference, Cassian, under the person of Chaeremon, sets forth what has been called his semi-Pelagianism, viz. his views of predestination and grace. The 17th Conference defends occasional falsehood, as being not contrary to Scripture: "A lie is to be so esteemed and so used as if it possessed the nature of hellebore, which, if taken in an extreme case of disease, may be healthful, but if taken rashly, is the cause of instant death; people the most holy and most approved of God have used falsehood without blame," etc. The 20th shows several ways of obtaining remission of sins besides through the death and intercession of Christ.

He wrote also a treatise, De Incarnatione Christi, lib. 7, in confutation of Nestorius, about A.D. 430, at the request of Leo, afterwards bishop of Rome. Cassian maintains the propriety of the term "Mother of God." The Collationes were translated into French by Saligny (Paris, 1663, 8vo). His works were published at Basle in 1575; at Antwerp in 1578; at Rome (cura Petri Giacconii), 1580 and 1611, 8vo; at Douai (1616, two vols. 8vo), by Alardus Gazeus; reprinted at Leipsic 1722, fol. (the best edition). They are also in the Biblioth. Patrum, vol. 7. — Neander, Church Hist. 2:627-630; Hoefer, Nouv. Biographie Generale, 9:35; Dupin, Eccl. Writers, 5th century; Meier, Jean Cassian (Strasb. 1840); Wiggers, de Johanne Cassiano, etc. (Rostock, 1824, 1825); Wiggers, Augustinismus et Pelagianismus, 2:19, 47, etc.; also his article Cassianus, in Ersch u. Gruber's Eincyklopädie; Hagenbach, History of Doctrines, § 114; Lardner, Works 5:27; Clarke, Sacred Literature, 2:188.

## Cassidanus[[@Headword:Cassidanus]]

             (or Cassadus). SEE CASSAN.

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

             a Methodist Episcopal minister, was born in Vermilion County, Ill., June 6, 1826. He was converted when about fourteen; received license to preach in 1846, and admitted into the Illinois Conference; located in 1850, and began business to provide for the education of his children; re-entered the effective ranks in 1852, and continued faithful until his death in April, 1862. Mr. Cassiday was sound in theology, practical in preaching, and earnest in his Christian life. See Minutes of Annual Conferences, 1862, p. 177.

## Cassie, John, A.M[[@Headword:Cassie, John, A.M]]

             a Presbyterian minister, was born at Peterhead, near Aberdeen, Scotland, in 1807. He studied theology at Glasgow, was ordained in 1834, and installed pastor of a congregation at Port Hope, Canada West, in 1835; He died June 19, 1861. See ‘Wilson, Presb. Hist. Almanac, 1862, p. 316.

## Cassin, Eugene[[@Headword:Cassin, Eugene]]

             a French philanthropist, was born in Sens, Dec. 11,1796. Having distinguished himself by his devotion to the sick in the hospital of Sens, which he entered as an employee, he went-to Paris and became one of the most active agents of all the societies of instruction and associations of  charity. He died Feb. 14, 1844, leaving L'Alnsanach Philanthropique (Paris, , 1821-1827): —Choix de Nouveauxr Facsimile d'Ecrivains Contemporasins et de Personnagesa Coelebres (ibid. 1833). See Hoefer, Nouv. Biog. Géneralé,

## Cassino, Bartolommeo Di[[@Headword:Cassino, Bartolommeo Di]]

             an Italian painter, was a native of Milan, and studied under; Civerchio. T here are works by him at Milan, particularly an altar-piece in the Inmmacolata, dated 1513.

## Cassiodorus, Or Cassiodorius, Magnus Aurelius[[@Headword:Cassiodorus, Or Cassiodorius, Magnus Aurelius]]

             Senator, was born at Scylacium (Squillace), in Bruttium (Lucania), of a noble Roman family, about 463, and gained a high reputation for wisdom and eloquence at a comparatively early age. Theodoric loaded him with honors and employments near his own person, and about 500 made him prefect of the Prietorium, and raised him to the patrician rank. In 514 he was sole consul. He retained his influence at court under Athalaric, but in 537 he retired into the country, and founded the monastery of Viviers (Tivariense), in Calabria. He was still living in 562, and is believed to have lived beyond a hundred years. In his retreat he devoted himself to literature, even to copying manuscripts, and it is an undoubted fact that we owe to him the preservation of many precious manuscripts. Some, indeed, say that he first of all set the monks to this labor of copying. Besides some grammatical works, he wrote Historiae Ecclesiast. Tripartitce (Frankf. 1588); Computus Paschalis, etc.; De Institutione Div narum Literarum; Ecpositio in Psalmos; Complexiones in Epist. Apostol. (Rott. 1723, 8vo). His works were collected and published in 1491 and 1588; the most exact is the edition of Dom Garet (Rouen, 1679, 2 vols. fol., and Ven. 1729). They are also in Migne, Patrologia. Maffei published at Verona (1702) a commentary of Cassiodorus on the Acts and Epistles, which he discovered in the library of that city. His life was written by the Benedictine St. Marthe (La vie de Cassiodore, Paris, 1694). — Landon, Ecclesiastes Dictionary, s.v.; Gieseler, Church History, 1, § 112; Herzog, Real-Encyklopädie, 2:603; Cave, Hist. Lit. (1720), p. 325.

## Cassito, Luigi Vicente[[@Headword:Cassito, Luigi Vicente]]

             an Italian theologian and antiquarian was born at Bofit, in 1765. He entered the order of Dominicans, became prior at the great convent of Naples, and died March 1, 1822. His principal works are, Institutiones Theologicea (4 vols. 8vo): Liturgia Dominicana (2 vols. 8vo): —Atti Sinceri del Martire di Cuma, S. Massimo: — also Discourses and Funeral Orations. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Cassius[[@Headword:Cassius]]

             is the name of several men in early Christian records or legends':

1. Bishop of Tyre, who in the year 198 attended the synod held at Caesarea, under the presidency of Theophilus, bishop of that city, and Narcissus, of Jerusalem, to settle the paschal controversy (Euseb. H. E. s.v. 25).

2. Saint, of Auvergne, about the time of Crocus, king of the Alemanni (probably A.D. 260), was found by Victorinus, the officer of the pagan priest, in a village called the village of the Christians. Victorinus is said to have been so touched by his preaching and miracles that he became a Christian and a miracle-worker himself, and the two were martyred together, May 15. See Acta Sanctorum, May, 3, 454.

3. Numidian bishop addressed in Cyprian, Epist. 70, and speaks twenty- second: in Sent. Epp. Syn. Carth. as bishop of Macomades, near Cirta.

4. A jailer at Byzantium, who kept Acacius in custody in A.D. 306, and testified that he had heard from the fellow-prisoners, and seen' with his own eyes, that many splendid soldiers, advocates, and physicians attended on him in his cell, but disappeared immediately when the door was  unlocked. le was flogged for the assertion, but persisted in it, and offered to die for it, according to Simeon Metaphrastes.

5. Martyr at Bonn, Oct. 10, along with St. Gergon, according to Usuard's Mart.

6. Bishop of Narni, said to have freed the sword bearer of Totila from a devil by signing him with the cross. He is commemorated on June 29.

## Cassius (Fully Caius Cassius Longinus)[[@Headword:Cassius (Fully Caius Cassius Longinus)]]

             one of the murderers of Julius Caesar, first appears in history as the quaestor of Crassus in the unfortunate campaign against the Parthians, B.C. 53, when he greatly distinguished himself by his military skill. After various public services he conspired with Brutus against Caesar, B.C. 44, and in the anarchy that followed he usurped the presidency of Syria, in which capacity his violent conduct toward the Jews is related by Josephus (Ant. 14:11 and 12). The forces of the conspirators were defeated by Antony at Philippi, and Cassius commanded his freedmen to put an end to his life, B.C. 42. — Smith, Dict. of Class. Biog., s.v. Longinus. Josephus also mentions another (Caius) Cassius Longinus as appointed governor of Syria, A.D. 50, by Claudius, in the place of Marcus (Ant. 20, 1:1; comp. 15:11, 4). He was banished by Nero, A.D. 66, who dreaded his popularity at Rome (Smith, ut sup.).

## Cassius, Bartholomaeusa[[@Headword:Cassius, Bartholomaeusa]]

             A Dalmatian theologian and grammarian, of the Jesuit order, was born in 1575. After having been missionary in the Levant, he became successively provincial at Ragusa and apostolic penitentiary at Rome. He died Sept. 28, 1650, leaving Institutiones Linguce Illyricae (Rome, 1604, 8vo). Cassius also wrote, Spiritual Songs, in the Dalmatian language (1.624, 8vo): — translations of the Roman Ritual (1640, 4to), and of the Missal (1641, fl.). His other works, which are in Latin, are ascetic, and of no interest. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Cassock[[@Headword:Cassock]]

             the coat formerly worn by all orders of the clergy in the Roman and English churches; in the Church of Rome it varies in color with the dignity of the wearer. Priests wear black; bishops, purple; cardinals, scarlet; and popes, white. In the Church of England, black is worn by all the three orders of the clergy, and the garment is of cloth or silk, with plain sleeves like a coat, made to fit close to the body, and tied round the middle with a girdle. It is worn under the gown or surplice. The cassock was not originally appropriated to the clergy: the word is used in Shakspeare for a military coat.

## Casson, Hodgson[[@Headword:Casson, Hodgson]]

             an English Wesleyan minister, famous for his zeal, eccentricity, and success, was born at Workington, Cumberland, in 1788. He was converted under the Methodist ministry, applied himself to study, became a local preacher-preaching and being persecuted everywhere and was received by the Conference in 1815. His circuits were principally in the north of England and in Scotland. After a ministry of remarkable earnestness, he reluctantly retired from the active service in 1838, residing in Berstal, and died Nov. 23,1851. See Minutes of the British Conference, 1852, p. 11; West, Sketches of Wesleyan Preachers, p. 187 sq. (Lond. ed.); Stevens, Hist. of Methodism, 3, 294-304: Steele, Life and Labors of Hodgson Casson (Lond. 1854).

## Cast[[@Headword:Cast]]

             (the representative of many Hebrews words, and usually of the Greek βάλλω) occurs in many applications as a synonyme of throw. The following seem to deserve special notice.

1. Amaziah, king of Judah, caused the punishment of "casting down from the top of a rock" to be inflicted on ten thousand Edomites whom he had taken in war (2Ch 25:12); and the Greeks and Romans were in the habit of condemning certain criminals to be cast down from the top of a rock, especially the latter nation, whence the famous "Tarpeian Rock" at Rome. SEE PUNISHMENT.

2. The phrase to "cast up a bank" is one frequently employed in Scripture for the preliminary act in beseigers of raising a rampart of blockade around a hose the city. SEE SIEGE.

3. For the practice of "casting metal," SEE METALLURGY.

4. On the act of "casting out of the synagogue," SEE EXCOMMUNICATION.

5. "Castaway" (ἀδόκιμος, not accepted, reprobate) occurs 1Co 9:27, as a term equivalent to apostate. SEE APOSTASY.

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

             a minister of the Reformed Church, was born in Ettlingen, Germany, Feb. 22, 1815. He studied in the universities of Freiburg and Heidelberg, completing his theological course at Freiburg. He was ordained as a Roman Catholic priest in 1845, having been called to Carlsruhe, the capital of Baden, where he attracted considerable attention as a pulpit, orator. He came to America in 1850, renounced Romanism, and, in 1852, was  received by the Synod of the Reformed Church at Baltimore, Md. He labored successively in the East and West, and finally settled in Egg Harbor, N J., where he died Jan. 2, 1883. Mr. Cast was a man of good natural endowments and thorough scholarship, an able and eloquent pulpit orator, and successful pastor. (D. Y. H.)

## Castagnares, Agostinho[[@Headword:Castagnares, Agostinho]]

             a Roman Catholic missionary, was born Sept. 25,1687, at Palta, in Paraguay. He was educated by the Jesuits, and entered their society when a youth. It was intended by his superiors that he should preach the faith to the savages, and being placed among the Chiquitas and Guaranis, he succeeded in converting a part of the Samuques tribe. He then went to the Mataguais, among whom he had already made some converts, when he was killed by the cacique of the tribe, Sept. 15, 1744. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Castagniza (or Castaniza), Juan de[[@Headword:Castagniza (or Castaniza), Juan de]]

             a Spanish biographer and theologian, of the order of Benedictines, who died at Salamanca in 1598, was general preacher of his order, chaplain of Philip II, and censor of theology of the apostolic judges of faith. His principal works are, La Vita de Santo Benito (Salamanca, 1583, 8vo): — Historia de Santo Romualtos Padre y Fundador del Ordene Camaldulense (1597, 4to). Some biographers attribute to him a well-known book, Batalla Spiritual, but it is known now that the monk Laurent Scupoli wrote it. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Castagno, Andrea de[[@Headword:Castagno, Andrea de]]

             a distinguished Italian painter, was born in Tuscany in 1409, and was placed under Masaccio for instruction while quite young. The best of his works are at Florence, in the Hall of Justice, and in the Church of Santa Lucia; also on a wall in the monastery Degli Augeli. He died in 1480. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Castalia[[@Headword:Castalia]]

             in Greek mythology, was a nymph, the daughter of the river-god Achelouns, who lived near Delphi, and from whom the Castalian spring has its name. She is said to have been very beautiful, and loved by Apollo, and  to escape his attentions she threw herself into the spring. Thereupon the god selected this place as his favorite spot, ordered a temple to be built, and endowed the spring with animating virtues, so that whoever drank from it would become a poet. From this spring, as also from the spring Cassotis, the Pythian prophetess drank before she took the tripod.

## Castalion, Castalio, Or Castellio, Sebastian[[@Headword:Castalion, Castalio, Or Castellio, Sebastian]]

             a Protestant writer of extraordinary talent, was born of poor parents in Dauphine in 1515. His family name was Châteillon, which he Latinized into Castalion. He applied himself early to the ancient languages, and became a great proficient in Greek and Hebrew. In 1540-1 Calvin invited him to Geneva, and had him appointed to a professor's chair. In a few years Castalio, having become obnoxious to Calvin on account of his opinions on predestination, left Geneva for Basle, where he employed himself in teaching and writing. He wrote Psalterium reliquaque sacrarum Literarum Carmina et Precationes (1547, with notes): — Jonas Propheta, heroico carmine Latino descriptus: — Dialogorum Sacrorum ad linguam et mores puerornumformandos, libri iv (translated into English by Bellamy under the title Youth's Scripture Remembrancer, or Select Sacred Stories by way of familiar Dialogues, Lat. and Eng., London, 1743). He also published a version in Latin verse of the Silbylline Books, with notes, and a Latin translation of the Dialogues of Bernardino Ochino. Before he left Geneva he had undertaken a complete Latin version of the Bible from the Hebrew and Greek, which he completed at Basle (Biblia Vet. et Nov. Test. ex versione Seb. Castalionis, Basil. 1551), and dedicated to Edward VI of England. He published a French version of the same in 1555. Castalio's versions were made the subject of much conflicting criticism. His Latin Bible went through several editions; that of Leipzig, 1697, contains also his Delineatio Reipublicae Judaicae ex Josepho; Defensio versionis Novi Fosderis contra Th. Bezam, and Nota prolixior in cap. ix Epistolae ad Romanos. He carried on an epistolary controversy with Calvin and Beza, who assailed him with many charges, and even urged the magistrates of Basle to drive him away. He passed his latter years at Basle in great poverty, and died Dec. 23, 1563, leaving his family in want. "In 1562 Castalio published Defensio suarum Translationum Bibliorum et maxime Novi Foederis. His Dialogi IV de Praedestinatione, Electione, Libero Arbitrio, ac Fide, were published in 1578 by Faustus Socinus. The book attacks Calvin's doctrines with great violence, as making God a tyrant, as tending to encourage vice, and to discourage all exertion toward virtue. Castalio has been abused both by Calvinists and Roman Catholics; Arminian critics have been more indulgent to him; He wrote a treatise to prove that magistrates have no right to punish heretics" (English Cyclopaedia). He was more a philologist than a theologian; he treated the Bible rather as a critic than as an interpreter. — Horne, Bibliog. Appenrdix, pt. 1, ch. 1, § 4; Haag, La France Protestante, 3:361; Hagenbach, Hist. of Doctrines, § 250; Bayle, Dictionary, s.v.; Wesley, Works, 7:571.

## Castalius[[@Headword:Castalius]]

             was bishop at the Council of Sinuessa, A.D. 303.

## Castanet[[@Headword:Castanet]]

             SEE CYMBAL.

## Castanet, Bernard de[[@Headword:Castanet, Bernard de]]

             a French prelate, was born at Montpelier of an ancient family from Roulergle. He was auditor of the papal palace under Innocent V, when called to replace Bernard of Cambrez in the see of Albi, March 7,1276. He immediately built a new cathedral, the magnificent church of St. Cecile. He laid the foundations of a convent for the Dominicans, and another for the Minorite Franciscans. Being appointed by Philip the Fair to treat with Boniface VIII about the canonization of St. Louis, he displayed great prudence, and secured the secularization of his own chapter. The severity of the bishop in his functions, however, excited the indignation of the people, of the consuls, and even of the clergy, who brought their complaints before the court of Rome. In 1308 the pope made inquiries, in consequence of which Bernard of Castanet was transferred to the bishopric of Puy. Eight years afterwards John XXII assigned the bishopric of Paris and the cardinal's hat to Castanet. The latter died Aug. 14, 1317, at Avignon. See Hoefer, Nouv. Biog. Géneralé. s.v.

## Castaneus, Henri Louis[[@Headword:Castaneus, Henri Louis]]

             bishop of Poitiers, was born Sept. 6,1577, at Tivoli, and died July 30,1651. He wrote, Commentarius in Genesin: — Commentarsis in Evangel. Matthaei et Aeta Apostolorum: —Synopsis Distinctionum Theologicarum et Philosophiaerum (edited, with annotations, by Samuel Maresius, 1658Y: —Nomenclator Illustrium Cardinalium, etc. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1, 693. (B. P.)

## Castberg, Peter Atke[[@Headword:Castberg, Peter Atke]]

             founder of the institution for deaf mutes at Copenhagen, was born in Norway in 1780. After having passed through his medical studies at Copenhagen, he traveled through Germany, France, and Italy to study methods of instruction for the deaf and dumb. On his return in 1805 he became professor, and in 1807 director, of the institution. He died in 1827, leaving, among other scientific dissertations, Farelosninger over Dovstumme-Undervusningets Methode (Copenhagen, 1818): —Sententiae de Inspiratione Prima (ibid. 1823): —Carl Michael de l'Epee, et Biographik Fors. (ibid. 1806), etc. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Caste[[@Headword:Caste]]

             SEE INDIAN CASTE.

## Castelaw (or Castellaw), Thomas, A.M[[@Headword:Castelaw (or Castellaw), Thomas, A.M]]

             a Scotch clergyman, took his degree at the Edinburgh University in 1663; was sent to preach in the presbytery of Dunfermline in 1691; was a member of the General Assembly in 1692; and died after Dec. 1, 1703. See Fasti Eccles. Scoticanae, 1, 763.

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

             a Scotch clergyman, studied at the University of Glasgow, and was appointed to the living at Stewarton in 1618. Between 1625 and 1630 there was a great religious awakening in the parish, known then as the “Stewart on sickness.” He died in July, 1642. See Fasti Eccles. Scoticanae, 2, 188.

## Castelaw, William (2), A.M[[@Headword:Castelaw, William (2), A.M]]

             a Scotch clergyman, took his degree at the Glasgow University in 1632; was admitted to the living at Stewarton in 1635; not conforming to episcopacy, was confined to his parish in 1662; was excused by the privy council in 1672, and died before March 1, 1699. See Fasti Eccles. Scoticanae 2, 188,189.

## Castelfranco, Orazio da[[@Headword:Castelfranco, Orazio da]]

             an excellent Italian fresco painter, flourished in the time of Titian, but very little is known of him. In the church of the Dominicans, at Campo d'Istria, is a large picture, executed in the glowing style of Titian, signed “Horatio: Per. P. A.D. MDLXVIII,” attributed to him. He was living in 1600.

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

             a learned English divine, was born at Hatley, Cambridgeshire, 1606, and was educated at Immanuel and St. John's colleges, Cambridge. While at the University he compiled his Lexicon Heptaglotton, Dictionary of Seven Languages (Lond. 1669, 12 vols. fol.), after seventeen years' labor on it. The publication cost him £12,000, and ruined him. He had, however, previously been appointed king's chaplain (1666) and Arabic professor at Cambridge, to which were afterwards added a prebend of Canterbury and the livings of Hatfield Peverell and Wodeham Walter. He died in 1685 rector of Higham Gobion, Bedfordshire. His Lexicon is one of the greatest monuments of industry known in literature. He was aided in its preparation by Dr. Murray, bishop Beveridge, and Dr. Lightfoot. Besides his vast labors on the Lexicon, he was eminently useful to Walton in the preparation of his Polyglot Bible. Walton acknowledges his services, but not adequately. — New General Biograph. Dictionary, 3:194; Bibl. Repository, 10:11; Todd, Life of Walton, vol. 1, ch. 5; Horne, Introduction, 5:252 (9th ed.).

## Castellesi, Adriano[[@Headword:Castellesi, Adriano]]

             an Italian prelate, was born at Corneto (Tuscany), in the latter part of the l1th century. Although of obscure parentage, he attained to the first dignities of the Church. Having been sent to England by Innocent VIII, he gained by that mission the favor of Henry VII, who in 1503 appointed him bishop of Hereford, and in the year following transferred him to the see of Bath and Wells. Meanwhile pope Alexander VI made him his secretary and gave him the cardinal's hat. It is said that this pontiff, in trying to poison him, poisoned himself. Castellesi was exiled by Julius II, and called back again by Leo X; but he entered into a conspiracy against the latter pope, and was condemned to pay a certain sum; he then fled from Rome, but it has never been ascertained precisely what became of him. He left, De Vera Philosophia (Bologna, 1507): —De Sermone Latino (Basle, 1513): —De Narratione, et Julii III, Liter (Venice, 1534). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Castelli (or Castello), Bernardo[[@Headword:Castelli (or Castello), Bernardo]]

             an Italian painter, was born at Genoa in 1t557, and studied under A. Semini. He painted a number of pictures for the Genoese churches, the principal of which are St. Diego and St. Jerome, in San Francesco. At Rome he painted Peter Walking on the Sea, in the Basilica of St. Peter's. He died in 1629. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé.

## Castelli (or Castello), Fabrizio[[@Headword:Castelli (or Castello), Fabrizio]]

             a talented Italian painter, the son of Giovanni Battista, was employed by Philip II on the Escurial, in connection with other artists. He also painted several frescos at the Prado, and he colored forty-eight busts of saints, executed by Juan of Arfe for the Escurial. He died at Madrid in 1617.

## Castelli (or Castello), Giovanni Battista[[@Headword:Castelli (or Castello), Giovanni Battista]]

             (called il Bergamasco), an eminent Italian painter, was born in the year 1490, and studied under Aurelio Busso, at Crema. Soon after leaving this master he went to Rome for improvement. On returning to Genoa he painted for the Church of San Marcellino. In the monastery of San Sebastiano is his celebrated picture of the martyrdom of that saint, which gained him high reputation. He died at Madrid in 1570.

## Castelli (or Castello), Valerio[[@Headword:Castelli (or Castello), Valerio]]

             an Italian painter, the son of Bernardo, was born at Genoa in 1625, and was the scholar of Fiasella. He painted a number of frescos for the Genoese churches, which nearly approached the excellence of Carlonij as is evident in the cupola of the Nuuziata, and in Santa Marta. Some of his other works are, The Annunciation; The Marriage of the Virgin; The Presentation in the Temple; The Crowning of the Virgin, with a choir of angels. Castelli died in 1659. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Castelli, Annibale[[@Headword:Castelli, Annibale]]

             a Bolognese painter, flourished about 1605, and studied under Faceine. His best work is The Raising of Lazarus, in the Church of San Paolo, at Bologna.

## Castellini, Luca[[@Headword:Castellini, Luca]]

             an Italian canon and theologian, of the order of the Dominicans, was born at Faenza. After having been vicar-general of his order, he became, in 1629, bishop of Catanzaro, and died in 1631. His principal writings are, De Electione et Confirmatione Canonica Praelatorum (Rome, 1625): — De Canonisatione Sanctorum (ibid. 1629). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Castellio[[@Headword:Castellio]]

             SEE CASTALION.

## Castello, Avanzino di[[@Headword:Castello, Avanzino di]]

             an Italian painter, was born in the Roman States in 1552, and studied under Pomerancio at Rome, where he painted many pictures for the churches. The best of his works are, The Miracle of the Viper, in the Isle of Malta; The Decollation of St. Paul, and Paul's Ascent into the Third Heaven, in the Church of San Paolo, near Rome. Castello died in 1629.

## Castello, Castellino[[@Headword:Castello, Castellino]]

             an eminent painter of Turin, was born in 1579, and studied under Gio. Battista Paggi. His picture of The Pentecost, in the Church of Spirito Santo, gained him much reputation He died in 1649.

## Castello, Francesco da[[@Headword:Castello, Francesco da]]

             an Italian painter, was born in Flanders, of Spanish parents, in 1586. He visited Rome while young, for improvement, and painted historical and sacred subjects. Among his work for the churches is an altar-piece in San Giacomo degli Spagnuoli, representing The Assumption, with a glory of angels, and the apostles below. In San Rocco di Ripetta is a picture by him of The Madonna and Child, with saints. He died at Rome in 1636.

## Castellucci, Salve[[@Headword:Castellucci, Salve]]

             an Italian painter, was born at Arezzo in the year 1608, and studied at Rome under Pietro da Cortona. There are several of his larger works in the churches of his native city. He died in 1672.

## Castellum (Or Castra) Peregrinorum[[@Headword:Castellum (Or Castra) Peregrinorum]]

             (Foreigners' Station) or PETRA INCÎSA (Cut Rock), a fortified seaport of the Crusaders in Palestine, between Matthew Carmel and Caesarea (Ritter, Erdk. 16:615; Raumer, Paläst. p. 133); now ATHLIT, a most formidable- looking ruin (Van de Velde, Narrative, 1:312-314; Wilson, Lands of Bible, 2:248). SEE AHLAB. Under the form Castra (קסטרה) it seems to be mentioned by the Rabbins (Reland, Palkest. p. 697; Schwarz, Palest. p. 162).

## Castelnau, Pierre de[[@Headword:Castelnau, Pierre de]]

             a French Cistercian at the convent of Fontfroide, near Narbonne, was commissioned as legate by Innocent III with two other monks of his order, Raoul and Arnaud, to combat with fire and sword the progress of the Albigenses. Castelnau showed great determination, but did not succeed in his purpose. Finally, having rebuked Raymond VI for his weak faith, he fled from court, but was overtaken near the Rhone and slain, Jan. 15, 1208. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Castiglione, Carlo Ottavio, Count[[@Headword:Castiglione, Carlo Ottavio, Count]]

             a reputable Italian philologist, was born at Milan in 1784.

His principal work was in connection with the Arabic and other languages. He died at Genoa, April 10, 1849. In 1819 he published Monete Cufiche del Musec di Vilano, and assisted cardinal Mai in his Uphile Partium Ineditarum in Ambrosianis Palinzpsestis Repertarum Editio. A learned Mlemoire Geographique es Numismatique sur lis Partie Orientale de la Barbari Appelee Afiikia par les Arabes, appeared in 1826, and established Castiglione's reputation. In 1829 he published the Gothic version of the second epistle of Paul to the Corinthians, and this was followed by the Gothic version of the epistle to the Romans, the first epistle to the Corinthians, and the epistle to the Ephesians in 1834; by Galatians, Philippians, and first Thessalonians in 1835, and by second Thessalonians in 1839. See Encyclop. Brit. (9th ed.) s.v.

## Castiglione, Giovanni Benedetto[[@Headword:Castiglione, Giovanni Benedetto]]

             (called il Grechetto), an eminent Italian painter and engraver, was born at Genoa in 1616, and studied for some time under Giovanni Andrea Ferrari. He afterwards visited Rome, Florence, Parma, and Venice, in each of which cities he left proofs of his ability. His Nativity, in the Church of San Luca at Genoa, and his Magdalene and St. Catherine, in the Madonna di Castello, are fine works of art. He died at Mantua in 1670. Some of his engravings are: Noah Driving the Animals into the Ark; The Departure of Jacob; Rachel Hiding her Father's Images; The Adoration of the Shepherds; The Angel Appearing to Joseph in his Dream The Flight into Egypt; The Finding of the Bodies of St. Peter and St. Paul. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé s.v.

## Castiglione, Giuseppe[[@Headword:Castiglione, Giuseppe]]

             an Italian artist and missionary, was born in 1698. He joined the order of Jesuits, and was sent as a missionary to Pekin, where Kien-Long erected several palaces from designs furnished by him. He frequently exerted his influence to protect Christians from persecution. He died at Pekin in 1768. See Biog. Universelle, s.v.

## Castiglione, Lupus de[[@Headword:Castiglione, Lupus de]]

             an Italian canon of the order of Benedictines, a native of Florence, lived in the first part of the 14th century. He was prior of Saint Miniat, and author of Allegationes, a commentary on the Clementines; also additions to Petrucci's De Pluralitate Beneficiorum. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Castillo (or Castillejo), Antonio del[[@Headword:Castillo (or Castillejo), Antonio del]]

             a Spanish traveler, of the Franciscan order, visited Alexandria, Rosetta, Cairo, and Judaea, He died at Madrid in 1669, leaving Viage de Tierra Santa (Madrid, 1654). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Castillo y Saavedra, Antonio del[[@Headword:Castillo y Saavedra, Antonio del]]

             an eminent Spanish painter, was born at Cordova in 1603, and was the son of Augustin Castillo, who gave him his earliest instruction. He afterwards became a scholar of Francisco Zurbaran. Castillo painted many pictures of great merit for the cathedral of Cordova, the best of which are St. Peter and St. Paul, and The Assumption. There is a picture by him in the convent of St. Francis at Cordova, representing a subject from the life of that saint. His death occurred in 1667. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Castillo, Augustin del[[@Headword:Castillo, Augustin del]]

             a Spanish painter, was born at Seville in 1565, and studied under Luis Fernandez., He resided chiefly at Cordova, where he painted a number of pictures for the churches. There is an Annunciation by him, in the Church of Nuestra Señora de los Libreros; several pictures in the convent of San  Pablo; and an Adoration of the Magi, in the cathedral at Cadiz, which is said to be his finest work. He died at Cordova in 1626. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

## Castillo, Fernand del[[@Headword:Castillo, Fernand del]]

             a Spanish historian of the Dominican order, was born in Granada about 1529. He was preacher at the court, preceptor of the infant Ferdinand, and professor of theology in different houses of his order. He died March 29, 1593. His principal work was Historia General de Santo Domingo (Madrid and Valladolid, 1584,1592, 2 vols.). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Castillon, Antoine[[@Headword:Castillon, Antoine]]

             a French Jesuit preacher, lived in the 17th century, and wrote, L'Institution du Saint Sacrement ( Paris, 1669, 8vo ): — Sermons pour L'Anent (ibid. 1672, 8vo): —Panegyriques des Saints (1676, 8vo). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Castinus of Tivoli[[@Headword:Castinus of Tivoli]]

             was father of pope Simplicius. It is uncertain whether this was the same as the Castinus who was general under Honorius in 422, and banished by Placidia in 425.

## Castla[[@Headword:Castla]]

             SEE CHASUBLE.

## Castle[[@Headword:Castle]]

             is the rendering in the A. V. of the following words in certain passages:

אִרְמוֹן, armon´, a fortress (Pro 18:19; elsewhere uniformly "palace"); טִירָה, tirah´, a wall ("row," Eze 46:23), hence an enclosure, e.g. a fortress ("palace," Son 8:9), or a nomade hamlet of palisades (Gen 25:16; Num 21:10; 1Ch 6:54; "palace," Eze 25:4; poetically "habitation," Psa 69:25); בִּרָנִיטת, biranith´ [from the synonymous בִּירָה, birah´, "palace;" SEE BARIS ], a citadel (2Ch 17:12; 2Ch 27:4); מִגְדָּל, migdal´ (1Ch 27:25), a tower (as elsewhere rendered); מְצָד, metsad´ (1Ch 11:7), or מְצוּדָה, metsudah´ (1Ch 11:5), a fort or stronghold (as elsewhere usually rendered); ἀκρόπολις, acropolis (2Ma 4:27; 2Ma 5:5); πύργος, a tower along a wall (2Ma 10:18; 2Ma 10:20; 2Ma 10:22); παρεμβωλή, a military enclosure (Act 21:34; Act 21:37; Act 22:24; Act 23:10; Act 23:16; Act 23:32) or station ("camp," Heb 11:34; Heb 13:11; Heb 13:13; Rev 20:9). SEE TOWER; SEE PALACE, etc.

Castles among the Hebrews were a kind of military fortress, frequently built on an eminence (1Ch 11:7). The priests' castles, mentioned in 1Ch 6:54, may also have been a kind of tower, for the purpose of making known anything discovered at a distance, and for blowing the trumpets, in like manner as the Mohammedan imams ascend the minarets of the mosques at the present day to call the people to prayers. The castles of the sons of Ishmael, mentioned in Gen 25:16, were watch-towers, used by the nomad shepherds for security against marauders. The "castle" in Act 21:34, refers to the quarters of the Roman soldiers at Jerusalem in the fortress Antonia (q.v.), which was adjacent to the Temple and commanded it. SEE FORTIFICATION.

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

             a Methodist Episcopal minister, was born at Alburg, Vt., Nov. 2, 1805. He joined the Church when about eighteen; labored some time as exhorter; received license to preach in 1833, and in 1836 united with the Black River  Conference, in whose active ranks he labored until his death, Oct. 21,1865. He was an earnest, devoted Christian minister. See Minutes of Annual Conferences, 1866, p. 101.

## Castle, Henry[[@Headword:Castle, Henry]]

             an English Wesleyan minister, was born in Bristol, March 19,1814. He was received into the ministry in 1835, and died Aug. 24,1878. He was noted for his uniform gentleness and geniality, as well as punctuality. See Minutes of the British Conference, 1879, p. 14.

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

             a Methodist Episcopal minister, was born in Devonshire, England, Jan. 6, 1801. He came to America at the age of ten, was converted, and united with the Methodist Episcopal Church at nineteen. Being soon after licensed to preach, he joined the Genesee Conference on trial, in which he served five charges. At its division, in 1829, he became a member of the Oneida Conference, and in this filled five pastorates and one term as presiding elder. In 1839 he was transferred to the Troy Conference, and after filling one appointment two years, was transferred to the Philadelphia Conference, where he spent the remainder of his life. After fifty-two years of effective service, he received a superannuated relation in 1875. He was a delegate to seven General Conferences. He died Feb. 1, 1881. Of imposing presence, fine powers of elocution, possessing great command of language and a mind of extensive resources, he was a preacher of unusual power, a theologian and scholar of great attainments. See Minutes of Annual Conferences, 1881, p. 74.

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

             an English Baptist minister, was born at Faversham, Kent, Feb. 25, 1778, and was reared in the Church of England. At seventeen he was converted in a Wesleyan prayer-meeting, and on the next Sunday preached a sermon. He was baptized by Dr. Jenkins in 1799, became a deacon, for nine years preaching occasionally at Holly Bush Hill, London. A chapel was built for him, and was pastor at Hampstead for thirty-six years. In 1853 he was seized with paralysis, and died June 4,1854. See (Lond.) Baptist Handbook, 1855, p. 46.

## Castleden, Michael[[@Headword:Castleden, Michael]]

             an English Congregational minister, was born in London, Feb. 22, 1769. He entered Hoxton Academy in 1792, and was ordained at Aylesbury in the summer of 1797. Discouraged in this field by the prevalence of Antinomianism, he removed to Woburn, Bedfordshire, and there commenced his pastorate, Nov. 5,1800, remaining until 1840, when, because of feebleness, he resigned. An annuity was secured to him through the liberality of his friends, and he continued to preach, when able, until his death, Nov. 5, 1848. See (Lond.) Cong. Yearbook, 1848, p. 215.

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

             a monk and writer of the 14th century, a native of Yorkshire, was educated as a Benedictine at Pontefract, of which he wrote a history (1326). See Fuller, Worthies of England (ed. Nuttall), 3, 426.

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

             a Methodist Episcopal minister; was born near Gettysburg, Pa., Nov. 4,1825. He was converted in his youth; received license to preach in 1848; and in the following year was admitted into the Baltimore Conference, in which he labored until his sudden death, Nov. 10, 1875. Mr. Castleman was a careful student, an approved preacher, an industrious, faithful, affectionate, efficient pastor, and a devout Christian. See Minutes of Annual Conferences, 1876, p. 39; Simpson, Cyclop. of Methodism, s.v.

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

             an Episcopal clergyman of Petersburg, Va., was murdered near Gaston, N. C., for his efforts in behalf of the freedmen, Oct. 11, 1865. See Appleton's Annual Cyclop. 1865, p. 651.

## Castleman, Thomas G[[@Headword:Castleman, Thomas G]]

             a missionary of the Protestant Episcopal Church, labored as such throughout the country with indomitable zeal. His first charge was Staunton, Va., where he labored for fourteen years, building a beautiful church, and establishing the Virginia Female Institute. During two years he was engaged in teaching in the diocese of Illinois, but his last days were spent in labor at and about St. Joseph, La., where he died, Feb. 7, 1861. See Amer. Quar. Church Rev. 1861, p. 188.

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

             a minister of the Methodist Episcopal Church South, was born in Montgomery County, N. C., Nov. 12,1821. He removed with his parents to Choctaw County, Miss., when about twelve years of age; embraced religion in 1842; and in 1848 received license to preach, and entered the Mississippi Conference. He died Sept. 28,1861. From youth Mr. Castles's life was blameless. He was a man of limited education but great application, fill of zeal and the Holy Spirit. See Minutes of Annual Conferences of the M. E. Church South, 1861, p. 320.

## Castor[[@Headword:Castor]]

             is the name of several persons in early Christian records:

1. A correspondent and personal friend of Gregory Nazianzen. There are two letters of Gregory to Castor one (Epist. 93) sent by his young friend and spiritual son Sacerdos, whom Gregory begs he will not detain long. The second (Epist. 94) contains complaints of his own health, and threatens Castor in playful terms if he does not soon send back a lady whom he calls “their common sister.”

2. A presbyter of Treves under St. Maximinus, who became a hermit at Caerden, and died Feb. 13 (Acta Sanctorum).

3. A confessor and bishop of Apt, in Provence, who appears to have been born at Nismes, and to have founded a monastery between the years 419- 426. He is commemorated Sept. 21 (Acta Sanctorum, Sept. 6, 249). See Hoefer, Nouv. Biog. Géneralé, s.v.

4. A priest of Coblentz, who is said to have performed many miracles, but his history is uncertain, and his date is unknown (Acta Sanctorum, Feb. 2, 663).

5. The father of pope Felix IV. Castorina was the maternal aunt of St. Jerome. His letter to her (13, ed. Vail.), written when he was in the desert, shows that there had been some disagreement between them.

## Castorius[[@Headword:Castorius]]

             is the name of several early Christians:

1. The brother of the constable Nicostratus, converted and martyred with him (see Tillemont, Memoires, 4:521, 528). His feast is marked July 7, but Tillemont observes that they could not have suffered before the 17th. Claudius, the jailer, and his sons, Felix and Felicissimus, were also converted and martyred along with them, A.D. 286.

2. A martyr at Nicomedia, commemorated March 16.

3. A martyr at Tarsus, commemorated March 28.

4. The name of three Roman presbyters in, A.D. 303, one condemned, with Marcellinus, for apostasy, aid also for betraying the granaries of the Church, the other two accusing him (Labbe, Concil. 1, 939-943).

5. The brother of Maximian (q.v.). We meet with him in the year 402 (Tillemont, 13, 388; Labbe, Concil. 2, 1101). The brothers were Donatists, and became Catholics. Maximian was appointed to the see of Vagina, but a scandal was raised against him, and he withdrew. Castorius was urged to take his brother's place by Augustine and Alypius (Epist. 69, vol. 2, p. 230), whom Tillemont (Memoires, 13, 991) supposes to have been then at Vagina, where Castorius had been elected, and whence he retired.

6. The notary and representative or unto of pope Gregory I at Ravenna, against whom the people of that town laid complaints (Gregory, Epist. 6, 31).

7. Bishop of Rimini, ordained reluctantly by Gregory I, at the request of the people, but resigned because of infirmity (Gregory, Epist. 2, 35).

8. A deacon, charged with examining into the life of the bishop of Pesaro and his presbyters (Gregory, Epist. 8:19).

## Castrejon, Antonio[[@Headword:Castrejon, Antonio]]

             a Spanish painter, was born at Madrid in 1625, and was celebrated for his small historical subjects, although he painted several larger works for the churches, which possess great merit. The best of these is St. Michael Subduing the Dragon. In St. Giles is his Presentation in the Temple, and several subjects from the life of the Virgin. He died at Madrid in 1690. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Géneralé, s.v.

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

             was celebrated in South Italy as an African bishop of note, who, in some barbarian persecution, both of clergy and laity (perhaps between 496 and 522) was taken with eleven other bishops and put on board an 1Oda ship, which carried them to Sinuessa, or Volturno, where he died, Feb. 1 (Tillemont, 16, 607, 608). It seems more probable that the name is only the title taken from his see, and that he may be the Candidianus, bishop of Castra, in Mauritania Caesariensis, who is given in a list of bishops persecuted, by Huneric (A.D. 484). His legend is given from two MSS. in the Acta Sanctorum, Feb. 2, 523.

## Castriccia[[@Headword:Castriccia]]

             was a rich and fashionable matron of Constantinople, the widow of Saturninus (consul in A.D. 383), a leading member of the female cabal formed against Chrysostom at the court of the empress Eudoxia.

## Castries, Armand Pierre De La Croix De[[@Headword:Castries, Armand Pierre De La Croix De]]

             a French prelate, was born in 1659, of an ancient and noble family of Laiguedoc. He was destined from his early childhood to the priesthood; received while still quite young the title of doctor of the Sorbonne, and was appointed in 1697, to the abbey of Val-Magne, in the diocese of Agde. Five years later he received the abbey of Saint-Chaffre-le-Monestier, in the diocese of Puy. Shortly after he became chaplain to the duchess of Berry; in 1717 he was appointed archbishop of Tours; and, finally, transferred to the see of Albi, Nov. 5, 1719. He was called the good archbishop, and was very active in embellishing his church. He died April 15, 1746. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Castro, Alfonso[[@Headword:Castro, Alfonso]]

             a Portuguese Jesuit, was sent as a missionary to India, and was killed there in 1558, by the natives of the Moluccas, after a sojourn of eleven years. He left a full account of his mission (Rome, 1556). See Hoefer, Nouv. Biog. Géneralé, s.v.

## Castro, Alfonso de[[@Headword:Castro, Alfonso de]]

             a Spanish theologian and Franciscan, was born at Zamora about 1495. He rose by his talents to the highest offices of his order; and accompanied  Philip II to England and the Netherlands, where he remained several years. Being called to the bishopric of Compostella, he prepared to, enter upon the duties of this office; but died Feb. 11 (or 3), 1558, at Brussels. His principal writings are, Adversus Omnes Haereses (Paris, 1534, fol.; Antwerp, 1556, 1568; translated into French, Rouen, 1712, 2 vols.): —De Justa Haereticorum Punitione (Salamanca, 1547, fol.): De Potestate Legis Ponnalis (ibid. eod. fol.; Paris, 1571, 1578,fol.): —De Sortilagis ac Maleficis, Eorumque Punitione (Lyons, 1568, 8vo): —Historia Ecclesiastica de la Ciudad de Guadalaxara (Madrid, 1558), etc. See Hoefer, Nouv. Biog. Géneralé, s.v.

## Castro, Andres de[[@Headword:Castro, Andres de]]

             a Spanish Franciscan grammarian and lexicographer, a native of Burgos, was a missionary to the West Indies, and died in 1577. He wrote, Arte de Aprender las Lenguas A Mexicana y Matlazingua: — Sermons and Christian Doctrine, in the same language. See Hoefer, Nouv. Biog. Générale, s.v.

## Castro, Cristofero de[[@Headword:Castro, Cristofero de]]

             a Spanish Jesuit theologian, was born in 1551 at Ocafia, in the diocese of Toledo. He taught theology in the universities of Alcala and Salamanca, and died at Madrid, Dec. 11, 1615. His principal work is, Commentarium in Duodecim Prophetas Minores (Lyons). See Hoefer, Nouv. Biog. Générale, s.v.

## Castro, Don Felipe De[[@Headword:Castro, Don Felipe De]]

             an eminent Spanish sculptor, was born at Nova in Galicia, in 1711. He went to Lisbon, then to Seville, and afterwards to Rome, where he produced several fine works, which gained him a pension from Philip V, king of Spain. He took the prize in sculpture at the Academy of St. Luke, and was afterwards admitted a member of that institution, as well as of the Florentine Academy. On his return to his native country he executed, at Madrid, several admirable works; and in 1752 was appointed director of the Royal Academy of San Ferdinando. He died in 1755. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Castro, Francisco de[[@Headword:Castro, Francisco de]]

             a Spanish biographer of the 16th century, wrote, Miraculosa vida y Santas Obras del B. Juan de Dio (Granada, 1788). See Hoefer, Nouv. Biog. Générale, s.v.

## Castro, Giacomo di[[@Headword:Castro, Giacomo di]]

             an Italian painter, was born at Sorrento about 1597, and studied under Gio. Battista Caraccioli, and afterwards received some instruction from Domenichino. There are a number of his works in the churches of his native city, the best of which is his picture of the Marriage of the Virgin. He died in 1687.

## Castro, Leon de[[@Headword:Castro, Leon de]]

             a Spanish theologian, canon of Valladolid, was for more than fifty years professor of Oriental languages at Salamanca, where he died in 1586. Though well acquainted with the Hebrew, he gave his preference to the ancient versions, especially the Vulgate. He asserted that the Hebrew text was corrupted by the Jews when they invested it with the vowel points. Castro's works are, Commentaria in Esaiam (Salamanca, 1570): — Apologeticus pro Lectione Apostolica et E'vansqelica (ibid. 1585): — Commentaria in Oseam (1586). See Simon, Hist. Crit. V. T., lib. 3, c. 12; Wetzer u. Welte's Kirchen-Lexikon, s.v.; Hoefer, Nouv. Biog. Générale, s.v. (B. P.)

## Castro, Pablo Fernando De[[@Headword:Castro, Pablo Fernando De]]

             a Spanish Jesuit, was born at Leon in 1581. and joined his order when fifteen years of age. He lectured on philosophy at Valladolid, and on scholastic theology at Salamanca, and died while rector of the college at Medina, Dec. 1, 1633. He wrote an Opus Morale in 7 vols. (Lyons, 1631- 51; 5th ed. 1700). See Backer, Bibl. des Ecrivains de la Compagnie de Jisus, s.v.; Mullendorf, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.)

## Castrucci, Raffaelle[[@Headword:Castrucci, Raffaelle]]

             an Italian theologian of the Benedictine order, was a native of Florence, and died in 1574, leaving Trattato di S. Cipriano (Florence, 1567): Trattato del Sacrameto dell' Eucaristia (Venide; 1570): —Libro Terzdi di  Sermoni 1 ‘F. Agostino (Flor-ence, 1572):: Harmaoniae Veteris et Novi Testamenti. See Hoefer, Nouv. Biog. Générale, s.v.

## Castulus[[@Headword:Castulus]]

             is the name of several early Christians:

1. The zetarius, or manager of the summer and winter dining-rooms of Diocletian or Maximiari. He lodged in a garret in the palace. and sheltered the Christians there. He was examined three times, then thrown into a pit, and finally buried alive. He is commemorated March 26, and a cemetery on the Via Lavicana is said to bear his name.

2. An Arian presbyter, whom Ambrose rescued out of the hands of the orthodox multitude at the time of the conflict about the basilicas at Milan (Ambrose, Epist. 20, 5).

3. A martyr along with Zoticus (q.v.) in Egypt or in Africa, Jan. 12.

4. A martyr at Ancyra, in Galatia, Jan. 23, according to the Hieronymian Mart., Smith, Dict. of Christ. Biog. s.v.

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

             a confessor and bishop of Vienne, supposed to have lived about the 8th century (Acta Sanctorutm, Oct. 6, 545).

## Castus[[@Headword:Castus]]

             is the name of several early Christians.

1. Bishop of Sicca Venerea (Kef, a proconsular province, near Musti, on the borders of Numidia (the town of Arnobius), spoke twenty-eighth in order in the Synod of Carthage (Sentt . Eusub Cycl. 7).

2. Castus and Emilius were two men who lapsed, and then made renewed confession; mentioned by Cyprian, under Decius, as having suffered some time before (Cyp. Laps. c. 13; Tillemont, 3, 125); and commemorated in the calendar of Carthage, by Bede, etc., on May 22.

3. A bishop, imprisoned along with pope Stephen, A.D. 257 (Anastasius, 1, 1390, ed. Migne; Tillemont, 4:31).

4. A bishop at the Council of Sinuessa, A.D. 303, and of Rome, A.D. 324 (Labbe, Concil. 1, 940,1545).

5. Bishop of Saragossa at the Council of Sardica A.D. 347 (Labbe, Concil. 2, 658, 662, 678).

6. A Donatist bishop of Cella, at the Council of Carthage, A.D. 411 (Labbe, Concil. 2, 1379).

7. A presbyter of Antioch, who, in conjunction with Valerius, Diophantus, and Cyriacus, maintained the cause of Chrysostom and the orthodox clergy against the tyrannical intruder Porphyrius, by whom they were grievously persecuted.

8. Martyred, according to the Hieronymian. Mart., Sept. 4.

9. A martyr at Capuai Oct. 6, according to the martyrologies.

10. Bishop of Porto in the third Roman Synod, A.D. 501; the fourth, A.D. 502; and the sixth, A.D. 504 (Labbe, Concil. 4, 1326, 1334, comp. 1377).

## Casuistry[[@Headword:Casuistry]]

             is that branch of Christian morals which treats of cases conscientiae (cases of conscience); that is to say, of questions of conduct in which apparently conflicting duties seem at first to perplex and disturb the moral faculty, and make it necessary to trace, with a careful exclusion of everything but moral considerations, the consequences of the rules of morality (Whewell, History of Moral Ph;losophy, 24). Kant calls caspistry "the dialectics of conscience." In this sense the word might have a good meaning; but its ordinary use is to designate sophistical perversion or evasion of the moral law. Pope supplies examples of both shades of signification, as, first, in the good sense:

"Who shall decide when doctors disagree, And soundest casuists doubt, like you and me?"

Again, in the unfavorable sense:

"Morality by her false guardians drawn, Chicane in furs, and catsutisiry in lawn."

But the theory of "collision of duties," on which this so-called science of casuistry rests, is unsound. Duty is one, though there may be various ways of performing it, and with regard to these, instruction and guidance of course may be needed. What appears to be collision of duties is generally only a collision between duty and inclination. In true Christian ethics, principles of life are set forth, not rules for individual cases. There is nothing like casuistry in the moral teaching of Christ and his apostles. If the "eye be single, the whole body will be full of light;" and if the ultimate aim of man be to do the will of God, this aim, by the aid of the divine Spirit, will clear up all special perplexities as they arise. "When truth must be dealt out in drams or scruples, the health of the soul must be in a very feeble and crazy condition." Bishbop Heber tells us that when Owen was dean of Christ Church, a regular office for the satisfaction of doubtful consciences was held in Oxford, to which the students at last gave the name of "Scruple shop" (Heber's Works of Jeremy Taylor, 1:270). "The cure for diseased consciences is not to be found in a 'scruple shop,' but in the love and care of the great Physician. The law of love, under the guidance of the Holy Spirit, is a solvent of all subordinate moral questions in the practice of life. For the application of this law our reason must be constantly and carefully used" (Wesley, Works, 2:129).

2. Casuistry in the Church of Rome. — As the Roman doctrines of penance and absolution grew up in the Middle Age, casuistry grew up also, in the form of decisions on special cases of moral difficulty. "The schoolmen delighted in this species of intellectual labor. They transferred their zeal for the most fanciful and frivolous distinctions in what respected the doctrines of religion to its precepts; they anatomized the different virtues; nicely examined all the circumstances by which our estimate of them should be influenced; and they thus rendered the study of morality inextricable, confounded the natural notions of right and wrong, and so accustomed themselves and others to weigh their actions, that they could easily find some excuse for what was most culpable, while they continued under the impression that they were not deviating from what, as moral beings, was incumbent upon them" (Watson, Theol. Dictionary, s.v.). The works which contained collections of cases of conscience, and of which the title commonly was Summa Casuum Conscientice, or something resembling this, were compiled at first for the use of Roman confessors. It was requisite for them to knew, for instance, in what cases penance of a heavier or lighter kind was to be imposed; and what offenses must, for the time, exclude the offender from the communion. The first systematic work on casuistry was that of Raymond of Pennaforti, who published a Summa de Casibus Paenitentialibus, which came into very general use in the 13th century, largely followed by succeeding casuists. In the 14th and 15th centuries the number of such books increased very greatly. "These Summae were in common speech known by certain abbreviated names, borrowed from the name of the author or his birthplace. Thus there was the Astesana, which derived its name from its author, Astesanus, a Minorite of Asti, in Piedmont (Nuremburg, 1482); the Angelica, compiled by Angelus de Clavasio, a Genoese Minorite (Nuremb. 1492); the Pasana or Pisanella, which was also termed Bartholina or Magistruccia (Par. 1470); the Pacifica (Venice, 1574), the Rosella, the Sylvestrina." In these works the subjects were usually arranged alphabetically, and the decisions were given in the form of responses to questions proposed, the opinions being often quoted from or supported by the authority of the Scriptures, or the fathers, or schoolmen. There was no attempt to lay down general principles which might enable the inquirer to determine for himself the matter by which his conscience was disturbed. The lay disciple was supposed to be in entire dependence upon his spiritual teachers for the guidance of his conscience, or, rather, for the determination of the penance and mortification by which his sins were to be obliterated. Moreover, a very large proportion of the offenses which were pointed out in such works were transgressions of the observances required by the Church of those days, and referred to matters of which conscience could not take cognizance without a vary considerable amount of artificial training. Questions of rites and ceremonies were put upon an equal footing with the gravest questions of morals. The Church had given her decision respecting both; and the neglect or violation of her precepts, and of the interpretations of her doctors, could never, it was held, be other than sinful. Thus this body of casuistry was intimately connected with the authority and practices of the Church of Rome, End fell into disuse along with them (Whewell, l. c.).

After the Reformation, the vices of the casuistical system developed themselves in the Church of Rome more fully than ever before. The so- called Moral Theology really poisoned the very fountains of morality. SEE JESUITS; SEE PASCAL. The abbé Maynard published in 1851 a defense of the Jesuits and of their casuistry, under the title Les Provincials et leur refutation (2 vols. 8vo), which is ably reviewed in the Christian Remembrancer (July, 1852), from which we take the following passage: "The first source of the Jesuitical casuistry is to be sought in the inherited habits of thought which had been formed in the Middle-age schools. Conditions, restrictions, distinctions multiplied, of course; but so did the authorities and decisions, inventing doubts, extending liberty, and taking away scruples. Its next cause was the practical need of casuistry (under the Romish system) — the endeavor to fix what cannot be fixed — the limits, in every possible case, of mortal sin. Doubtless moral questions are very important and often very hard. But there are endless questions on which no answer can be given except a bad one — which cannot be answered in the shape proposed at all. We may think it very desirable to be able to state in the abstract, yet for practical use, the extreme cases, which excuse killing, or taking what is not our own; but if we cannot get beyond decisions which leave the door open for unquestionable murders or thefts, or shut it only by vague verbal restrictions, unexplained and inexplicable, about 'prudence,' and 'moderation,' and 'necessity,' and 'gravity of circumstances,' it is a practical illustration of the difficulty of casuistry, which seems to point out that, unless we can do better, we had best leave it alone. But these men were hard to daunt. They could not trust the consciences of mankind with principles of duty, but they could trust without a misgiving their own dialectic forms, as a calculus which nothing could resist. The consequence was twofold.

Their method often did fail, and in the attempt to give exact formulae of right and wrong action, they proved unable to express the right without comprehending the wrong with it. From all evil designs the leaders, at any rate, may be safely absolved; though whether they did not lose their sense of the Peality of human action in the formal terms in which they contemplated it, may be a question. But, though the design of corrupting morality is one of the most improbable charges against any men, the effect may more easily follow, even where not intended. These casuists would not trust the individual conscience, and it had its revenge. They were driven onward till they had no choice left between talking nonsense, or what was worse. They would set conscience to rights in minutest detail, and so they had to take the responsibility of whatever could not be set to rights. Nature outwitted them; it gave up its liberty in the gross, and then forced them to surrender it again in detail. And thus, at length, under the treatment of compilers and abridgers, and under the influence of that idea of authority which deferred to opinions on the same rule as it deferred to testimony — exhibited in the coarsest brevity, and with the affectation of outbidding the boldest precedents — grew up that form of casuistry which is exhibited in the Escobars and Baunys; which, professing to be the indispensable aid to common sense, envelops it in a very Charybdis of discordant opinions; amid whose grotesque suppositions, and whimsical distinctions, and vague yet peremptory rules, bandied about between metaphysics and real life, the mind sinks into a hopeless confusion of moral ideas, and loses every clew to simple and straightforward action."

The principal casuists of the Roman Church are Vasquez († 1604), Sanchez (†1610), Suarez († 1617), Laymann († 1635), Filliucius († 1622), Bauny († 1649), Escobar († 1669), Busenbaum († 1669). Most of these names are immortalized in Pascal's Provincial Letters (see also each name in its proper place in this Cyclopaedia). See also Migne, Dictionnaire de cas de Conscience (Paris, 1847, 2 vols. 4to). The books of so-called Moral Theology, in the Roman Catholic Church, are generally repertories of casuistry. The most important of them of late are Ligorio, Theologia Moralis (Paris, 1852, 6 vols. 12mo); Gury, Casus Conscientiae (Lyons, 1866, 2 vols. 8vo).

3. Protestant Casuistry. — The Reformation, of course brought the office of such casuistry to an end. "The decision of moral questions was left to each man's own conscience; and his responsibility as to his own moral and spiritual condition could no longer be transferred to others. For himself he must stand or fall. He might, indeed, aid himself by the best lights which the Church could supply — by the counsel of wiser and holier servants of God; and he was earnestly enjoined to seek counsel of God himself by hearty and humble prayer. But he could no longer lean the whole weight of his doubts and his sins upon his father confessor and his mother Church. He must ascertain for himself what is the true and perfect law of God. He could no longer derive hope or satisfaction from the collections of cases, in which the answer rested on the mere authority of men fallible and sinful like himself. Thus the casuistical works of the Romanists lost all weight, and almost all value, in the eyes of the Reformed churches. Indeed, they were looked upon, and justly, as among the glaring evidences of the perversions and human inventions by which the truth of God had been disfigured. But even after the sophistry and the moral perversion connected with casuistry were exploded, the form of that science was preserved, and many valuable moral principles in conformity to it delivered. The writers of the Reformed churches did not at first attempt to substitute anything in the place of the casuistical works of the Romish Church. Besides an aversion to the subject itself, which, as remarked above, they naturally felt, they were, for a considerable period after the Reformation, fully employed upon more urgent objects. If this had not been so, they could not have failed soon to perceive that, in reality, most persons do require some guidance for their consciences, and that rules and precepts, by which men may strengthen themselves against the temptations which cloud the judgment when it is brought into contact with special cases, are of great value to every body of moral and Christian men. But the circumstances of the times compelled them to give their energies mainly to controversies with the Romish and other adversaries, and to leave to each man's own thoughts the regulation of his conduct and feelings." — Whewell, History of Moral Philosophy in England (Lond. 1852, 1 vol. 8vo, p. 28 sq.).

In the writings of the early reformers (e.g. Melancthon and Calvin) there may be found moral directions approaching to casuistry. But the first regular treatise on casuistry in the Protestant Church was Perkins, The whole Treatise of Cases of Conscience, distinguished into three Books (Lond. 1602, 1606; also in his Works, vol. 2, Lond. 1617; in Latin, Hanov. 1603; and in Perkinsii Opera, Geneva, 1624). SEE PERKINS. He was followed by Henr. Alstedius (Reformed), Theologia Casuum, in 1621 (Hanover, 4to); F. Balduinus, Tract. de Casibus Conscientice (Vitemb. 1628, 4to; Lips. 1684, 4to); Amesius (Ames, q.v.), De Conscientia, ejus jure (t Casibus (Amst. 1630); Osiander, Theologia Casualis (Tubingen, 1680, 8vo). For other writers on casuistry in the Lutheran and Reformed churches, see Walch, Bibliotheca Theologica, vol. 2, cap. 6. In the Church of England we find bishop Hall, Resolutions and Decisions of divers practical Cases of Conscience (Lond. 1649, 8vo); bishop Sanderson, Nine Cases of Conscience (London, 1678, sm. 8vo); Jeremy Taylor, Ductor Dubitantium, or Rule of Conscience (Works, Heber's edition, vols. 12-14). To casuistry belongs also Baxter's Christian Directory, a Sum of Practical Theology (fol. 1673; and in Baxter's Practical Works, vols. 2-6; transl. into German, Frarkf. 1693, 4to). Dickson, professor at Edinburgh, had previously published Therapeutica Sacra (Latin, 1656; English, 1695), a work which Baxter lauds highly. There is still at the University of Cambridge, England, a professorship of Moral Theology or Casuistical Divinity, which was held by the late Dr. Whewell. See Whewell, Lectures on the History of Moral Philosophy in England (Lond. 1852, 8vo); Winer, Theolog. Literatur, vol. 1, § 13, d.; Herzog, Real-Encyklopädie, 2:607, 787; Orme, Life of Baxter, vol. 2, ch. 5; Hagenbach, Theolog. Encyklopädie, § 94; Stäudlin, Geschichte der theol. Wissenschaften, 1:342 sq.; Schweitzer, in Studien u. Kritiken, 1850, p. 554; Gass, in hgen's Zeitschrift, 12:152; Bickersteth. Christ. Student, p. 468.

## Casus Reservati[[@Headword:Casus Reservati]]

             (cases reserved), in the Romani Church, are cases of sin such as an ordinary confessor (q.v.) cannot absolve, but only an ecclesiastic of high rank, or one specially authorized by the pope for the purpose. See Canons of Trent, sess. 14, ch. 7.

## Caswall, Henry, D.D[[@Headword:Caswall, Henry, D.D]]

             an Episcopal clergyman, was born at Yateley, Hampshire, England, in 1810, and educated chiefly at the grammar-school of Chigwell, Essex. When eighteen years of age, he came to America and graduated at Kenyon College, 0. After having been engaged for some years as a parish minister and professor of theology in this country, he returned to England in 1842, obtained a private act of Parliament recognizing the validity of his ordination in the United States, was appointed to the vicarage of Figheldean, Wiltshire, and became proctor in convocation for the diocese of Sarum, and prebendary of Salisbury Cathedral. He returned to America about 1868 and died at Franklin, Pa., Dec. 17, 1870. The main object of his life was to promote the consolidation and to increase the power of the great religious organization connected with the English Reformation. His principal work is America and the American Church (1839; 2d ed. 1851). See Encyclop. Britannica (9th ed.), s.v.

## Caswell, Alexis, DD., LL.D[[@Headword:Caswell, Alexis, DD., LL.D]]

             an eminent Baptist divine and teacher, was born at Tauntoni, Mass., Jan. 29, 1799. He graduated with the honors of his class from Brown University, in 1822, and was at once appointed tutor in what is now Columbian University in Washington, D.C., where he remained five years, teaching, and pursuing his theological Studies under the president of the institution. In the summer of 1827 he returned to New England, and in a short time received an invitation to preach for a Baptist Church newly formed in Halifax, N. S. He was ordained' there Oct. 7, 1827. His services were most acceptable, and were attended with marked success. In the summer of 1828 he again returned to New England, with the expectation of becoming the assistant of the Rev. Dr. Gano, the pastor of the First Baptist Church in Providence, R. I.; but was elected in October professor of mathematics and natural philosophy in Brown University. He entered immediately on the duties of his office, and was in full sympathy with the spirit and plans of Dr. Wayland, who had recently been called to the presidency. He taught not only the classes in his special department, but those of other departments until other professors should be appointed. In 1850 he took the department of astronomy, relinquishing that of natural philosophy. He remained in his office of professor thirty-five years, excepting one year, 1860-61, when he was absent in Europe. The next five years he passed in Providence, engaged in the benevolent institutions of the city, and occupied with literary work. Upon the resignation of Rev. Dr. Sears, Dr. Caswell was called to the presidency of Brown University; and held the office four years aid a half, resigning in 1872. He was elected a trustee of the university in 1873, and a fellow in 1875, which office he held until his death, at Providence, Jan. 8, 1877. Among the published writings of Dr. Caswell are the following: Phi Beta Kappa Oration (1835): —Four Lectures on Astronomy, delivered at the Smithsonian Institute (1858): Address before the American Association for the Promotion of Science, at Springfield, Mass. (1859): —a Memoir of the late Benjamin Silliman, read before the National Academy of Science in Washington (1866): —a Sermon on the Life and Christian Work of Francis Wayland (1867). See Lincoln, Alumni Address, June 19, 1877; The Providence Journal, June 20, 1877. (J. C. S.)

## Caswell, Asa A[[@Headword:Caswell, Asa A]]

             a Methodist Episcopal minister, was born at Derby, Vt., Feb. 4, 1850. He was converted in 1867, and ordained local deacon in 1874. In 1878 he joined the New Hampshire Conference, and was ordained elder. His first charge was that of supply at East Rochester. On his admission to conference he was appointed to Chichester, where he died, after three years of earnest and useful labor, June 18, 1881. He was an able, original preacher, esteemed by all for his social qualities and unaffected piety. See Minutes of Annual Conferences, 1882, p. 89.

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

             an English clergyman and poet was born at Yateby, in Hampshire, July 15, 1814. He was educated at Brasennose College, Oxford, ordained presbyter in 1839, in 1840 became curate of Stratford-under-Castle, in 1847 joined the Roman Catholic Church, and died January 2, 1878. Besides several prose works, he published metrical translations of many mediaeval hymns, entitled Lyra Catholica (1848), and other poetical effusions, collected in Hymns and Poems (1873).

## Caswell, Enoch Haskin[[@Headword:Caswell, Enoch Haskin]]

             a Congregational minister, was born at Middletown, Vt., March 25,1818.. He graduated at Middlebury College in 1843; studied at Union Theological Seminary, and graduated at Andover Theological Seminary in 1847. Salisbury, N.H, was his first charge, where he was also ordained in 1848. In the following year he removed to Stockbridge, Vt., where he served two years. His remaining pastorates—invariably short—were at Barnet, Vt., Hooksett, N. H., and Bennington. Caswell died at the latter place, Nov. 11,1863. See Cong. Quarterly, 1864, p. 119.

## Caswell, Jesse[[@Headword:Caswell, Jesse]]

             a Congregational minister, was born in Vermont in 1809. He graduated at Middlebury College in 1832, and studied theology for one year in Andover Theological Seminary as a member of the class of 1837, and was also a student in Lane Theological Seminary from 1835 to 1837. He was ordained as a city missionary at Cincinnati, O., in 1837 was agent for the American Board of Commissioners for Foreign Missions in 1838; a missionary to Siam in 1839 and later; and died there, Sept. 25, 1848. See Trien. Cat. of Andover Theol. Sem. 1870, p. 127.

## Caswell, Lewis E[[@Headword:Caswell, Lewis E]]

             a Baptist minister, was born at Salem, Mass., in 1795. He united with the Baldwin Place Church, Boston, in 1812; was ordained about 1833, and for five years was pastor in Meredith, N. H., and eight years in Ware. About 1847 he went to Boston and became a city missionary, in which capacity he labored thirty years. He died March 15, 1877. “He was a good man and especially kind to the poor. He was known' but little on the platform and in  the pulpit, but his record was in the homes of woe and in the chambers of sickness.” (J. C. S.)

## Caswell, William D[[@Headword:Caswell, William D]]

             a Free-will Baptist minister, was born about 1820. He spent his early years in Massachusetts, and in 1831 removed with his parents to the state of New York. He was converted about 1840, and in 1845 united, by baptism, with the Church in Lyndon. He was licensed to preach in 1853, and in 1864 was ordained. His various fields of labor were in the states of New York and Illinois. He died in Edwards Co., Ill., April 30, 1868. See Free- will Baptist Register, 1870, p. 75. (J. C. S.)

## Casyapa[[@Headword:Casyapa]]

             in Hindû legend, was a disciple of Buddha, who presided at the first council of the Buddhists, after the death of Buddha at Rajagriha; five hundred priests assembled and made the first edition of the Buddhistic books. Casyapa was the author of the book called Abhidharma (Metaphysics). . He became the principal of one of the four classes of the Buddhist schools, named Vabhachica. He was a Brahmin converted to the faith of Buddha. His disciples were of five or six subdivisions, and were distinguished by the name of “the great community.” See Hoefer, Nouv. Biog. Générale, s.v.

## Cat[[@Headword:Cat]]

             (αἴλουρος, so called, according to Phavorinus, from moving its tail), an animal mentioned only in Bar 6:22, as among those which defile the gods of the heathen with impunity (see below). They are alluded to, however, in the Targum (at Isa 13:22; Hos 9:6) under the name chathul´ חָתוּל, Arabic chaytal. Martial (13:69) makes the only mention of catta in classical writers. Bochart (Hieroz. 2:206 sq.) thinks that by the word צִיִּים, tsiyin´, in Isa 13:21; Isa 34:14; Jeremiah 1, 39, and Psa 74:14, some species of cats are meant; but this is very doubtful (Michaelis, Suppl. p. 2086). SEE BEAST.

The Greek αἰλουρος, as used by Aristotle, has more particular reference to the wild cat (Felis catus, etc.). Herodotus (2:66) uses αἴλουρος to denote the domestic animal; similarly, Cicero (Tusc. v. 27, 78) employs felis; but both Greek and Latin words are used to denote other animals, apparently some kinds of marten (Martes). The context of the passage in Baruch appears to point to the domesticated animal. Perhaps the people of Babylon originally procured the cat from Egypt, where it was a capital offense to kill one (Diod. Sic. 1:83). — Smith, s.v. SEE ANIMAL WORSHIP. The Egyptians treated it as a divinity, under the denomination of Pasht, the Lunar Goddess, or Diana, holding every domesticated individual sacred, embalming it after death, and often sending it for interment to Bubastis (see Jablonski, Panth. E1g. 2:66). Yet we find the cat nowhere mentioned in the canonical books as a domestic animal. In Baruch it is noticed only as a tenant of pagan temples, where, no doubt, the fragments of sacrificed animals and vegetables attracted vermin, and rendered the presence of cats necessary. With regard to the neighboring nations, they all had domestic cats, derived, it is presumed, from a wild species found in Nubia, and first described by Ruppel under the name of Felis maniculata. Two specimens are here given from these panlings: one clearly a cat; the other, in the original, wured as catching birds, acting like a retriever for his master, who is fowling in a boat (Wilkinson, Anc. Eg. abridgm. 1:236, 237). It is not apparently a cat, but a species of gennet or paradoxurus, one of the genera before hinted at. Both are nearly allied to the celebrated ichneumon, the herpestes of authors, the modern nems, which is even now occasionally domesticated; it differs in manners, for the herpestes pharaonis does not frequent the uplands, but willingly takes the water. SEE EGYPT.

## Catabaptists[[@Headword:Catabaptists]]

             (κατά, against, and βαπτιστής), a general name sometimes used to designate all who deny the necessity of Christian baptism.

## Catabasia[[@Headword:Catabasia]]

             (Καταβασία). was an anthem or short hymn in the Greek offices. so called because the two sides of the choir come down (καταβαίνουσι) into the body of the church and unite in singing it. It often occurs between the “odes” of a “canon;” and its construction is that of any other “troparion.” Sometimes two “catabasive” occur together between each ode, as on the Sunday after Christmas-day, where each pair consists of the first troparion of the corresponding odes of the two canons for Christmas- day.

## Catacombs[[@Headword:Catacombs]]

             subterranean places of burial, generally found in regions of soft and easily excavated rock, such as granular tufa. The oldest are in Egypt; others are to be found in Syria, Malta, Persia, Greece, and South America. It is likely that most of them were originally quarries, which afterwards came to be used as places of burial for the dead or as hiding-places for the living. When the word catacombs is used alone, it applies generally to those of Rome, the soil around which city is undermined in various places, and the long labyrinths thus formed are "The Catacombs." There are catacombs at Naples resembling those at Rome; and also at Palermo and Syracuse. This article is devoted entirely to the Catacombs of Rome.

II. The Word Catacombs. — The derivation of the word is uncertain. Some find it in κατά, down, and τύμβος, mound, tomb; others in κοιμάω, to go to sleep; or, as Marchi (Monum. p. 209), Lat. cumbo, part of decumbo, I lie down; others in κατά and κύμβη, a hollow, canoe, as from the resemblance of a sarcophagus to a boat (Schneider, Lex. Graec., s.v. κύμβη). The name catacombs was first applied to the underground burialplaces in the sixth century; before that date they were called crypts (κρύπται, secret places); cemeteries (κοιμητήρια, sleeping-places).

II. Origin of the Catacombs. — It is likely that some, at least, of the catacombs were originally the sand-pits and quarries from which building materials for use in the city had been taken. As the Romans burned their dead to ashes, they did not bury underground; but it is believed that the bodies of slaves and of executed criminals were sometimes thrown into the old quarries. This view was formerly held by the chief Roman Catholic writers on the Catacombs, e.g. Bosio, Aringhi, and Boldetti; but of late, since the publication of Padre Marchi's great work on the monuments of Rome, the writers of that school object to this origin for any of the catacombs, and call it a Protestant calumny (e.g. Bergier, Dict. de Theologie, 1:374). But Protestants and Romanists are alike interested in getting at historical truth; nor would either class be likely to stigmatize the early Christians, the common religious ancestry of all believers. The Jews in Rome and elsewhere retained the custom of burying their dead instead of burning them; and they probably began using catacombs in the vicinity of Rome before the time of Christ, or immediately after. In the 16th century Bosio discovered a Jewish catacomb outside of the ancient Porta Portuensis; and in 1862 another was opened on the Via Appia, outside of the Porta Capena. Its form is like that of the Christian catacombs; but, instead of the Christian symbols, the seven-branched candlestick and other Jewish emblems are sculptured on the slabs that close the tombs. The Etruscans, centuries before, had made use of rock-tombs or catacombs, as seen at Civita Castellana, Falieri, and other Etruscan cities. There is nothing more likely or natural than that, in the first persecutions, the Christians should have buried their dead in excavations previously made by Pagans; that they should afterwards have enlarged these excavations; and, finally, that they should have made new ones as their necessities, in the lapse of time, demanded. It is certain that in the catacombs at Naples there are found tiers of tombs, some of which are clearly Pagan, and have Pagan symbols and inscriptions, while others are as clearly Christian. The argument, on the other hand, for the theory that the early Christians themselves excavated all the catacombs, is well stated in Martigny, Dict. des Antiq. Chretiennes, p. 118 et seq. It certainly appears settled that many, if not most of the existing catacombs, were excavated by the Christians of the first three centuries. Their dates can be approximately ascertained by several criteria:

1. The style of some of the fresco paintings on the walls belongs to the third century, or even to the latter half of the second, while it is to be presumed that the crypts were excavated many years before the paintings were executed.

2. Some of the symbols which have been discovered belong to the earliest dates of the Christian history, and some of the coins bear the effigy of Domitian († 96), and even of earlier emperors; other inscriptions and paintings as clearly show later dates.

3. Inscriptions marked with consular dates. Among eleven thousand epitaphs in De Rossi's collection, about three hundred range from A.D. 71 up to the middle of the 4th century. For these and other reasons it is believed that the origin of the oldest Christian catacombs coincides with the dates of the earliest persecutions, e.g. that of Nero. Martigny puts in a much more doubtful argument, drawn from the burial-place of St. Peter, which, as he says, became the veritable nucleus of the Vatican catacombs. It is probable that the catacombs, such as we now know them, were all excavated before the 5th century. In that and the following century no new catacombs were dug, but the old ones were repaired; walls were built to support their roofs, and passages for light and air were opened to the surface of the ground.

III. Early Uses. — The Catacombs have served three distinct purposes:

1. As places of burial. — These underground receptacles consist of long galleries, with transverse corridors connecting them. These passages are sometimes regular for a considerable distance, but the multiplication of cross alleys and branches at last forms a labyrinth in which it is rash to venture without a guide. These galleries and corridors are of various lengths and heights, generally seven to eight feet high, and three to five wide. The roof is supported by that part of the tufa which is left between the passages, and in these walls the tombs (loculi) are excavated. In most cases the tomb is just large enough for a single corpse; in some tombs, however, two or more skeletons have been found. The number of graves in each tier depends on the height of the wall; there are commonly three to five; but even twelve are found in one instance. The tomb is closed up, either with a slab of marble (as in Fig. 3) or with large bricks (as in Fig. 2). Inscriptions and emblems are found sculptured or painted on many of the slabs (see Fig. 3) snd in some cases a small vase (Fig. 2), supposed to have held blood, is found attached to the end of the tomb.

Besides the loculi in the corridors and passages, there are also larger spaces (called arcosolia), having an arch over the tomb, or over a sarcophagus, hollowed out of the wall. There are also larger sepulchral chambers, called cubicula, of various shapes — square, triangular, semicircular, etc. These were doubtless family vaults; their walls are full of separate loculi. On the arch in front was a family inscription; e.g. on one found in the Catacombs of St. Agnes is the title Cubiculum Domitiani; while the separate loculi within had their individual inscriptions.

2. As Places of Worship in Times of Persecution and Trouble. — Chambers are found adapted to this purpose, some capable of holding a small assembly of worshippers, and others having room for but a few, who probably went there to commemorate the dead buried in the crypts. In some cases there is an opening from these crypts to the upper air sufficient to let in light, but commonly they were illuminated by lamps suspended by bronze chains from the roof. Cisterns and wells are sometimes found in them which served for use in baptisms. "The superstitious reverence which in later times was paid to the relics of martyrs was perhaps owing, in some measure, to the living and the dead being brought into so close contact in the early ages, and to the necessity of the same place being used at once for the offices of devotion and for burial" (Burton, Ecclesiastes History, p. 341). In later times churches were built over the entrances to the chief catacombs; e.g. St. Peter's, over those of the Vatican; St. Paul's, over those of St. Lucina; St. Agnes, over the catacombs which bear her name, and in which, according to tradition, she was buried.

3. As Places of Refuge. — It is among the Roman traditions that Pope Stephen long dwelt in the Catscombs, held synods there, and was finally killed in his episcopal chair. Even after the establishment of the Church under Constantine, the Catacombs served for places of refuge for various popes in times of trouble. Liberius, it is said, lived a year in the cemetery of St. Agnes; and in the beginning of the fifth century, during one of the many disputes for the papal chair, Boniface concealed himself in one of the catacombs. There is little doubt that large numbers of Christians took refuge in the Catacombs during the early persecutions. A Protestant writer remarks that in the preparation of these vast caverns we may trace the presiding care of Providence. "As America, discovered a few years before the Reformation, furnished a hiding-place of refuge to the Protestants who fled from ecclesiastical intolerance, so the catacombs, reopened shortly before the birth of our Lord, supplied shelter to the Christians in Rome during the frequent proscriptions of the second and third centuries.

When the Gospel was first propagated in the imperial city its adherents belonged chiefly to the lower classes; and, for reasons of which it is now impossible to speak with certainty, it seems to have been soon very generally embraced by the quarrymen and sand-diggers. It is probable that many were condemned to labor in those mines as a punishment for having embraced Christianity (see Lee's Three Lectures, Dublin, p. 28; Maitland's Church in the Catacombs, p. 24. Dr. Maitland visited Rome in 1841, but his inspection of the Lapidarian Gallery seems to have been regarded with extreme jealousy by the authorities there). Thus it was when persecution raged in the capital; the Christian felt himself comparatively safe in the catacombs. The parties in charge of them were his friends; they could give him seasonable intimation of the approach of danger, and among these 'dens and caves of the earth,' with countless places of ingress and egress, the officers of government must have attempted in vain to overtake a fugitive" (Killen, The Ancient Church, p. 350).

IV. Number and Extent of the Catacombs. — The actual number of catacombs has never been accurately known. Aringhi, followed by other writers, gave the number as high as sixty, but without proof. De Rossi's list gives forty-two, only twenty-six of which are extensive, while five date after the peace secured for the Church under Constantine, mostly within a circle of three miles from the modern walls; the most remote being that of St. Alexander, about six miles on the Via Nomentana. It was formerly held that the catacombs around Rome were connected together in a vast system, but De Rossi has shown that there is no such connection. The most remarkable catacombs are on the left bank of the Tiber; viz. the catacombs of Sts. iulius, Valentinus, Basilla, Gianutus, Priscilla, Brigida, Agnes, Hippolytus, Peter, and Marcellinus, etc. On the Via Appia are the extensive catacombs of Pretextatus, Callistus (not far from the latter is an interesting Jewish catacomb; discovered in 1859), Sts. Nereus and Achilleus, and others. On the right bank there are few catacombs of interest except those of the Vatican. Tradition fixes upon this as the spot where St. Peter was buried; and in the belief of this tradition the church of St. Peter was built on the neighboring hill. The modern cemetery of the Vatican is over the more ancient one, contrary to the general rule. The number of bodies deposited in the catacombs cannot, of course, be accurately ascertained. P. Marchi estimates it at six millions. Michele di Rossi calculates, from carefully-gathered data, that the total length of all the galleries known to exist near Rome is 957,800 yards, equal to about 590 miles, but only a small part of this vest range has been explored.

V. Inscriptions and Symbols. —For a specific account of the inscriptions and symbols of the Catacombs, see the articles INSCRIPTIONS SEE INSCRIPTIONS ; SEE SYMBOLISM . The collections of the Vatican and the Lateran contain multitudes of these remains, which can now be studied in De Rossi's Inscriptiones Christiance Urbis Rome (1861), and in other works named at the end of this article. On most of the slabs is found the Constantinian monogram of Christ , or a ,w. The sculptures and paintings are either historical or symbolical. Among the former, from the Old Testament, are the fall of Adam and Eve, Noah in the ark, the sacrifice of Abraham, Moses striking the rock, the story of Jona, Daniel in the lions' den, the three Israelites in the furnace, the ascent of Elias, etc. From the New Testament, the Nativity, the adoration of the Magi, the change of water into wine, the multiplication of loaves, the healing of the cripple, the raising of Lazarus, Christ entering Jerusalem on an ass, Peter denying Christ, between two Jews; the arrest of Peter, Pilate washing his hands; in one instance (on a sarcophagus), the soldiers crowning our Lord in mockery, but a garland of fowers being substituted for the crown of thorns. So Crucifixion occurs among the remains; nor does the Virgin Mary or St. Peter appear before the fourth century.

"Turning to the purely symbolic, we find most frequently introduced; the lamb (later appearing with the nimbus round its head), and the various other forms in which faith contemplated the Redeemer, namely, the good shepherd, Orpheus charming wild animals with his lyre, the vine, the olive, the rock, a light, a column, a fountain, a lion; and we may read seven poetic lines by Pope Damasus enumerating all the titles or symbols referring to the same divine personality, comprising, besides the above, a king, a giant, a gem, a gate, a rod, a hand, a house, a net, a vineyard. But, among all others, the symbol most frequently seen is the fish. SEE ICHTHUS.

We find also the dove for the Holy Spirit, or for beatified spirits generally; the stag, for the desire after baptism and heavenly truth; candelabra, for illumination through the Gospel; a ship, for the Church — sometimes represented sailing near a light-house, to signify the Church guided by the source of all light and truth; a fish swimming with a basket of bread on its back, for the eucharistic sacrament; the horse, for eagerness or speed in embracing divine doctrine; the lion, for martyr fortitude, or vigilance against the snares of sin (as well as with that higher allusion above noticed); the peacock, for immortality; the phoenix, for the resurrection; the hare, for persecution, or the perils to which the faithful must be exposed; the cock, for vigilance — the fox being taken in a negative sense for warning against astuteness and pride, as the dove (besides its other meanings) reminded of the simplicity becoming to believers. Certain trees also appear in the same mystic order: the cypress and the pine, for death; the palm, for victory; the olive, for the fruit of good works, the luster of virtue, mercy, purity, or peace; the vine, not only for the eucharist and the person of the Lord, but also for the union of the faithful in and with him" (Hemans, in Contemp. Review, Sept. 1866).

As to the spirit of the inscriptions and symbols, two things are to be noticed: 1. Their entire opposition to the Pagan spirit. 2. Their almost entire freedom from the later Romanist errors. As to the first, the inscriptions on Pagan tombs are remarkable for their painful exhibition either of despair or of rebellion against the Divine will; for instance, one taken from the right hand wall of the Lapidarian gallery: "CAIUS JULIUS MAXIMUS, (aged) two years and five months. O relentless fortune, who delightest in cruel death, why is MAXIMUS so suddenly snatched from me? He who lately used to lie joyful on my boson. This stone now marks his tomb — beheld his mother." In the Christian inscriptions, on the other hand, we find expressions of hope, peace, resignation, but nothing of despair, hardly even sorrow. " 'Vivis in Deo,' most ancient in such use; 'Vive in aeterno;' 'Pax spiritu tuo;' 'In pace Domini dormis,' frequently introduced before the period of Constantine's conversion, but later falling into disuse; 'In pace' continuing to be the established Christian formula, though also found in the epitaphs of Jews; while the 'Vixit in pace,' very rare in Roman inscriptions, appears commonly among those of Africa and of several French cities, otherwise that distinctive phrase of the Pagan epitaph, 'Vixit' (as if even in the records of the grave to present life rather than death to the mental eye), does not pertain to Christian terminology" (Hemans, 1. c.).

As to the other point, the freedom from later Roman doctrines and superstitions, we take the following passage from Killen (The Ancient Church, p. 351 sq.): "These witnesses to the faith of the early Church of Rome altogether repudiite the worship of the Virgin Mary, for the inscriptions of the Lapidarian Gallery, all arranged under the papal supervision, contain no addresses to the mother of our Lord (Maitland, p. 14). They point only to Jesus as the great Mediator, Redeemer, and Friend. Farther, instead of speaking of masses for the repose of souls, or representing departed believers as still to pass through purgatory, the inscriptions describe the deceased as having entered immediately into eternal rest. 'Alexander,' says one of them, 'is not dead, but lives beyond the stars, and his body rests in this tomb.' 'Here,' says another, 'lies Paulina, in the place of the blessed.' 'Gemella,' says a third, 'sleeps in peace.' 'Aselus,' says a fourth, 'sleeps in Christ' (Maitland, pp. 33, 41, 43, 170). On a third point, viz. celibacy, we gather the following testimony from the tombs. Hippolytus tells us (Philosophunmena, lib. 9) that, during the episcopate of Zephyrinus. Callistus was 'set over the cemetery.' This was probably considered a highly important trust, as, in those perilous times, the safety of the Christians very much depended on the prudence, activity, and courage of the individual who had the charge of their subterranean refuge. The new curator seems to have signalized himself by the ability with which he discharged the duties of his appointment; he probably embellished and enlarged some of these dreary caves; and hence a portion of the Catacombs was designated 'the cemetery of Callistus.'

Hippolytus, led astray by the ascetic spirit beginning so strongly to prevail in the commencement of the third century, was opposed to all second marriages, so that he was sadly scandalized by the exceedingly liberal views of his Roman brother on the subject of matrimony; and he was so ill-informed as to pronounce them novel. 'In his time,' says he indignantly, 'bishops, presbyters and deacons, though they had been two or three times married, began to be recognized as God's ministers; and if any one of the clergy married, it was determined that such a person should remain among the clergy as not having sinned' (Philosophumena, lib. 9. Tertullian corroborates the charge of Hippolytus, De Pudicitia, cap. 1). We cannot tell how many of the ancient bishops of the great city were husbands. We know, however, that, long after this period, married bishops were to be found almost everywhere. One of the most eminent martyrs in the Diocletian persecution was a bishop who had a wife and children (Eusebius, lib. 8, 100:9). Clemens Romanus speaks as a married man (Ep.ad Cor. § 21). But the inscriptions in the Catacombs show that the primitive Church of Rome did not impose celibacy on her ministers. There is, for instance, a monument 'To Basilus, the presbyter, and Felicitas, his wife;' and on another tombstone, erected about A.D. 72, or only four years before the fall of the Western Empire, there is the following singular record: 'Petronia, a deacon's wife, the type of modesty. In this place I lay my bones: spare your tears, dear husband and daughters, and believe that it is forbidden to weep for one who lives in God' (Maitland, p. 191-193; Aringhi, 1:421, 419). 'Here,' says another epitaph, 'Susanna, the happy daughter of the late presbyter Gabinus, lies in peace along with her father' (Aringhi, 2:228; Rome, 1651). In the Lapidarian Gallery of the Vatican there are other epitaphs to the same effect."

The doctrinal lessons to be drawn from the Catacombs are also treated in two articles in the Revue Chretienne (15 Mai. 1864; 15 Juin, 1864), by Roller, who, after a careful study of the conformation, etc. of the Catacombs, and of their tombs, chapels, etc.; of the inscriptions, of the paintings, and, finally, of the sarcophagi, with their sculptures, arrives at the following conclusions: The use of the Catacombs as places of worship dates from the 3d century; the substitution of the altar for the communion- table dates from the 4th. The Episcopal Cathedra appears at about the beginning of the 5th century. No specifically Romanist doctrine finds any support in inscriptions dating before the 4th century. We begin to trace signs of saintworship in the 5th century. The first idea of the transmission of power from Christ to Peter dates from the latter part of the 5th to the beginning of the 6th, and even then Peter's figure does not appear armed with the keys, as in the later symbolism. Finally, Protestantism has everything to gain, and nothing to lose, from the most thorough study of the remains gathered with so much care from the Catacombs by the authorities of the Church of Rome.

VI. Later History and Literature. —

1. Middle Age. — After the 6th century no additions seem to have been made to the Catacombs. After a corridor or passage was filled, it appears to have been blocked up with stone. The irruption of the barbarians seems to coincide with the disuse of the ancient cemeteries as burial-places, and they fell into neglect and ruin. Pope Paul I († 767) removed the bones of many martyrs and so-called saints from the Catacombs, and distributed them among churches and monasteries. But the tombs of the martyrs continued to be objects of reverence, and pilgrimages were made to them, especially to those of St. Sebastian, over which a church had been built, and which remained accessible. The Crusaders thronged the subterranean corridors, and carried off bones of the dead in such numbers that the popes denounced the act as a crime for which the penalty should be excommunication. With these exceptions, the Catacombs may be said to have been almost entirely forgotten for several centuries. Their ingresses became, for the most part, unknown even to the clergy; and one of the earliest records of their being visited in later ages is found in the names of Raynuzio Farnese (father of Paul III) and others, marked by an inscription in the Catacombs of St. Callistus, of date 1490.

2. Modern Scientific Exploration. — In 1578 a Dominican named Alphonse Ciacconio, learning that a cemetery (St. Priscilla's) had been opened on the Salarian Way, made a partial exploration of it, and gave designs of sculptures, etc. found in it. About 1590 he was joined by a young Frenchman named Wingh. But Antonio Bosio († 1600) was the real founder of the modern study of the Catacombs. He devoted to it thirty years of labor, the fruits of which appeared only after his death, in Roma Sotterranea, compiled from Bosio's MSS. by Severano, an Oratorian priest (Roma, 1632, 1 vol. fol.), and subsequently another Oratorian, Aringhi, brought out, with additions, the same work in Latin (Rome, 1651, 2 vols. fol.; Cologne, 1659, 2 vols. fol.). The works of Bosio and Aringhi were like a revelation to the learned world, and gave a great impulse to archaeological studies. In 1702 appeared Fabretti's Inscriptiones Antiquce, and in 1720 Cimiteri dei Santi Martiri, by Boldetti, the fruit of thirty years' labor. The Sculture e Pitture Sacre (Sacred Sculptures and Paintings from the Cemeteries of Rome, 3 vols. fol.), by Bottari (1737-54), is a very valuable and fully illustrated work, using Bosio's materials, and even his copperplates. Original sketches of sculptures from the Catacombs are given by D'Agincourt, Histoire d'art par es Monuments (Paris, 1811-23, 6 vols. fol.). But in the eighteenth century little was done for the exploration or illustration of the Catacombs, and it is only since 1820 that the research has been carried on in a really scientific way, and the honor of this is largely due to the Jesuit padre Giuseppe Marchi, whose Monumenti Primitivi delle Arte Christiane (Roma, 1844, 70 plates, 4to) is confined wholly to the topography and architecture of the Catacombs. It was to have been followed by a second volume on the paintings, and a third on the sculptures. The French government has been at the expense of publishing, under the patronage of the Academy of Inscriptions, the finely-illustrated work of Perret, Les Catacombes de Rome (Paris, 1852-3, 6 vols. fol.), a work of more artistic than original scientific value, but yet exceedingly valuable for study. The 5th volume gives 430 Christian inscriptions, carefully reproduced. But all previous works are thrown into the shade by those of Chevalier G. B. di Rossi, who has given many years to personal research in the Catacombs (aided by his brother Michele di Rossi), and whose Roma Sotterranea, of which vol. 1 appeared in 1866 (4to, with Atlas of 40 plates), will, when completed (in 3 vols.), make the study of the Catacombs easy, without a personal visit to Rome. He has also published (under the patronage of Pius IX) Inscriptiones Christiance urbis Rome (1861, vol. 1, fol.), containing the Christian inscriptions of Rome anterior to the 6th century. Among minor works are Northcote (Romans Cath.), The Roman Catacombs (London, 1859, 2d ed. 12mo); Maitland, Church in the Catacombs (Lond. 1847, 2d ed. 8vo); Kip, The Catacombs of Rome (N. Y. 1854, 12mo); Bellermann, Aelt. christliche Begräbnissstätten u. d. Katacomben zu Neapel (Hamb. 1819). See also Murray, Handbook of Rome, § 35; Schaff, Church Hist. 1, § 93; Remusat, Musee Chretien de Rome (in Rev. d. Deux Mondes, 15 Juin, 1863); Jehan, Dict. des Origines du Christianisme, p. 212 sq.; Martigny, Dict. des Antiquits Chret. p. 106 sq.; Lecky, History of Rationalism, 1:216 sq.; English Review, 5:476; Edinburgh Rev. vol. 109, p. 101; vol. 120, p. 112 (Am. ed.); Bouix, Theologie des Catacombes (Arras, 1864). SEE CRYPTS; SEE LOCULUS; SEE INSCRIPTIONS; SEE SYMBOLISM.

Catacombs (ADDENDUM):

We give some additional particulars under this head.

1. The existence of Jewish Catacombs in Rome is of a date anterior to Christianity. One was discovered by Bosio early in the 17th century, and  placed by him on Monte Verde, but has escaped all subsequent research. Another Jewish catacomb is still accessible on the Via Appia, opposite the Basilica of St. Sebastian. It contains two cubicla, with large arcosolia, ornamented with arabesque paintings of flowers and birds, devoid of distinctive symbols. Some of the loculi present their ends instead of their sides to the galleries-an arrangement very rarely found in Christian cemeteries. The inscriptions are mostly in Greek characters, though the language of some is Latin. Some bear Hebrew words. Nearly all have the candlestick. In 1866 another extremely plain Jewish catacomb, dug in a clay soil, was excavated in the Vigna Cimarra, on the Appian Way. In these Jewish catacombs we are to look for the germ of those built by Christians. SEE ROME, JEWS OF.

2. As to the History of Christian Catacombs, it is best to discard the idea, so long prevalent, that these excavations were made in secret, and in defiance of existing laws. No evidence can be alleged which affords even a hint that in the first two centuries, at least, there was any official interference with Christian sepulture, or any difficulties attending it to render secrecy or concealment desirable. The ordinary laws relating to the burial of the dead afforded their protection to the Christians no less than to their fellow-citizens. Nor, on the other hand, was there anything specially strange or repulsive in this mode of burial adopted by the Christians. They were but following an old fashion which had not entirely died out in Rome, and which the Jews were suffered to follow unmolested. One law they were absolutely bound to observe, viz. that which prohibited interment within the walls of the city, A survey of the Christian cemeteries in the vicinity of Rome will show that this was strictly obeyed. Legal enactments and considerations of practical convenience having roughly determined the situation of the Christian cemeteries, a further cause operated to fix their precise locality. Having regard to the double purpose these excavations were to serve the sepulture of the dead, and the gathering of the living for devotion-it was essential that a position should be chosen where the soil was dry, and which was not liable to be flooded by the neighboring streams, nor subject to the infiltration of water.

Tradition and documentary evidence have assigned several of the Roman catacombs to the first age of the Church's history. For some an apostolical origin is claimed. Four' that present distinct marks of very early date are those of Priscilla, on the Via Salaria Nova, of Domitilla, on the Via Ardentina, of Praetextatus, on the Via Appia, and a portion of that of St.  Agnes. The evidence of early date furnished by inscriptions is but scanty; the most ancient thus indicated is of the 3d year of Vespasian, A.D. 72, its original locality being, however, unknown.

The beginning of the 3rd century finds the Christians of Rome in possession of a cemetery common to them as a body, and doubtless secured to them by legal tenure, and under the protection of the authorities of the city. Hippolytus tells us that pope Zephynrinus “set Callistus over the cemetery.” As at this period several Christian cemeteries were already in existence, there must have been something distinctive about this one to induce the bishop of Rome to entrust its care to one of his chief clergy, who in a few years succeeded him in the episcopate.

The middle of the 4th century, which saw the establishment of Christianity as the religion of the Roman States, was the commencement of a new era in the history of the catacombs. Subterranean interment gradually fell into disuse, and had almost entirely ceased by the close of that century. The undeniable evidence of the inscriptions with consular dates shows that between A.D. 338 and A.D. 360 two out of three burials took place in the subterranean portions of the cemeteries.

The zeal displayed by pope Damasus, A.D. 366-384, in repairing and decorating the catacombs, caused a sudden outburst of desire to be buried near the hallowed remains of the martyrs. The flame, however, soon died out; but was replaced by pilgrimages to the sacred places. The fossor's occupation was, however, gone, and after A.D. 426 his name ceases to be mentioned. We have direct evidence (Anast. § 99) that the ravages of the Goths under Vitiges, when they sacked Rome, A.D. 537, extended to the catacombs. On their retirement the havoc was repaired by pope Vigilius, who replaced the broken and mutilated epitaphs of pope Damasus by copies, not always very correct.

The reverence for the catacombs was now gradually dying out. Successive popes attempted to revive it by their decrees, but without any permanent effect. John III, circa A.D. 568, restored the cemeteries of the holy martyrs, “and ordered that oblations” (the Eucharistic elements), “cruets, and lights should be supplied from the Lateran every Sunday.” It is also recorded in commendation of Sergius I, A.D. 687-701, that when he was a presbyter it was his wont to “celebrate mass diligently through the different cemeteries.”  We have now reached the period of the religious spoliation of the catacombs, from which they have suffered more irreparably than from any violence offered by sacrilegious hands. The slothfulness and neglect manifested towards these hallowed places are feelingly deplored by Paul I in a Constitution dated June 2, A.D. 761. Not only were sheep and oxen allowed to have access to them, but folds had been set up in them and they had been defiled with all manner of corruption. Paul resolved to transfer the bodies of the saints and enshrine them in a church built by him. His immediate successors endeavored to restore the lost glories of the catacombs, but owing to a change of feeling they were unsuccessful. As the only means of securing the sacred relics from desecration, Paschal, A.D. 817-827, translated to the Church of Santa Prassede, as recorded in an inscription still to be read there, no less than 2300 bodies. The work was continued by succeeding popes, and the sacred treasures which had given the catacombs their value in the eyes of the devout having been removed, all interest in them ceased. This, however, was revived by their being again discovered May 31, 1578. SEE CEMETERY; SEE CRYPT; SEE CUBICULUM.

## Catacombs Of Naples[[@Headword:Catacombs Of Naples]]

             etc. To the north of the city of Naples four subterranean Christian cemeteries are known to exist, in a spur of Capo di Monte, no great distance from one another. They are known by the names of San Vito, San Severo,s Santa .Mairia delta Santita, and San Gennaro dei poveri, There is also a fifth at some distance under the monastic Church of San Efremo. That of San Gennaro is the only one now accessible.

The Neapolitan catacombs differ very widely in their general structure from those of Rome. Instead of the low, narrow galleries of the Roman catacombs, we have at Naples wide, lofty corridors, and extensive cavern- like halls, and subterranean churches. The chief cause of this diversity is the very different character of the material in which they are excavated. Instead of the friable tufa granolare of Rome, the stratum in which the Neapolitan catacombs lie is a hard building-stone of great durability and strength, in which wide vaults might be constructed without any fear of instability, It is probable that these catacombs were originally stone quarries, and that the Christians availed themselves of excavations already existing for the  interment of their dead. On this point Marchi (Monum. Primitive, p. 13) speaks without the slightest hesitation.

The Catacomb of St. Januarius derives its name from having been selected as the resting-place of the body of that saint, whose death at Pafteoli is placed A.D. 303, when transferred to Naples by bishop John, who died A.D. 432. Mabillon speaks of three stories. Two only are mentioned by Pelliccia and Bellermann as now accessible. The galleries which form the cemetery proper are reached through a suite of wide and lofty halls, with vaulted ceilings, cut out of the rock, and decorated with, a succession of paintings of different dates, in some instances lying one over the other. The earliest frescos are in a pure classical style, and evidently belong to the 1st century of the Christian era. There is nothing distinctively Christian about these. In many places they have been plastered over, and on the new surface portraits of bishops, and other religious paintings, in a far inferior style and of a much later date, have been executed.

The interments are either in loculi, arcosolia, or cubicetda. At the entrance of the lower piano we find a so-called martyr's church, with a slightly vaulted roof. It was divided, into a nave and sanctuary by two pillars, the bases of which remain, with cancelli between. In the sanctuary stands the altar, built of rough stone, and a rude bishop's seat in an apse behind it. On the south wall are the arcosolia of bishops John, A.D. 432, and Paul, A.D. 764, who, according to Joannes Diaconus, desired to be buried near St. Januarius. In other rooms we find a well and a cistern, recesses for lamps, and the remnants of a Christian mosaic.

Among other Christian catacombs known to exist in different parts of the shores, of the Mediterranean, of which we are still in want of fuller and more scientific descriptions, we may particularize those of Syracuse, known as “the grottos of St. John,” and described by D'Agincourt as “of immense size,” and believed by him to have passed from pagan to Christian use the Saracen catacomb near Taormina, with ambulacra as much as twelve feet wide; the loculi at right angles to, not parallel with, the direction of the galleries; each, as in the Roman catacombs, hermetically sealed with a slab of stone those of Malta, supposed by Denon (Voyage in Sicile [Par. 1788]) to have served a double purpose, both for the burial of the dead, and as places of refuge for the living; and which, according to the same authority, “evidence a purpose, leisure, and resources far different  from the Roman catacombs;” and those of Egypt. Of these last D'Agincourt gives the ground plans of several of pagan origin. The most remarkable is one beyond the canal of Canopus, in the quarter called by Strabo “the Necropolis.”

Very recently a small Christian catacomb has been discovered at Alexandria, described by De Rossi (Butletino, Nov. 1864, Aug. 1865). It is entered from the side of a hill, and is reached by a staircase, which conducts to a vestibule with a stone bench and an apse.

## Catafalco[[@Headword:Catafalco]]

             (Ital. a scaffold), Or Catafalque, a temporary cenotaph of carpentry, intended to represent a tomb, and with decorations of sculpture, and painting or upholstery. It is employed in funeral ceremonies in the Church of Rome, especially in Italy.

## Catafalque[[@Headword:Catafalque]]

             (Ital. catafalco) is a large, hearse like construction over a coffin, used in the lying-in-state of distinguished persons, as well as during the solemnization of the services for the departed.

## Catagogia[[@Headword:Catagogia]]

             SEE ANAGOGIA.

## Catalan (or Catalonian) Version of the Scriptures[[@Headword:Catalan (or Catalonian) Version of the Scriptures]]

             The Catalan is a cognate of the Spanish language spoken in the province of Catalonia. There are two or three Catalan versions of the Bible (one of which bears the date 1407) preserved at Paris. One of these MSS. is deposited in the Royal Library, and contains a translation from the Latin of the entire Scriptures, with the preface of Jerome. Of other translations nothing is known. It was reserved to the British and Foreign Bible Society to furnish the Catalans with a version of the Scriptures in their own, dialect. In 1832 this society printed, at London, an edition of the New Test., as translated by Mr. Prat, a native of Catalonia. A second edition was published in 1835 at London, and a third at Barcelona in 1837. The Psalms and Pentateuch have since been translated, but not yet printed. See Bible of Every Land, p.265. (B. P.)

## Catalani (or Catalano), Antonio (1)[[@Headword:Catalani (or Catalano), Antonio (1)]]

             (called the Sicilian, or the elder), an Italian painter, was born at Messina in 1560, and probably studied at Rome. There is a fine picture of The Nativity by him in the Church of the Capuchins at Gesso. He died in 1630. See  Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Catalani (or Catalano), Antonio (2)[[@Headword:Catalani (or Catalano), Antonio (2)]]

             (called the Roman, or the younger), an Italian painter, was born at Bologna about 1596, and studied under Albano. He painted several pictures for the Bolognese churches. In the Church of La Madonna del Grada are four pictures of the patron saints of the city, in four niches; and in the Church Deliesu, St. Peter Healing the Lame at the Porch of the Temple. He died in 1666. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Catalani, Giuseppe[[@Headword:Catalani, Giuseppe]]

             an Italian theologian, who lived in the first part of the 18th century, wrote De Codice Sancti Evangelii (Rome, 1733, 4to): —Sacro Sancta Consilia (Ecumenica (ibid. 1736, fol.). See Hoefer, Nouv. Biog. Générale, s.v.

## Catalani, Michele[[@Headword:Catalani, Michele]]

             an Italian archaeologist and biographer, was born at Fermo, Ancona, Sept. 27, 1750. At the age of sixteen he entered the Society of Jesus, arid on the suppression of that society obtained a canonicate in his native town, and devoted himself to the study of ancient history. He collected a large number of documents of great value; but his principal writings relate to his native place. He died at Bologna early in the 19th century. See Hoefer, Nouv. Biog. Générale, s.v.

## Cataldus[[@Headword:Cataldus]]

             SEE CATHALDUS.

Cataldus,

bishop of Tarentum, a saint of the Roman calendar. According to one account, he was born in Ireland, and came to Italy in the fifth or sixth century. Marvelous stories of miracles and wonders are connected with his birth and history in the Tarentine traditions. See Hoefer, Nouv. Biog. Geiiriale, 9:141; Herzog, Real-Encyklopädie, supplem. p. 308; Acta Sanctorum, t. 2, Maii, p. 569.

## Catalogus Hieratdcus[[@Headword:Catalogus Hieratdcus]]

             is the name given in the apostolic canons to the list of the clergy of a particular church. The term is also said to be applied to that part of the diptychs which contained the names of those, still living, who were named in the Eucharistic service; viz. of those who had made offerings, emperors, patriarchs, etc.

## Catan[[@Headword:Catan]]

             (Cathan, Cadan, Ceddan, or Keddan), an early bishop and confessor, tutor of St. Blane, has his festival in the Irish calendars on Feb. 1, and in the Scotch on May 17. He is said to have been first connected with St. Patrick in Ireland, and then went to Scotland and settled in Bute, where he built his cell at Kilcathan, or Kilchattan, and educated his nephew St. Blane. Colgan thinks he flourished about A.D. 560, but others place him even in the 7th century. According to the Irish tradition he was buried in Ireland, and St. Cadan's tomb is to this day shown beside the Church of Tamlaght Ard, County Londonderry; but according to the Scotch he lies at Kilchattan. His memory is honored by many dedications in the west of Scotland. There was also a Catan who died abbess of Kildare, A.D. 853.

## Catana Manoa[[@Headword:Catana Manoa]]

             (the universal sea) is a name among the Achaguas, a tribe in. the northern portion of South America, for the flood, of which mythological traces are found both in the old and new world. SEE DELUGE.

## Cataneo, Danese[[@Headword:Cataneo, Danese]]

             a reputable Italian sculptor, was born at Massa di Carrara, flourished about 1555, and was a scholar of Sansovino. His greatest work was the altar and sepulcher of the celebrated Giano Fregoro, in Santa Anastasia, at Florence. He died there in 1573.

## Catapaitaim[[@Headword:Catapaitaim]]

             in Peruvian mythology, was the great News Year's festival, celebrated in honor of the sun by most of the Andes tribes.

## Cataphronius[[@Headword:Cataphronius]]

             is the name of several persons in early Christian records:

1. A ponitiff of Thrace in A.D. 304 (Tillemont, Memoires, 5, 305). SEE PHILIP OF HERACLEA.

2. The persecutor of Eulalia (q.v.) is called by this name in some copies of her acts, in others Datian (Tillemont, 5, 322).

3. Supposed by Tillemont (7, 632) to have been an Apollinarist, and companion of Timotheus, and, on receipt of a letter from him, to have written to others of the same sect named Pausorius, Uranius, Diodorus, and Jovius. But from the passage to which he refers (Leontius Byz., adv. Fraud. Apollin, in Migne, Patr. Gr. 89, 1954), it appears rather that Cataphronius was an imaginary personage in a dialogue dedicated by Timotheus to Pausorius and others.

4. The praefect of Egypt in A.D. 356, who established the Arian bishop George at Alexandria, and persecuted the Catholics (Tillemont, 8, 157, 677; Athanas. 1, 847).

## Cataphrygians[[@Headword:Cataphrygians]]

             a name anciently given to the Montanists, because Montanus first published his opinions in a village of Mysia, on the borders of Phrygia. SEE MONTANISTS.

## Cataw[[@Headword:Cataw]]

             SEE CAD.

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

             a Presbyterian minister, came as a licentiate from Ireland, was received into New Castle Presbytery, April 15,1730, and was sent to supply Middletown, Pa., and Brandywine, Kent, and Lewes, in Delaware. In December he was called to Kent, but declined, and settled at Brandywine and probably at Middletown. In 1740 Catchcart began to preach in Wilmington. He died in 1754.

## Catchi (or Cutchee) Version of the Scriptures[[@Headword:Catchi (or Cutchee) Version of the Scriptures]]

             This dialect is vernacular to the province of Cutch, between the Gulf of Cutch and the Indus. A translation of the Gospel of St. Matthew into Cutchee was made by the late Rev. James Gray, one of the chaplains at Bombay, and in 1835 a small edition was printed. See Bible of Every Land, p. 117. (B. P.)

## Catcna[[@Headword:Catcna]]

             (a chain), in Biblical criticism, is an exposition of a portion of the Scriptures, formed of collections from various authors. Thus we have Catenae of the Greek fathers by Procopius, by Olympiodorus, and by Nicephorus, on several books of the Old Testament. Poole's Synopsis may be regarded as a catena of modern interpretations of the Bible. The ancient catenae seem to have originated in the short scholia, or glosses, which it was customary in manuscripts of the Scriptures to introduce in the margin. These, by degrees, were expanded, and passages from the honiilies or sermons of the fathers were added. The most celebrated catena is the catena aurena of Thomas Aquinas, which was translated at Oxford under the superintendence of Mr. J. H. Newman. The subsequent conduct of Mr. Newman has led those who were willing to attach some authority to that work to examine it carefully, and the result has been the detection that Thomas Aquinas has sometimes modified the quotations he has made from the fathers; and the whole, as a commentary, is inferior to the commentaries of modern theologians (Farrar, Eccl. Dict. s.v.; Hook, Ch. Dictionary, s.v.).

The application of this name to works of this sort has been attributed to Thomas Aquinas in consequence of the above collection on the four Gospels; but that it is of later invention appears from the fact that the older editions of this work bear the title of glossa continua, according to what was the customary phraseology of the time, and that Thomas himself, in his dedication to Pope Urban IV, calls his work continua expositio. The early names for these among the Greeks were ἐπιτομαὶ ἑρμηνειῶν, συναγωγαὶ ἐξηγήσεων, σχόλια ἀπὸ διαφέρων ἑρμηνειῶν, etc., which are more justly descriptive of their contents than the later names χουσᾶ κεφάλαια ανδ σειραι and σειραί. These catenae are of different kinds. "Sometimes the words of the fathers from whom they were compiled are presented in a mutilated state, and not as they were originally written. Sometimes the bare exposition is given, without the reasons by which it is supported. Sometimes we find that the opinions of different writers are confounded, that being assigned to one which properly belongs to another. By far the greater number appear to have been hastily and negligently made, with so many omissions, corruptions, and errors that they cannot be relied on" (Davidson, Hermeneut. p. 156). All are not alike in the method of their arrangement, nor are all equally skillfully or neatly arranged. They vary, also, according as the writers from whom they are drawn were attached to the grammatical, the allegorical, or the dogmatic principle of interpretation; and sometimes the compiler's own inclination in this respect gives a character to his work. The use of these catenae is, nevertheless, considerable, as they preserve to us many fragments of Aquila and the other versions of the Hexapla; as they contain extracts from the works of interpreters otherwise unknown to us, and as they occasionally supply various readings.

The number of these catenae is considerable; many yet remain in MS. Of those that have been printed may be mentioned: Catena Gr. Patrum in beatum Job, collectore Niceta, ed. Pat. Junius (London, 1637, fol.); Symbolarum in Matthaeum tomus prior exhibens Catenam Gr. Patrum xxi, edit. P. Possinus (Tolos. 1646, fol.); Ejusd. tomus alter quo continetur Caten: PP. Gr. xx, interpret. Balth. Corderius (Tolos. 1647, fol.); Catena Gr. PP. in Evang. sec. Marcunm collect. atque interp. P. Possinus, etc. (Romans 1673, fol.); Catena lxv Gr. PP. in Lucam, quae simul Evangg. introducit expicatiorum, luce et latinitate donate, etc. a B. Corderio, Antw. 1628, fol.); Catena PP. Gr. in Joannenm ex antlquiss. Gr. codice in lucern, ed. a B. Corderio (Antw. 1630, fol.); CateneC Gr. PP. in Nov. Test. ed. J. A. Cramer (Oxon. 1844, 8 vols. 8vo). To this class belong. also the commentaries of Theophylact, Euthymius Zigabenus, OEcumenius, Andreas, Arethas, Bede, Aquinas, etc.

The introduction of this class of commentaries has been assigned to Olympiodorus by Wolf and others, but this cannot be substantiated; still less can the opinion of those who would ascribe it to Procopius Gaza. It is probable that the practice of compiling from the great teachers of the Church grew up gradually in the later and less enlightened ages, partly from a feeling of veneration for these earlier and brighter luminaries, partly from inability to furnish anything original on the books of Scripture. It was a season of night, when those who sought after truth felt that even reflected lights were a great blessing (see Simon, Hist. Crit. des princ. Commentateurs de N.T. 100:30, Ittigius de bibliothecis et catenis patrum ELips. 1708]; Fabricius, Bibl. Gr. 7, p. 728; J. C.Wolfius, Exercitatio in cat. PP. Gr. reprinted in Cramer's Catence in N. Test. 1; Noesselt, De Cat. PP. Gr. in N.T. [Opusc. 3:325 sq.]; Cramer's Praefatio to his edition of the Catenae). SEE COMMENTARY.

## Cate, George W[[@Headword:Cate, George W]]

             a Baptist minister, was born at Uxbridge, Mass., in February, 1815. He graduated from Brown University in 1841, and from the Newton Theological Institution in 1844. He was ordained soon after as pastor in Barre, Mass., and died there, in 1847. See Newton Genesis Cat. p. 28. (J.C.S.)

## Cate, Noah[[@Headword:Cate, Noah]]

             a Baptist minister, was born in Jefferson County, East Tenn., May 17,1805. He was baptized in 1822, began to preach when but little more than a boy, and was ordained when only eighteen years old. He spent the early part of his ministry in East Tennessee, and was among the first Baptist missionaries in that section. In 1837, being in the employ of the State Convention, he took charge of the Church at McMinnville, Warren Co., and performed much itinerant work in Middle Tennessee. In 1842 he became pastor at Blountville, Sullivan Co. He remained in this section several years, and built up some of the most active and powerful churches in the state. In 1849 he removed to Abingdon, Va., and did good service in missionary work. — Subsequently he returned to Tennessee, and itinerated in West Tennessee, Georgia, Alabama, Kentucky, and Missouri. The closing years of his life were spent in Arkansas, where he died Oct. 23, 1871. See Borum, Sketches of Tenn. Ministers, p. 1551-60. (J. C. S.)

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

             a Baptist minister, brother of Noah, was born in. Jefferson County, East Tenn., June 17, 1807, He united with the Church in 1837, was licensed in 1838, and ordained Jan. 24, 1840. In 1842 he took up his residence in Jonesborough. In 1841 he, was appointed General-Convention Agent for East Tennessee, and in the first year of his labors witnessed the conversion of five hundred persons. Several churches were formed as the result. While on a visit to Fayetteville, Ark., he died, Feb. 2, 1860. The personal appearance of Mr. Cate was particularly attractive. See Borum, Sketches of Tenn. Ministers, p. 160-166. (J. C. S.)

## Catechetical Instruction[[@Headword:Catechetical Instruction]]

             SEE CATECHETICS; SEE CATECHISM.

## Catechetical Schools[[@Headword:Catechetical Schools]]

             SEE ANTIOCH AND ALEXANDRIA (SCHOOLS OF).

## Catechetics, Catechization[[@Headword:Catechetics, Catechization]]

             Catechetics is that part of the science of theology which treats of catechetical religious instruction (under Church authority), both with regard to theory and practice. It belongs to the department of Practical Theology.

I. Name and Scope. — The term is derived from κατηχέω, to sound out aloud; to sound into one's ears; and hence, in N.T., to instruct orally (1Co 14:19; Gal 6:6, et al). In the N.T. the word applies to all kinds of oral instruction; but its derivatives, in later use, acquired a special application to instruction given to proselytes seeking baptism. Still later, the same terms came to apply to elementary instruction in Christianity, whether given to proselytes seeking baptism, or (and this chiefly) to baptized children in the Church. The act of giving such instruction is called catechizing, or catechization. The person instructing is called a catechist (q.v.); the persons taught are called catechumens (q.v.); the substance of the instruction (in later times a small book) is called The Catechism (q.v.). It belongs to Catechetics, as a branch of theology, to treat of all these heads; but, for convenience of reference, we treat the three latter in separate articles, in their alphabetical order.

II. History. — The science of Catechetics, as such, can hardly be said to have taken its rise until after the Reformation. But as the necessities of the case gave rise to oral instruction in Christianity from the very beginning, and to the subsequent development of this instruction into a systematic branch of Church activity, we find indications of Catechetics at all periods.

(1.) Before the Reformation. — The first teaching of Christ and his apostles was necessarily oral, and partly homiletical, partly catechetical. But we find no mention in the N.T. of catechists as Church functionaries. In the second century we find mention of catechists and catechumens (e.g. in the Clementines, q.v.). Under the catechetical system of the fourth century, the catechumens were taught the Ten Commandments, a creed, or summary confession of faith, and the Lord's Prayer, with suitable expositions; but, prior to baptism, the nature of the sacraments was carefully concealed. SEE ARCANI DISCIPLINA; SEE CATECHUMEN. The Apostolical Constitutions (q.v.) not only mention the catechumens, but fix three years as the period of instruction (8:32). SEE ALEXANDRIA; SEE ANTIOCH (SCHOOLS OF). In Gregory of Nyssa's († 394) λόγος κατηχητικὸς ὁ μέγας (ed. Krabinger, Monac. 1835), and in Cyril of Jerusalem's († 386) Κατηχήσεις (Catechetical discourses), we find catechetical instruction for both proselytes and newly-baptized persons. Augustine wrote a tract, De Catechizandis rudibus (opp. ed. Bened. t. 6). After the Church had become established, and its increase was obtained by the birth and baptism of children rather than by conversions from heathendom, the idea of catechetical instruction passed from being that of a preparation for baptism to being that of a culture of baptized children. When confirmation became general, catechetical instruction began to bear the same relation to it that it had formerly done to baptism. In the missions to heathens, in the Middle Age, it became usual to baptize converts at once, and the ancient catechumenate fell into disuse. Nor was great attention given to the catechizing of baptized children in the Roman Church up to the time of the Reformation; the confessional took the place of the Catechism. SEE CATECHISM. The names of Bruno, bishop of Würzburg (11th century), Hugo de St. Victore, Otto of Bamberg, and John Gerson, are to be mentioned as active in restoring catechetical instruction. The Waldenses, Wicliffites, and other reforming sects gave attention to the subject. On the Waldensian Catechism, see Zezschwitz, Katechismen der Waldenser und Böhm. Brüder (Erlangen, 1863); Jahrbücher für deutsche Theologie, 9:2, 385.

(2.) Since the Reformation. — As the Reformation was a revival of religion for the human intellect -as well as for the heart, it naturally followed that the training of children soon came to demand new methods, or the restoration of old methods, of grounding them in the faith. Luther was the father of modern catechetics, both by the Catechisms (q.v.) which he himself prepared, and by the writings in which he explained Catechetics and gave an impulse to their pursuit. The principal points of Luther's Catechisms are the Decalogue, the Creed, the Lord's Prayer, and the Sacraments (1529). Luther, with true insight, however, taught that catechization should not merely include the hearing of a recitation from the book, but also an explanation and an application of it to the hearts of the pupils (see prefaces to his larger and smaller Catechisms, and also Brüstlein, Luther's Einfluss auf das Volksschulwesen, etc., Jena, 1852). Calvin also published Catechisms (1536, 1541), and in the preface to the Catechismus Ecclesiastes Genevensis he gave his views of the nature and design of Catechisms and of catechetical instruction at length. He defines the Catechism to be "formula erudiendi pueros in doctrina Christi" (Augusti, Corpus. Libror. Symbolicor. p. 460-464). The Reformed churches generally followed: e.g. the Heidelberg Catechism (1563) for the German Reformed; the Church of England Catechism (1553, 1572), etc. The Helvetic Confession (brevis et simplex) makes catechization a duty of positive obligation in the Church: ". . . pastores, qui juventutem mature et diligenter catechisant, prima fidei fundamenta jacientes, explicando Decalogum mandatorum Dei, Symbolum item Apostolorum, Orationem quoque Dominicam, et Sacramentorum rationem, cum allis ejus generis primis principiis, et religionis nostrae capitibus praecipuis" (Caput 24). See also the preface to the Heidelberg Catechism (Augusti, Lib. Symb. 532 sq.), and the article CATECHISM SEE CATECHISM .

In Germany, after the fervor of the Reformation period had passed, and the scholastic theologians reigned, the catechetical instruction degenerated into a mere formal routine of preparation for confirmation, and the same thing happened in the Church of England. Indeed, this result appears to be inevitable where baptismal regeneration is believed, and confirmation is made to follow as a matter of course. Spener and the Pietists gave new life to catechetical instruction by connecting it with spiritual teaching and life (see Hurst, History of Rationalism, p. 90; Thilo, Spener als Katechet, Berl. 1840). The Church of Rome was compelled to follow the Reformers in catechetical instruction; the Catechismus Romanus (1566) became the basis of numerous Catechisms — those of Canisius, Bellarmin, Bossuet, and Fleury attaining the widest circulation. As any bishop can authorize a Catechism for his diocese, the Romanists have now a great variety, and they are still increasing (see Theolog. Quartalschrift, 1863, p. 443).

The theory of catechization in the Protestant Church grew up gradually from the germs in Luther's teaching, through the period of decay and dry scholasticism, and finally shot up into full bloom in Pietism. Its principles are,

1. That the Catechism of the Church, stamped with its authority, shall be used in instruction;

2. That the instruction is not Socratic, i.e. does not aim to draw out what is in the mind of the pupil, but rather to convey revealed truth to the mind in a way which it can appreciate and understand;

3. That while the pupil is to learn the words of the Catechism by heart; the teacher is to explain and illustrate them from the Bible, and to enforce them on the heart and conscience of the catechumen — i.e. catechization is to be not merely didactic, but practical. It is farther well settled that the Catechism of each particular church should be taught to the children of that church (1) by parents or guardians in the family; (2) by the Sunday-school teacher, who should always be a constant catechist; and (3) by the pastor, whose catechization should not only be a test of the proficiency of the children under home and Sunday-school instruction, but should include exhortation, illustration, and application also. It was one of Spener's glories that he introduced public catechization; and the pastor who fails, at fixed times, to catechize the children in presence of the congregation, loses one of the most important means of Christian culture within the sphere of Church life. Dr. Ashbel Green (Lectures on the Shorter Catechism, vol. 1), in his Introductory Lecture, thus speaks of the advantages of catechization: "The catechetical or questionary form of religious summaries renders them most easy and interesting to children and youth, and, indeed, to Christians of all ages and descriptions. For myself, I have no reluctance to state here publicly what I have frequently mentioned in private, that in the composition of sermons one of the readiest and best aids I have ever found has been my Catechism. Let me add, farther, that long observation has satisfied me that a principal reason why instruction and exhortation from the pulpit are so little efficacious, is, that they presuppose a degree of information, or an acquaintance with the truths and doctrines of divine revelation, which, by a great part of the hearers, is not possessed, and which would best of all have been supplied by catechetical instruction. It is exactly this kind of instruction which is at the present time most urgently needed in many, perhaps in most of our congregations. It is needed to imbue effectually the minds of our people with "the first principles of the oracles of God," to indoctrinate them soundly and systematically in revealed truth, and thus to guard them against being "carried about with every wind of doctrine," as well as to qualify them to join in the weekly service of the sanctuary with full understanding, and with minds in all respects prepared for the right and deep impression of what they hear."

The duty of catechization is enjoined in the laws of almost all branches of the Church. In the Church of England, by Canon 59, "every parson, vicar, or curate, upon every Sunday and holyday, before evening prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish in the Ten Commandments, the articles of the belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses shall cause their children, servants, and apprentices, which have not learned the Catechism, to come to the church at the time appointed, obediently to hear, and to be ordered by the minister until they have learned the same. And if any minister neglect his duty herein, let him be sharply reproved upon the first complaint, and true notice thereof given to the bishop or ordinary of the place. If, after submitting himself, he shall willingly offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he be reformed. And likewise, if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid, let them be suspended by their ordinaries (if they be not children), and if they so persist by the space of a month, then let them be excommunicated. And by the rubric, the curate of every parish shall diligently, upon Sundays and holydays, after the second lesson at evening prayer, openly in the church, instruct and examine so many children of the parish sent unto him as he shall think convenient, in some part of the Catechism.

And all fathers and mothers, masters and dames, shall cause their children, servants, and apprentices (who have not learned their Catechism) to come to the church at the time appointed, and obediently to hear, and be ordered by the curate, until such time as they have learned all that therein is appointed for them to learn." These careful rules, however, have become nearly a dead letter. In the Protestant Episcopal Church, the 28th Canon (of 1832) enjoins that "the ministers of this Church who have charge of parishes or cures shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the doctrines, constitution, and liturgy of the Church." The Methodist Episcopal Church makes it the "duty of preachers to see that the Catechism is used in Sunday-schools and families, to preach to the children, and to publicly catechize them in the Sunday-schools and at public meetings appointed for that purpose" (Discipline, part 5, § 2). "It shall also be the duty of each preacher, in his report to each Quarterly Conference, to state to what extent he has publicly or privately catechized the children of his charge" (part 2, chap. 2, § 17). "At the age of ten years, or earlier, the preacher in charge shall organize the baptized children of the church into classes, and appoint suitable leaders, male or female, whose duty it shall be to meet them in class once a week, and instruct them in the nature, design, and obligation of baptism, and the truths of religion necessary to make them wise unto salvation" (part 1, ch. 2, § 2). The Presbyterian Church makes catechizing "one of the ordinances in a particular church" (Form of Government, ch. 7), and enjoins the duty in its Directory for Worship, ch. 1, § 6; also ch. 9, § 1:" Children born within the pale of the visible Church, and dedicated to God in baptism, are under the inspection and government of the Church, and are to be taught the Catechism, the Apostles' Creed, and the Lord's Prayer." In the Reformed Dutch Church each pastor is bound to expound the Heidelberg Catechism, and the Classis is bound to see that "the catechizing of children and youth are faithfully attended to" (Constitution, ch. 1, art. 3, § 8). The Lutheran and German Reformed churches, not only by their traditions, but also by Church law, are bound to fidelity in catechization.

III. Literature. — The science of Catechetics was treated by Hyperius, De Catechesi (1570; ed. Schmidt, Helmst. 1704, 8vo) ; Dietrich, Institt. Catechet. (1613); Alstedius, Theoloqga Catechetica (Hanover, 1616, 4to); Rambach, Wohlunterrichteter Catechet (Jena, 1727, and Lips. 1736, 8vo). Dr. Watts gave an impetus to Catechetica by his Discourse on Instruction by Catechism (London, 1728; Works, ed. of 1812, vol. 5), in which he explained the Catechism of the Westminster Assembly, and gave two smaller Catechisms. A thorough work on this branch of theology, in English, is yet a desideratum. The relation of the Catechism and of catechetical instruction to the Church and to baptism has not been made so prominent in the English-speaking churches as in the German. On minor points, especially relating to the ancient Church, Bingham and other English writers have done well. Both for the history and theory of Catechetics in general, our chief references must be to German writers. Among them are, besides those already mentioned, Langemnack, Historia Catechetica (3 vols. 1729-40); Walch, Einleitung in die catechetische Historie, etc. (1752); Kocher, Einleitung in die catechetische Theologie (1752); the same, Kat. Geschichted. päpstlichen Kirche (1753); the same, Kat. Gesch. d. sref. Kirche (1756); the same, Kat. Geschichte d. Wallenser, u. a. Secten (1768 — the four books constituting a body of Catechetical science). Of more or less Rationalistic tendencies are the following: Schuler, Geschichte de: kat. Religionsunterrichts unter den Protestanten bis 1762 (Halle, 1802); Gräffe, Lehrbuch der allgem. Katecheti, (on Kantian principles, Getting. 1799, 3 vols.; 1805, 1 vol.); Griffe, Grudriss der allgen. Katechetik (1796, 8vo). Of the same school: Schmid, Katechet. Handbuch (Jena, 2d ed. 1799-1801); Miller, Lehrbuch d. Kaitechetik (Altona, 2d ed. 1822, 8vo). More evangelical, but yet resting on the Kantian philosophy in its Fichtean form. is Daub, Lehrbuch der Katechetik (Frankfort, 1801, 8vo); and more practical are Schwarz, Katechetik (Giessen, 1819, 8vo); Harnisch (Halle, 1828); Hoffmann, Katechetik (1841). Since the modification of German theology through Schleiermacher's influence, a still better class of works has appeared, among which are Palmer, Evangel. Katechetik (1844; 4th ed. 1856, 8vo); Kraussold, Katechetik (1843); Plato, Lehrbuch d. Katechetik (Leipz. 1853, 12mo); Puchta, Handbuch der prakt. Katechese (1854); Zezschwitz, System der christlich-kirchlichen Katechetik (Lpz. 1864-66, 2 vols. 8vo, the fullest treatise on the subject, but not yet finished). In books of practical theology, Catechetics, of course, is treated in its place. Among Roman Catholic writers we name Galura, Grundsätze d. wahren Katechese (Freiburg, 1795); Winter, Katechetik (Landshut, 1816, 8vo); Gruber; Muller; and especially Hirscher, Katechetik (1831, 4th ed. Tubing. 1840), whose comprehensive mind grasped the subject in all its bearings, but especially in its true relations to the pastoral work. Among writers in English, see Cannon, Pastoral Theology, Lecture 31; Baxter, Reformed Pastor; Vinet, Pastoral Theology; Baxter, The Teaching of Families (Practical Works, vol. 19); Orme, Life of Baxter, 2:140 sq.; Gilly, Horae Catecheticae (London, 1828, 8vo); Doddridge On Preaching, Lecture 17; Farindon, Sermons, 4:201; Quarterly Review, March, 1843; Princeton Review, 21:59; Evangelical Review, 1:221; Arden, Manual of Catechetical Instruction (High-church; London, 1851, 12mo); Green, Ashbel, Lectures on the Shorter Catechism (Phila. 1841, 2 vols. 8vo); Alexander, A., Duty of Catechetical Instruction (Presbyter. Tract Soc.); Ramsay, Catechetical Instruction (Church of England; Lond. 1851,18mo); Aids to Catechetical Teaching (Lond. 1843, 12mo); Bather, Art of Catechizing (revised by author, N. Y. 1847). Catechetical hints may be found in many books on Sunday-school and Bible-class teaching; in periodicals, such as The Catechumen's Reporter (Lond.); and in the various expositions of the different Church Catechisms. Also Clarisse, Encyclopaedia Theologica, § 99; Siegel, Handbuch der christ.-kirch. Alterthümer, 1:340 sq.; Hagenbach, Encyklopädie, § 99; Pelt, Theolog. Encyklopddie, § 103; Herzog, Real-Encyklopddie, 7:441; Winer, Tlreolog. Literatur; Walch, Bibliotheca Theologica, vol. 1, ch. 4.

## Catechism[[@Headword:Catechism]]

             (in the ecclesiastical sense), a book of Christian instruction, put forth under the authority of the Church, for the oral instruction of children and proselytes. Generally, at the present day, the Catechism is in the form of question and answer.

I. The name Catechism. — The name is derived from κατηχέω (SEE CATECHETICS, 1). In its existing sense it probably originated with Luther. In the early ages the catechumens (q.v.) were taught the Creed, the Lord's Prayer, and certain rudiments of doctrine (Bingham, Orig. Eccls. bk. 10, ch. 1, § 6). Cyril († 386) and Gregory of Nyssa († 394) wrote what would now in substance be called Catechisms, as did Augustine († 430) in his Exposition of the Creed. SEE CATECHETICS.

But in Augustine's use, the word Catechism means the act of preparatory instruction through which the catechumens went before baptism. In the Middle Ages, Kero of St. Gall (8th century) published the Creed and Lord's Prayer in German, for the instruction of children and ignorant people. Wicliffe also did the same in English, adding the Decalogue. But Luther first gave the name Catechism (1525) to the sum of Christian knowledge made up for elementary instruction into a book. It is possible, however, that the term "Catechism" had been used by the Waldenses before Luther's time in the same sense. See Zezschwitz, Die Katechismen der Waldenser und böhmischen Brüder (Erlangen, 1863, 8vo).

II. The principal Catechisms. —

1. Lutheran. — In 1520 Luther published his first Short Catechism, containing a short form of the Creed, the Commandments, and the Lord's Prayer; but his experience of the gross ignorlnce of the people in religious things, especially as seen by him in his visitations of 1527, led him to prepare Larger and Smaller Catechisms, which afterwards found a place among the symbolical books or standards of the Lutheran churches. They are to be found in Hase, Libri Symbolici Ecclesiastes Lutherans (Lips. 1846), where a brief sketch of their history is given; also in Prancke, Lib. Symb. Ecclesiastes Lutherance (Lips. 1847). Translations in German and English are abundant. The Catechismus Major was intended for the use of the clergy and schoolmasters, thelinor for the use of the people and the children. The Formula Concordice calls these Catechisms "quasi laicorum Biblia, in quibus omnia ilia breviter comprehenduntur qua in sacra Scriptura fusius tractantur" (Pars 1, § 5; also Pars 2, § 8). The Smaller Catechism is in the form of question and answer; the Larger is not. The contents of the Smaller are: Preface; Chap. 1. The Decalogue; Chap. 2. The Apostles' Creed; Chap. 3. The Lord's Prayer; Chap. 4. The Sacrament of Baptism; Chap. 5. The Lord's Supper; Appendix 1. Morning and Evening Devotion; App. 2. Blessing and Grace at Table; App. 3. The Home Table (containing a brief summary of ethics). This arrangement of topics is followed also in the Larger Catechism (omitting the appendices), but more amply treated. The German churches still use Luther's Catechism generally, but not without opposition. See Zezschwitz, System der christlich-kirchlichen Katechetik (Leipzig, 1864, 1866, 2 vols. 8vo); Nitzsch, Prakt. Theol. 2, 1:191, and Jahrbücher für deutsche Theologie, 10, 2, 395 sq. For the various editions of Luther's Catechisms, and the works written upon them, see Walch, Bibliotheca Theologica, 1:452 sq. Winer, theol. Literatur, pt. 11, pt. 27.

2. Reformed. —

(1.) Geneva Catechism. — Calvin drew up a Catechism in French in 1536; in Latin, 1538 (the Catechismus Genevensis). This was revised and published in French in 1541, and in Latin, 1545. Its heads are, 1. Doctrine, or Truth (the Apostles' Creed); 2. Duty (the Decalogue); 3. Prayer (Lord's Prayer); 4. The Word; 5. The Sacraments. Appended is a form for public prayer and the administration of the sacraments (see Calvini Opera, Geneva, 1617, vol. 15, p. 12 sq.; Augusti, Corpus Libr. Symbolicor; 460 sq.). It was speedily translated into other languages, and adopted in 13th Reformed churches of Switzerland, France, England, Scotland, Hungary, and the Netherlands. As late as 1578 it was ordered to be used in the University of Cambridge, England. See Köcher, Katechet. Gesch. der reform. Kirche, Jena, 1756, 8vo, 210 sq.; Bonar, Catechisms of the Scottish Reformation (Lond. 1866).

(2.) Heidelberg. — The most important of the Reformed Catechisms is that of Heidelberg, compiled by Caspar Olevianus and Zacharias Ursinus, at the request of the Elector of the Palatinate, Frederick III, and published at Heidelberg in 1562. After its approval by the Synod of Dort (q.v.), it became one of the symbolical books of the Reformed Church of Holland, as well as of the German Reformed Church. It may be found in Latin in Augusti, Libr. Symbolicor. 532 sq.; in English in many separate editions. The best English version is the Tercentenary (N.Y. 4to, 1863); the best German ed. is that of Schaff (Phila. 1866,18mo). In view of the special importance of this Catechism, it is treated in a separate article. SEE HEIDELBERG CATECHISM.

3. Church of England. — We give the following account from Procter, On Common Prayer, chap. 5:

"Previously to 1661 the Catechism was inserted in the Order of Confirmation. The title in the Prayerbooks of Edward VI and Elizabeth was, Confirmation, wherein is contained a Catechism for Children; and in 1604, The Order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their faith, according to the Catechism following; with a farther title to the Catechism itself, that is to say, An Instruction to be learned of every Child before he be brought to be confirmed by the Bishop. The insertion in the prayer-book of such an authorized exposition of the elements of the Christian faith and practice belongs to the Reformation. English versions and expositions of the Lord's Prayer and Creed had existed in early times. But immediately before the Reformation, it appears that these elements were by no means generally known. The origin of the rubrics about catechizing may be referred to the injunctions issued in 1536 and 1538 (Strype, Eccl. Mem. Hen. VIII, 1:42), which ordered the curates to teach the people the Lord's Prayer, the Creed, and the Ten Commandments, sentence by sentence, on Sundays and holydays, and to make all persons recite them when they came to confession (Burnet, Hist. Ref. 4:101, ed. Nares [Records, book 3, No. 11]). As soon as a book of service was prepared, a Catechism was placed in it, that the exposition of these Christian elements might not depend on the care or ability of the curates. This manual still remains in the Prayer- book, with only a few verbal alterations, and the addition of an explanation of the sacraments in 1604. The composition of this latter part is generally attributed to bishop Overall, who was the prolocutor of the Convocation, and at that time dean of St. Paul's. It was added by royal authority, 'by way of explanation,' in compliance with the wish which the Puritans had expressed at the conference at Hampton Court (Cardwell, Conf. p. 187), and, with two emendations, was afterwards confirmed by Convocation and Parliament in 1661.

"An intention was formed, in the time of Edward and Elizabeth, to have also another authorized Catechism for the instruction of more advanced students, and especially those in public schools, touching the grounds of the Christian religion. The original of this work is ascribed to Poynet (Orig. Lett. [Park. Soc.] 71, Cheke to Bullinger, June 7, 1553), who was bishop of Winchester during Gardiner's deprivation. It was published in Latin and in English in 1553, and is supposed to have had the approval of Cranmer, and also of the Convocation which sanctioned the Articles in 1552 (see it reprinted in bishop Randolph's Enchiridion Theologirusm, vol. 1. Both the English and Latin editions are reprinted in Liturgies, etc., of Edw. VI [Park. Soc.]). It seems, however, that this was not considered quite satisfactory; nor was it able to supplant the many similar compilations of the foreign Reformers, which were adopted by many teachers, and occasioned much complaint as to the want of a uniform system of religious instruction (see Hardwick's Hist. of the Articles, p. 108 sq.). Of foreign Catechisms there were the Catechism of Erasmus (1547), ordered to be used in Winchester College and elsewhere; the Smaller and Larger Catechisms of Calvin (1538 and 1545), that of (Ecolampadius (1545), Leo Judas (1553), and more especially Bullinger (1559). Even in 1578, when the exclusive use of Nowell's Catechisms had been enjoined in the canons of 1571, those of Calvin, Bullinger, and others were still ordered by statute to be used in the University of Oxford (see Cardwell, Doc. Ann. 1:300, note). Hence it was agreed by the bishops in 1561 that, besides the Catechism for children who were to be confirmed, another somewhat longer should be devised for communicants, and a third, in Latin, for schools. It is probable that at this time Dean Nowell was employed upon such a Catechism, taking Poynet's as his groundwork; so that it was completed before the meeting of Convocation (Nov. 11, 1562), by which it was approved and amended, but not formally sanctioned, apparently because it was treated as part of a larger design, which was not realized, viz. to publish Nowell's Catechism, the Articles, and Jewell's Apology in one book 'by common consent to be authorized, as containing true doctrine, and enjoined to be taught to the youth in the universities and grammar-schools throughout the realm.' The Catechism, therefore, remained unpublished until 1570, when it was printed at the request of the archbishops, and appeared in several forms, in Latin and in English. The Larger Catechism, in Latin, intended to be used in places of liberal education, is reprinted in Bp. Randolph's Enchirid. Theologicum, vol. 2. Its title is 'Catechismus, sive prima institutio, disciplinaque pietatis Christianae, latine explicata.' In the same year it was translated into English by Norton. Also an abridgment of it, called the Shorter or the Middle Catechism, was prepared by Nowell for the use of schools. He also published a third, called the Smaller Catechism, differing but slightly from that in the Book of Common Prayer. It is probable that Overall abridged the questions and answers on the Sacraments from this Catechism (see Churton's Life of Nowell, p. 183 sq.; Lathbury, Hist. of Convoc. p. 167 sq.)." Cranmer's Catechism was reprinted, London, 1829, 8vo.

Among the numerous commentaries on the Catechism are, Nicholson (Bp.), An Exposition of the Catechism of the Church of England (2d ed. Oxf. 1844, 8vo); Beveridge (Bp.), Church Catechism Explained (12mo); Nixon (F. R.), Lectures, Historical, Doctrinal, and Practical, on the Catechism of the Church of England (3d ed. Lond. 1847, 8vo); Fitzgerald (A. D.), Short Lectures on the Church Catechism (12mo); James (J.), A Comment on the Church Catechism and Occasional Offices, or the Mother's Help (Lond. 1842, 12mo); Secker (Arp.), Lectures on the Church Catechism (12mo); Burnet's Exposition of the Church Catechism (8vo). John Wesley says of it: "Our Church Catechism is utterly improper for children of six or seven years old" (Works, N. Y. ed. 7:170).

4. Presbyterian Church. — The Westminster Catechisms, with the Westminster Confession of Faith, constitute the standards or symbolical books of the Presbyterian churches. They were prepared by committees of the Westminster Assembly; the Shorter Catechism was presented to the House of Commons November 5, 1647; the Larger, April 5, 1648; and by resolution of September 15, 1648, the Catechisms were ordered printed by authority, for public use. The shorter is not an abridgment of the larger, but the latter is an expansion of the former. They were both adopted by the General Assembly of the Church of Scotland in 1648. The Shorter Catechism "has been, and still is, in almost universal use among Presbyterians speaking the English language, and to a considerable extent among Independents and Congregationalists both in Britain and America. In Holland, also, a translation of it has been much used. It is very generally regarded, by those whose doctrinal views are in accordance with it, as an admirable compend of Christian doctrine and duty. The authorship of the Westminster Assembly's Catechisms has been the subject of much debate, or at least the authorship of the first drafts of them, it being admitted that they were prepared with great care by committees of the Assembly. But the probability appears to be that their authorship is to be ascribed entirely to these committees, and that, like the Westminster Confession of Faith, they are thus the result of the joint labors of many. From discoveries recently made by Dr. M'Crie, it seems probable that at least the plan or scheme of the Shorter Catechism is to be ascribed to Mr. Palmer" (Chambers, s.v.).

There are numerous editions of the Catechisms; the latest are those of the Presbyterian Board of Publication (Philadelphia). They teach the Calvinistic theology. Among the many commentaries on the Catechisms, we name Green (Ashbel), Lectures on the Shorter Catechism (Phila. 1841, 2 vols. 8vo); Belpage, Exposition of the Assembly's Catechism (Lond. 2 vols. 12mo); Fisher, Exposition of the Assembly's Catechism (Lond. 1849, 12mo); Paterson, The Shorter Catechism (Lond. 1841, 12mo); Vincent, The Catechism Explained (Lond. 1848, 18mo); Boyd, The Westminster Shorter Catechism (N. Y. 1849, 18mo).

5. The Methodist Church. — In the Wesleyan Methodist Church, in England, the Catechisms in use are three, arranged in gradation, for pupils of different ages, by the Rev. Richard Watson. They are printed as The Wesleyan Methodist Catechisms. For many years these Catechisms were used also in the Methodist Episcopal Church in the United States, together with A Short Scriptural Catechism. prepared by the Rev. J. Edmondson (?). In 1848 the General Conference ordered the preparation of a Church Catechism, which was undertaken by the Rev. Dr. Kidder (then Sunday- school Editor), who, with the aid of other divines, prepared a series of Catechisms which were approved and adopted by the General Conference of 1852. They are published as Catechisms of the Methodist Episcopal Church, No. 1, 2, 3 (New York, Methodist Book Room). The series does not consist of three separate Catechisms, but of one, in three stages of development, the language of the basis being unchanged in the different numbers of the series. No. 1 is the Catechism; No. 2 is the same, with the addition of numerous Scripture proofs and illustrations printed side by side with the several questions and answers; No. 3 expands the answers of No. 1 and the proofs of No. 2 into something like a system of Christian doctrine in a condensed form. The Catechism proper is taken up section by section, and a summary is given, in comprehensive language, of the subject-matter of each section. Then follow an analysis of the section, a number of explanatory and practical questions, and a set of definitions. The outline of topics is as follows:

1. GOD:

§ 1. His Nature and Attributes;

§ 2. The Persons of God.

2. CREATION:

§ 1. The World;

§ 2. Man.

3. MAN'S FALL AND SINFUL STATE:

§ 1 Sin;

§ 2. Guilt, Prevalence, and Consequences of Sin.

4. SALVATION: Christ, and Redemption through Christ;

§ 2. Conditions of Salvation;

§ 3. The Fruits and Extent of Salvation.

5. THE MEANS OF GRACE:

§ 1. The Church and Ministry;

§ 2. The Sacraments: (1.) Baptism; (2.) The Lord's Supper;

§ 3. The Word of God and Prayer.

6. GOD'S LAW: Duties to God and Man.

7. OF DEATH, JUDGMENT, and ETERNITY. APPENDIX: The Beatitudes; The Lord's Prayer; The Ten Commandments; The Apostles' Creed; Baptismal Covenant; Examples of Prayers for the Young.

6. The Church of Rome. — In the Church of Rome the Tridentine Catechism (Catechismus Romanus) is a book of symbolical authority. It was prepared in obedience to a decree of the Council of Trent (Sess. 24, de Ref. 100:7), by archbishop Leonardo Marino, bishop AEgidius Foscarrari, and the Portuguese Dominican Francisco Fureiro, with the aid, as later writers (e.g. Tiraboschi) conclude, of Muzio Calini, archbishop of Zara; revised by cardinals Borromeo, Sirlet, and Antonian; and sanctioned by Pope Pius V. It was published at Rome in 1566, the Latin version being either by Paulus Manutius or Poggianus. The Council of Trent had ordered (1. c.) that the Catechism, when prepared, should "be faithfully translated into the vernacular languages, and expounded to the people by all pastors." It was subsequently approved by special bulls, and adopted by votes of provincial synods in the various Roman Catholic countries. It consists of four parts: the Apostles' Creed, the Sacraments, the Decalogue, and the Lord's Prayer. It is one of the standards of doctrine in the Church of Rome, though the Jesuits deny its symbolical authority. Möhler refuses to it the character of a "public confession," but admits "the great authority which undoubtedly belongs to it" (Symbolism, Introduction, p. 105; see also Elliott, Delineation of Romanists, bk. 1, ch. 1; Cramp, Text-book of Papery, ch. 22). The Catechism is not fitted for the instruction of children, but is a manual for the use of pastors. It was not originally in the form of question and answer, but some of the later editions took that shape. There 1829; Baltimore, n. d. 8vo). Cramp remarks of this translation that it "suppresses or alters such passages as express the peculiar tenets of popery in too open and undisguised a manner," and furnishes proofs of the charge (Text-book of Popery, p. 430). Besides the Catechismus Romanus, numerous other Catechisms have appeared within the Church of Rome from time to time. The most important are those of Canisius (q.v.), the Jesuit (1554 an: 1566), which have been largely used from that time to this, especially in Germany; and that of Bellarmine (1603), and of Bossuet (1687). On recent Roman Catholic Catechisms, as compared with Canisius, see Theologische Quartalschrift, 1863, 3, p. 443.

7. The Greek Church. — Palmer (in Herzog, Real-Encyklop. s.v. Katechismus) remarks that the only Church without an authorized Catechism is the Greek Church. But a Catechism prepared by Mogilas, metropolitan of Kiew (1642), was recognized by a synod of Jerusalem (1672) as a standard.

8. Socinian. —

1. The Cracovian Catechism was drawn up by Schomnann, 1574, for the Polish churches; it is made up chiefly of verses of Scripture.

2. The Catechism of Faustus Socinus was published at Racovia, 1618, in an unfinished form, owing to the death of Socinus, under the title Christ.-Relig. brevisima institutio, etc.

3. The Racovian Catechisms, larger and smaller, composed by Moscorovius, a Polish nobleman, and Schmalz, a Socinian minister (Latin, Racovia, 1609, 12mo; new ed. by Crellius, 1630, 4to; and another, with refutation, by (Eder, Frankfort and Leips. 1739, 8vo; English translation by Rees, Lond. 1818, with preface, treating of the literary history of the Catechism).

There have been many Catechisms prepared by individuals and used in various countries and churches, but as none of them have been clothed with symbolical authority, we do not attempt to give a list of them. — Smith's Hagenbach, Hist. of Doctrines, § 226; Shedd, Hist. of Doctrines, 2:457-498; Smith's Gieseler's Ch. History, vol. 4, § 31; Anuusti, Corpus Libr. Symbol. Reform. (Uberf. 1827, 8vo); Winer, Theol. Literatur, § 27; Walch, Bibliotheca Theologica, vol. 1, ch. 4; Herzog, Real-Encyklopädie, 7:454 sq.; Zeitschrift für histor. Theologie, 1865, p. 300.

## Catechist[[@Headword:Catechist]]

             i.e. catechizer, in the ecclesiastical sense, one who teaches religion to children, or neophytes, catechetically. For the derivation, SEE CATECHETICS, 1.

(1.) At first it was the office of the bishop to prepare the catechumens for baptism, as well as to admit them into the Church by that sacrament. But in course of time it became impossible for the bishops to devote the requisite attention to this part of their work, and consequently they transferred it to such presbyters and deacons as they deemed competent to the undertaking. They were called catechetae; and their employment was considered peculiarly honorable, as requiring the possession and use of eminent talents and qualifications. But there never was a separate office or order of catechists in the Church; the work was only a function, assigned, as need arose, to persons capable of it. Cyril of Jerusalem and Chrysostom (Hom. 21 ad popul. Antioch.) were originally catechists. They were sometimes called by a figurative name, ναυτολόγοι, that is, those whose office it was to admit passengers to the ship, and contract with them for the fare. The Church, by a well-known figure, was compared to a ship; the bishop was ὁ πρωρεύς, the pilot; the presbyters, οἱ ναύται, the mariners; the deacons, οἱ τοίχαρχοι, the chief rowers; the catechists, οἱ ναυτολόγοι. It was properly the catechists' duty to show the catechumens the contract they were to make, and the conditions they were to perform, in order to their admittance into the Christian ship. The deaconesses were also catechists to the more ignorant and rustic women-catechumens, which proves that catechists were not necessarily of the clerical order. Origen, when only eighteen years of age, and consequently when incapable of being ordained a deacon, was appointed a catechist (Eusebius, Hist. Ecc 6:3).

(2.) In the modern churches, ministers are generally required by Church law to be catechists (i.e. for the instruction of children); and since the growth of the Sunday-school (q.v.), the Sunday-school teachers are, Ior ought to be, all catechists. — Farrar, Ecclesiastes Dict. s.v.; Bingham, Orig. Ecclesiastes bk. 3, ch. 10; Coleman, Christian Aintiq. ch. 4, § 8; Krause, De Catechetis primitivce ecclesice (Lips. 1704); Siegel, AIterthümer, p. 340.

## Catechumens[[@Headword:Catechumens]]

             in the ancient Church, candidates for baptism; who were placed under a course of religious instruction in order to their admission into the Church. For the derivation, SEE CATECHETICS,

I. They are classed by ancient writers as members of the Church, but the lowest order of members (e.g. Origen, Eusebius, Jerome; cited by Bingham, bk. 1, ch. 3).

1. Names. — Besides the name catechumens, they were called candidates (candidi), because they were accustomed to appear dressed in white on their admission to the Church. They Were also called novitiati, tyrones Dei, rudes, incipientes (e.g. by Tertullian, De Panitent. 100. 6.; and by Augustine, De Fide ad Catechum. lib. 2, cap. 1).

2. Admission to the Catechumenate. — Heathens were admitted to the catechumenate by the imposition of hands and prayer, with the sign of the cross. The children of believers were admitted as soon as they were of age to receive instruction, but there does not appear to have been any specific age fixed at which Jewish and heathen converts were considered as catechumens. The greater part were of adult age; even Constantine the Great was in this class. But it was essential that they should not have been baptized.

3. Period of the Catechumenate. — The time spent in preparation varied according to the usages of various churches, and particularly according to the proficiency of each individual. In the Apostolical Constitutions three years are enjoined; by the Council of Eliberis, A.D. 673, two years; by that of Agatha, A.D. 506, eight months. Sometimes the catechumenate period was limited to the forty days of Lent. Socrates observes that, in the conversion of the Burgundians, the French bishop who converted them took only seven days to catechize them, and then baptized them. But, in case of sickness or imminent death, the catechunlens were immediately baptized with what was called clinic baptism. Cyril of Jerusalem and Jerome direct the catechumens to observe a season of fasting and prayer forty days.

4. Classes of Catechumens. — They were early divided into separate classes, the number and names of which were somewhat different. The Greek canonists, followed by Beveridge, Cave, and others, among the moderns, speak of the ἀτελέστεροι, the uinitiated, and the τελέστεροι, the more advanced. Suidas distinguishes them as ἀκροωμενοί, such as were occupied in learning, and εὐχομενοί, such as are engaged in devotional pursuits. Bingham specifies four classes: First, the ἐξωθούμευοι, or those who were instructed privately without the Church, and kept at a distance from the privilege of entering into the Church for some time, to make them the more eager and desirous of it. The next degree above these were the ἀκροώμενοι, audientes, or hearers. They were so called from being admitted to hear sermons and the Scriptures read in the Church, but were not allowed to partake of the prayers. The third sort of catechumens were the γονυκλίνοντες, genu-flectentes, or kneelers, so called because they receive imposition of hands kneeling upon their knees. The fourth order was the βαπτιζόμενοι, φωτιζόμενοι, the competentes and electi, which denote the immediate candidates of baptism, or such as were appointed to be baptized the next approaching festival, before which strict examination was made into their proficiency under the several stages of catechetical exercises. The age, sex, and circumstances, of the catechumens were duly observed, men of age and rank not being classed with children (Antiquities, bk. 10, ch. 2, § 2).

5. Instruction and Admission to the Church. — The exercises of the parties till their union with "the believers" were generally directed with reference to their preparation for baptism. They were required to attend to various doctrinal and catechetical instructions, to reading the Scriptures, etc. One of Chrysostum's homilies (ad 2 Corinthians 2) is an exposition of the prayer of the Church for the catechumens (see Neander, Life of Chrysostom, tr. by Stapleton, Appendix to vol. 1). That part of divine service which preceded the common prayers of the communicants at the altar, that is, the psalmody, the reading of the Scriptures, the sermon, etc. was called missa catechumenorum, because the catechumens had the liberty of being present only at this part of the service. The advanced classes before baptism were subjected to repeated examinations, and, in later times, to a kind of exorcism, accompanied by the imposition of hands; they received the sign of the cross, and insufflation, or the breathing of the priest upon them. They also passed many days in fasting and prayer, and in learning the Apostles' Creed and the Lord's Prayer. Some days before baptism they were required to wear a veil. Their mode of admission was simple. The bishop examined the candidate, and, if he was found worthy, enrolled his name in the records of the Church. The solemnity was concluded by prayer, by the imposition of hands, and by the signing of the cross.

"No such arrangement as the catechumenate is indicated in the New Testament: when an individual professed faith in the Lord Jesus Christ, he was immediately admitted to the initiatory rite of Christianity. All converts then, however they might differ in their knowledge or attainments, were equally entitled to the outward sign, as they were to the inward and spiritual grace. But when the Church was augmented by the accession to her pale of large numbers from heathenism, and when her purity was no longer guarded by the presiding care of those apostles and others who possessed the power of discerning spirits, the custom of deferring the admission of members was adopted, in order to obtain satisfactory evidence of their fitness to be enrolled in the rank of the disciples. The experience of the primitive Christians had taught them that the gross habits of idolaters were not at once relinquished for the pure and spiritual principles of the Gospel, and that multitudes of professed believers held their faith by so slender a tie that the slightest temptation plunged them again into their former sensuality. The protracted inquiry into the character and views of candidates for admission into the Church was therefore designed, if possible, to prevent the occurrence of apostasies, which had disturbed the peace and prosperity of the Church, and may be traced to a laudable desire of instructing young and uninitiated converts in the principles of the Christian faith."

In modern Christian usage, the words catechumen, catechumenate, are not found in the books of Church law, except with historical reference to the ancient Church. But the things designated by these terms have always existed, and the terms themselves appear likely (and very properly) to come into use again, to designate the children of the Church and their period of instruction preparatory to confirmation, in the churches which use that rite, and preparatory to communion in full membership, in those churches which do not. In the Methodist Church in England the term has been revived, especially in the efforts of the Rev. S. Jackson to establish a fixed method and course of instruction for young persons between childhood and puberty (see the volumes of the Catechumen's Reporter, London). The whole subject is also carefully discussed by Zezschwitz, System d. christl.-kirchl. Katechetik (Leipz. 1862, 1:79 sq.). See the copious treatment of the ancient catechumenate by Bingham, Origines Ecclesie, ch. 10; and Coleman, Ancient Christianity, ch. 7, sec. 6, § 7. See also Siegel, Alterthümer, 1:364 sq.; Pfanner, De Catechumenis, Antiquae Ecclesiae (Frankfurt et Gotha, 1688, 4to); Farrar, Ecclesias. Dictionary, s.v.; Buck, Theol. Dictionary, s.v.; Neander, Church History, 1:305; and the article ARCANI DISCIPLINA SEE ARCANI DISCIPLINA .

## Catechumenum (or Catechumenium)[[@Headword:Catechumenum (or Catechumenium)]]

             was the place where the catechumens were assembled for instruction; also a high gallery in some churches, where women were present during the divine office.

## Catel, Franz[[@Headword:Catel, Franz]]

             a German artist, was born in Berlin, Feb. 22, 1778, and first acquired distinction by his illustrations of Goethe's Hermann und Dorothea. He went to Paris in 1807, and there began painting in oil. In 1809 he went to Rome, and in 1818 he visited the island of Sicily. In 1834 he painted a  Resurrection of Christ, for the Luisenkirche at Charlottenburg, near Berlin. His works are to be found all through Europe. In 1841 he was made a member and professor of the Academy of Berlin. He died in Rome, Dec. 19, 1856. See Appletons American Cyclop. s.v.

## Catelani, Bernardo[[@Headword:Catelani, Bernardo]]

             an Italian artist, was a Capuchin of Urbino, who lived about 1550. There are some of his works in the convent of his order at Cagli, and an altar- piece in the Church of the Capuchins, executed in the style of Raphael.

## Catellan, Jean de[[@Headword:Catellan, Jean de]]

             a French prelate, born at Toulouse, was bishop of Valence, and died in 1725, leaving, Instructions Pastorales: — Antiquites de l'Egise de Valence (Valence, 1724). See Hoefer, Nouv. Biog. Générale, s. V.

## Catena, Giambattista[[@Headword:Catena, Giambattista]]

             an Italian theologian and linguist, who lived about the middle of the 18th cenitury, published, Girol. Gigli, Lezioni di Lingua Toscana (Venice, 1744, 8vo): —Lettere del Cardinale Giov. di Medici, etc. (Rome, 1752, 4to). See Hoefer, Nouv. Biog. Générale, s.v.

## Cater, Richard B., D.D[[@Headword:Cater, Richard B., D.D]]

             a Presbyterian minister, was born in Beaufort District, S. C., in December, 1791 and was left an orphan when a child. In 1814 he was licensed to preach by the Presbytery of South Carolina. For many years after he entered the ministry he was occupied in preaching in various parts of his native state. He died Nov. 24, 1850. Dr. Cater published several Sermons and Addresses, among which were two Discourses on Baptism, and one on Temperance. See Sprague, Annals of the Amer. Pulpit, 4:520.

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

             an English Congregational minister, was born at Tetsworth, Oxfordshire, in January, 1795. He grew up to early manhood skeptical and indifferent to Christianity, was converted at twenty-five, preached at various places, and in 1828 became pastor at Tetsworth. Here he labored both as schoolteacher and preacher for seven years, and then removed to Peppard with his school, where he remained till his death, March 17,1868. As a preacher Mr. Caterer was very laborious, and had great success. See (Lond. Cong. Yearbook, 1869, p. 240.

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

             an English Wesleyan minister, commenced his ministry in 1763. Although a pious man, his gloomy disposition rendered the itinerancy a burden to him; so, after a year's service, he settled. at Portsmouth-Common, opening a school, and preaching occasionally. He died about 1799, having published several useful tracts. See Atmore, Meth. Memorial, s.v.

## Caterpillar[[@Headword:Caterpillar]]

             is the rendering in the Auth. Vers. of two Hebrews words: 1. Invariably of חָסַיל, chasil´ (occurs 1Ki 8:37; 2Ch 6:28; Psa 78:43; Isa 33:4; Joe 1:4; Joe 2:25); 2. Occasionally (Psa 105:34; Jer 51:14; Jer 51:27) of יֶלֶק, ye/lek, elsewhere "canker-worm" (q.v.).

The English word caterpillar belongs strictly to the larvae of the genus Lepidoptera, and more especially to the larvae of a section of it, the Papilionidae. It is, however, far from proved that the chasil is any species of caterpillar. The root חָסִל, chasal´, signifies to "consume" or "devour," and it is especially used to denote the ravages of the locust (Deu 28:38). The word βροῦχος, by which it is frequently rendered in the Sept., from βρώσκω, "I eat up," conveys also the idea of ravenousness. The Arabic and Syriac terms also indicate a creature whose chief characteristic is voracity, and this attaches to all the species of locusts. The ancients, indeed, concur in referring the word to the locust tribe of insects, but are not agreed whether it signifies any particular species of locust, or is the name for any of those states or transformations through which the locust passes from the egg to the perfect insect. The Latin fathers take it to mean the larva of the locust, and the Greek understand it as the name of an adult locust. The Latins give the name bruchus to the young locust before it has wings, call it attelabus when it begins to fly, and locusta when it is fully able to fly. The superior antiquity, however, of the Sept. entitles its opinion to preference, and in some passages it ascribes flight to the βροῦχος, and speaks of it as a distinct species; and in the former particular, especially, it is difficult to suspect it of an egregious error. The statement of Aristotle is also worthy of notice, who speaks of the attelabos as. a mature insect, for he refers to its parturition and eggs (Hist. An. 5:29). The arguments and speculations of the most eminent modern writers may be seen in Bochart, Heroz. ed. Rosenmüller, 3:256 sq. (Lips. 1793-6). SEE LOCUST. Cathãri

(Κάαρο…, Pure) Or Catharists (q. d. Puritans), a name applied at different times in Church history to different sects; all, however, characterized by aiming at, or at least pretending to, peculiar purity of life and manners.

1. It was assumed by the Novatians in the third century, who excluded from the Church all who fell into sin after baptism. SEE NOVATIANS.

2. The name of Cathari was also given in the twelfth century to the sects of the Albigenses, Vaudois, Patarini, and others.

The Roman Catholic historians abound in frightful accounts of the heresies and immoralities of all these sects, to whom they attributed all the bad men and bad deeds of their times. Some modern Protestant writers, yielding too ready credence to the Roman historians, treat of the Cathari as if they were all dualists, if not Manichaeans. The truth seems to be that the origin of most, if not all, of the sects above named is to be sought in circumstances of general operation, and principally in a prevailing sense of the corruptions of the dominant Church, and of her perversions of Gospel truth. That some of the sects thus originated professed dualistic doctrines is not to be doubted; that all were corrupt in doctrine and life is probably an invention of their persecutors. SEE ALBIGENSES.

1. History. — The origin of the Cathari is unknown; the name itself, however, is Greek, and indicates an Oriental origin. That an earnest spirit of protest against the corruptions of Rome arose in Western Europe during the Middle Ages, and manifested itself especially about the thirteenth century, is certain; but the doctrines and some of the rites of the really dualistic Cathari were doubtless derived from the East. It was formerly thought that the Cathari were lineal descendants of the Manichees of the third and fourth centuries; but this view is now abandoned. There is no subtle religious philosophy like that of the Manicheeans found among the Cathari; their whole system was popular rather than mysterious. "According to the Manichees, the creation is the result of the union of the soul of the world with matter, while the Cathari taught that the whole material creation was exclusively the work of the evil principle. Above all, there is among them no trace of the profound personal reverence for Manes, and worship of his memory, which was one essential characteristic of the genuine Manichees, who looked upon their founder as the Paraclete promised by Jesus to his disciples. The Priscillianists succeeded the Manichees in the West, and the Paulicians in the East; yet these latter, properly Syrian Gnostics, execrated Manes. The Paulicians were thought by Mosheim, Gibbon, and Maitland to have been the immediate religious ancestors of the Cathari. It is well known that numbers of those religionists were transplanted into Thrace by Constantine Copronymus about the middle of the eighth century. Yet the Paulicians had no rites or ceremonies whatever, no ecclesiastical or hierarchical organization; they were strangers to ascetic abstinence from animal food, and did not condemn marriage. Such radical differences as these will not allow us to suppose the heterodox movement of Southern and Western Europe to have been a simple transplantation of Asiatic Paulicianism, though this sect may have contributed in some measure — more or less — directly to the formation of Catharism. The fact seems to be that Dualism manifested itself in Christendom at different periods under various successive and independent forms" (Lond. Quart. Review, 4:10). Schmidt assigns it a Slavonic origin (South Macedonia), and ascribes its introduction into Italy to Slavonic traders. The first Cathari in Italy were found about A.D. 1035 near Turin, and their chief and others were burned. By the twelfth century they were established at various points, from Upper Italy to Calabria. A Romanist writer has recently sought to show that Dante was a Catharist (Aroux, Dante heretique, Paris, 1854; and Chef de la Comedie Anti-catholique de Dante Alighieri, Paris, 1856). In the thirteenth century, Pungilovo, said to have been a Catharist, but a man of eminent charity and goodness, came near being canonized by the Roman Church. SEE CANONIZATION.

The greatest successes of the Catharists in Western Europe were in the south of France, where they were either identical with the Albigenses, or confounded with them. SEE ALBIGENSES. During the twelfth century they, and all other dissidents from Rome, suffered grievous local persecutions; but there "had been no general, persevering, systematic attempt to exterminate them. Meantime they had spread from Constantinople to Spain; they were masters in the Slavonic provinces which now form the north-east of Turkey; they were formidable in Lombardy; they had audaciously insinuated themselves into the pontifical city itself; above all, the only transalpine nation that had emerged from barbarism had almost thrown off its allegiance to Rome; heresy sat enthroned in a central region, whence, in one generation, it could spread over France, Spain, and Italy. The Church was in peril; but the year 1198 witnessed the beginning of a pontificate in which an iron will was to put forth in her service all the resources of rare intrepidity, unremitting vigilance, and far-seeing sagacity. Innocent III was the very incarnation of the idea of the papacy; he was distinguished by precisely the sort of character and talents which were qualified to effect the purposes of the hierarchy of which he was the head." During his pontificate, the cruel crusades against the Albigenses and Cathari, which have made the names of Innocent and Dominic notorious in history, swept away thousands of Catharist Dualists and of simple-minded Albigenses together. SEE ALBIGENSES. There were congregations of them enough to constitute whole dioceses in the thirteenth century; but the Inquisition, directed by Innocent III, and established by the Council of Toulouse, 1229, for the search and suppression of heresy, pursued them relentlessly; so that after the fourteenth century no traces of them are to be found.

2. Doctrines. — The heretical Cathari held to Dualism, i.e. to God as the original good, and to an evil principle as the author of evil. This is a simple, and, to an uneducated mind, a natural solution of the problem of the origin of evil. The absolute Dualists held that the evil principle was an original one as well as the good. The struggle between them is eternal. "It was believed that some souls had been created by the evil being, and, of course, would never be saved. Such were all atrocious criminals, tyrants, persecutors, enemies of God and of his Church. Others, created by the good God, had been seduced from the heavenly world above by Satan, who disguised himself, for the purpose, as an angel of beauty and light. These were condemned to expiate their offense in earthly bodies, and to pass from one body to another, sometimes even, as an additional punishment, assuming the shape of animals, until, at last, they should obtain deliverance from their terrestrial hell by being admitted into the true Church. The consolamentum (see below) reunites the exiles to their guardian angels (called 'Holy Ghost' or 'Paraclete'), of whom there is a distinct one for every soul of heavenly creation. St. Paul, in particular, had successively inhabited thirty-two bodies. Of course there was to be no real resurrection."

The majority of the Cathari held to a more moderate form of Dualism. Of this class were the Bogomiles (q.v.) in Slavonia and the East; and in Italy, the Concorensians or Concorezenses, so called from a corruption of the name of the town Coriza, in Dalmatia. They held to one God, who created matter from nothing; but the arrangement of matter into the existing form of thee visible world, in which so much evil exists, was due, not to God, but to a fallen spirit — an exceedingly mighty angel, who seduced a third of the heavenly host. The absolute Dualists held that all souls came to the earth at once; the Concorensians maintained that Adam and Eve were created (their Lodiesly the evil power, their souls from God), and that all souls are derived from them. Hence the metempsychosis of the absolute duality had no lace in their system. The Word of God, both in the O.T. and N.T., was interpretedly the Catharists to suit their dualistic theory. Jesus Christ, the highest of created beings, was sent from heaven to teach the captive spirits the secret of setting themselves free from the chains of matter and of evil. He came in an ethereal body, which had only the appearance of the human form; for, as he said of himself, he is "from above" (Joh 8:23), or, as St. Paul said, "from heaven" (1Co 15:47). He expressly denied having inherited anything from his mother (Joh 2:4). He had but the likeness of flesh (Rom 8:8; Php 2:8). It was for this reason that he could walk upon the water; and this was the glory revealed on the Mount of Transfiguration. His death, not being real, was but an apparent triumph of the evil one.

In Ethics, all classes of Cathari held that sin is "the lust after the created." The world, as the work of the evil one, is evil, and all contact with it leads to sin. Among mortal sins were wealth, war, killing of animals (except fish), carnal connection, whether in or out of wedlock (inasmuch as it increases the number of fallen souls). Purification from sin was to be obtained by renouncing the world and entering the Church of the Cathari, out of which salvation could not be had.

3. Usages. — The various sects of Cathari agreed very generally in their usages, however they might differ in doctrine. There were two classes of members, the perfect (perfecti) and simple believers (credentes). The former were admitted by the "spirit baptism," called the consolamentum, the ceremony being a simple imposition of hands. (Water baptism was rejected.) By the imposition of hands the Holy Ghost was said to be imparted, and the recipient became one of the perfect. To this class belonged the authority of the Church; they administered its rites, and governed it as successors of the apostles. A manuscript in the Romance language was discovered in 1851, and is now in the Palais des Arts at Lyons. It was published by Cunitz, Jena, 1852; also in the Strasburger Beitrage z. d. theol. Wissenschaften, vol. 4:1852. It contains a short liturgy, beginning with the Lord's Prayer, the Doxology, and the first seventeen verses of St. John's Gospel in Latin. Then follow in Provencal, first, an act of confession; secondly, an act of reception among the number of believers; thirdly, an act of reception among the number of Christians or Perfects; fourthly, some special directions for the faithful; and, lastly, an act of consolation in case of sickness. The formula for the act of confession terminates with the following prayer:

O thou holy and good Lord, all these things which happen to us, in our senses and in our thoughts, to thee we do manifest them, holy Lord; and all the multitude of sins we lay upon the mercy of God, and upon holy prayer, and upon the holy Gospel; for many are our sins. O Lord, judge and condemn the vices of the flesh; have no mercy on the flesh born of corruption, but have mercy on the spirit placed in prison, and administer to us days and hours, and genuflexions, and fasts, and orisons, and preachings, as is the custom of good Christians, that we may not be judged nor condemned in the day of judgment with felons.

The first degree of initiation, or the act of reception into the number of believers, is called "the delivery of the orison," because a copy of the Lord's Prayer was given to the neophyte. It begins thus:

If a believer is in abstinence, and the Christians are agreed to deliver him the orison, let them wash their hands, and the believers present likewise. And then one of the bons hommes, the one that comes after the elder, is to make three bows to the elder, and then to prepare a desk (desc), then three more bows, and then he is to put a napkin (touala) upon the desk, and then three more bows, and then he is to put the book upon the napkin, and then let him say the Benedicite, parcite nobis. And then let the believer make his salute, and take the book from the hand of the elder. And the elder must admonish him, and preach from fitting testimonies (that is, texts). And if the believer's name is Peter, he is to say, "Sir Peter, you must understand that when you are before the Church of God, you are before the Father, and the Son, and the Holy Ghost. For the Church is called 'assembly;' and where are the true Christians, there is the Father, the Son, and the Holy Ghost."

The final initiation, or consolamentum, is called "the baptism of the Spirit." Here is an extract from the formula of its celebration:

Jesus Christ says, in the Acts of the Apostles, that "John surely baptized with water; but ye shill be baptized with the Holy Ghost." This holy baptism of imposition of hands wrought Jesus Christ, according as St. Luke reports; and he said that his friends should work it, as reports St. Mark: "They shall lay hands on the sick, and they shall receive good." And Ananias wrought this baptism on St. Paul when he was converted.- And afterwards Paul and Barnabas wrought it in many places. And St. Peter and St. John wrought it on the Samaritans . . . This holy baptism, by which the Holy Spirit is given, the Church of God has had it from the apostles until now; and it has come down from bons hommes to bols hommes, and will do so to the end of the world.

The perfecti were bound to special fasting and abstinence — from property, and from marriage. They had signs by which their persons, and even their houses, could be recognized by the initiated. Rainerius (who apostatized from Catharism to the Church of Rome) estimated the number of "the perfect" at about 4000 in all Europe. The credentes, or simple believers, were not subject to the special restrictions named above, but were bound to confession to their ministers, and to seek the consolamentum before death, as essential to salvation unattainable by the great mass of mankind. With them, quite as much as with the Roman Catholics, salvation was made to depend upon adhesion to a given religious community; and as the auditors generally put off receiving the consolamentum to the hour of death, this ceremony became invested with a magical virtue, like the sacraments of the dominant Church.

Their religious services were entirely free from the pomp and display of the Established Church. The places of worship were destitute of ornaments, crosses, and images; at one end was a simple table, covered with a cloth, on which lay the New Testament. Worship consisted of reading the Scripture, exposition of it, and prayer. They rejected the baptism of the Church of Rome both because the hierarchy was not the true one, and because water was created by the evil god; and yet, with some inconsistency, they substituted the blessing and breaking of bread, without wine, for the Romish eucharist.

The excellent writer in the London Review, whom we have cited, makes the following just remarks upon the source of the false views of the Cathari, as existing in all ages: "Is there no overt Manichaeism displayed in our own day in the false asceticism of the Puseyite; and if there be no latent Manichaeism in the views of the extremely opposite section of Protestants, whence the tendency to treat human nature as intrinsically evil, not as merely subjected to evil; to make human powers, physical and mental, evil in their use, and not merely in their abuse; to identify society and its institutions with 'the world,' against which the Christian is forewarned? No; however it may disguise itself, and however its manifestations may be varied, that has ever been one and the same instinct of self-justification, hidden in the recesses of the heart, which treats sin as a something external to the will, and, to a certain extent, inevitably imposed; which makes holiness and faithfulness to God consist in something easier than the abdication of the idol self. This insidious instinct stops at no sacrifices provided it can maintain itself. It inspired the stern 'Touch not, taste not, handle not,' of the earliest Gnostics of the apostolic times (Col 2:21); and it has worked, with more or less intensity, in every age of the Christian Church."

4. Literature. — The Roman sources are Bonacorsi, in D'Achery, Spicil. 1:208; Moneta, adv. Catharos et Valdenses (Romans 1743); Rainerius (about 1250), whose account is analyzed by Maitland, Facts and Documents on the History, etc. of the Albigenses and Waldenses (Lond. 1832). The recent writers are Neander, Ch. Hist. 4:565 sq.; Maitland (as above); Schmidt, Hist. et Doct. de la Secte des Cathares (Par. 1849, 2 vols. 8vo); Hahn, Geschichte d. Ketzer im Mittelalt r (Stuttgart, 1845-47). See also London Review, April, 1855, art. 1; Gieseler, Ch. History, 2, § 84, 87; Hahn, in Studien u. Kritiken, 1852, Heft. 4; Schmidt, in Herzog's Real- Encyklopädie, 7:461 sq.

## Cathalan, Jacques[[@Headword:Cathalan, Jacques]]

             a French Jesuit and orator was born at Rouen, May 5, 1671.:He took a regular course of study, and taught the humanities in different colleges, but soon developed a manifest talent for preaching. He died Feb. 7, 1757 See Hoefer, Nouv. Biog. Générale, s.v.

## Cathan[[@Headword:Cathan]]

             SEE CATAN.

## Catharine[[@Headword:Catharine]]

             the name of several so-called saints of the Greek and Roman churches.

1. A martyr, who suffered at Alexandria under Maximin II. The Greek and Roman accounts, which are not at all to be depended on, state that she was a rich and noble lady, who, having entered upon a disputation with certain heathen philosophers at the command of Maximin, and vanquished and converted them to the faith, was, together with them, put to death. She is said to have been put upon an engine made of wheels armed with spikes to lacerate her body, but when the machine was put into motion her bonds were miraculously broken, but she was immediately beheaded. Hence the name of Catharine-wheel. Eusebius (Eccl. Hist. 8:14) speaks of a famous Alexandrian woman, who, when other women of the city yielded to the lust of the tyrant Maximin, resolutely resisted and overcame him, for which she was punished with exile and the loss of all her property. Joseph Assemanni thinks that this is the only account of St. Catharine that can be depended on. Her remains are said to be still kept in a marble chest in the monastery of Mount Sinai, in Arabia (Pocock's Travels, 1:140, fol.). She is commemorated on Nov. 25. — Butler, Lives of Saints, Nov. 25; Landon, Eccl. Dict. s.v.

2. Of Sweden, a princess, born about 1330, who, being contracted in marriage to a young nobleman named Egard, persuaded him to join her in making a vow of perpetual chastity! She died abbess of the monastery of Vatzen, March 24, 1381. — Butler, Lives of Saints, Nov. 22; Landon, Ecclesiastes Dictionary, s.v.

3. Of Sienna, was born at Sienna in 1347, and early devoted herself to an austere life. In 1365 she received the habit of the third order of St. Dominic, and soon became celebrated for her recluse life, revelations, and miraculous powers of conversion! She induced Pope Gregory XI to restore the pontifical throne to Rome from Avignon. She used all her efforts to cause Urban VI to be recognized as the lawful successor of Gregory. She died April 29, 1380. Pius II published the bull for her canonization June 29, 1461, and her festival is observed on April 30. — A. Butler, Lives of Saints, April 30; Chavin, Vie de St. Catharine (1846); Landon, Ecclesiastes Dictionary, s.v.

4. Of Bologna, born of noble parents Sept. 8, 1413.

In 1427 she entered among the nuns of St. Francis at Ferrara, who soon after adopted the severe rule of St. Clare. Afterwards she became abbess of a new convent of the order in Bologna. She is said by Roman writers to have had the gifts of prophecy and miracles! She died March 9, 1463, on which day she is commemorated. A spurious book of her Revelations was published at Bologna in 1511. —Butler, Lives of Saints, March 9.

5. Of Genoa, daughter of James Fieschi, viceroy of Naples, was born at Genoa in 1448, and at about sixteen was married, against her will, to a gay young profligate named Julius Adorna, who for many years caused her the greatest affliction. Being left a widow, she devoted herself to the care of the sick and poor. She died Sept. 14, 1510, leaving a few works of devotion. — Butler, Lives of Saints, Sept. 14; Upham, Life of Cath. Adorna (N. Y. 1856, 12mo).

6. Of Ricci, was born at Florence in 1522. In 1535 she took the veil among the Dominican nuns at Prato, in Tuscany. She was made perpetual prioress at twenty-five, on account of her sanctity and ascetic life. The Bollandists say that Philip of Neri was allowed to converse with her in a vision, she being at her convent and he at Rome! She died Feb. 2, 1589, and was canonized in 1746. — Butler, Lives of Saints, Feb. 14.

## Catharine of Cardona[[@Headword:Catharine of Cardona]]

             a nun, was so called because he spent most of her life in Spain, although born at Naples in 1519. She was entrusted with the instruction of Don Carlos, the son of Philip II; but she abandoned him because of his indocility, and joined the Carmelites as the companion of St. Theresa. She died in 1577. See Hoefer, Nouv. Biog. Générale, s.v.

## Catharine, Order Of St., Of Mount Carmel[[@Headword:Catharine, Order Of St., Of Mount Carmel]]

             was a military order, established in 1063, is imitation, of that of the Holy Sepulcher. The knights were bound by vow to observe the rule of St. Basil, to guard the body of St. Catharine, their patroness, to protect pilgrims, and to obey their grand master. They wore, upon a white dress, the instruments of the martyrdom of the saint, in the form of a cross, viz. a wheel of six spokes, armed with spikes, traversed by a bloody sword. The order is now extinct.

## Catharinus, Ambrosius[[@Headword:Catharinus, Ambrosius]]

             or, more properly, Lancelot Politi, was born at Sienna in 1483. He studied law, and afterwards taught that science in several Italian universities; but in 1521 he entered the Dominican order at Florence, and in 1545 accompanied the cardinal del Monte to the Council of Trent. He became afterwards bishop of Minori in 1546, and archbishop of Conza in 1551. He died at Rome in 1553. As a theologian he stood high for learning, but was much given to controversy, and did not spare either the fathers or the dogmas of his Church in his attacks. His principal works are: Commentaria in epistolas Pauli (Venice, 1551, fol.): — Enarrationes in Genesin (Rome, 1552, fol.). Some of his writings were published under the title Opuscula (1542). — Pierer, Universal. Lexikon, s.v.; Dupin, Eccl. Writers, 16th cent.; Niceron, Memoires, t. 34.

## Catharistee[[@Headword:Catharistee]]

             were a sect of Manichieans, who are said to have committed the most horrible impieties in the pretended consecration of their eucharist (August. Haer. 46).

## Cathbadh[[@Headword:Cathbadh]]

             (Lat. Cathubius). There are two saints of this name commemorated in the Irish martyrologies on July 1 and Sept. 16. It is said-that when St. Patrick first came into the north-east of Ireland, he built, among other churches, one in the country belonging to the descendants of Engus, over which he placed two disciples, Cathbadius, a priest, and Dimanus, a monk. The former is perhaps the Cathubius, son of Fergus, abbot of Achadh-cinn, who, according to the Four Masters, died in 554, aged one hundred and fifty years. See Colgan, Tr. Thaum. p. 146, etc.; Lanigan, Eccles. Hist. Ir. 1, 267, 2, 103.

## Cathcan[[@Headword:Cathcan]]

             (also Catallus and Cathal) is commemorated as bishop of Rath-derthaighe on March 20, in the Irish calendars; and at Lathrisk, in the parish of Falkland, Fifeshire, there was a dedication to a St. Cattel. Colgan suggests that Cathneus, one of St. Patrick's disciples, may have had his name corrupted to Cathcan.

## Cathcart, Robert, D.D.[[@Headword:Cathcart, Robert, D.D.]]

             a Presbyterian minister, was born Nov. 1759, near Coleraine, Ireland, where he was, classically educated. He afterwards entered the University of Glasgow, was licensed by the Presbytery of Route, and labored within its bounds for several years. On coming to America in 1790 he became a member of the Presbytery of Philadelphia, and in 1793 became pastor of the churches of York and Hopewell, Pa., where he spent nearly fifty years of eminent usefulness. He was a member of the General Assembly for nearly thirty years in succession. He pursued his labors with unwearied diligence, and died Oct. 19, 1849. He published A Sermon on the Death of Rev. Dr. Davidson, 1812. — Sprague, Annals, 3:559; Presb. Quart. Rev. Oct. 1860, art. 6.

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

             a Presbyterian minister, was born near McEwensville, Pa., Oct. 19,1823. He graduated from the University of Michigan in 1850, and from Princeton Theological Seminary in 1853; was ordained by the Presbytery of Fort Wayne, Nov. 23, 1854; was stated supply at Lagrange, Ind., in 1853;  pastor there from 1854 to 1864; and died at Lima, Ind., May 17, 1870. See Gen. Cat. of Princeton Theol. Sem. 1881 p. 177.

## Cathedra[[@Headword:Cathedra]]

             (1) The first and strictly ecclesiastical application of this word is to the seat of the bishop in his episcopal church.

(2) The word was; afterwards transferred to the episcopal see itself. Tertullian (De Praescript. 26) speaks of ‘“Cathedrae Apostolorum,” meaning the specially apostolic succession of the bishops of those sees.

(3) Later, the word became used for the Episcopal Church itself, “principalis cathedra,” in Cone. Aquisgr., A.D., 789, can. 40, meaning the cathedral as opposed to other churches in the diocese.

Cathedra

(Latin cathedra; Gr. καθέδρα — from κατά, down, and ἕδρα, a seat). In classical archaeology cathedra means a chair with a back, but without arms, and usually used by women. Cathedrae were also used by teachers of gymnastics while giving instruction, and, later, by all public teachers. Following this usage of the word, the term has been applied to the chair or office of professors in universities or other high schools of learning. The English word chair is used in the same way.

In the early Christian Church the term cathedra was applied to the seats bishops and presbyters occupied during divine service in such rooms as Christians were permitted to assemble in before they were allowed to build churches. In many of the crypts in the Catacombs at Rome and elsewhere are seats cut in the rocks, supposed to have been thus used. Later, when church edifices were erected, the cathedrae were placed in the middle of the semicircular apsis at the eastern or rear end of the church, and occupied by the choir. In Rome many of the cathedrae were taken from the public baths, and were thus of marble, and decorated with designs from classical mythology. Later, they were decorated with symbolic designs of the Christian faith, as the head of a lion, representing the force and vigilance of a good bishop; the head of a dog, representing his vigilance and fidelity; or a dove crowned with a nimbus over the back of the chair, representing the Holy Spirit which was to shed light into his heart. The cathedrae of the 5th and 6th centuries were often inlaid with ivory and precious stones, after the style of the Alexandrian mosaics. Later, they were richly decorated and heavily gilt. Very early in the history of the Church they were held as precious mementoes of favorite bishops. Traditions, unworthy of credit, are attached to the reputed chairs of St. Peter in the Vatican (Rome), of St. Mark in Venice, and of St. Paul in Salonica. In the Gaulic Church, for a time, the bishops were buried seated in their chairs, which were afterwards taken up and preserved with great respect.

In the paintings of the Catacombs, in early mosaics and miniatures, cathedrae are often represented with either a literal or figurative meaning. Thus, in the Catacombs, a bishop is represented stretching out his hand to a woman and to a sheep, thus representing the audience and the flock; in another, the bishop is holding up the Word; God the Father is represented on a cathedra receiving the gifts of Cain and Abel; the Redeemer is thus seated, receiving the crowns of gold from the seven elders, SEE APOCALYPSE; Christ is seated on a cathedra surrounded by eight martyrs. Two chairs in two niches, with a table between them bearing the open Bible, represent a council (in the Baptistery of Ravenna). In the church of Santa Maria della Mentorella (in Latium) is a work in gilded bronze, representing the twelve apostles on seats; between them is a cathedra supporting the open Bible, as the source of all authority; above is a lamb, bearing a cross with a banner, having the inscription "Ego sum estium et ovile ovium — "I am the gate and thefold of the sheep;" a chalcedony in Cortena has a cathedra with Ι᾿χθύς cut on it. — Bingham, Orig. Ecclesiastes bk. 8, ch. 6 §10.

## Cathedra Petri[[@Headword:Cathedra Petri]]

             SEE PETER, FESTIVALS OF.

## Cathedral[[@Headword:Cathedral]]

             SEE CATHEDRA.

(1.) The church edifice containing the cathedra or bishop's chair, i.e. the bishop's church in a diocese, usually the largest and most magnificent church in a diocese. The modern use of the term cathedral, as designating the church in which the bishop has his throne, is confined to the Western Church, and is posterior to the tenth century. In the East such churches are called the great church, the episcopal church, or simply the church.

(2.) CATHEDRAL (adjective) —

(a) pertaining to a cathedral, as "cathedral service;"

(b) official or authoritative, as the "cathedral determination of an article."

Cathedral (ADDENDUM):

(Latinized Gr.), a church which contains the cathedra or seat of the bishop. In the earliest cathedrals, the basilicas or large churches in Rome, the bishop's seat was a marble chair attached to the end wall behind the altar, which was at the west end of the church, and he officiated over the altar, which was low; so that he always looked towards the east, or the rising sun, the great emblem of the resurrection from the earliest times. Among the ordinances of pope Clement, A.D. 93, was one that in every church one chair should be placed in a more lofty and prominent position, so that the bishop sitting' in it could overlook all persons present, and be seen by them. This marble chair is often called the cardinal's chair, because when the church was served by a cardinal it was his seat, but the name of cardinal is not primitive. This arrangement of a marble arm-chair fixed against the wall on the level of the upper bench round the apse is found in some of the early crypts in Rome as early as the 7th or 8th century, but none have been observed earlier.

In the medieval cathedrals the Lady-chapel takes the place of the apse, and the bishop's seat or throne is usually on the south side of the nave, eastward of the stalls for the canons. The choir is enclosed-in its own solid  screen, with a space between the east end of the screen and the Lady- chapel. In England, Wells exhibits the most perfect example of a cathedral with all its parts and appurtenances. Both nave and choir, as well as presbytery, have aisles. There is a second transept eastward of the altar between that and the Lady chapel. The chapter-house is on the north side of the choir, and joins the eastern corner of the north transept, its vestibule being parallel to that transept on the east side of it. This is the same at York, and it is the most usual plan, although there is no rule for the place of the chapter-house. The two transepts have each two chapels on the east side, and an aisle on the west; the aisle communicates at the south end with the cloister, which is on the south side of the nave, and has the library over it on the east side, and the singing school on the west. The nave has aisles on both sides, and another transept at the west end, with towers at the extremities; there is also a central tower and a north porch.

Wells was a cathedral proper, not monastic, but with a separate house for each of its officers, either in the Close or in the Liberty adjoining to it. The bishop's palace, of the 13th century, is enclosed by a separate moat, and fortified it is on the south side of the cloister, from which it is separated by the moat; the deaconry and the archdeaconry, of the 15th, are on the north side of the Close, with some of the canons houses; the organist's house is at the west end, adjoining to the singing-school and the cloister; the precentor's house is at the east end, near the Lady chapel. The vicars choral have a Close of their own joining the north-east corner of the canons Close, with a bridge across through the gatehouse into the north transept; they were a semi-monastic body, with their own chapel, library, and hall, but still were chiefly laymen.

The cathedral church was also called parochia, the principal or mother church, and in some places still the High Church. In' it coronations, ordinations, councils were held, manumissions of serfs made, and academical honors conferred. The word is confined to the Western Church, and is not older than the 10th century. The casthedraticum, or payment to the bishop for the honor of his see, called in Italy La chierica, was paid in the time of Honorius III by all the diocesan clergy; and in later days St. Richard's pence at Chichester, St. Chad's pennies at Lichfield, Pentecostals and smoke-farthings elsewhere, were the tribute of the diocese to the cathedral church, and a compensation for an omission to visit it at Whitsuntide.  A cathedral is composed of a corporation of canons presided aver by a bishop. In some rare cases, as Pistoia and Prato, Lichfield and Coventry, and Bath and Wells, a bishop had two cathedrals; and occasionally a collegiate church was united to a cathedral, as at Dublin. The system was established in large towns for mutual aid, and as a central station for missionary operations. Cathedrals were of two kinds such as were served by a composite body of monks and clerks under rule, and immediately governed by the abbot-bishop as his family and household; and collegiate churches, with chapters of clerks under an archpriest, but having the bishop as the head of the capitular body. Gradually the itinerant clergy, who were, sent out on Sundays and festivals to the surrounding district, settled down as permanent parish priests, while those who remained about the bishop became his standing-chapter.

There were cathedrals of regular canons in many places, of Premonstrants at Littomissel, Havelburg, and Brandenburg, and of Austin canons, in a few cities. The cathedral of Alcala is called magistral, because all the canons have the degree of D.D. Ramsbury, exceptionally, although a see, had no chapter. At Canterbury and Worcester, two ministers, occupied by the clerks and monks respectively, adjoined each other, till the bishop definitely assumed one as his cathedral. At Winchester, and in London at Westminster, the monks built a separate minster; at Worcester and Winchester they absorbed the canons; at Exeter they gave way to them; at Canterbury, Durham, Rochester, and Norwich they only gradually gained the ascendant when the Norman policy removed sees from villages into towns, as in the instance of the translation from Thetford to Norwich, and Selsea into Chichester, as, about forty years earlier, had been the case of Exeter, removed from Bodmin, and Salisbury from Wilton; and half a century yet earlier, in the foundation of Durham. With the exception of Monreale and Monte Cassino, and some early foundations in Germany, colonized from Britain, in England only there were monastic cathedrals. These were Canterbury, Winchester, Durhaim, Bath, Carlisle, Ely, Norwich, Rochester, Worcester; and being refounded at the Reformation as secular cathedrals, along with the newly created sees of Chester, Bristol, Peterborough, Oxford, Gloucester, and Westminster, they are known as cathedrals of the new foundation. Those of the old foundation, which always had secular canons, are York, St. Paul's, Wells, Chichester, Exeter, Hereford, Lichfield, Lincoln, Salisbury, and the four Welsh cathedrals. The bishops of Meath, Ossory, Sodor and Man, Argyll and the Isles, Caithness, Moray, Orkneys, and Galloway did not take their titles from their sees. Some German  cathedrals, as Bamberg, Cammin, Breslau, Laybach, leissen, Olmutz, like those of Trent and Trieste, are exempt, that is, free from visitation by the archbishop of-the province, and immediately subject to the see of Rome. SEE CHURCH EDIFICE.

## Cathedrals Of The New Foundation[[@Headword:Cathedrals Of The New Foundation]]

             are those which were, before the Reformation, held by Benedictines, or by Austin canons, as Oxford, Bristol, and Carlisle, or as Ripon and Manchester had been collegiate churches. The chapter consists only of residentiaries, who, till the recent act, were called prebendaries; the corps of the prebend being the dividend or yearly income of each stall. The minor canons were originally equal in number to the major canons; and out of their number the precentor and sacrist are annually chosen.

## Cathedrals Of The Old Foundation[[@Headword:Cathedrals Of The Old Foundation]]

             are those which have always been held by secular canons, and underwent no change at the Reformation. These consist of four internal dignitaries- dean, precentor, chancellor, and treasurer; archdeacons, in some cases of a subdean, and subchanter of canons, and prebendaries and canons, residentiary or nonresident, internal or extraneous. Each was represented by his vicar. Strasburg, in France, alone retains its full complement of members and ancient organization; but in Spain, Italy, Germany, and Austria all are preserved intact. The cathedrals of Elgin, Ross, Aberdeen, and Caithness were modeled on Lincoln, which followed Rouen; those of Dulnkeld, Glasgow, and St. Patrick's (Dublin) on Salisbury, which followed Amiens; as St. Paul's imitated Paris in its constitution, and is now the model for Carlise and Peterborough.

## Cathedraticum[[@Headword:Cathedraticum]]

             was the name anciently given to two kinds of ecclesiastical tribute to a bishop:

1. A pension paid annually to the bishop by the churches of his diocese, “in token of subjection,” “pro honore cathedral,” the payments being limited by two councils to two shillings severally. This was sanctioned by the Council of Braga in 560 (canon 2), and although the acts of that council contain the first allusion to it that we possess, they speak of it as a custom then in general use. This is not only one of the most ancient episcopal  rights, but the most universal, and is still commonly observed. The only difference between the jura cathedrica and synodalia is, that the former was paid during a visitation, the latter at the synod; but it seems to have been the same impost.

2. A fee paid by the bishop to the bishops who had consecrated him, and to the clerks and notaries who assisted.

## Cathedraticus[[@Headword:Cathedraticus]]

             (Doctor) is a Spanish university term, to designate one who fills a chair; a professor.

## Cathel (Cathal, Or Cattel), Saint[[@Headword:Cathel (Cathal, Or Cattel), Saint]]

             is perhaps Cathcan (q.v.), of March 20, in the Irish calendars.

## Cathelinot (or Catelinot), Ildefonse[[@Headword:Cathelinot (or Catelinot), Ildefonse]]

             a Benedictine monk of the congregation of St. Vanne and St. Hydulphe, the coadjutor of Calmet, was born at Paris in 1670. He became a monk at the age of twenty-five in the abbey of St. Mansuy of Toul, and was engaged in preaching-for several years. He passed a part of his life' in the abbey of Senones, whose very large library afforded ample materials for his researches. His chief printed work is a supplement to the Biblotheque Sacree of palmet, inserted in the fourth volume of the first edition of the Dictionnaire de la Bible. He was the editor of Les Lettres Spiratuelles de Bossuet, published in 1746, 8vo. He finally became librarian of the abbey at Saint-Mihiel, and died there, June 15,1756. See Hoefer, Nouv. Biog. Générale, s.v.

## Cather, Robert G., LL.D[[@Headword:Cather, Robert G., LL.D]]

             an Irish Methodist preacher, was born at Omagh, County Tyrone, June, 1820. He was educated at Trinity College, Dublin. An alarming accident, at the age of nineteen, led to his conversion. He soon began to preach; in 1841 was a student in the Hoxton Theological Institution; in 1842 was in the Irish itinerancy, and labored successfully for some years as a traveling preacher. He conceived the idea of forming a society for promoting systematic giving to the cause of God, and the Irish Conference consented to his devoting all his time and energies to the working out if that idea. The Systematic Beneficence Society aid then the Christian League were the  result. He traveled over England, Ireland, the Continent, and in America to advocate his plans. Much good was the result, but the work broke down his health; he sank rapidly, and suddenly closed a useful life at Clapham, London, Nov. 21,1879.

## Catherin[[@Headword:Catherin]]

             (Lat. Catherna), an early saint, has dedications in Scotland and Ireland. She is probably St. Catharine, the martyr of Alexandria (Forbes, Kal of Scott. Saints, p. 299).

## Catherine[[@Headword:Catherine]]

             SEE CATHARINE.

## Cathfri[[@Headword:Cathfri]]

             The divinities of Arcadia were so called as was a nation of Indians mentioned by Diodorus, whose wives attended the bodies of their husbands to, the funeral pile, and were burned with them upon it. SEE SUTTEE.

## Cathirius[[@Headword:Cathirius]]

             is the name of several early Christians:

1. Bishop of the Cimmerian Bosporus, present at the Council of Nice (Tillemont, 6:643; Labbe, Concil. 2, 54).

2. Bishop of Arpona, at the heretical Council of Sardica, A.D. 347 (Labbe, Concil. 2, 711).

3. Bishop at the Council of Saragossa A.D. 381. In this and the previous case the name is spelled Catherius; the last name with a variation, Cartherius. 1 In Gams's Series Lipiscoporum the name of the bishop of Arpona is given as Carterius.

## Cathisma[[@Headword:Cathisma]]

             is a section of the psalter.

(1) The psalter in the Greek office is divided into twenty sections, called cathismata. Each cathisma is subdivided into three stases, and “Gloria” is said at the end of each stasis only. The reason for the name assigned is that, while the choir stand two and two by turns to recite the psalms, the rest sit down.

(2) A short hymn which occurs at intervals in the offices of the Greek Church. It consists of one stanza or troparion (posrapowi), and is followed by “Gloria.” The name is said to indicate that while it is sung the choir sit down' for rest.

## Cathmael[[@Headword:Cathmael]]

             SEE CADOC.

## Catholic[[@Headword:Catholic]]

             (καθολικός [κατά and ὅλος], general, universal), a title given to the Christian Church on account of its being not confined (like the Jewish) to one people, but embracing members out of every nation. "As 'the Church' is (in one of its senses) employed to signify all Christians, who are 'members one of another,' and who compose the body of which Christ is the head, so the title 'catholic,' or 'universal' is a necessary indication of the use of the word 'church' in that sense. The Catholic Church comprehends the entire body of true Christians; but it is no one community on earth — it has no one visible ruler or governor. Any individual church may be included in it, but cannot with propriety be called the Catholic Church" (Eden, s.v.).

1. In the primitive Church, the title "catholic" came into use at an early period to distinguish the Christian Church from the Jewish, which was national, while the Christian body was to include all mankind. At a later period it was used to distinguish those who adopted the so-called "heresies," within the Christian Church, from the body of believers who held the true faith, and to whom alone, and to whose belief, the term "catholic" was applied. The earliest uses of the word (e.g. of Polycarp [† 166], in an epistle p eserved in Eusebius, H. E. 4:15; Clemens Alex. [† 220], S!romata, vii) are in the sense of the general diffusion of the Church. It is used in the Apostles' Creed (third century), and after the adoption of the Nicene Creed it became a common title of the Church (see Pearson, On the Creed, art. 9, note 100). Chillingworth interprets the "Holy Catholic Church" in the Creed to mean "the right that the Church of Christ, or rather, to speak properly, the Gospel of Christ, hath to be universally believed. And therefore the article may be true, though there were no Christian Church in the world" (Chillingworth, Works, fol. p. 196). Pacianus (A.D. 372), in answer to Sempronian the Novatian, who demanded of him why Christians called themselves Catholics, replied, "Christian is my name, and Catholic my surname; the one is my title, the other my character or mark of distinction" (cited by Bin ham). Clarke (Sermons [vol. 4, ed. 1730] on the Catholic Church) gives the following meanings of the word: "The first and largest sense of the term Catholic Church is that which appears to be the most obvious and literal meaning of the words in the text (Heb 12:23), 'The general assembly and church of the firstborn which are written in heaven;' that is, the whole number of those who shall finally attain unto salvation. Secondly,

The Catholic or Universal Church signifies, in the next place, and indeed more frequently, the Christian Church only — the Christian Church, as distinguished from that of the Jews and patriarchs of old; the Church of Christ spread universally from our Savior's days over all the world, in contradistinction to the Jewish Church, which was particularly confined to one nation or people. Thirdly, The Catholic Church signifies very frequently, in a still more particular and restrained sense, that part of the Universal Church of Christ which in the present age is now living upon earth, as distinguished from those which have been before and shall come after. Fourthly and lastly, The term Catholic Church signifies, in the last place, and most frequently of all, that part of the Universal Church of Christ which in the present generation is visible upon earth, in an outward profession of the belief of the gospels, and in a visible external communion of the Word and sacraments." Pearson (E.position of the Apostles' Creed, art. 9) explains the catholicity of the Church as consisting, generally, in "universality, as embracing all sorts of persons, as to be disseminated through all nations, as comprehending all ages, as containing all necessary and saving truths, as obliging all men to all kinds of obedience, as curing all diseases, and planting all graces in the souls of men."

2. The Roman Church arrogantly claims the name Catholic as exclusively her own, and designates all who do not belong to her communion as heretics and schismatics. It is bad enough in the Church of Rome to make this claim of the title "Catholic;" it is still worse for Protestants to concede it. The result of this concession, in most Protestant countries, is that common people have really no conception of the true use of the word Catholic. The words "Papist," "Papal," "Romanist," are all properly applicable to the Church of Rome, and imply no offensive meaning, as they are all legitimately derived. At all events, the word "Roman" should always be prefixed to "Catholic," if the latter term be used as part of the title of the Church of Rome. "There is a strange enchantment in words, which, being (although with no great color of reason) assumed, do work on the fancies of men, especially of the weaker sort. Of these power doth ever arrogate to itself such as are most operative, by their force sustaining and extending itself. So divers prevalent factions did assume to themselves the name of Catholic, and the Roman Church particularly hath appropriated that word to itself, even so as to commit a bull, implying Rome and the universe to be the same place; and the perpetual canting of this term hath been one of the most effectual charms to weak people. 'I am a Catholic, that is, a universal; therefore all I hold is true:' this is their great argument" (Barrow, On the Pope's Supremacy; Works, N. Y. ed. in, 201). The Church of which Rome was so long the center is not Catholic, but Latin; just as the Church of which Constantinople was the center is not Catholic, but Greek. "There is, indeed, a Catholic or Universal Church, and therefore a universal Christianity. But to assert that the unity implied in the conjunction of these terms is, and must be, a visible unity, is, in a word, to give the lie to all Church history, both Greek and Latin, from a date almost immediately sequent on the apostolic age. And neither Greek, nor Latin, nor Teutonic Christianity, nor all of them together, can be Catholic Christianity, any more than a part of anything can be equal to the whole" (Lond. Quarterly Review, April, 1855, p. 150).

Bishop Bilson, in his True Difference between Christian Subjection and Unchristian Rebellion (1585), sums up the reasons for denying catholicity as a note of the Roman Church as follows (in dialogue form): "Philander (Romanist): What one point of our religion is not catholic? Theophilus (Anglican): No one point of that which this realm hath refused is truly catholic. Your having and adoring of images in the church; your public service in a tongue not understood of the people; your gazing on the priest while he alone eateth and drinketh at the Lord's table; your barring the people from the Lord's cup; your sacrificing the Son of God to his Father for the sins of the world; your adoring the elements of bread and wine with Divine honor instead of Christ; your seven sacraments; your shrift; your releasing souls out of purgatory by prayers and pardons; your compelling priests to live single; your meritorious vowing and performing pilgrimages; your invocation of saints departed; your rules of perfection for monks and friars; your relying on the Pope as head of the Church, and vicar-general unto Christ — these, with infinite other superstitions in action and errors in doctrine, we deny to have any foundation in the Scriptures, or confirmation in the general consent or use of the Catholic Church."

In fact, for Protestants to concede to Romanists the title "Catholics" is equivalent to acknowledging themselves heretics. "This concession may be harmless. and innocent enough as far as Protestants are concerned, but it is most pernicious to those to whom the title is conceded. Men at all times have an inclination to trust in names and privileges, and nothing has proved, or will prove, a greater obstacle to progress in Christian truth than this feeling of being possessed of exclusive privileges — of being exclusively Catholics, i.e. members of the Catholic Church — of that holy community that must secure a special share of divine favor to every member of it." — Bingham, Orig. Eccles. bk. 1, ch. 1, § 7; Suicer, Thesaurus Ecclesiastes s.v. καθολικός; Eden, Clzurchman's Dictionary, s.v.; Elliott, Delineations of Romanism, bk. 3, ch. 2, § 7; Bellarmine's Notes of the Church confuted (Lond. 1687, 4to, pp. 2934); Litton, The Church of Christ, bk. 2, pt. 2, Introduction; Palmer, On the Church; pt. 1, ch. 11, § 3. SEE ROMAN CATHOLIC CHURCH.

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

             title of a prelate. SEE CATHOLICOS.

## Catholic Apostolic Church[[@Headword:Catholic Apostolic Church]]

             the name of a body of Christians which has had a separate organization for somewhat more than thirty years. The following article is from a member of the body. I. History. — Towards the end of the first quarter of this century there began to be an increased spirit of prayer in Great Britain for the outpouring of the Holy Spirit, in promoting which the labors of the Rev. I. Haldane Stewart (of the Church of England) were most helpful. About the same time the Rev. Edward Irving (q.v.) was called up from Glasgow to London, where for a number of years he preached with great power and effect on the coming and kingdom of Christ, his true humanity, and his work as the baptizer with the Holy Ghost. In respect to the last, he taught that the Church is now, and at all times, entitled to the spiritual endowments of the primitive age, because "the gifts and callings of God are without repentance;" but he had no clear conviction that they would be restored, nor did he urge his flock to pray for their restoration. The missionary employed by his Church to preach to the poor of the city, the Rev. A. J. Scott, had much stronger faith that they would be recovered than Mr. Irving himself, and, when on a visit to his friends in the west of Scotland in '28 or '29, he labored to convince them of the permanency of the gift of the Holy Ghost. Among them was Miss Mary Campbell, sister of Isabella Campbell, whose Memoirs were widely circulated more than thirty years ago, then living at Fernicarry. Through the careful study of the New Testament, she became convinced that the promise of the Comforter was for all generations, and she was led to pray, in concert with some friends, that God would again manifest himself as of old in the gifts of his Spirit. In March, 1830, when engaged in prayer with her friends, the power of the Holy Ghost came mightily upon her, and she was made to speak in tongues and prophesyings. Very soon afterwards, the same spiritual phenomena appeared in a family by the name of Macdonald, living at Port Glasgow, who, like Miss Campbell, were Presbyterians, and distinguished as well for purity of life as for zeal and devotion. One of the sisters, who was dangerously ill, was restored instantaneously to health through the faith of her brother, by whose instrumentality Mary Campbell was also raised up from what seemed to be the very brink of death. These occurrences naturally excited much attention not only in the immediate neighborhood, but throughout Great Britain, and in the summer of that year several persons — almost all of them members of the Church of England — went down from London and spent some weeks at Port Glasgow, to satisfy themselves as to the true character of these spiritual utterances. Being convinced by what they saw and heard that they were the work of the Holy Ghost, they met together after their return, with others of like faith, to pray that God would pour out his Spirit upon his whole Church. These meetings, which were held weekly at private houses, were continued throughout the winter, and it was not until April of the following year (1851) that any spiritual manifestation appeared. Then the mouth of a pious lady of the Church of England, under the pastoral care of the Rev. Baptist Noel, was opened in power, and she too spake in tongues and prophesyings. In the course of that year other persons, both men and women, received like spiritual gifts. Some of them were members of the Established Church, and others were Presbyterians and Dissenters; but it was chiefly in the congregation of Mr. Irving (and that after long and careful examination) that liberty was given to speak in spiritual power. This, together with his prominence in the eyes of the world, led to the connecting of his name with the work, although he and all who were of the same faith with him never ceased to protest against the name of Irvingites as a designation of the body.

These utterances, accompanied by many and striking cases of healing, continued in great power and frequency until the end of the year 1832, when a new form was given to the work by the restoring of the office of apostle. This was done, not by popular election, nor by any act of man, but by the voice of the Holy Ghost speaking through prophets, and thus expressing the mind and will of God, that one who had been a godly member of the Church of England, and had stood as a faithful witness to the work of the Holy Ghost, should serve him in this highest ministry. Others were afterwards, from time to time, called to the same office, until, in the year 1835, the full number was completed. Mr. Irving was not one of them, nor, with a single exception, any of his original congregation; three of them were clergymen, three were members of the bar, two of them had been members of Parliament, and all were men of high religious character.

At this time there existed a considerable number of congregations which had been gathered by the preaching of evangelists, and organized by the apostles previously called. When the number had been filled up, they were solemnly separated to their work with prayer and benediction in an assembly of the churches, as was done in Antioch in the case of Barnabas and Saul. They were then bidden, in the word of prophecy, to go to a secluded village in the south of England — Albury, the residence of Mr. Henry Drummond — and there read the Scriptures together in the presence of the prophets, that light might be thrown upon them by the word of the Holy Ghost. They were also directed to prepare a testimony of what God was doing, and to present it to the bishops of the Church of England and Ireland, which was done in Jan. 1836. A larger testimony was presented in 1838 to the Pope, the Emperor of Austria, and the King of the French, as the representatives of the great principles of government existing in Christendom — priestly rule, absolutism, and popular election — and afterwards to others of the chief rulers in church and state throughout Europe. In these testimonies (especially in the latter) the sins of Christendom in departing from the ways of God were pointed out, his approaching judgments proclaimed, and the coming of the Lord (for which the restoration of the Church was the preparation) held up as the only hope of deliverance to the sin-burdened and weary creation.

For a number of years the work made little progress outside of the British Isles, but the revolutionary movement in Europe in 1848 drew to it the attention of many in Germany, and churches were soon organized in Berlin and other cities and towns. It has gradually extended itself into Switzerland, France, Holland, Belgium, Denmark, and Austria, and also into North America, and believers are to be found in countries where there is as yet no liberty of worship.

II. Organization and Polity. — This body of Christians, who take the na.me of the Catholic Apostolic Church, as being the proper designation of all the baptized, and not as exclusively their own, look upon the spiritual work which has been briefly described, as a divine movement in the one Church to restore to it its original structure and endowments, in preparation for the now rapidly approaching advent of the Lord Jesus Christ. They believe it to be, not the founding of a new sect, much less the setting up of a new dispensation, but a work of healing and recovery in the one body of Christ, which has had a continuous and historic existence from the day of Pentecost to this hour. They recognize, therefore, the whole Christian Church as brethren, according to the measure of truth in doctrine and ordinances which it has retained in its several divisions. They believe that, in the purpose of God and in its own nature, it is one body; and that intercommunion between the parts is the true law of its being, and the necessary condition of its healthful growth; intercommunion, not as between distinct and independent nations, but as between the different portions of one and the same nation, having one central authority, and subject to common laws. The central authority which God gave to the Church in the beginning they believed him to have now restored, not for the superseding of the existing ministries, but for the conveying of grace and strength more abundantly to all who will receive it. The apostolic office belongs to no sect, but is for the whole Church; and those who are gathered under it are not a sect, but a part of the one body brought into their right relations to the Head and to one another.

In respect to the organization of the Catholic Apostolic Church, its chief peculiarity lies in the fourfold ministry of apostle, prophet, evangelist, and pastor, as described by St. Paul in the 4th of the Ephesians. Apostles are rulers in the Church universal, by whom the Lord in his absence exercises his functions of authority; prophets are the special organs of the Holy Ghost, by whom light is imparted for the guidance of apostles in their work; evangelists carry forth the Gospel; and pastors feed and care for the flocks. The same fourfold distinction is brought out in the particular churches, in each of which, where circumstances allow of its being fully organized, there is an angel or chief pastor, representing to his own flock the Angel of the Covenant in the heavens, who has under him a body of elders in whom there should be seen the same fourfoldness of ministry as in the Church universal under Christ — some helping him in the work of rule, others exercising the prophetic gift, and others still acting as evangelists and pastors within the limits of the angel's charge. This variety of functions in the ministry is in accordance with a fourfold distinction in the intellectual and spiritual characters of men, to which the gifts of the Holy Ghost shape themselves — some having the power of rule, others the imaginative faculty, while in others the adaptive understanding or the affections are respectively predominant.

In every church, in addition to the angel and elders, there is a body of deacons, who are chosen by the people as being their representatives, and ordained by the angel; whose office it is to assist in the public services, especially the celebration of the Eucharist; to distribute the alms of the church to the poor, and to be the counsellors of the people in worldly matters. There are also under-deacons and deaconesses, as the necessities of the congregation may require. All ministers except those in the diaconal office are called by the voice of prophecy, and ordained by the hands of apostles. The apostles themselves are not ordained, there being none higher than themselves to confer on them authority and grace.

III. Doctrines. — They receive the Scriptures of the Old and New Testaments (rejecting the Apocrypha) as the plenarily inspired and authoritative revelation of God's will, and standard of doctrine for all generations. And they hold the common faith of Christendom, as expressed in the three great creeds best deserving the name of Catholic — the Apostles', the Nicene, and the Athanasian. They make use of no other creeds, and these are used constantly in the public services as a part of worship — the Apostles' being recited before God everyday in the morning and evening services, the Nicene every Sunday in the eucharistic office, and the Athanasian on the principal feasts of the year. But they give especial prominence to the great doctrine of the Incarnation, with its corollaries of the death and resurrection of the Lord, and the descent of the Holy Ghost; teaching that the only and eternally-begotten Son of God took fallen humanity by being born of the Virgin, fulfilled in it as man the perfect righteousness of God, and yielded it to the death of the cross as a spotless and sufficient offering for the sins of the whole world; whereupon the Father gave him his reward by raising him from the dead in the incorruptible body, and exalting him in the human nature to his own right hand. He was thus constituted the Head of the Church, and his next step was to form the body by sending the Holy Ghost to make men one with himself in all the spiritual fruits and results of his victory. The three great ordinances which he has appointed in his Church for this end are, Baptism, which is for conveying his new or resurrection life to all who believe in him, and to their children, and which is counted valid whether administered by sprinkling, pouring, or immersing; the Lord's Supper, in which bread and wine are made in consecration, by the operation of the Holy Spirit, to be the spiritual mystery of the body and blood of Christ, and are partaken of for the nourishing and strengthening of his faithful members; and the rite of confirmation or sealing, in which, by the laying on of the hands of apostles, the Holy Ghost is given for endowing with heavenly gifts and the powers of the world to come those who have reached adult age and are walking in holiness of life. In respect to the Eucharist, they reject the Roman Catholic doctrine of transubstantiation on the one hand, and that of Zwingle on the other, holding that the elements of bread and wine are unchanged in their physical properties and essence by consecration, while they are made, by the operation of the Holy Ghost, to be, spiritually and not carnally, the body and blood of the Lord.

To gather the Church as the election of God out of all the nations of the earth, they believe to be the great work of this dispensation, at the completion of which the Lord will return and take his Bride to himself by raising the dead and changing the living saints, and will then proceed to set up his kingdom in the earth. First of all, he will deliver the Jews — both the two tribes which are known and the ten which are lost — from their dispersion and exile, and reconstitute them as the metropolitan nation in the land which God gave to their fathers; and then, by their instrumentality, he will extend his salvation to all the families of mankind. This millennial dispensation will continue through the thousand years spoken of by St. John, at the expiration of which there will be an apostasy among the nations outside "the camp of the saints and the beloved city," i.e. those whose standing is distinct both from the Church and the restored nation of Israel, through the instigation of Satan, then for the last time loosed from his prison-house, after which the final judgment, with its eternal retributions of good and evil, will ensue.

The Eucharist is made the center of worship, as being the commemoration of the death of Christ, which opened the way of entrance into the Holy of Holies, where he now, as our great High-priest, fulfils the work of intercession. In this work his Church is called to take part, which she does in the highest sense when she shows forth his death in this holy sacrament, by presenting unto God in the consecrated elements the memorial of his sacrifice, and thereupon offering prayers and intercessions for all men. It is not the expiatory sacrifice of Jesus on the Cross which the Church thus renews and continues in the Eucharist (as the Roman Catholics teach), for he died once for all to make atonement for sin, and there can be no repetition of his death; but it is his present intercessory work in heaven.

The Eucharist is celebrated on the forenoon of every Lord's day, and on other solemn and special occasions. The tithes and offerings of the people are brought up during the services, and solemnly dedicated to God in prayer. There are also morning and evening services for worship on every day of the year, at 6 A.M. and 5 P.M., consisting of confession of sin with absolution, the reading of the Holy Scriptures, the reciting of the Creed, the singing of a Psalm, and prayers in the fourfold form of supplications, prayers, intercessions, and giving of thanks, which are offered by the priests in order according to their respective ministries, all being gathered up and presented to God in the name of Jesus Christ, the great High-priest and Mediator, by the angel of the Church. In the principal congregations there are shorter services every forenoon and afternoon at nine and at three. There are also meetings for extemporaneous prayer, that all whom the Spirit moves to pray may have liberty to express their desires unto God, and for the exercise of spiritual gifts, in which everyone — even women and children — may yield themselves to speak in the power of the Holy Ghost. Sermons are preached on Sundays and at appointed times during the week. A ritual is used, constructed on the principle of gathering in one all that is most valuable in the worship of the whole Church. The ministers wear vestments in the public services, and lights and incense are used for their symbolical character. The ancient ordinance for anointing the sick with oil is restored to its right use; and for the relief of penitents there is the rite of private confession and absolution, but which is not compulsory, nor for the extortion of secrets. They believe that the end of the dispensation is rapidly approaching, and that the object and aim of all these ministries, and spiritual gifts, and ecclesiastical services, is to make ready a people for the Lord.

There are no published statistics of this body, but there are churches in many of the principal cities of England (seven in London) and Scotland; in Dublin and Belfast; in Paris, and a few other places in France; in Basle, and Berne, and other towns in Switzerland; in Berlin, and many other places in North Germany; and a number of smaller congregations in Holland, and Belgium, and North America.

To the above account it is proper to add that, in the judgment of the Christian Church generally, the distinctive doctrines of the Catholic Apostolic Church are regarded as erroneous, and its polity and usages as reactionary, and opposed to the true development of the Church.

1. As to doctrine. — The C. A. Church is especially distinguished by its doctrine as to spiritual gifts. 'Like the Montanists of the second century, they look upon these apostolic gifts and offices as the necessary conditions of a healthy state of the Church at any time; make their disappearance the fault of Christianity; and hold it impossible to remedy the defects of the Church without a revival of the charisms and the apostolate. They appeal to such passages as 1Co 12:27-31; Eph 4:11-13, where undue emphasis is laid on 'till;' and to Thessalonians 5:19, 20; 1Co 12:31; 1Co 14:1, where the apostle not only warns Christians against quenching the holy fire of the Spirit, but also positively requires them to strive earnestly after His miraculous gifts. There seems to us to be here a mixture of truth and error on both sides. In these charisms we must distinguish between the essence and the temporary form.

The first is permanent; the second has disappeared, yet breaks out at times sporadically, though not with the same strength and purity as in the apostolic period. In the nature of the case, the Holy Ghost, when first entering into humanity, came with peculiar creative power, copiousness, and freshness; presented a striking contrast to the mass of the unchristian world; and, by this very exhibition of what was extraordinary and miraculous, exerted a mighty attraction upon the world, without which it never could have been conquered. Christianity, however, aims to incorporate herself in the life of humanity, enter into all its conditions and spheres of activity as the ruling principle, and thus to become the second, higher nature. As it raises the natural more and more into the sphere of the Spirit, so in this very process it makes the supernatural more and more natural. These are but two aspects of one and the same operation. Accordingly we find that, as fast as the reigning power of heathenism is broken, those charisms which exhibited most of the miraculous become less frequent, and after the fourth century almost entirely disappear. This is not owing to a fault of Christianity, for at that very time the Church produced some of her greatest teachers, her Athanasius and her Ambrose, her Chrysostom and her Augustine. It is rather a result of its victory over the world. Spiritual gifts, however, did not then fully and forever disappear, for in times of great awakening and of the powerful descent of the Spirit, in the creative epochs of the Church, we now and then observe phenomena quite similar to those of the first century, along with the corresponding dangers and abuses, and even satanic imitations and caricatures. These manifestations then gradually cease again, according to the law of the development of a new principle as just stated. Such facts of experience may serve to confirm and illustrate the phenomena of the apostolic age. In judging of them, moreover, particularly of the mass of legends of the Roman Church, which still lays claim to the perpetual possession of the gift of miracles, we must proceed with the greatest caution and critical discrimination.

In view of the overvaluation of charisms by the Montanists and Irvingites, we must never forget that Paul puts those which most shun free inspection, and most rarely appear, as the gift of tongues, far beneath the others, which pertain to the regular vital action of the Church, and are at all times present in larger or smaller measure, as the gifts of wisdom, of knowledge, of teaching, of trying spirits, of government, and, above all, of love, that greatest, most valuable, most useful, and most enduring of all the fruits of the Spirit" (Schaff, Apostolic Church, § 116).

2. Their worship is almost wholly out of the line of Protestant development and feeling. Their use of incense, and of lights on the altar; their priestly vestments — alb, girdle, stole, chasuble, rochet, etc. — with the pomp of their worship, belong neither to the primitive age on the one hand, nor to the Reformed Church on the other.

For a fuller account, by the author of the articles given above (the Rev.W.W. Andrews), see Bibliotheca Sacra, January, 1866, p. 108 sq. See also Schaff, in the Deutsche Kirchenfreund, vol. 3; English Rev. 9:212; Thiersch (H.W. J.), Vorlesungen über Katholicismus und Protestantismus (Erlang. 1845,1846, 2 vols.); Thiersch, Die Kirche im. Apostol. Zeitalter (1852, 8vo); London Quarterly Review, No. 3, art. 1; Liturgy and Litany of the C. A. Church (N. Y. 1856); W. W. Andrews, True Constitution of the Church (N.Y. 1854); Jacobi, Lehre der Irvingiten, 1853; Smith's Hagenbach, History of Doctrines, 2:414; Baxter, Inringism, its Rise, Progress, and Present State (Lond. 1836); Kostlin, in Herzog's Real- Enlcyklopädie (Am. ed. 2:658); Quarterly Journal of Prophecy, July, 1866, art. 1; Maury, in Revue des deux Mondes, Sept. 1853; and the articles SEE GIFTS; SEE IRVING.

## Catholic Emancipation[[@Headword:Catholic Emancipation]]

             an enactment to relieve Roman Catholics of the civil and religious disabilities imposed by the laws passed in the time, chiefly, of Elizabeth. These forbade a Catholic priest receiving a neophyte into the Church in England under penalty of death; Jesuits forfeited life by appearing in the country; no man could plead at law or become a schoolmaster, or hold any office, especially in Ireland, without taking the oaths of supremacy and against transubstantiation. All this was abolished by the act of parliament of April 23, 1829, since which time Catholics and Protestants have enjoyed equal protection and liberty before the law.

## Catholic Epistles[[@Headword:Catholic Epistles]]

             The canonical epistles of James, Peter, and Jude, and the first of John, are so called because they are not addressed to any particular individual or church, but to Christians in general (Suicer, Thes. Ecc 2:15).

Hug gives the following view: "When the Gospels and Acts of the Apostles constituted one peculiar division, the works of Paul also another, there still remained writings of different authors which might likewise form a collection of themselves, to which a name must be given. It might most aptly be called the common collection, καθολικὸν σύνταγμα, of the apostles, and the treatises contained in it κοιναί and καθολικαί, which are commonly used by the Greeks as synonyms. For this we find a proof even in the most ancient ecclesiastical language. Clemens Alexandrinus calls the epistle which was dispatched by the assembly of the apostles (Act 15:23) the 'catholic epistle,' as that in which all the apostles had a share, τὴν ἐπιστολὴν καθολικὴν τῶν Α᾿ποστόλων ἃπαντων. Hence our seven epistles are catholic, or epistles of all the apostles who are authors" (Introd. to N.T. § 151). So, also, Eichhorn. See Horne, Introduction, pt. 6, ch. 4, § 1. SEE EPISTLES, APOSTOLICAL.

## Catholic League[[@Headword:Catholic League]]

             SEE LEAGUE.

## Catholicos[[@Headword:Catholicos]]

             (καθολικός),

(1.) The title given, under Constantine, to his procurator, or vicar-general (after the organization of dioceses under imperial law), whose duty it was to see that all imperial rescripts were duly carried out. So in a letter from Constantine to Eusebius (preserved in Socrates, Hist. Ecc 1:9), the emperor says: "Letters have been sent to the διοικήσεως καθολικόν, that he may provide all things necessary, etc. See Suicer, Thes. Ecclesiastes s.v.

(2.) The official title of certain of the Oriental prelates, especially of the patriarchs of the Armenian Church. He is appointed head of that part of the church over which his jurisdiction extends; he only can ordain bishops and consecrate the sacred oil. The dignity of Catholicos is inferior to that of patriarch, but superior to that of metropolitan. There are three dignitaries bearing the title in the Armenian Church at present — the Catholicos of Etchmiadzin, the Catholicos of Aghtamar, the Catholicos of Sis. — Coleman, Ancient Christianity, ch. 27, § 2. SEE ARMENIAN CHURCH.

## Catholikin[[@Headword:Catholikin]]

             (Chaldaized Gr.) were two officers, in the ancient Jewish temple, next in authority to the sagan, and only inferior to that officer and the high priest. They acted as head treasurers.

## Cathollcus[[@Headword:Cathollcus]]

             SEE CATHOLICOS.

## Cathua[[@Headword:Cathua]]

             (Καθουά), one of the family heads of the "servants of the Temple" (Nethinim) that returned from Babylon (1Es 5:30); apparently the GIDDEL SEE GIDDEL (q.v.) of the Hebrews texts (Ezr 2:47; Neh 7:49).

## Cathubuis [[@Headword:Cathubuis ]]

             SEE CATHBADH.

## Cathwine [[@Headword:Cathwine ]]

             archbishop of Canterbury (Gaimar, Estorie, 5, 1740). See Tatwine.

## Cati, Pasquale[[@Headword:Cati, Pasquale]]

             a Roman painter, flourished during the pontificates of Gregory XIII, Sixtusas V, and Clement VIII. He was employed in the Vatican, where he painted The Passion of Christ, and several friezes in the Sala Clementina. He also painted the chapel of cardinal Altemps, with subjects from the life of the Virgin. He died in the pontificate of Paul V, aged seventy.

## Catina[[@Headword:Catina]]

             is mentioned by Jerome (5, 12, ed. all.) as an author who gave a mystical interpretation of Eze 1:7, etc.

## Catius[[@Headword:Catius]]

             in Roman mythology, is said to be the name of the god who gave the faculty of wit.

## Catizi[[@Headword:Catizi]]

             in mythology a race of pigmies, supposed to have been driven from their country by cranes.

## Catlett, Thomas K[[@Headword:Catlett, Thomas K]]

             a minister in the Methodist Episcopal Church South, was born in Albemarle County, Va., in 1798. He was converted about 1819, and called to the ministry at. Staunton. He attended school at Wytheville, and there continued until 1825, when he united with the Holston Conference. He suddenly died Feb. 25, 1867. Mr. Catlett was a man of industrious habits, iron constitution, and burning zeal. His intellect was somewhat peculiar strong, original, and in some respects eccentric. No man of his conference ever presented a greater variety of subjects in a plainer style, and produced a more lasting impression. He was mighty in the Scriptures, a man of prayer, and spotless in life. See Minutes of Annul Conferences of the M. E. Church South, 1867, p. 154.

## Catlin, Jacob, D. D.[[@Headword:Catlin, Jacob, D. D.]]

             a Congregational minister, was born at Hauvinton, Conn., March, 1758, and graduated at Yale, 1784. He became pastor in New Marlborough, Mass., July 4, 1787, was made D.D. by Yale in 1822, and died April 12, 1826. He published a work on theology, What is Truth? (1818); a volume. Sermons collected (1797); and a Discourse before a Free-mason's Lodge (1796). — Sprague, Annals, 2:260.

## Catlin, Oren[[@Headword:Catlin, Oren]]

             a Presbyterian minister, was born in New York. He graduated at Hamilton College in 1818, and at Andover in 1822. He was ordained Sept. 26, following. In 1823 he labored in Illinois. He assisted in organizing the First Presbyterian Church of Greene County, at Carrollton, in the same year. He was pastor at Warren, Mass., in 1829 and 1831; stated supply at Cincinnatus, N.Y., in 1832 and 1833; at Castleton, from 1834 to 1837; at Fairport, from 1838 to 1841; at Newstead, in 1842 and 1843; and at Collins, from 1844 to 1846. He died at Evans, N. Y., Aug. 11, 1850, aged fifty-five years. See Norton, Hist. of the Presb. Church in Illinois; Trien. Cat. of Andover Theol. Sem. 1870, p. 50.

## Catlin, S. T[[@Headword:Catlin, S. T]]

             a Baptist minister, was born at Montville, Me., in 1819, and was ordained in 1839. He was pastor of several churches in his native state, and in 1851 removed to Hudson, Wis. In 1854 the American Baptist Missionary Union appointed him a missionary among the Indians. Subsequently he preached at Osceola, St. Croix Falls, and Taylor Falls, Wis. He died May 1,1878. He was a faithful and successful pioneer preacher, a man of good ability, and highly esteemed by the: churches that knew him. See Cathcart, Baptist Encyclp. p. 196. (J. C S.)

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

             a Methodist Episcopal minister, was born in Maine, in 1811. He removed to Zanesville, O., with his father when six years old; was converted in 1837; served the Church as class-leader, exhorter, and local preacher; and in 1852 entered the Ohio Conference, wherein he labored with zeal and fidelity until his death, in 1856. Mr. Catlin was an interesting and useful preacher, of ordinary ability; a minister of the common people. See Minutes of Annual Conferences, 1856, p. 113.

## Catlow, John Booth[[@Headword:Catlow, John Booth]]

             an English Congregational minister, was born at Gisburn-in-Craven, Yorkshire, Oct. 4, 1820, of Wesleyan parents. He was converted in his fifteenth year, and was put under private training in London for the Wesleyan ministry. He became pastor of the Congregational Church at Hounslow, where he was ordained, March 22, 1854, and labored eight years. Thence he removed to Lidfield, Sussex. Early in 1865 he accepted a call to Soham, Cambridgeshire, where he was very successful. In 1873 Mr. Catlow became pastor of Zion Chapel, Ashbourne, where he remained until his death, March 5, 1877. See (Lond.) Cong. Yearbook, 1878, p. 309.

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

             an English Wesleyan preacher, began his ministry when about sixteen years of age. After traveling for several years, he settled at Keighley, Yorkshire, where he died about 1763. His funeral sermon (from 1Jn 3:2, at his own request) was the commencement of a great revival in the neighborhood. Catlow was a good man, and shared in the dangers which beset the pathway of the early Methodist ministers. See Atmore, Meth. Memorial, s.v.

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

             an English martyr, was one of five burned at Canterbury in September, 1555, for the true testimony of Christ and his works. See Fox, Acts and Monuments, 7:383.

## Catmer, Joan[[@Headword:Catmer, Joan]]

             an English martyr, was one of five burned at Smithfield, Jan. 31, 1556 for her constancy in the belief of Christ and his works. See Fox, Acts and Monuments, 7, 750.

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

             a Scotch clergyman, studied at the University of Aberdeen; became tutor at Zetland; was licensed to preach during episcopacy, and was again licensed by the presbytery in 1698, and called to the living at Unst, the same year, and ordained. He died in May, 1717. See Fasti Eccles. Scoticanae, 3, 441, 442.

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

             a member of the Society of Friends, was born in England about 1635. When quite young, he seems to have been the subject of very marked religious impressions, In 1652 he became an avowed Friend. Shortly after he began to preach in steeple-houses and markets,” and soon experienced the usual persecutions of Quaker preachers in those days. He made a religious visit to Holland in 1655, and repeated it the next year. At Middelburg he was arrested, in August, 1656, and cast into prison, where he remained several days, and, when taken out, was placed on board a ship of war to be sent back to England. He endured great sufferings for about two weeks, but was not discouraged, and soon went again to Holland, where he remained about a year, laboring in various cities, and then returned to England. In 1659 he went once more to Holland, and, after several months labor, took ship for England, but came very near being, taken by a pirate, and barely escaped shipwreck in a fearful storm. In 1661 he went to Germany, where he was very kindly received by the prince palatine, in Heidelberg. Aug. 4, 1663, he was arrested and thrown into prison in Yarmouth, England, where he remained until Feb. 22,1664. After many trials, and a life of constant activity in his calling, he died in Holland, it is supposed, in November, 1665. He was the author of An Abridgment of the Ecclesiastical History of Eusebius, etc. (Rotterdam, 1661, 1689). See the Friends Library, 9:434-479. (J. C. S.)

## Catoptromancy[[@Headword:Catoptromancy]]

             (κάτοπτρον, a mirror, and μαντεία, prophecy), a species of divination by which objects or persons are alleged to appear to the eyes of a spectator in a mirror. SEE DIVINATION.

## Catosus[[@Headword:Catosus]]

             was a Christian cook of Hippo (Augustine, Civ. Dei, 22:8, 9).

## Catrna Patrum[[@Headword:Catrna Patrum]]

             (chain of the fathers) is the name for a collection of passages from the old Church fathers, arranged according to the books of the Bible, which they are designed to illustrate. SEE COMMENTARY.

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

             a French preacher, was born at Paris, Dec. 8,1659, and died Oct. 18,1737. He was intrusted with editing the Journal de Trevaux, a periodical published by the Jesuits, which obtained considerable renown in the 18th century. He also published some historical works, for which see Hoefer, Nouv. Biog. Générale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Cats (Catz, or Caets), Charles[[@Headword:Cats (Catz, or Caets), Charles]]

             a Brabant theologian of the beginning of the 18th century, was at first an adherent of the Roman Church, but later went into Holland, joined the Socinians, and was imprisoned for the translation of the New Test. into Dutch, but, afterwards was released. He then settled at Embden, in Prussia, but was compelled to remove. He wrote, also, Jesus Christus ist der Saaligmaker der Welt (Amsterdam, 1697). See Hoefer, Nouv. Biog. Générale, s.v.

## Catta[[@Headword:Catta]]

             in Northern mythology, was one of the wise women, or fortune-tellers, of the Germans. She is probably the same as Jetta, “a sorceress.”

## Cattaneo, Lazzaro[[@Headword:Cattaneo, Lazzaro]]

             an Italian missionary, was born at Sarzana, near Genoa, in 1560. He joined the Jesuits, and was sent with Ricci to China. They founded together the religious establishment of Macao. Cattaneo died at Hang-chow in 1640, leaving some works in Chinese, which were intended for the propagation of Christianity. See Hoefer, Nouv., Biog. Générale, s.v.

## Cattani (Da Diaccito), Francesco[[@Headword:Cattani (Da Diaccito), Francesco]]

             an Italian theologian and prelate, was born at Florence. He joined the Dominicans in his native place, and became canon of the cathedral there. As such he assisted at the Council of Trent, and was appointed to the bishopric of Fiesole. Aug. 15, 1570. He died Nov. 4, 1595, leaving Italian translations of St. Ambrose's Christian Ofices (Florence, 158, 4to ): —his Lexanmeron (ibid. 1560, 8vo): —Del Autorita del Papa (ibid. 1562, 8vo): Sopra la Superstitione (ibid.). See Hoefer, Nouv. Biog. Générale, s.v.

## Cattani, Gaetano[[@Headword:Cattani, Gaetano]]

             an Italian missionary, was born at Modena, April 7, 1696. He entered the Society of Jesus in 1719, and was sent to Paraguay as a missionary in 1729, where he died, Aug. 28, 1733, leaving three Letters addressed to his brother Joseph (Paris, 1754, 12mo). See Hoefer, Nouvelle Biographie Générale, s.v.; Jocher, Allgemeines, Gelehrten-Lexikon, s.v.

## Cattanio, Costanzo[[@Headword:Cattanio, Costanzo]]

             an Italian painter, was born at Ferrara in the year 1602, and studied under Scarsellino, and afterwards under Guido, at Bologna. His Ecce Homo, and The Flagellation, in Sail Giorgio at Ferrara, have been much admired; also his picture of Christ Praying on the Mount, in San Benedetto, and his Annunciation, in Spirito Santo. He died in 1665.

## Cattapani, Luca[[@Headword:Cattapani, Luca]]

             an Italian painter, was born at Cremona about 1570, and was a scholar of the Campi. The best of his compositions is his Decollation of St. John, in San Donato at Cremona.

## Cattel[[@Headword:Cattel]]

             SEE CATHEL.

## Cattenburgh, Adrien Van[[@Headword:Cattenburgh, Adrien Van]]

             an Arminian or Remonstrant theologian, born at Rotterdam Nov. 2,1664, and filled the professorship of theology at Amsterdam for twenty-five years. He was intimately connected with Philip Limborch. He died in 1736, leaving

(1.) Spicilegium Theologiae Christianae Philippi a Limborch (Amst. 1726, 2 vols. fol.): —

(2.) Bibliotheca Scriptorum Remonstrantium (Amst. 1727, 8vo): —

(3.) Syntagma Sapientiae Mosaicae (ibid. 1737, 4to), against Atheists and Deists. He also wrote a life of Grotius in Dutch.Hoefer, Nouv. Biog. Generale, 9:226.

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

             an English Wesleyan minister, labored from 1816 to 1820 in Fredericton, N. B., Kingston, Fort Wellington, and Niagara, Ont., and Shefford, Quebec; and from 1820 to 1851 in various charges in England. In 1851 he retired from the active work, settled at Wednesbury, Staffordshire, and died April 21,1861. He was a man of powerful voice and strong faith,  meek in disposition, and unshrinking in the performance of duty. He published, Observations on Benevolence, chiefly designed for the benefit of the poor in the Methodist society (Lond. 1828). See Minutes of the British Conference, 1861, p. 18.

## Cattle[[@Headword:Cattle]]

             (the representative in various passages in the A.V. of the Hebrews words . בְּהֵמָה, behemah´, a large quadruped in general, usually "beast", SEE BEHEMOTH; in Num 20:4, and Psa 78:48, בְּעַיר, beïr´, grazing animals, elsewhere "beast;" so the Gr. βοσκήματα, as beingfd, 2Ma 12:11, or θρέμματα, from being reared, Joh 4:12; most frequently and characteristically מַקְנֶה, mikneh´, apossession, as sometimes rendered-from the fact that Oriental wealth ["substance," Job 1:3; Job 1:10] largely consisted in this kind of property; like the Gr. κτήνη, as being possessed, 1Ma 12:23; also idiomatically, שֶׂה, seh, Gen 30:32; Isa 7:25; Isa 43:23; Eze 34:17; Eze 34:20; Eze 34:22, an individual sheep or limb, as elsewhere rendered; or צאֹן, tson, Gen 30:39-43; Gen 31:8; Gen 31:10; Gen 31:12; Gen 31:41; Gen 31:43; Ecc 2:7, sheep collectively or a flock, as rendered elsewhere), in scriptural usage, embraces the tame quadrupeds employed by mankind for domestic purposes, as oxen, buffaloes, horses, sheep, goats, camels, and asses (Gen 1:25; Gen 13:2; Gen 32:13-17; Ezekiel 12:29; Eze 34:19; Num 20:19; Num 32:16; Psa 50:10). See each of these in their alphabetical place.

The Holy Land was eminently distinguished for its abundance of cattle, to the management and rearing of which the inhabitants, from the earliest times, chiefly applied themselves, as indeed they have always constituted the principal and almost only possession of a nomade race. In this case, wealthy people were exposed to all the vicissitudes of the seasons (Gen 31:40). Moses was a shepherd during his exile, Shamgar was taken from the herd to be. a judge in Israel, and Gideon from his threshing- floor (Jdg 6:11), as were Jair and Jephthah from the keeping of sheep; Saul and David might also be mentioned. Some of the prophets were called from that employment to the prophetic dignity, as Elisha was from the plough (1Ki 19:19), and Amos from being a herdsman. But the tending of flocks was not confined to the men. Rachel, the daughter of Laban, kept her father's sheep (Gen 29:9), and Zipporah and her six sisters had the care of their father Jethro's flocks, who was a prince or priest of Midian (Exo 2:16). The following is a general treatment of the subject under its two great sections. SEE HERD; SEE FLOCK.

I. Neat Cattle. — These are designated collectively by the Hebrews term בָּקָר, bakar; single animals of this kind are called אִלּוּ, alluph', an "ox," or שׁוֹר, shor (Chald. תּוֹר, tor), a "bullock;" the calves are styled עֵגֶל, e'gel, often a yearling — fem. עֶגְלָה eglah´, a "heifer" (also a young cow, even when broken to the yoke, Jdg 14:18; Hos 10:11); when grown, but still in full youthful vigor, פָּר, par, a steer — fem. פָּרָה, .parah´, a heifer (juvencus, juvenca; comp. Varro, Res Rust. 2:5, 8). The nomadic Abrahamidma (like the Homeric chiefs, see Feith, Antiq. Hom. p. 405) already practiced the raising of cattle (Gen 12:16; Gen 18:7; Gen 24:35; Gen 32:5; Gen 34:28; comp. Gen 13:5), and when they emigrated into Egypt still carried it on (Exo 10:9; Exo 10:24; Exo 12:32 sq.). In later times, also, this was a principal pursuit of the Israelites, especially in several districts of Palestine (Deu 8:13; Deu 12:21; 1Sa 11:5; 1Sa 12:3; 2Sa 12:2; Psa 144:14; Jer 3:24; Jer 5:11; Jdt 8:6, etc.). The oxen are there somewhat small, with short horns, and a bunch ,of fat on the shoulders (Hasselquist, Travels, p. 180; comp. Shaw, Travels, p. 150). The finest herds and strongest bullocks were found in Bashan, beyond Jordan (Num 32:4); hence the Bashanite steers are often put metaphorically for formidable enemies (Psa 22:13), while Bashanite cows are a symbol of stately women (Amo 1:4). In the district west of the Jordan, the plain of Sharon, extending to the Mediterranean Sea, afforded the finest pastures (Isa 65:10; see Jerome in loc.).

Even the kings had their herdsmen (1 Chronicles 28:29). There was great demand for neat cattle; many hundreds were yearly slaughtered in sacrifice (and these were animals of the finest quality, as among other nations, see Herod. 2:41; Xenoph. Cyrop. 8:31; Varro, Res Rust. 2:5, 11; Pliny, 8:10, etc.), others were employed for food or festive occasions (Deu 12:21; 2Sa 12:4; Tob 8:21; Mat 23:4), as then generally beef (1Sa 14:32; 1Ki 19:21; comp. 4:23; Neh 5:18), and still oftener veal was a feast to the Israelites (Gen 18:7; 1Sa 28:24; Amo 6:4; Luk 15:23; Luk 15:27; Luk 15:30), it being anciently regarded as an act of wanton prodigality to slay useful agricultural beasts (compare Apollon. Rhod. 2:655 sq.) in order to enjoy their flesh (AElian, Var. Hist. 5:14; Anim. 12:34; Varro, R. R. 2:5, 6; Pliny, Hist. Nat. 8:70; Valer. Max. 8:1; Cic. Nat. Deor. 2:65). SEE FOOD. The milk was used either sweet or curdled, and was made also into cheese. SEE MILK; SEE CHEESE; SEE BUTTER. Cattle were yoked to the plough (Deu 22:10; 1Ki 19:19 sq.; Isa 30:24; Amo 6:12; Job 1:14; comp. Jdg 14:18; Josephus, Ant. 12:4, 6), likewise for draught (Num 7:3; Num 7:7; 1Sa 6:7; 2Sa 6:3; 2Sa 6:6), and were sometimes employed for burdens (1Ch 12:40; comp. AElian, Anim. 7:4), but especially for threshing (comp. Baba Mezia, 6:4; Chelim, 16:7). SEE AGRICULTURE. They were driven (Jdg 3:31; 1Sa 13:21; compare Sir 38:25; Act 9:5) with a pointed stick (מִלְמָד, malmad´, or דָּרְבָּן, dorban,; κέντρον or βούκεντρον, also βουπλήξ) in Iliad, 6:135, Lat. stimulus [comp. Schol. ad Pindar, Pyth. 2:173]), an instrument employed also for horses (Ovid, Metam. 2:127; see Schöttgen, De stimulo bourn, Frcf. a V. 1717). SEE GOAD. During summer cattle ranged under the open sky. In the stalls (2Ch 32:28) their fodder (Pro 14:4; Luk 13:15) was placed in a crib (אֵבוּס, ebus'; φάτνη). Besides fresh grass and meadow-plants. (Dan 4:29; Num 22:4), meslin (בְּלַיל, belil´, Job 6:5; Isa 30:24; תֶּבֶן, te´ben, Isa 11:7) is mentioned as provender of cattle, a mixed food, like the Roman farrago (Gesenius, Thesaur. p. 212). That salt (to gratify the appetite) was" added may be inferred from Isa 30:24 (see Gesenius in loc.). SEE SALT. Cattle were greatly annoyed by insects, and perhaps the קֶרֶוֹ, ke´rets (A. V. "destruction"), of Jer 46:20, indicates some sort of such noxious creature, namely, the gadfly or aestrus (see Hitzig in loc.; otherwise Gesenius in loc.). SEE BEEVE. In the Mosaic law the following enactments relate especially to oxen:

1. The mouth of the threshing-cattle was not to be- bound so as to prevent their eating the provender spread under them (compare Burckhardt, Proverbs, p. 67). SEE MUZZLE. Hence the term "threshing oxen" sometimes stands for fat or well-conditioned animals (Jeremiah 1, 11; see Rosenmüller in loc.).

2. Whoever stole and then sold or slaughtered an ox must give five oxen in satisfaction (Exo 22:1); but if the animal was found alive in the possession of the thief, he was merely required to make double restitution (Exo 22:4). SEE THEFT.

3. Whoever met an ox that had fallen or strayed was under obligation immediately to help it up and bring it back to the owner (Exo 23:4; Deu 22:1; Deu 22:4), an injunction the more needful in a country not only thinly inhabited, but intersected by many desert tracts. SEE PALESTINE.

4. An ox and an ass must not be yoked together to the plough (Deu 22:10). This prohibition is evidently akin to those relating to heterogeneous combinations, although Michaelis (Mos. Recht, 3:149) gives it another interpretation. SEE DIVERSE. Respecting unruly cattle (Exo 21:28 sq.), SEE DAMAGES. It was considered unmerciful to take the only beast of a widow in pawn (Job 24:3). SEE DEBT. On the subject generally, see Bochart, Hieroz. 1:268 sq.; Ugolino, De Re Rust. Hebr. (in his Thesaur. 19), 2:9 sq. For the symbolical worship of the young bull, SEE CALF, GOLDEN. Compare BEAST.

II. Small Cattle:

1. Sheep. — These are designated collectively by צאֹן, tson (a general term, like μῆλον and pecus, including also goats), singly by שֶׂה, seh; while רָחֵל, rachel´, means ewe; אִיַל, a´yil, wether (Chald. דְּכִר, dekar´); כִּר, Kar, a fat pasture lamb; כֶּבֶשׂ, ke´bes, a lamb of one to three years (comp. Gesen.´ Thes. p. 659); טָלֶה, taleh´ (or טְלַי, tell´), a suckling or milk- lamb; מַשְׁנַים, mishnim´ ("fatlings," 1Sa 15:9), is an obscure term, possibly signifying two-year-old lambs (oves secundarias, Columella, Res Rust. 7:3; comp. Bochart, Hieroz. 1:469). Next to neat herds, sheep formed the most important staple of Oriental nomadic pursuits in Aramaea (Genesis 29, 30) and Palestine (Gen 12:16; Gen 13:5; Gen 20:14; Gen 21:27; Gen 24:35; Gen 32:5; Gen 34:28), as in Egypt (Gen 47:17; Exo 9:3), Arabia Petraea and Deserta (Exo 2:16; Exo 2:19; Exo 3:1; Num 31:32; Isa 34:6; Isa 60:7), and Moabitis (2 Kings, in, 4; Isa 16:1). In military feuds between such tribes, we always find sheep mentioned among the booty of the victors (Num 31:32; Jos 6:21; 1Sa 14:32; 1Sa 15:3 sq.; 1Sa 27:9; 1Ch 5:21, etc.). The same is still universally true of modern Bedouin Arabs, whose traffic in sheep (comp. Eze 26:21) is their leading mark of prosperity and even opulence (comp. Arvieux, 3:132). The patriarchs had large flocks of sheep in Palestine, as later in Egypt or Goshen (Exo 10:9; Exo 10:24; compare Hengstenberg, Pent. p. 5 sq.); also upon the occupation of Canaan by the Israelites, sheep-breeding continued to be the chief employment of a large part of the population down to the latest period, being carried on amid the numerous open tracts and hills of the country (Isa 7:25), many of which were productive of saline plants (comp. Deu 7:1-3; Deu 8:13; Deu 28:4; Jdg 6:4; 1Sa 22:19; 2Sa 12:2; Pro 27:23; Ecc 2:7; Jer 3:24; Jer 5:17; Hos 5:6; Joe 1:18; Jdt 8:6, etc.). There were rich owners of flecks (1Sa 25:2; 2Sa 12:2; comp. Job 1:3; Job 42:12), and even kings had their shepherds (1Ch 27:31; Amo 7:1; compare 2Ch 32:28), from whom they derived a revenue of sheep and wool as presents (2Sa 17:29; 1Ch 12:40) or tribute (2Ki 3:4; Isa 16:1). Among the regions most favorable for sheep- rearing are mentioned the plain of Sharon (Isa 65:10), Matthew Carmel (Mic 7:14), Bashan (Ezekiel 39), and Gilead (Micah 50, 100.). The sheep in the patriarchal age were tended oftentimes by the daughters of the owners (Gen 29:9; compare Exo 2:16); later by overseers or hired men (Joh 10:12); sometimes by the sons of the family (1Sa 16:11; 1Sa 17:15). SEE SHEPHERD.

The keepers gave their sheep, especially the bell-wethers, regular names (Joh 10:3; compare Theocr. 5:102 sq.; Aristot. Anim. 6:16; Longin. Pastor. 5:17 and 19), and familiarized these animals with their voice so as to follow them (comp. 2Sa 12:2). The sheep roamed all summer in the open air, being folded only at night (Num 32:16; 2Ch 32:28) in a pen (גְּדֵרָה, gederah´; Talmud, דור), where, in exposed positions, they were guarded by sentries (Luk 2:8). In the daytime they appear to have been sometimes sheltered from the heat of the sun in caverns (כְּרוֹת, Zep 2:6; which, however, according to others, signifies only pits, i.e. cisterns for watering the sheep). Shepherds' dogs were indispensable (Job 30:1). Of the young, which sheep bear twice a year, the autumn lambs were considered the more vigorous (Varro, Res Rust. 2:2, 18; Colum. R. R. 7:3; Pliny, 8:72; comp. Hamaker, Miscell. Phoenic. p. 117 sq.). The flesh of the sheep, especially that of wethers and lambs, was, as with modern Arabs (Wellsted, Trav. p. 121), a highly esteemed food (1Sa 25:18; Isa 22:13; Amo 6:4; Tob 7:9; Tob 8:21), and was essential to a well-spread board (1Ki 4:23; Nehemiah v. 18). The milk of sheep was also an article of culinary use (Deu 32:14; comp. Diod. Sic. 1:18; Pliny 28:33; Strabo, 17:835; Colum. R. R. 7:2; Dioscor. 2:75). Sheep, especially lambs and rams (q.v.), were a prominent animal in sacrifices (q.v.), and a stock of them was often sacrilegiously offered for sale in the Jewish temple (Joh 2:14). The wool (צֶמֶר, tse´mer, or גֵּז, gez), which, on account of the pasturing of the flock under the open sky, attained a high degree of fineness (as in Spain), was wrought into garments (Lev 13:47; Deu 22:11; Eze 34:3; Job 31:20; Pro 27:26; Pro 31:13), and the Israelites were obliged to pay tithes of this product (Deu 18:4). Sheep- shearing (Gen 38:12) was a rural festive occasion (1Sa 25:4; 2Sa 13:23). As enemies of the shepherd are named the lion (Mic 5:7), the bear (1Sa 17:34) and the wolf (Sir 13:21; Mat 10:16; Joh 10:12; conip. Isa 11:6; Isa 65:25), which might easily carry off a single animal in the extensive and solitary pastures, although even this was often rescued by the sheep-tender (1Sa 17:34 sq.). SEE LION.

The sheep were very liable also to stray in the wide pasturages (Psa 109:17; Isa 53:6; Hos 4:16; Mat 18:12). On the "rot," or disease peculiar to flocks, see Bochart, 1:596; Aristot. Anim. 9:3. The color of sheep is in the East generally white (Psa 147:16; Isa 1:18; Dan 7:9; Son 6:5; Rev 1:14; comp. Eze 27:18); although black (חוּם, dusky, Gen 30:32) ones are also found (Colum. R. R. 7:2; Pliny, 8:73; comp. Wellsted, 1:213; Ruppell, Abyssin. 2:21), as well as spotted and grizzled (Gen 30:32), peculiarities which shepherds knew how to produce artificially (Gen 30:37 sq.; Strabo, 10:449; Pliny, 31:9; comp. Rosselini, Monum. Civil. 1:246). See JACOB. A peculiar species of sheep (Ovis laticaudata, Linn.) is found in the East, with a long fat tail (אִלְיָה, ayah´, Arab. alyat, A. V. "rump;" Lev 3:9; Lev 7:3; Lev 8:25; Lev 9:19) of 10 to 15, and sometimes 40 to 50 pounds' weight, turned up at the end, and often drawn by the animal upon a board or small two-wheeled cart (Herod. 3:113; Aristot. Anim. 8:28; Pliny, 8:75; Died. Sic. 2:54; AElian, Anm. 3:3; 10:4; Olear. Persian. 5:8; Kampfer, Amoen. p. 506 sq.; Lucas, Reise nach d. Levante, p. 183; Russel, Aleppo, 2:8; Descript. de l'Egypte, 23:197 sq.; Oedman, Samml. 4:75 sq.; comp. Korte, Reise, p. 429; Robinson, Res. 2:169, 180; Schubert, 3:118). That the same contrivance was customary with the Jews may be seen from the Mishna (Shabb. 5:4). This kind of sheep is farther distinguished from the common species of the Bedouins by its turned-up nose, and long, pendent ears. On the Mosaic enactments respecting the rights of property in sheep ( Exodus 22; Deuteronomy 22), see above. Compare generally Bochart, Hieroz. 1:451 sq.; Michaelis, Verm. Schrift. 1:118 sq. In Daniel 8 the Persian empire (king) is personified by a ram. SEE PERSIA. On this figure (which represents the subjects as a flock), see Lengerke, Daniel, p. 365 sq. SEE SHEEP.

2. Goats. — This kind of stock is usually classed with sheep under the word צאֹן, tson, or (when a single head is intended) שֶׂה, seh, and thus associated with neat cattle, בָּקָרbakar´ (as in Hem. μῆλα, then βόες). The terms for goats individually are: עֵן, ez, a he-goat; שְׂעַירִת עַזִּים, seïrath´ izzim´ (shaggy female of the goats), a she-goat; for the buck, more distinctively, there are several terms: תִּיַשׁ, ta´yish; עִתּוּד, attud´; שָׂעַיר, saïr´ (more fully שְׂעַיר עַזַּים, seïr´ izzim´, i.e. shaggy male of the goats); צְפַיר, tsephir´; גְּדַי, gedi´, is a collective term. Goats were reared by the early patriarchs (Gen 15:9; Gen 32:14; Gen 37:31), as by the modern Bedouins; and in later times they also formed an important element (in all the hilly regions of Palestine) of agricultural wealth (comp. 1Sa 25:2; Son 6:5; Pro 27:26; see Eze 27:21). They were used not only for sacrifice, but also for food (Deu 14:4; comp. Buckingham, 2:67; Robinson, 1:342; Wellsted, p. 406), especially the young males (Gen 27:9; Gen 27:14; Gen 27:17; Jdg 6:19; Jdg 13:15; 1Sa 16:20), as still in the East (Russel, Aleppo, 2:23). The milk of goats was also an article of food (Pro 27:27), being more wholesome than that of sheep (Pliny, 28:33; comp. Bochart, Hieroz. 1:717; Prosp. Alpin. Res AEgypt. p. 229). Goat-skins were only employed as clothing by poor persons, or such as chose to wear mean apparel (Heb 11:37). They were generally made into water or wine casks. SEE BOTTLE.

Goat's hair was often the material of tent-cloth (Exo 26:7; Exo 36:14; comp. Della Valle, Trav. 1:206; Arvieux, in, 226; Volney, 1:303; Thevenot, in, 196), as well as of matresses and bedding (1Sa 19:13; 1Sa 19:16; but see on this passage Kolkar, Quaest. Bibl. spec. 2:56 sq.), and frequently of cloaks (Robinson, 1:279). SEE TENT; SEE BOLSTER; SEE CLOTHING. The goats of the nomadic Arabs are generally black; but in Syria (Russel, ut sup.; Thevenot, 2:196; Russegger, 1:712) and Lower Egypt (Sonini, 1:329) there are found goats of a large size, like the European, with hanging ears (often a foot or more in length), and of a bright red color: this species is called Capra Mambrica. Whether the Angora goat (Capra Angorensis of Linn.) (see Hasselquist, p. 285; Tournefort, 3:488; Schubert, 1:379), whose long, soft, silky hair is made into the well-known "'camlet" stuff, was also indigenous to Palestine (Schulz, Leit. 5:28, will have it found on Lebanon), is undetermined; it is possibly that referred to in Son 6:5. On the Mosaic enactment respecting the cooking of a kid in its mother's milk (Exo 23:19; Exo 34:26; Deu 14:21), SEE KID. The symbol of the Macedonian (Alexander's) empire by a hegoat (צְפַיר הָעַזַּים) in Dan 8:5 sq., may be illustrated by the epithet AEgean (Αἰγεάδες, q. d. goatmen), applied to the Greek colonies on that part of the Mediterranean Sea (comp. Justin. 7:1, 7). SEE MACEDONIA. See generally Bochart, Hieroz. 1:703. On the Syrian wild goats, SEE IBEX. SEE GOAT.

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

             an English Wesleyan minister, was born at Driffield, York, in January, 1813. When quite young he was converted, and at once joined the Methodists. For several years he was employed as a prayer-leader and local preacher, and in 1836 was accepted at the conference as a traveling preacher. He faithfully labored till 1857. Failure of health caused him to hold a supernumerary relation four years; returning health enabled him to take work again in 1861; but eleven years afterwards his health again failed, and he retired to Walsall, where he spent the remainder of his life. He died there Aug. 29, 1880. His noble and manly presence was associated with strong individuality of mind and character, and with much warmth and cordiality of spirit. He had an almost chivalrous sense of honor. His preaching was evangelical, practical, and useful. See Minutes of the British Conference, 1881, p. 15.

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

             an English Wesleyan minister, was born at Nottingham in 1796. He was converted in his twenty-fourth year, was accepted for the ministry in 1823, and died at Grantham, Aug. 20, 1863. He was diligent and cheerful; his intellect was original and powerful; and his ministrations effective. See Minutes of the British. Conference, 1863, p. 10.

## Cattwg Ddoeth[[@Headword:Cattwg Ddoeth]]

             (the wise). SEE CADOC.

## Catulinus[[@Headword:Catulinus]]

             is the name of several persons in early Christian history:

1. (Also Catullinus) The subdeacon at Cirta, under Paul the bishop, A.D. 303. On May 19, in that year, after the church furniture had been given up, he was called upon to surrender the books, but only produced one very large volume, as the readers had the rest. When asked the readers names, both he and Marcucius refused to answer. Though “traditors,” they would  not be “traitors” (proditores). They were arrested; but we do not hear of the end of Catulinus's imprisonment.

2. The deacon, martyr at Carthage, buried in the basilica of Faustus in that city; commemorated July 15, and honored with a sermon by Augustine (according to Possidius), which is no longer extant (Tillemont, 5, 554).

3. The sixths bishop of Embrun (Ebredunum). He subscribed at the Council of Epaune (Epaunum, Epavnum), which was held in 517, when Sigismund was king of Burgundy and Hormisdas pope. While executing the decrees of this synod in his city he was ejected by the Arians, and took up his residence at Vienne, with Avitus the bishop. He passed years of exile devoted to good works (Gall. Christ. 3, 1060).

## Catuual[[@Headword:Catuual]]

             was an abbot succeeding Bectunus, mentioned in a charter of Cynewulf, king of Wessex, A.D. 789.

## Caucaubardites[[@Headword:Caucaubardites]]

             were a branch of the Eutychians, who, in the 6th century, followed the party of Severus of Antioch and the Acephali, rejecting the Council of Chalcedon. and maintaining one nature only in Jesus Christ. —Niceph. Hist. Eccles. 18:49.

## Cauchon, Pierre[[@Headword:Cauchon, Pierre]]

             bishop of Beauvais, took an active part in the contest of the parties which divided France in the beginning of the 15th century. In 1429 the inhabitants of Beauvais drove him from his see on account of his vices and tyranny, and he took refuge in England. He made himself infamous by his bigotry and fury towards Jeanne d'Arc, who was taken captive in May, 1430, within the limits of the diocese of Beauvais. Cauchon became her accuser, and addressed himself to the king of England, and finally succeeded in securing her condemnation and death. He died suddenly in 1443. He was excommunicated by Calistus III, and his body was dug up and thrown into the common sewer. See Hoefer, Nouv. Biog. Générale, s.v.

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

             an American evangelist, was born in Ireland about 1810. Coming to this country, he was converted, and joined the Troy Conference in 1832. In 1840 he went on a visit to friends in Europe, spending some time in Canada on his way to Halifax, whence he sailed. For six years he labored in England, over twenty thousand conversions resulting from his work. Returning to America, he engaged in revival work wherever his services were demanded. He died at Highland Park, N.J., January 30, 1891. Among those converted under his ministry was general Booth of the Salvation Army. He was unable to work much the last twenty years of his life, owing to feeble health. He was the author of Methodism in Earnest: — Revival  Miscellanies: — Earnest Christianity: — and Glimpses of Soul-Saving. See Methodism in Earnest: The Christian Advocate, February 26, 1891.

## Caukerken, Cornelius van[[@Headword:Caukerken, Cornelius van]]

             a Flemish engraver, was born at Antwerp in the year 1625. The following are some of his principal works: The Dead Christ in the Lap of the Virgin;  The Descent of the Holy Ghost; St. Anna with the Young Virgin in Mary; The Matyrdom of St. Livinus; Magdalene and St. John.

## Caul[[@Headword:Caul]]

             (יוֹתֶרֶת, yothe´reth, properly a redundant part, i.e. flap, Exo 29:13; Exo 29:22; Levit. in, 4, 10, 15; 4:9; 7:4; 8:16, 25; 9:10, 19) is, according to the Septuagint and Vulgate, the great lobe of the liver; the margin of our version says, "It seemeth by anatomy and the Hebrew doctors to be the midriff." The word might be rendered the lobe over the liver, although it makes a part of the liver itself, and this appears to be more applicable than the net over the liver, termed the lesser omentum. SEE LIVER. In Hos 13:8, the Hebrews word rendered "caul" of the heart is סְגוֹר (segor´, literally enclosed), and means the pericardium, or parts about the heart.

The term translated "cauls" in Isa 3:18 (שְׁבַיסַים, shebisim´, literally nettings, Sept. ἐμπλόκια) was perhaps a cap of network worn by females. The caps of network in the accompanying wood-cut are from a relief in the British Museum, representing singers and harpists welcoming Sennacherib on his return from conquest. Fig. 1 has the hair curiously arranged. but perhaps not in a caul. There is also in the British Museum a real cap of network for the hair, from Thebes, the meshes of which are very fine. SEE HEADDRESS.

As to the true meaning in this passage, the versions give but little assistance. The Sept. renders ἐμπλόκια "plaited work," to which κοσύμβους, "fringes," appears to have been added originally as a gloss, and afterwards to have crept into the text. Aquila has τελαμῶνας, "belts." The Targum merely adopts the Hebrew word without translating it, and the Syriac and Arabic vaguely render it "their ornaments." It occurs but once, and its root is not elsewhere found in Hebrew. The Rabbinical commentators connect it with שַׁבֵּוֹ, shibbets´, rendered "embroider" in Exo 28:39, but properly "to woIk in squares, make checker-work." So Kimchi (Lex. s.v.) explains shebisim as "the name of garments wrought in checker-work." Rashi says they are "a kind of network to adorn the head." Abarbanel is more full; he describes them as "head-dresses made of silk or gold thread, with which the women bound their heads about, and they were of checker-work." The word occurs again in the Mishna (Kelim, 28:10), but nothing can possibly be inferred from the passage itself, and the explanations of the commentators do not throw much light upon it. It there appears to be used as part of a network worn as a head-dress by women. Bartenora says it was "a figure which they made upon the network for ornament, standing in front of it, and going round from one ear to the other." Schroeder (De Vest. Mul. cap. 2) conjectured that they were medallions worn on the necklace, and identified them with the Arab shomaiseh, the diminutive of shams, the sun, which is applied to denote the sun-shaped ornaments worn by Arab women about their necks. But to this Gesenius very properly objects (Jesa. 1:209), as well as to the explanation of Jahn (Archäol. 1, 2:2 139), who renders the word "gauze veils" (Smith, s.v.). Others understand golden ornaments appended to braids of the hair behind (see Kitto's Daily Illustration in loc.). The hair of Oriental women is usually divided into a number of braids or tresses, which fall down upon the back, and to each of which is added three silken threads, each charged with small ornaments in gold, and terminating in small coins of the same metal (see Kitto, Pict. Bible in loc.; Lane, Mod. Eg. 1:59, 60; 2:409, 410). SEE ORNAMENT.

## Caula, Sigismondo[[@Headword:Caula, Sigismondo]]

             a painter of Modena, was born in 1637. He studied under John Boulaniger, and afterwards visited Venice, where he studied the works of Titian and Tintoretto. He painted altar-pieces, and cabinet-pieces for private collections. The best of his large pictures is one of The Plague, in the Church of San Carlo, at Modena. There are works by him dated 1682 and 1694.

## Caulacau[[@Headword:Caulacau]]

             is a sacred word (handed down with varieties of spelling, apparently a corruption from קִו לָקָו, “precept upon precept,” Isa 28:10) in some of the Gnostic systems. The first mention of the name is found in the account given by Irenaeus (1, 24) of the Basilidians. Theodoret (Haer. Fab. 1, 4), borrowing his account from Irenseus, says that it was to the Lord and Saviour that they gave the name Caulacau. The next mention of the word occurs in the earlier work of Hippolytus, on heresies, where it is named under the heading of the Nicolaitans. By some of these it was applied to a certain archon (Epiphanius, Haer. 25); but according to Philastrius (Her. 33), to mankind. In the later work of Hippolytus, Refutation of all Heresies, the use of Caulacau is ascribed to the Naasenes, who used the word “man” in speaking of the principle of the universe. This principle they held to be threefold, and Hippolytus says that they gave the name Caulacau to the blessed nature of the heavenly man (the Adam above), Saulasau to the mortal nature below, and Zeesar to that of those who had been raised from earth to receive the heavenly birth, by which it is to be supposed their own disciples are indicated.

## Caulet, Etienne Francois de[[@Headword:Caulet, Etienne Francois de]]

             a French prelate, was born May 19,1610, at Toulouse. He studied at the Sorbonne in Paris, and was in 1644 raised to the episcopal see of Pamiers. He introduced many reforms, and reorganized the schools and seminaries. Though a Jansenist, he took an active part in the controversy concerning the Right of Regalia (q.v.). He advocated the rights of the Church and of his diocese, but without success. He died Aug. 7, 1680, leaving, Traite de la Regale (Cologne, 1680), and some minor works. See Rapin, Memoires  (Paris, 1865); Recherches Historiques sur l'Assemblie du Clerge de France de 1682 (2d ed. 1870); Loyson, L'Assemblie du Clerge de France de 1682 (Paris, 1870); Jungmann, in Wetzer u. Welte's Kirchen Lexikon, s.v.; Hoefer, Nouv. Biog. Générale, s.v. (B. P.)

## Caulet, Jean de[[@Headword:Caulet, Jean de]]

             bishop of Grenoble, and grandnephew of the foregoing, was born at Toulouse, April 6, 1693. He was a great scholar, and secured the regard and affection of his diocese. He, died Sept. 27, 1771, leaving a considerable number of Sermons and Letters, for which see Hoefer, Nouv. Biog. Générale, s.v.

## Caulfield, Charles, D.D[[@Headword:Caulfield, Charles, D.D]]

             a bishop of the Episcopal Church in the West Indies, died at Nassau, Sept. 4, 1862. He was the first bishop of the Bahama Islands, and was consecrated Nov. 24, 1861. See Amer. Quar. Church Rev., April, 1863, p. 154.

## Caulicoli[[@Headword:Caulicoli]]

             are small volutes under the flowers on the sides of the abacus in the Corinthian capital, representing the curled tops of the acanthus stalks. Also, like the large volutes, continued in the Norman style, and may even be traced, though much modified in form, in later styles.

## Caumartin, Jean Francois Paul Lefevre De[[@Headword:Caumartin, Jean Francois Paul Lefevre De]]

             a French prelate, was born at Chalons-sur-Marne, Dec. 16, 1668. He was educated under the care of cardinal de Retz, his godfather, who assigned him one of the richest benefices. Caumartin had scarcely reached his twenty-sixth year when he was admitted a member of the French Academy. He was appointed bishop of Vannes in 1717, and died at Blois, Aug. 30, 1733. See Hoefer, Nouv. Biog. Générale, s.v.; Biog. Universelle, s.v.

## Caumont, Arcisse de[[@Headword:Caumont, Arcisse de]]

             a French archaeologist, was born at Bayeux, Aug. 28,1802. He founded the Societe des Antiquaires de Norsiandie and Societe Francaise d'Archeologie pour la Conservation des Monuments Nationaux, which  held annual sessions, and published the results of their investigations in the Bulletin Monumental, which Caumont edited till 1872. He died April 15, 1873, at Caen. Besides numerous contributions to different periodicals, he published Histoire de l'Artdans l'Quest de la France (1831-40, 6 vols.): — Abecedaie. ou Rudiments d'Archiologie (1850-62, 3 vols.; 3rd ed. 1869). (B. P.)

## Caupona[[@Headword:Caupona]]

             (or a tavern). The apostolical constitutions enumerate the caupo, or tavern-keeper, among the persons whose oblations are not to be accepted. If such oblations were forced on the priest, they were to be spent on wood and charcoal, as being only fit for the fire. A later constitution still numbers the caiupo among those who could not be admitted to the Church unless they gave up their mode of life. It is clear, from too many evidences, that the ancient tavern differed little from a brothel. A constitution of Constantine (A.D. 326), while declaring that the mistress of a tavern was within the laws as to adultery, yet if she herself had served out drink she was classed among tavern servants, who were “not deemed worthy to observe the laws.” A cleric found eating in a caupona, unless under the necessities of travel, was, by the apostolical canons (46th), sentenced to excommunication. The Council of Laodicea enacts that none of the priestly order, from the presbyter to the deacon, nor outside of the ecclesiastical order, to the servants and readers, nor any of the ascetic class, ‘shall enter a tavern. In spite of these enactments, we find by later ones that clerics, who were forbidden to enter taverns, actually kept them. Thus certain “Sanctions and Decrees,” from a codex at the Vatican, but evidently from a Greek source, require that the priest be neither a caupo nor a tabernarius. In the East, it appears that in the first half of the 6th century, and presumably since the days of Constantine, taverns were held on behalf of the Church. But apparently this tavern-keeping for the Church was not held equivalent to tavern-keeping by clerics, since the 9th canon of the Council of Constantinople in Trullo, A.D. 691, orders “that it shall not be. lawful for any cleric to have a tavern.” lie must therefore either give it up or be deposed. It will thus appear that while the severity of the apostolical constitutions against the individual tavern-keeper is not followed ins later times, yet that the Western Church, at least during the anti-Carlovingian period, persistently treated the use of the tavern by clerics, otherwise than in cases of necessity, still more their personal connections with it, as incompatible with the clerical character. The witness of the Eastern Church  is also to the same effect, but its weight is marred by the trade, including that in liquors, which for two centuries at least seems to have been carried on at Constantinople for the benefit, not, indeed, of individual devices, but of churches and charitable foundations.

## Causby, Stephen[[@Headword:Causby, Stephen]]

             an English Congregational minister, was born in London, in September, 1811. He joined the Church in his youth, and in 1833 entered Hackney College. On leaving college he preached some time at Wadebridge, Cornwall; settled as pastor at Hallaton, Leicestershire, in 1838; removed to Kelvedon in 1845, and in 1851 to Towecster, where he labored seven years, and then resigned the stated ministry. He died June 16, 1860. See (Loud.) Cong. Yearbook, 1861, p. 208.

## Cause[[@Headword:Cause]]

             (Causations Causality). These are associated terms in connection with a fundamental topic in the highest range of philosophical speculation.

I. Definition of Cause. This will always be determined-at least so far as the real import of the term is concerned by the character of the theory, in which it constitutes an essential part. Therefore, it cannot be given without reference to such theory, at least so as, to convey either a clear or a fixed meaning. The significance of the word must accordingly be derived from the tenor and conclusion's of the connection. The objection to the received definitions is, that they assume at the outset what is to be explained by the close. This is true of Reid's definition of the popular idea of Cause. “Causa est id, quoposito ponitur eijectus, quo sublato tollitur.” So, in Whewell (Phil. Id. Sci. pt. 1, bk. 3, chap. 2, p. 159) “By Cause we mean some quality, power, or efficacy, by which a state of things produces a succeeding state.” The words, “effectus,” “power,” “efficacy,” “produces,” beg the question, and require explanation and' acceptance in advance of the definition.  As a preliminary and provisional exposition, for the purpose of inquiry, we may be permitted to say, that Cause is the agency, real or assumed, in the production of change; Causation, the exercise of such agency; and Causality, the bond of connection between the antecedent condition and the subsequent change. Causation and Causality are, however, frequently used as equivalent terms. It will not escape the notice of those familiar with investigations of the present character, that there is a latent petitio principii in the introduction of the words agency and production. This acknowledged parologism, noted already by Humime, is inevitable, from the peculiarity of the subject, from the implications of words, and their multiplicity of meanings. The fallacy involved will not be directed to the support of any conclusion. It is admitted and tolerated simply to furnish a point of departure for the doctrine of Cause, Causation, and Causality.

Before proceeding to this task, it is requisite to discriminate between the ordinary and the metaphysical employment of the term Cause, The word is full of ambiguities, and is a shifting homonym in both characters. In customary usage, as a common expression, which has passed through many successive stages of metaphor and degradation, to descend to its current laxity and vagueness, it indicates the immediate, or remote, agency of change; the motive, the occasion, the aim, the accidental, partial, antecedent, or concomitant condition of a phenomenon, without distinguishing, or even regarding, the diverse character of these several applications. With these loose meanings there will be no need to be concerned, except so far as they may illustrate the fluctuations of the philosophical import, by reflecting in their variety the speculative perplexities whence they have arisen.

Cause in Metaphysics may be said to be the connection between two states of being, the one consequent upon the other. This awkward circumlocution is employed to prevent, as far as may be, the introduction of any phrase which would virtually beg the question, or anticipate the conclusion. The absence of any precise and suitable terminology, or, rather, the indistinct- ness, variability, and inapprehensibility of the idea of what is spoken of, which occasions such absence, necessitates the adoption of this unsatisfactory procedure. Yet it may be said that, in spite of the acute and varied speculations of the philosophers, every one has a fixed, if unanalyzed, conception of Causation. To this indeterminate notion, present in the mind, reference must always be had, as a support for the reasoning, in order to render any argument on the subject intelligible.  To Aristotle (Metaph. 1, 2; Phys. Ause. 2, 3) is due the well-established division of Causes into:

1. Formal, or qualitative, revival, which gives the quantity, per quod.

2. The Material, or Substantive, ex quo.

3. The Efficient, a quo.

4. The Final, propter quod.

This celebrated classification was seen to be invalid, by Reid (Works, p. 75; ed. Hamilton). It is rather an analysis of the ambiguities of speech, consequent won ambiguities of thought, than a legitimate distinction. Careful and discriminating reflection would apparently indicate, that these species do not belong to one and the same genus. The division is not made on one plane not in accordance with one principle. It is scarcely possible to refer to the same order of conceptions, that the joiner made the table, that the table was made of wood, that tables require the character exhibited by them, and that the table is made to put victuals on.

The Final Cause, or the result contemplated, is rejected by Bacon and Descartes, and by many of the most rigorous reasoners; but is maintained by Leibnitz and other perspicacious inquirers. The aim is an inducement, but it cannot-be properly considered as part of the act of Causation, whatever Causation may be. The purpose for which a thing is. done is surely diverse from the act or operation by which it is done.

The Material Cause has been strenuously held to be an indispensable part of the process resulting in an Effect. By some writers it has been regarded as the sole cause. Aristotle considers that, in some cases, Cause and Effect are conjoint and logically simultaneous-the one is involved in the other. Hamilton asserts that all Secondary Causes (all causes but the “Great First Cause”) are Siamese twins, the Material Cause necessarily participating and co-operating with the Productive Cause. This is true in a certain sense. There must be a subject to be acted on. “Esse deet, salde fat aliquid, deinde a quo flat,” No effect can arise unless it arises in something. But the idea of Cause is entirely dissimilar in regard to the agent and in regard to the passive element.

The Formal Cause-the Plutonic archetype — the natura naturata — the plan — the aggregate of qualities constituting a thing “what it is,” and pre:adapting it to exhibit under suitable incitement the characteristic phenomena, is, in most schemes, analogous, ex parte natura, to the  Material Cause, and is obnoxious to similar censure. The Aristotelian Form must be distinguished from shape as well as from the Platonic Idea.

The Material and the Formal Cause are rather prerequisites, indispensable concomitants, conditions, aptitudes, than any part of the act or idea of Causation. No doubt, the qualities of the things in which the change is evolved, and the relations of constitution between them and the stimulant which excites the change, regulate the occurrence and the character of the Effect; but they do not aid in the apprehension of the abstract idea, or act of Causation. They do not touch the conception of Causality. The Efficient, or Motive Cause, that which involves the manifestation of power, according to Kant, is the only form which directly conveys the conception of Cause (of. Aristot. Metaph. 11, 4, 6). Therefore, in endeavoring to estimate the nature of Causation, it is the species which will be exclusively regarded. Occasional Causes belong to an entirely distinct inquiry

. SEE MALEBRANCHE. Other Causes, which might be added to Aristotle's specification, such as Exemplary Causes, with which Formal Causes are often identified, and Instrumental Causes, are equally to be disregarded.

II. Theories of Causation. —The theories and modifications of theories of Causation are very numerous, and often reappear in strange combinations. It is not appropriate to discuss them in this place. Sir William Hamilton has done this very ably and elaborately (Discuss. App. 1; Metaph. § 39:40), if not always with entire satisfaction. He has added a Table, in which he has endeavored to classify the several systems which have met with any considerable acceptance, excluding, of course, the doctrine of the First Cause, the primordial, or immanent operation of the Creator. Hamilton's Table is introduced, as it may save much explanation which would otherwise be required.

This classification is, like all Hamilton's dissections, acute, arbitrary, plausible, incomplete-Systematic, but delusive from its apparent thoroughness. There are other actual and possible theories, Schopenhauer's, for instance, which he has not provided for in his scheme. Hamilton makes eight classes, all of which he rejects as “wholly worthless,” except the last, which is his own, and is open to as grave objections as those which he repudiates. He distributes all his recognized Opinions between two summa genera: A, the Empirical, or a posteriori;  and B, the Pure, Noetic, or a priori. The former set, by making the conception of Causation a mere result of experience, renders it nothing more than an empty Ens, or, rather, Phantasma Rationis. Locke, Humes and Browun are types of these schools.

It may be observed, in passing, that the contemptuous terms in which Hamilton speaks of Brown's theory, which he includes in the sixth class, but which is more analogous to Locke's, may be retorted upon his own. “It evacuates the phenomenon of all that desiderates explanation,” and “eviscerates the problem of its sole difficulty.” The Empirical systems may be confidently repudiated as inadequate explanations of the mystery, for the reasons assigned by Hamilton, and for others not specified by him. A ready concurrence may also be accorded to his refutation of two of the Pure theories the sixth and seventh. But there is one of them, besides his own, the fifth, that which is maintained in diverse modifications “by Descartes, Leibnitz, Reid, Stewart, Kant, Fichte, Cousin, and the majority of recent philosophers,” which cannot be discarded so ‘readily. Its consideration may be postponed till Hamilton's original theory has been noticed.

Hamilton's scheme rests avowedly, as might have been expected, on the Philosophy of the Conditioned. He does not succeed in makings it evident that it is a logical consequence of his peculiar philosophy. He says: “We cannot know, we cannot: think, a thing except as existing, that is, under the category of existence; and we cannot know or think a thing as existing, except in time.” Now the application of the Law of. the Conditioned to any object thought as existent, and thought as in time, will give us at once the phenomenon of Causality (Metaph. p. 552). There is a quibble in the word “existence” which need not be dwelt upon. The reasoning is per saltun, if not a palpable non sequitur. There is no connection manifest between the inference and its supposed foundation. Moreover, Causation, the principle of change id a quo formia mutatura is completely eliminated from consideration.

Hamilton refers the belief in Causes, which is not identical with the idea of Causation, to the impossibility of conceiving any new existence to commence, or any existence to be annihilated. The impossibility of conceiving an absolute commencement of existence is a thesis as old as Aristotle, (Met. Min. II, 1). But it can only suggest the catenation of existence, it cannot of itself suggest Causation. Hamilton illustrates his  position by the line: “Ex nihilo nihil, in nihilum ni posse reverti.” He thus places himself on the ground of Stoic Pantheism or Epicurean Materialism. His dogma would only justify, “omne post aliquid, sed non infinite aliquid ante omnia.” In consonance with this fallacy, he confirms his doctrine by representing the Creation as evolved out of the Creator. This: accords with his identification of the causaturn with the causs; or the “absolute tautology between the effect and its causes.”

There is a further error in the assertion, that of Second Causes “there must always be a concurrence of two to produce an effect.” This is true only in regard to Material Causes, whose introduction into the specific doctrine has already been objected to. It is not true of Efficient Causes. It is the complete absorption of Cause in the mere juxtaposition of conjoint conditions, and the acceptance of this conjunction as Causation, which necessitate the tenet.

The incapability of thinking an absolute commencement or an absolute termination results only in the necessity of thinking of existence as continuous, either as unchanged or as changed in novasformas. It does not touch the question of Causality, which is the connective between successive states, and the determinant of each sequence. The succession or conjunction is thus unconsciously converted into the equivalent of Causation; and the doctrine reverts to Hume's. There is logical legerdemain in the prompt substitution of a conclusion entirely distinct from it for the actual quaesitun.

It may be suspected, too, that the intellectual impotence, which is the character of the Philosophy of the Conditioned, can in no wise furnish a valid basis for any theory. It cannot authorize or explain any positive conviction; yet every one has such a conviction in regard to Causation, and cannot get rid of it. At most, it can conclude only negatively. Here, if anywhere, the maxim,” Ex nihilo nihil,” is applicable. But whatever interpretation be given to Causation, the conception of Cause and its alleged manifestation is distinctly affirmative. Sir William Hamilton's reasoning only goes far enough to show how and when the idea of Cause intrudes, not what is its essential character. His conclusion is, to retort his own language, “a virtual assumption of the question,” or something worse.

It merits continual meditation that the words most current and most indispensable in daily intercourse — Being, Mind, Substance, Matter, Space, Time, Cause, Force, Power, Quality, especially involve the highest  and most insoluble problems of philosophy, and are vacillating in meaning. These terms are all positive, and convey very positive meanings, impossible as it may be to define: or to comprehend them. The fact of their necessity and familiarity is something more than presumptive evidence of the veracity of the underlying conviction. It may be taken as irrefragable proof, that, in all our mental operations, there is present, not merely “aliquid ignotum et incoqnoscibile,” but that this unknown constituent of thought is the kernel, the life, the truth of all thought. This is the aliquid latens in the beautiful and profound extract from cardinal Cajetan, cited by Hamilton (Disc. p. 627), and is fully recognized by Leibnitz (Opp. 5, p. 374), Reid and many others. It is noted here, because it will be involved throughout the remarks with which this article will conclude; and because a complete comprehension of Causation is impossible: “cid tan ssupra nos est quam ipsa veritas.”

Hamilton's reasoning appears to be invalid. His doctrine crushes out all reality of Causation, ‘and all significance in the term. There is no genuine Causation where there is no recognition of an act eventuating in change. There is thus only one theory which, has not been rejected by Hamilton, not as inherently insufficient, but as unnecessary. This is the doctrine that the conception of Cause is intuitive; that it is due to a distinct principle in man's intellectual constitution. It may be unattainable in the forms in which it has been presented, and yet it may contain the germ and the spirit of the truth. So far as it needs examination here, it will enter into the further consideration of this mysterious problem, which no one should venture to, say that he has solved. It is prudent, however, by way of caution, to say that such tenets as “innate ideas,” “principles of intelligence,” “intuitive perceptions” do not require ‘the admission of formulated dogmas, developed faculties, or matured apprehensions. It is sufficient if the distinct tendencies which end in such results are recognized as actual characteristics of tie mind.'

III. Possible Explanation of the Idea of Causation. — Sir William Hamilton, as has been seen, distributes the various theories of Causation into eight classes, and arranges them, by a quadripartite procedure, under two supreme heads-the Empirical and the Pure. So far, only the latter aggregate has been considered. It may be asked, with much hesitation, whether these two summa genera may not be united in one explanation. No theory on any subject can be, held to be complete, certain, and: satisfactory, which does not incorporate, or subsume, all special or partial  theories, revealing the fragmentary truth which each contains, and affording the means of explaining the mutilations, aberrations, and falsities of each.

The space at our command, and the design of the present article, would render it inappropriate to propound on this occasion any novel and systematic theory of Causation, though all theories but one have been rejected, and the exceptional one has not been allowed to be satisfactory. Still, it may be appropriate to add some observations tending to make more distinct, and to render more coherent, the character of Causation. This may, perhaps, be achieved by pointing out in what manner experience and the constitution of the human mind concur in the generation of the idea of Cause. It will scarcely be denied that the human intelligence is adapted, or apt, for the reception of knowledge from the external, world, and from personal observation and experience. There will be as little difficulty in admitting that internal and external experience both contribute to the excitation and determination of distinct procedures of thought, and to their results. If these things-be so, there is neither incongruity nor improbability in conceiving that the continual reactions of native aptitude and outward stimulation may develop into clearness faint tendencies, without either originating definite conceptions. Such conceptions may be the joint production; while they will be deemed purely Empirical, or purely Intuitive, by those who: contemplate only one set of the interacting and co-operating processes.

Experience, by itself, cannot furnish the idea of Cause, for Causes are nowhere directly subjected to observation, not even the results of volition. Intuition alone is equally powerless, for there is neither evidence nor likelihood that it should give a distinct, definite, formal conception. Such a conception cannot be entertained without words, without the words of the language in which the conception is expressed. Words and language can be no part of intuitive knowledge. But there may be indeed, there must be a preconformity to apprehend under suitable conditions (the most important of which will be the just occasion) the significance of those things with which the mind has to deal. The acorn on a bare rock will not produce an oak, though by nature constituted for such production. The richest soil without the acorn will be equally inoperative in this regard. The potential oak is in the acorn; the fit soil, and the airs and dews of heaven, convert the potency into act, make the acorn swell and disclose the germ, tender and feeble, and hitherto concealed, whose powers are developed and  strengthened and increased, till it grows into the monarch of the woods. With the modus operandi, the latens schematismus of the two factors, we have no concern at present. These are entirely removed from human apprehension. Yet they are most important considerations in the case, but not the Cause. That lies still further beyond. But the fact of Causation-the presence of what is competent to bring about the result — the existence of a Cause cannot be ignored. Now, what has — been described as taking place in the vegetable world may be believed or conceived to be analogous to what takes place in intellectual growth. The mind may be compared to the acorn experience and observation may correspond to the soil and the air, and the dew. Analogies are, indeed, no argument, but they may be indispensable to render intelligible what is only confused and obscured by direct statement, in consequence of the ambiguities and irrelevant implications of language.

All intellectual faculties, all intuitions, if such exist, are in their primitive exercise unconscious and unintelligent. They are blind instincts. The child sucks, as the bee builds its cell, without the capacity of recognizing or reflecting upon the nature of the operation. There is a spontaneous process, a ecus appetitus, which guides its action. As acts are repeated, as experience is enlarged, as faculties are expanded, there arises an awakening consciousness of ability to perform the action, and to govern it by the will.

The spontaneous processes required for the subsistence of the infant thus convert themselves, under the instigation of the surroundings, into conscious actions. The idea of purpose and result, dimly, but with growing distinctness, develops itself, till it becomes a conscious principle, and the subject of incipient reflection. The hungry child will point to its victuals; thirsty one, able to move about, if left alone, when of large growth, will crawl or walk to the glass of water. It learns that the satisfaction of its wants may be secured by its own action. The repetition of such experiences fixes and brightens the perception that deliberate acts will produce definite results. When the process is multitudinously varied by the innumerable occurrences of daily life, the power to do what is designed is recognized, even if the mind has not yet analyzed its operations, or distinguished and named the several exercises of its faculties: “as the temple of the mind grows wide withal,” this analysis is executed with more or less clearness and accuracy. The perception of power becomes habitual, and potency in action is discerned. The power of producing, by one series of acts, another, diverse, dependent, and co-related series of acts, is ascertained, tested, and  demonstrated. What is thus unfolded in individual experience is analogous to the changes presented to observation. Fire is applied to gunpowder. The gunpowder explodes. There is power in fire to explode gunpowder. The contact or conjunction of the two things is followed by an explosion. The power, or ability, of the fire to change the state of the gunpowder is the Cause of the explosion. There is something more here than the sequence of conditions: Alia est cusa efficiens, alia proscedens.”

Again, an act of the will may occasion sitting down, standing up, walking, running, eating, etc. There is a conscious and indisputable connection between the volition and the ensuing state, though the manner of the change may be unrecognizable. A hot coal on the flesh will produce pain. A glass of wine will eventuate in speedy exhilaration. How these things are brought about cannot be fully told; but it must be apprehended that the change is more than succession of events, and is dependent upon what went before. The Cause and the Effect are both known, and are known as Cause and Effect.

Notwithstanding the vast alteration of the primitive instinct, appetency, or tendency, which conduces to the final recognition of Cause in all changes of condition, there is nothing anomalous or surprising. Such conversion of potencies into dissimilar forms is the universal law of the mental and physical world. The transmutations are not more marvelous in the intelligence than the growth of the plant from the seed, of the leaves from the plant, of the flower from the leaves, of the fruit from the flower. Metempsychosis and metemsomatosis are the law in the realms of mind and of matter.

There is much in this exposition which has been unwillingly, but necessarily, excluded. The, briefest possible outline has been given. Enough may, however, have been said, to show that the constitution of the animal and the spiritual nature of man necessitates processes which, under external stimulation, with constant development, in connection with the reactions of experience and observation, eventuate in the inevitable apprehension and conviction of Causation in all change. Thus, the Empirical and the a priori theories of Causality are combined, and both are required to account for the idea of Cause.

IV. Literature. — We indicate only a few leading authorities. It is scarcely possible to give the Literature of Causation in extenso, because the  materials are various and are widely and brokenly disseminated through the whole range of Metaphysical investigations:

Aristot. Met. I, 3; III, 2; 5, 2; Seneca, Ep. 65; Locke, II, 21:26; Leibnitz, Nouveaux Essais; Hume, Works; Reid, Works; Stewart, Phil. Essays, I, 2; Brown, Inquiry; Hamilton, Discussions (Appendix to Reid); Whewell, Phil. Ind. Sciences; Cousin, Hist. Phil. Mod.; Mill, Logic; Mansel, Metaphysics, ap. Encyclop. Briit.; McCosh, On the Divine Government'; Bain, Emotions and Will; Fleming, Vocabulary of Philosophy; Irons, Final Causes; Bowne, Metaphysics, (G.F.H.)

## Cause, La[[@Headword:Cause, La]]

             (the cause), is the name by which the French Huguenots under Conde designated their association and its objects.

## Causee Majores[[@Headword:Causee Majores]]

             is a term of the canon law, meaning cases relating to the great questions of the Church; they are of three kinds: (1) such as relate to the faith; (2) such as regard doubtful and important points of discipline; and (3) such as relate to conduct on the part of bishops involving deposition.

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

             an English Methodist minister, was born at Norton-Stockton, Shropshire, Sept. 25,1816. He was early converted, joined the Primitive Methodist Society, entered their itinerant ministry in 1842, and during thirty-one years labored in eighteen circuits, till failing health obliged him to take a supernumerary relation in 1873. He continued to preach as strength permitted, until his death at Monmouth, Wales, July 16, 1881.

## Causeway[[@Headword:Causeway]]

             (מְסַלָּה, mesillah´), a raised way (1Ch 26:16; 1Ch 26:18), or stairs of wood ("terrace," 2Ch 9:11). In these passages it apparently refers to an ascent by steps, or a raised slope between Zion and the Temple, which in subsequent times was replaced by the bridge. In 2Ch 9:4, it is called עֲלַיָה(aliyah´), an "ascent." In most of the passages where it occurs, the former word signifies any public road, and is translated "highway."

## Causler, A. G[[@Headword:Causler, A. G]]

             a Baptist minister, was born in South Carolina in 1825, and began to preach in 1852. For fifteen years he labored with zeal and success in his native state. In 1867 he removed to the northern part of Arkansas, and after spending a few years in that section of the state, he went to the southern part and labored for some time among the churches in the Columbia Association. He died in 1872. See Cathcart, Baptist Encyclop. p. 197. (J. C. S.)

## Causse, Johann Isaac Ludwig[[@Headword:Causse, Johann Isaac Ludwig]]

             a Protestant theologian of Germany, was born at Frankfort-on-the-Oder, in 1728, and studied theology there. In 1752 he was appointed professor of theology at his native place, and died April 28,1802. He wrote, Commentatio sad Luk 12:1-5 (Frankfort, 1749): —De Vera Signficatione Vocis lih; Observationum ad Christianorum Baptismusm Pertinentium  Spicilegium (ibid. 1752): —De Sobrio Doctoris Theologie Tituli Usu Christianes Religionis Indoli non Repugnante (ibid. 1793). See Doring, Die gelehrten Theologen Deutschlands, 1, 245. (B. P.)

## Caussin (De Perceval), Armande Pierre[[@Headword:Caussin (De Perceval), Armande Pierre]]

             a French Orientalist, was born at Paris, Jan. 11, 1795. In 1821 he was appointed teacher of the vulgar Arabic at the college of Oriental languages in Paris, was made professor of Arabic in the College de France in 1833, and in 1849 he was elected member of the Academy. He died Jan. 15, 1871, leaving Essai sur L'Histoire des Arabes Avant L'Islamisme (Paris, 1847-49, 3 vols.) Grammaire Arabe Vulgaire (ibid. 1824): —Dictionnaire Français-Arabe. (B. P.)

## Caussin, Nicholas[[@Headword:Caussin, Nicholas]]

             a French Roman Catholic divine, was born at Troyes, in Champagne, in 1583, aid was received in the order of the Jesuits in 1607. He taught rhetoric for a time in different colleges, and Richelieu made him confessor to Louis XIII. He died July 2, 1651. His principal work is Cour Sainte (5 vols. 12mo, The Holy Court, transl. by Sir Thomas Hawkins, Lond. 1663, fol.). It had great success from the style of its biographies and its fervid devotion. Fuller has adopted much of its style in his Holy and Profane State. Part of it was translated into Latin, under the title A vla Impia He redis (Colossians 1644, 8vo). He published also De eloquentia sacra et humana, libri 16 (7th edit. Lugd. 1651, 4to); Symbolica Aegyptiorum sapientia, nunc post varias editiones denuo edita (Par. 1647, 4to). — Hoefer, Nouv. Biog. Ginerale, 9:262.

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

             an English martyr, was a native of the county of Essex, and a zealous Christian. He would not attend mass, and was, therefore, taken prisoner and sent to London. His examination began Feb. 17, 1555; he was commanded to recant his errors and come to the unity of the Popish Church, which he refused to do. The examination continued until March 4, 1555, when Causston made a public confession of his faith. After he had finished this, the bishop hurried him off to Newgate, where he remained fourteen days in prison, and was then taken to Raleigh, in Essex, and burned, March 26,1555. See Fox, Acts and Monuments. 6, 729.

## Cautelae Missae[[@Headword:Cautelae Missae]]

             are certain regulations concerning the office of holy communion, like those at the end of that office in the book of common prayer, only more minute, and entering into extreme detail.

## Cautelam, Absoluto ad[[@Headword:Cautelam, Absoluto ad]]

             is a term of the canon law. When a priest is under sentence of excommunication or interdict, from which he appeals, he is obliged to obtain letters of absolution ad cautelam, to enable him to celebrate, pending the hearing of the appeal.

## Cautinus[[@Headword:Cautinus]]

             was bishop of Clermont about A.D. 562, previously deacon at Issoire. The first appearance of Cautinus after a reminiscence of his diaconate is at the death of St. Gallus, bishop of Clermont. He was at this time archdeacon. The people wished to have Cato for their bishop, but the archdeacon went by night to the king and obtained the episcopate for himself before the appearance of the messengers of his rival. Cautinus was well received by the greater part of the clergy and people of Clermont. There was nevertheless a schism in the see, and Cautinus at last took away from his opponents all Church property, restoring it only to those who became reconciled to him. We next find Cautinus seeking to obtain for Cato the see of Tours, on the death of Gunthas, the bishop. This offer Cato rejected, Cautinus was very intemperate, and finally became epileptic. The last mention of him is at the time of a pestilence which devastated Clermont, when he fled from place to place to escape disease; but returning at length to his episcopal city, he died, at Easter, of the plague. (See Greg. Turon. Hist, Franc.)

## Cavagna, Giovanni Paolo[[@Headword:Cavagna, Giovanni Paolo]]

             an Italian painter, was born at Borgo di San Leandro, near Bergamo, in 1560, and probably studied under Titian. His best fresco work is The Assumption in Santa Maria Maggiore, at Venice. Two of his best oil paintings are The Nativity and Esther before Ahasuerus, in the same church. His most noted picture. is The Crucifixion, in Santa Lucia. He died in 1627. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

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

             a Bolognese historical painter, was born in 1675, and studied under Domenico Viani. He was employed in decorating the Bolognese churches. In the Church of Sts. Sebastian and Rocho is his paintings of The Conception, St. Sebastian, and St. Roch. In San Colombano are pictures of St. Nicholas and St. John the Baptist; and in San Giuseppe The Nativity. Cavagna died in 1733.

## Cavagni, Govanni Battista[[@Headword:Cavagni, Govanni Battista]]

             a Neapolitan architect, flourished about 1585. In connection with Vicente della Monica, he erected the church and convent of San Gregorio Armeno, at Naples. The Sacred Monte della Pieta was also erected by Cavagni, and secured for him great reputation. He died in 1600.

## Cavalca, Domenico[[@Headword:Cavalca, Domenico]]

             an Italian ascetic theologian of the order of Dominicans, a native of Vicd Pisano, in Tuscany, who died in 1342, was remarkable for his talent as a preacher. Besides several Italian translations, he left. Tractato Dicto Pange Lingua (Rome, 1742,1751): Specchio di Croce, etc. (Milan, 1780,1784,1787; Rome, 1738): —Frutti de la Lingua (Florence, 1793; Rome, 1754). See Hoefer, Nouv. Biog. Générale, s.v.; Rose, Gen. Biog. Dict. s.v.

## Cavalcabo (Baroni), Gaspare Antonio[[@Headword:Cavalcabo (Baroni), Gaspare Antonio]]

             an Italian painter, was born near Roveredo in 1682, and studied under Antonio Balestra at Venice, and afterwards under Carlo Maratta at Rome. He executed many beautiful works, particularly an altar-piece in the choir of the Carmine, in his native place, with four lateral pieces of great merit. He died in 1759. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Cavalier Or Cavallier, Jean[[@Headword:Cavalier Or Cavallier, Jean]]

             one of the chief leaders of the Camisards (q.v.), was born in 1679, at Ribaute, near Alaix, in Languedoc. He was a Protcstant, and in the persecution of 1701 he fled to Geneva. When the insurrection in the Cévennes broke out in 1702 he joined the insurgents, and soon rose to command. With incredible skill and success he kept up the warfare until 1704, when he made a treaty with Marshal Villars. He then became a colonel in the king's service, and was even introduced at Versailles. Afterwards feeling himself to be an object of suspicion, he escaped, and subsequently went to Great Britain. Here he published his Mémoires, which were translated into English (Dublin, 1726, 8vo). After having commanded a regiment of Huguenot refugees at the battle of Almanza, he died, governor of Jersey, in 1740. — Smedley, Hist. of the Reform. Rel. in France, vol. 3, chap. 25; Hoefer, Nouv. Biog. Generale, 9:279. SEE CAMISARDS.

## Cavalieri, Giovanni Michele[[@Headword:Cavalieri, Giovanni Michele]]

             an Italian theologian of the order of Benedictines, was a native of Bergamo, He was connected by a very close friendship with Vincente Orsini, who make him his theologal, on becoming archbishop of Benevento. He died there in 1701, leaving, Galleria de Sommi Pontifci, Patriarchi, Arcivescovi et Vescovi dell' Ordine de Predicatori (Benevsento, 1796, 2 vols. 4to): —Tesaro delle Grandezze del SS. Rosario (Naples, 1713, 3d ed. 8vo). See Hoefer, Nouv. Biog. Générale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Cavalieri, Marcello[[@Headword:Cavalieri, Marcello]]

             an Italian theologian of the order of Dominicans, brother of Giovanni Michele, was born at Bergamo about 1649. After having been professor of philosophy at Naples, he became vicar-general of cardinal Vincente Orsini,  and then bishop of Gravina, in 1690, where he died in 1705. His principal works are, A Treatise on the Mass (Naples, 1686): Constitutiones Synodales (1693): —A Treatise on the Construction of Churches (in Italian, several times reprinted). See Hoefer, Nouv. Biog. Générale s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Cavallerii (or Cavallieri), Giovanni Battista[[@Headword:Cavallerii (or Cavallieri), Giovanni Battista]]

             an Italian engraver, was born near Brescia about 1530, and worked at Rome from 1550 to 1590, where he died in 1597. He executed about three hundred and eighty plates, of which the following are the principal: The Last Supper; The Dead Christ held by the Virgin; The Descent from the Cross; The Animals Coming Out of the Ark; John Preaching in' the Wilderness; The Murder of the Innocents; The Conversion of St. Paul; The Elevation of the Cross. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Cavallieri, Giovanni Michele[[@Headword:Cavallieri, Giovanni Michele]]

             an Augustine monk of Lombardy, born at Bergamo about the end of the 17th century. He died in 1757, leaving behind him as a monument of learning and industry a work entitled Opera omnia liturgica (Aug. Vind. 1764, 5 vols. folio), containing a vast mass of information in the shape of commentaries on the decrees of the " Sacred Congregation of Rites" at Rome. — Hoefer, Nouv, Biog. Generale, 9:284; Biog. Univ. tom. 3, p. 443.

## Cavallini, Pietro[[@Headword:Cavallini, Pietro]]

             an old Roman painter, was born in 1259 (or 1279); studied under Giotto, and practiced the Mosaic art as well as engraving. He assisted Giotto in the mosaic over the principal entrance to St. Peter's. His most important work in oil was the picture of The Crucifixion, at Assisi. His principal work in fresco was in the Church of Ara Coeli, in which he represented the Virgin and Infant, surrounded with glory, and below, the emperor Octavian, with the sibyl, directing his eye to the figures in the air. He died at Rome in 1344 (or 1364). See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Cavallucci, Antonio[[@Headword:Cavallucci, Antonio]]

             an Italian painter, was born at Sermoneta in 1752. His principal paintings are, St. Bona Distributing her Wealth to the Poor, at Pisa; St. Francis of Paula, in the Basilica di Loretto. He died at Rome in 1795. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale s.v.

## Cavalry[[@Headword:Cavalry]]

             SEE HORSE; SEE CHARIOT.

## Cavanilles, Antonio Jose[[@Headword:Cavanilles, Antonio Jose]]

             a Spanish ecclesiastic, who devoted himself to botany, was born at Valencia, Jan. 16,1745. He was educated by the Jesuits, in the university of that town; became tutor to the sons of the duke of Infantado, whom he accompanied to Paris, and remained there twelve years. He was afterwards  director, of the Royal Garden at Madrid. In 1789 and the following years he published Dissertations upon Monadelphous Plants, and in 1790 he commenced to issue his work on the plants of Spain, and those discovered by Spanish navigators in. Mexico, Peru, Chili, New Holland, and the Philippine Islands. He died at Madrid, in May, 1804. See Encyclop. Brit. 9th ed. s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Cavarazzi, Bartolommeo[[@Headword:Cavarazzi, Bartolommeo]]

             (called Crescenzi), a painter of Viterbo, was born about the year 1590, and studied under Pomerancio. He painted a great deal for the Roman churches. In the Church of San Andrea della Valle is a picture by him, of St. Carlo Kneeling, with a Choir of Angels. In Santa Ursula he has painted that saint with the famous Legend of the Eleven Thousand Virgins; also A Holy Family in the convent of St. Anna. He died in 1625.

## Cavasilas[[@Headword:Cavasilas]]

             SEE CABASILAS.

## Cave[[@Headword:Cave]]

             properly מְעָרָה, mearah´ (everywhere so rendered, except "den" in Isa 32:14; Jer 7:11; "Mearah" [q.v.], in Jos 13:4); σπήλαιον (" den," except in Joh 11:38); occasionally חוֹר, chor (literally a "hole," as generally rendered; hence a cavern, Job 30:6, etc.; whence the name HORITE, i.e. troglodyte; also HAINAN, i.e. cavernous; HORONAIM, i.e. twin caves; BETH-HORON, i.e. place in the hollow), or חוּר. Chur (also rendered "hole"); once מְחַלָּה, mechillah´, Isa 2:19. Grottoes seem also to be indirectly denoted by the terms חֲגָוַים, chagavim´ (refuges in the rocks, "clefts," Son 2:4; Jer 49:16; Oba 1:3), and מַנְהָרָה, minharah´ (a fissure through which a stream flows, "den," Jdg 6:2); both of which are combined in the Greek term ὀπή (" cave," Heb 11:38; " place" of water, Jam 3:11). SEE DEN.

1. As natural Features. — The geological formation of Syria is highly favorable to the production of caves. It consists chiefly of limestone, in different degrees of density, and abounds with subterranean rivulets. The springs issuing from limestone generally contain carbonate of lime, and most of them yield a large quantity of free carbonic acid upon exposure to the air. To the erosive effect upon limestone rocks of water charged with this acid the formation of caves is chiefly to be ascribed (Enc. Metropol. art. Geology, p. 692, 693). Many of these have also been artificially enlarged and adapted to various purposes both of shelter and defense (Page, Text-Book of Geology, p. 141; Kitto, Phys. Geogr. of Pal. p. 72). This circumstance has also given occasion to the use of so large a number of words as are employed in the Scriptures to denote caves, holes, and fissures, some of them giving names to the towns and places and their neighborhood (Gen 14:6; Gen 36:21; Deu 2:12; Job 30:6; comp. Strabo, 1:42; 16:775, 776; see Burckhardt, Syria, 410; Robin. son, 2:424; Stanley, Sinai and Palest. Append. § 6871). The subordinate strata of Syria, sandstone, chalk, basalt, natron, etc. favor the formation of caves; consequently the whole region abounds with subterranean hollows of different dimensions. Some of them are of immense extent; these are noticed by Strabo, who speaks of a cavern near Damascus capable of holding 4000 men (16, p. 1096, edit. 1707).

This cavern is shown to the present day. Modern travels abound with descriptions of the caves of Syria. The Crusade writers record the local traditions respecting them current in their times (William of Tyre; Quaresmius, Elucid. Ter. Sane.). Tavernier (Voyage de Perse, part 2, chap. 4) speaks of a grotto between Aleppo and Bir which would hold near 3000 horse. Maundrell has described a large cavern under a high rocky mountain, in the vicinity of Sidon, containing 200 smaller caverns (Travels, p. 158,159). Shaw mentions the numerous dens, holes, and caves in the mountains on the sea-coast, extending through a long range on each side of Joppa. An innumerable multitude of excavations are found in the rocks and valleys round Wady Musa, which were probably formed at first as sepulchres, but afterwards inhabited, like the tombs of Thebes (Robinson's Researches, 2:529). Other excavations occur at Deir Dubbân (2:353); others in the Wady leading to Santa Hanneh (2:395). " In the mountains of Kul'at Ibn Ma'an, the natural caverns have been united by passages cut in the rocks, in order to render them more commodious habitations. In the midst of these caverns several cisterns have been built; the whole would afford refuge for 600 men" (Burckhardt's Travels, p. 331). Almost all the habitations at Om-keis (Gadara) are caves (Burckhardt, p. 273). An extensive system of caves exists between Bethlehem and Hebron (Irby and Mangles, p. 103).

2. Scriptural Notices. —

(1.) The first mention of a cave in Scripture relates to that into which Lot and his two daughters retired from Zoar, after the destruction of Sodom and Gomorrah (Gen 19:30). It was some cavern in the mountains of Moab, but tradition has not fixed upon any of the numerous hollows in that region. SEE ZOAR.

(2.) The next is the cave of Machpelah, in the field of Ephron, which Abraham purchased of the sons of Heth (Gen 25:9-10). There Abraham buried Sarah, and was himself afterwards buried; there also Isaac, Rebekah, Leah, and Jacob were buried (Gen 49:31; Genesis 1, 13). The cave of Machpelah is said to be under the Mohammedan mosque at Hebron, surrounded by a high wall called the Haram; but even the Moslems are not allowed to descend into the cavern (Benj. of Tudela, Early Trav. p. 86; Stanley, p. 149). The tradition that this is the burial-place of the patriarchs is supported by an immense array of evidence (Robinson, Researches, 2:433-440). SEE MACHPELAH.

(3.) The situation of the cave at Makkedah, into which the five kings of the Amorites retired upon their defeat by Joshua, and into which their carcasses were ultimately cast, is not known (Jos 10:16; Jos 10:27). It is thought by many that the cave of Makkedah can hardly be the one to which tradition has assigned the name (Irby and Mangles, p. 93); for, though it is not necessary to suppose that the cave was close to the town of Makkedah, yet the situation of the great caverns both at Beit Jibrin and at Deir Dubban in neither case agrees with that of Makkedah as given by Eusebius, eight miles from Eleutheropolis (Reland, p. 885; Robinson, 2:352, 397; Stanley, p. 211). SEE MAKKEDAH.

(4.) The cave of Adullam, to which David retired to avoid the persecutions of Saul (1Sa 22:1-2). This, according to tradition, is an immense natural cavern at the Wady Khureitun, which passes below the Frank mountain. The site assigned by Eusebius to Adullanm, 10 m. E. of Eleutheropolis, agrees little with that of this cave, which in some respects agrees with the Scripture narrative better than the neighborhood of Deir Dubban, assigned to it by Mr. Stanley (see 1Sa 20:6, and particularly 22:3, 4; Josephus, Ant. 6:12, 3; Reland, p. 549; Irby and Mangles, p. 103; Robinson, 2:175; Stanley, p. 259). SEE ADULLAM.

(5.) The cave at Engedi, which afforded a retreat to David and his followers (1Sa 23:29; 1Sa 24:1), and in which he cut off the skirt of Saul's robe (1Sa 24:4), can be clearly identified. The place is now called 'Ain Jidy by the Arabs, which means the same as the Hebrew, namely, "The Fountain of the Kid." "On all sides the country is full of caverns, which might serve as lurking-places for David and his men, as they do for outlaws at the present day. The whole scene is drawn to the life" (Robinson, 2:203; comp. Lynch, Narrative, p. 234; Stanley, p. 296). SEE EN-GEDI.

(6.) The cave in which Obadiah concealed the prophets (1Ki 18:4) cannot now be identified, but it was probably in the northern part of the country, in which abundant instances of caves fit for such a purpose might be pointed out. SEE OBADIAH.

(7.) The site of the cave of Elijah (1Ki 19:9), as well as that of the "cleft" of Moses on Mount Horeb (Exo 33:22), is also obviously indeterminate; for, though tradition has not only assigned a place for the former on Jebel Mûsa, and consecrated the spot by a chapel, there are caves on the competing summit of Serbal to one or another of which it might with equal probability be transferred (Stanley, p. 49; Robinson, 1:153; Burckhardt, p. 608). SEE HOREB. The cave of Elijah is pretended to be shown at the foot of Mount Sinai, in a chapel dedicated to him; and a hole near the altar is pointed out as the place where he lay (Robinson, 1:152). See also CARMEL.

(8.) In the New Test. are mentioned the rock sepulchres of Lazarus (Joh 11:38) and Christ (Mat 27:60); the former still shown with little probability by the monks at Bethany (see Robinson, 2:100), and the latter a disputed question. SEE CALVARY.

Besides these special caves there is frequent mention in O.T. of caves as places of refuge. Thus the Israelites are said to have taken refuge from the Philistines in "holes" (1Sa 14:11), to which the name of the scene of Jonathan's conflict, Mukhmâs (Michmash), sufficiently answers (Stanley, p. 204; Robinson, 2:112; Irby, p. 89). So, also, in the time of Gideon, they had taken refuge from the Midianites in dens, and caves, and strongholds, such as abound in the mountain region of Manasseh (Jdg 6:2; see Stanley, p. 341).

3. Uses of Caves. —

(1.) Caves were used as dwelling places by the early inhabitants of Syria. The Horites, the ancient inhabitants of Idumaea Proper, were troglodytes, or dwellers in caves, as their name imports. Jerome records that in his time Idumsea, or the whole southern region from Eleutheropolis to Petra and Ailah, was full of habitations in caves, the inhabitants using subterranean dwellings on account of the great heat (Comm. on Obadiah 5:6). "The excavations at Deir Dubban and on the south side of the wady, leading to Santa Hanneh, are probably the dwellings of the ancient Horites" (Robinson, 2:353), and they are peculiarly numerous around Beit Jibrin (Eleutheropolis) (2:425). The Scriptures abound with references to habitations in rocks; among others, see Num 24:21; Son 2:14; Jer 49:16; Oba 1:3. Even at the present time many persons live in caves. The inhabitants of Anab, a town on the east of the Jordan, all live in grottoes or caves hollowed out of the rock (Buckingham's Travels among the Arab Tribes, p. 61). In the neighborhood of Hebron peasants still live in caves, and especially during summer, to be near their flocks (Wilkinson's Travels, 1:313). Poor families live in caverns in the rocks which seem formerly to have been inhabited as a sort of village, near the ruins of El Burj; so also at Siloam, and in the neighborhood of Nazareth. For the rock-dwellings and temples of Idummea, SEE PETRA.

(2.) Caves afforded excellent refuge in the time of war. Thus the Israelites (1Sa 13:6) are said to have hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits (see also Jer 41:9; Josephus, Ant. 12:11, 1). Hence, then, to "enter into the rock, to go into the holes of the rocks, and into the caves of the earth" (Isa 2:19), would, to the Israelites, be a very proper and familiar way to express terror and consternation. Such were most of the caves noticed above, especially the strongholds of Adullam and Engedi.

(3.) Not only have the caves of Palestine afforded refuge from enemies, but during the earthquakes also, by which the country has been so often visited, the inhabitants have found in them a safe retreat. This was the case in the great convulsion of 1837, when Safet was destroyed; and to this mode of retreat the prophet Isaiah perhaps alludes (Isa 2:10; Isa 2:19; Isa 2:21; see Robinson; 3:321; Stanley, p. 151).

(4.) Caverns were also frequently fortified when occupied by soldiers. Thus Bacchides, the general of Demetrius, in his expedition against Judaea, encamped at Messaloth, near Arbela, and reduced to submission the occupants of the caves (1Ma 9:2; comp. Josephus, Ant. 12:11, 1). Messaloth is probably מְסַלּוֹת steps or terraces (comp. 2Ch 9:11; see Gesenius, Thes. p. 957). The Messaloth of the book of Maccabees and the robber-caves of Arbela are thus probably identical, and are the same as the fortified cavern near Mejdel (Magdala), called Kalaat Ibn Maan, or Pigeon's Castle, mentioned by several travelers. They are said by Burckhardt to be capable of containing 600 men (Reland, p. 358, 575; Burckhardt, Syria, p. 331; Irby and Mangles, p. 91; Lightfoot, Cent. Chorogr. 2:231; Robinson, 3:279; Raumer, p. 108; comp. also Hos 10:14). SEE BETH-ARBEL.

Josephus also speaks of the robber inhabitants of Trachonitis, who lived in large caverns, presenting no prominence above ground, but widely extended below (Ant. 15:10, 1). These banditti annoyed much the trade with Damascus, but were put down by Herod. Strabo alludes very distinctly to this in his description of Trachonitis, and describes one of the caverns as capable of holding 4000 men (Strabo, 16:756; Raumer, p. 68; Jolliffe, Travels in Pal. 1:197). Josephus (Ant. 14:15, 5) relates the manner in which one of these caves, occupied by robbers, or rather insurgents, was attacked by soldiers let down from above in chests and baskets, from which they dragged forth the inmates with hooks, and killed or thrust them down the precipices; or, setting fire to their stores of fuel, destroyed them by suffocation. These caves are said to have been in Galilee, not far from Sepphoris, and are probably the same as those which Josephus himself, in providing for the defense of Galilee, fortified near Gennesaret, which elsewhere he calls the caves of Arbela (War, 1:16, 2-4; 2:20, 6; Life, 37). SEE ARBELA.

This description of caves of robbers reminds us of our Lord's words, in which he reproaches the Jews with having made the Temple a den of thieves, σπήλαιον λῃστῶν (Mat 21:13). A fortified cavern existed in the time of the Crusades. It is mentioned by William of Tyre (22:1521) as situate in the country beyond the Jordan, sixteen Roman miles from Tiberias. Lastly, it was the caves which lie beneath and around so many of the Jewish cities that formed the last hiding-places of the Jewish leaders in the war with the Romans. Josephus himself relates the story of his own concealment in the caves of Jotapata; and after the capture of Jerusalem, John of Gischala, Simon, and many other Jews, endeavored to conceal themselves in the caverns beneath the city; while in some of them great spoil and vast numbers of dead bodies were found of those who had perished during the siege by hunger or from wounds (Josephus, War, 3:8, 1; 6:9, 4).

(5.) Natural cavities in the rock were and are frequently used for other purposes more or less akin with the above, such as stalls for horses and for granaries (Irby and Mangles, p. 146). Again, the "pits" spoken of in some of the foregoing Scripture references seem to have consisted of large wells, in "the sides" of which excavations were made leading into various chambers. SEE CISTERN. Such pits were sometimes used as prisons (Isa 24:22; Isa 2:14; Zec 9:11). SEE PRISON.

Those with niches in the sides were even occupied for burying-places (Eze 32:23). Many of these vaulted pits remain to this day. The cave in which Lazarus was buried was possibly something of this kind. No use, indeed, of rock caverns more strikingly connects the modern usages of Palestine and the adjacent regions with their ancient history than the employment of them as tombs or vaults (compare the early Christian CATACOMBS). The rocky soil of so large a portion of the Holy Land almost forbids interment, excepting in cavities either natural or hewn from the rock. The dwelling of the daemoniac among the tombs is thus explained by the rock caverns abounding near the sea of Galilee (Jolliffe, 1:36). Accordingly, numerous sites are shown in Palestine and adjoining lands of (so-called) sepulchres of saints and heroes of the Old and New Testaments, venerated both by Christians and Mohammedans (Early Trav. p. 36; Stanley, p. 148). Among these may be mentioned the cave of Machpelah, the tomb of Aaron on Mount Her, of Joseph, and of Rachel, as those for which every probability of identity, in site at least, may be claimed (Irby and Mangles, p. 134; Robinson, 1:321, 322; 3:95-97). M

ore questionable are the sites of the tombs of Elisha, Obadiah, and John the Baptist at Samaria; of Habakkuk at Jebatha (Gabatha), Micah near Keila, and of Deborah, Rebekah's nurse, at Bethel (Stanley, p. 143, 149; Reland, p. 772, 698, 981; Robinson, in, 140). The questions so much debated relating to the tombs in and near Jerusalem and Bethany will be found treated under those heads. But, whatever value may belong to the connection of the name of judges, kings, or prophets with the very remarkable rock-tombs near Jerusalem, there can be no doubt that the caves bearing these names are sepulchral caverns enlarged and embellished by art. The sides of the valley of Jehoshaphat are studded with caves, many of which are inhabited by Arab families (Sandys, p. 188; Maundrell, p. 446; Robinson, 1:355, 516, 539; Bartlett, Walks about Jerusalem, p. 117). It is no doubt the vast number of caves throughout the country, together with, perhaps, as Maundrell remarks, the taste for hermit life which prevailed in the fifth and sixth centuries of the Christian aera, which has placed the sites of so many important events in caves and grottoes; e.g. the birth of the Virgin, the Annunciation, the Salutation, the birth of the Baptist and of our Lord, the scene of the Agony, of Peter's denial, the composition of the Apostles' Creed, the Transfiguration (Shaw, pt. 2, 100:1; Maundrell, Early Travels, p. 479); and the like causes have created a traditionary cave-site for the altar of Elijah on Mount Carmel (1Ki 18:19; comp. Amo 4:8), and peopled its sides, as well as those of Mount Tabor, with hermit inhabitants (see Irby and Mangles, p. 60; Reland, p. 329; Sir J. Maundeville, Travels, p. 31; Sandys, p. 203; Maundrell, Early Trav. p. 478; Jahn, Bibl. Arch. p. 9; Stanley, p. 353; Kitto, Phys. Geogr. p. 30, 31; Van Egmont, Travels, 2:5-7). SEE SEPULCHRE.

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

             an eminent English divine, was born at Pickwell, Leicestershire, Dec. 30, 1637. He studied at St. John's College, Cambridge, where he graduated A.B. in 1656; A.M. in 1660. In 1662 he was appointed vicar of Islington, and afterwards he became chaplain in ordinary to Charles II. In 1679 he was made rector of All-Hallows, London; in 1681 he received a canonry at Windsor, and in 1690 became vicar of Isleworth. He died at Windsor, August 4, 1713. His works are:

1. Primitive Christianity (Lond. 1672; and several times reprinted-a French translation, Amsterdam, 1712, 2 vols. 12mo): —

2. Tabulae Ecclesiasticae, or Tables of Ecclesiastical Writers (Lond. 1674; Hamburg, 1676): —

3. Antiquitates Apostolicae, or Lives, Acts, etc., of the Holy Apostles, and Sts. Mark and Luke (Lond. 1676 and 1684, fol.; also, edited by Cary, Oxf. 1840, 8vo): —

4. Apostolici, or the Lives, Acts, etc., of the Contemporaries or immediate Successors of the Apostles, and the most eminent of the Fathers of the first three centuries (Lond. 1677, fol.; also, edited by Cary, Oxf. 1840, 3 vols. 8vo): —

5. A Dissertation concerning the Government of the Ancient Church, by Bishops, Metropolitans, and Patriarchs (Lond. 1683, 8vo): —

6. Ecclesiastici, or Lives, Acts, etc., of the most eminent Fathers of the fourth century (Lond. 1682, fol.): —

7. Chartophylax Ecclesiasticus, an improved edition of the Tabulce Ecclesiasticae (1685, 8vo): —

8. Scriptorum Ecclesiasticorum Historia Literaria a Christo nato usque ad Sceculum XIV (2 vols. or parts, fol. 1688 and 1698, Lend.; reprinted at Geneva, 1705 and 1720, and at Basle, 1741; best edition that of Oxford, corrected and enlarged by Cave himself, and continued by Wharton (1740 and 1743, 2 vols. fol. The Basle edition was made upon this). Cave was a very credulous writer; destitute of critical talent, he generally took the accounts of ancient writers and Roman Catholics as he found them. Jortin calls him "the whitewasher of the ancients." Yet Dowling is justified in saying that "Cave's writings rank undoubtedly among those which have affected the progress of Church history. His smaller works greatly tended to extend an acquaintance with Christian antiquity; his Lives of the Apostles and Primitive Fathers, which may be regarded as an ecclesiastical history of the first four centuries, is to this very day the most learned work of the kind which has been written in our own language; and his Historia Literaria is still the best and most convenient complete work on the literary history of the Church. For extent and variety of learning he stands high among the scholars of his time, and he. had taste and feeling to appreciate ancient piety, but he can scarcely claim any other praise." — Herzog, Real- Encyklopädie, Supplem. 1:183; Landon, Ecclesiastes Dictionary, s.v.; Hook, Ecclesiastes Biography, 3:524; Dowling, Introd. to Ecclesiastes Hist. (Lond. 1838); New Genesis Biog. Dict. 6:137.

## Caveat[[@Headword:Caveat]]

             in English ecclesiastical law, is a caution entered in the spiritual courts to stop probates, licenses, administrations, etc., from being granted without the knowledge of the party that enters it.

## Cavedone, Giacomo (or Jacopo)[[@Headword:Cavedone, Giacomo (or Jacopo)]]

             an eminent Italian painter, of the Bolognese school, was born at Sassuolo, near Modena, in 1577, and was instructed by the Cariacci. He afterwards went to Venice and studied the works of Titian. His most celebrated picture is in the Church of the Mendicanti at Bologna, representing St. Alo and St. Petronio Kneeling before the Virgin and Child, with a glory of angels. In San Paolo are his fine pictures of The Nativity and The Adoration of the Magi. In the Ospitale di San Francesco is his Holy Family, with St. John and St. Francis. In San Michele is The Last Supper, and in San Salvatore, The Four Doctors of the Church Cavedone died,  miserably poor, in 1660. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Cavedoni, Celestino[[@Headword:Cavedoni, Celestino]]

             an Italian priest and antiquarian, was born May 18, 1795, at Levizzano, near Modena. He studied at Modena and Bologna; was in 1821 custodian of the numismatic collection at Modena, and in 1847 librarian there, also professor of Biblical hermeneutics at the university from 1830 to 1863. He died Nov. 26, 1865, leaving Numismatica Biblica (Modena, 1850; Germ. transl. by Werthof, 2 parts, Hanover, 1855-56): —Confutatione dei Principali Errori de Ernesto Renan nella sua Vie de Jesus (Modeia, 1863). (B. P.)

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

             a French theologian, was born at Nimes in 1713. At the time when the question arose whether toleration should be given to the Protestants or not, he published the following works: La Verite Vengee (1756): — Memoise Politico-Critique, etc. (1757): — Apologie de Louis Quatorze et de son Conseil sur la Revocation de l'Edit de Nantes, etc. (1758): Appel a la Raison ,des Ecrits Publis on itre les Jesuites de France (Brussels, Paris, 1762, 2 vols.). He was an antagonist of J. J. Rousseau, and published Lettre d'un Visigoth a M. Freron, sur sa Dispute Harmonique avec M. Rousseau (Paris, 1754): —Nouvelle Lettre a Al Rousseau de Geneve (ibid. 1754), etc. He sided with the Jesuits, and was banished in 1762, but afterwards returned, and died in 1782. See Hoefer, Nouv. Biog. Générale, s.v.; Rose, Gen. Biog. Dict. s.v.

## Cavellus[[@Headword:Cavellus]]

             SEE MACCAGHWELL.

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

             a Free-will Baptist minister, was born in New Hampshire in August, 1799. He was converted in 1824, and became a member of the Third Church in Strafford, N. H. He began to preach about a year afterwards; was ordained Sept. 6, 1827, and was soon called to the pastorate of the Fourth Church in Strafford, where he remained until his death, March 23, 1863. See Free- will Baptist Register; 1863, p. 91. (J.C.S.)

## Cavernense Concilium[[@Headword:Cavernense Concilium]]

             SEE AFRICAN COUNCILS.

## Caverno, Arthur[[@Headword:Caverno, Arthur]]

             a Free-will Baptist minister, was born at Barrington, N. H., April 6, 1801. He is said to have been of Scotch-Irish descent, his ancestors of the same name having come to America in 1735. He was converted at seventeen, at nineteen was licensed, and in 1823 was ordained. For a year or two he taught school and preached. A church having been gathered in Epsom, N.H., in 1824 he was chosen pastor, and remained there until 1827, and then accepted a call to Contoocook village, in Hopkinton. In 1830 a remarkable revival of religion was enjoyed by his Church, as the result of which it more than doubled its membership. From 1833 to 1836 he was pastor at Great Falls; from 1836 to 1838 financial agent for Strafford Academy; and in 1838 and 1839 pastor of the Roger Williams Church in Providence, R. I. His other pastorates were in Charlestown, Mass.; Bangor, Me.; Calidia, N. H., Dover; Biddeford, Me., Gardiner, South Parsonsfield, and First Church, N. Berwick; and last, a second time, in Candia. His last residence was in Dover, N. H., where he died, July 15,1876. He wrote for the Morning Star from its commencement to the close of his life, and from 1834, for several years was one of its editors. He published several Sermons, and left a full journal of his life and ministry. See Morning Star, Aug. 23,1876. (J.C.S.)

## Cavers, Walter, A.M[[@Headword:Cavers, Walter, A.M]]

             a Scotch clergyman, took his degree at the Edinburgh University in 1692; was called to the living at Fala in 1697, and ordained; and died Jan. 3, 1742, aged about seventy years. See Fasti Eccles. Scoticanae, 1, 279.

## Cavetto[[@Headword:Cavetto]]

             is a concave molding of one quarter of a circle, used in the Grecian and other styles of architecture. SEE COLUMN.

## Caviathan[[@Headword:Caviathan]]

             (Kavta Savy), one of the twelve “maternal” angels in the system of Justinus (Hippol. Rev, 26). Harvey conjectures that we should read Caulacau, but, if any correction be necessary, a simpler change is Schlieidewin's conjecture, Leviathan.

## Cavin, James M[[@Headword:Cavin, James M]]

             a Methodist Episcopal minister, was-born in Miami County, O. June, 1824. He experienced religion in the winter of 1842-43; was educated at the Ohio Wesleyan University; received license to preach in 1850, and entered the Ohio Conference, wherein he served the Church until his decease, May 19, 1855. Mr. Cavin was grave and gentlemanly in deportment, deep in piety, and exemplary in life. See Minutes of Annual Conferences, 1855, p. 639.

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

             a Presbyterian minister, was a native of Ireland. He was sent by Donegal Presbytery, Nov. 16, 1737, to Conecocheague, Md., and came to Canogogig in 1739. After laboring some time in the Highlands of New York, he was called, May 26,1743, to Goodwill Ga. The remainder of his life was spent in itinerating in Virginia and filling vacancies. He died Nov. 9, 1750. See Webster, Hist. of the Presb. Church in America, 1857.

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

             a Scotch clergyman, was licensed to preach ins 1795, presented to the living at Bothkennar in 1796, and ordained, and died Dec. 4,1847, aged eighty-two years. See Fasti Eccles. Scoticanae, 2, 695.

## Cawches, Katherine[[@Headword:Cawches, Katherine]]

             an English martyr, was judged a heretic, and burned, with her two daughters, on the isle of Guernsey, in 1556. See Fox, Acts and Monuments, 8, 228.

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

             an English nonconforming divine, was educated at Peter-house, Cambridge, and ejected from his living of Dillinig, in Northamptonshire. He was a member of the Westminster Assembly of divines, and wrote, besides  sermons and treatises, several violent philippics against the Established Church. He died in 1664.

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

             an English clergyman and poet, was born at Matlock, Derbyshire, March 18, 1775. He graduated from St. Edmund's Hall, Oxford, in 1801; became curate at Ribbesford, Dowles, and Bewdley, and died November 7, 1872. Besides several prose works, he published occasional hymns, a number of which were inserted in Cotterill's collection, and the one beginning "Hark, what mean those holy voices," has become especially popular.

## Cawrdaf[[@Headword:Cawrdaf]]

             a Welsh saint of the 6th century, was king of Brecknockshire, and whenever he went to battle the whole population of the country attended his summons (see Rees, Welsh Saints, p. 270; Williams, Polo Manuscripts, p. 497).

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

             an English clergyman and poet, was born at Sheffield, Nov. 4, 1719. He was educated at the grammar-schools of Sheffield and Kirkby Lonsdale, and entered Clare Hall, Cambridge, in 1738. After leaving Cambridge he went to London, where he became assistant in an academy. About this time he took orders, and in 1743 was elected master of Tunbridge school. He was killed by a fall from his horse, April 15,1761. His principal works are, The Perjured Lover (1736): — Abelard to Eloise (1746). An edition of his Poems appeared in 1771. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a Nonconformist divine, was born at Wivenhoe, Essex, in 1637. Having studied at Utrecht and Oxford, he received ordination from the bishop of Oxford. He officiated for several years as chaplain to English noble families, but soon became so dissatisfied with the dominant party in the Established Church that he left it to become pastor of a Nonconforminist congregation in Westminster, where he died in 1677. While a student at Utrecht, he published two dissertations, entitled, Disputatio de Versione Syriaca Vet. et Novi Testamenti (Ultraj. 1657, 4to), and Dissertatio de usu Linguce Hebraicce in Philosophia Theoretica (Ultraj. 1657, 4to), the former of which is of lasting value for the history of the Syriac versions. Cawton was regarded as one of the prominent Orientalists of his time. — Kitto, Cyclop. s.v.; Hook, Eccl. Biog. 3:526.

## Caxes, Eugenio[[@Headword:Caxes, Eugenio]]

             a Spanish painter, the son and Scholar of Patricio, was born at Madrid in 1577. In the monastery of St. Augustin Calzada, at Madrid, is a fine picture of St. Joachim and St. Anna; in the Church of St. Martin are his two pictures of The Nativity and The Adoration of the Magi. All his other works were destroyed by fire. He died in 1642. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Caxes, Patricio[[@Headword:Caxes, Patricio]]

             an Italian architect and painter, was born at Arezzo or Florence about the middle of the 16th century. Little is known of his early history, but he attained sufficient eminence to be invited to Spain by Philip II. He was appointed to decorate the Queen's Gallery at the Prado, and painted there The Chastity of Joseph. He translated into Spanish the Treatise on Architecture, by Vignole (1593). See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Cayet[[@Headword:Cayet]]

             (Lat; Cajetanus). SEE CAIET.

## Cayley, Lady[[@Headword:Cayley, Lady]]

             the widow of Sir Thomas Cayley, Bart., was one of the most eminent and devoted Christians known in the annals of Methodism. She was converted at the age of fifty-two, at Brompton, where she resided, in the Scarboro circuit, and joined the Methodist society, of which she continued a most faithful member until her death, July 30, 1828, aged eighty. She was the means of reintroducing Methodist preaching in Brompton; through her exertions a chapel was built, and every poor and neglected family in the neighborhood shared her visits and personal labors. Humility, devotion, and an unceasing desire to do good characterized all her spiritual life. She was strongly attached to the doctrine and discipline of the Methodists. See Wesl. Meth. Mag. 1830, p. 1; Smith, Hist. of Wesl. Methodism, 2, 384- 386.

## Caylus, Daniel Charles Gabriel De Pestels De Levis De[[@Headword:Caylus, Daniel Charles Gabriel De Pestels De Levis De]]

## Cayman[[@Headword:Cayman]]

             SEE CAEMHAN.

## Cayot, Augustin[[@Headword:Cayot, Augustin]]

             a reputable French sculptor, was born at Paris in 1667, and studied under Le Hongre. He gained the grand prize of the Royal Academy, and was sent to Rome, where he became, an assistant to Van Cleve. Among other  works, he executed the two angels in bronze, for the grand altar of the Church of Notre Dame at Paris. He died in 1722. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Caytan, Louis Albert[[@Headword:Caytan, Louis Albert]]

             a Belgian writer, was born at Roulers in 1742. In 1774 he became pastor at Notre Dame, in Bruges; in 1790 he was made canon of the city and censor of books. After this he became one of the three secretaries of the general vicariate of the bishopric of Bruges, and was associated with the vicariate in 1798. He remained general vicar until 1802, which is the date of the reunion of the two dioceses of Gand and of Bruges. At the close of the 18th century Caytan was still firm and energetic in the midst of the agitations' caused by the French Revolution, and he even suffered imprisonment in consequence. He died in 1813, in the hospital for strangers. In a life so full of agitation, Caytan still found the calmness to write and publish several historical and religious books. See Hoefer, Nouv. Biog. Générale, s.v.

## Cazales, Edmond De[[@Headword:Cazales, Edmond De]]

             a French abbot, was born at Grenade-sur-Garonne in 1804. He studied law, but in 1829 abandoned his profession and betook himself to the study of theology. In 1835 he was made professor at Louvain, and in 1843-took holy orders. In 1845 he was made head of the seminary at Nimes, and in 1848 vicar-general and superior of the large seminary at Montauban. He died at Rennes in 1876, leaving Etude Historique et Critique de l'Allemagne Contemporaine (Paris, 1853): —Nos Haux et Leues Remedes (1875). See Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B. P.)

## Cazalla, Augustin[[@Headword:Cazalla, Augustin]]

             martyr, was born of noble parents in 1506, and was educated at the universities of Valladolid and Alcala. Carranza (q.v.), archbishop of Toledo, became his patron; and Cazalla's talents, under such patronage, soon gained him distinction. In 1545 he became chaplain and almoner to the emperor Charles V, whom he accompanied into Germany. Here he imbibed the principles of Luther (after combating them some time), and on his return to Spain in 1552 he began to preach reform. His mother, brother, and sisters shared his religious convictions and it is said that even Charles V was greatly moved by Cazalla's piety and arguments. The attention of the Inquisition was soon fixed on the Cazalla family, but it was not till after the emperor's death in 1558 that they were arrested and tried for heresy. At an auto da fé in May, 1559, he was strangled and then burnt, with his sister Donna Beatrice; his brother Francisco was at the same time burnt alive. — M'Crie, Hist. of the Reformation in Spain, p. 225 sq.; De Castro, Spanish Protestants (Lond. 1851), p. 114 sq.

## Cazes, Jean de[[@Headword:Cazes, Jean de]]

             a French martyr, was condemned because he visited Arnold Moniere, a heretic, in prison. After his examination he was sentenced to be burned. When the time came for his martyrdom, he was dragged through the streets to the place of execution, and bound to the stake, where he made full confession of his faith, and gave many earnest exhortations to the people. During his imprisonment he bore his sufferings with great, patience, and constantly urged the people to trust in God. Trumpets were sounded to prevent those present from hearing his words. He was burned at Bordeaux in 1556. See Fox, Acts and Monuments, 4, 425.

## Cazes, Pierre Jacques[[@Headword:Cazes, Pierre Jacques]]

             an eminent French painter, was born in Paris in 1676, and studied under Houasse, and subsequently in the school of Bon Boullongne. He obtained the grand prize at the academy in 1699, and in 1704 was elected a royal academician. There are many of his works to be seen at Paris, in the Church of Notre Dame, in the college of the Jesuits, at the House of Charity, etc. At St. Germain-des-Pres he represented the lives of St. Germain and St. Vincent. A Holy Family at St. Louis de Versailles is very much admired. He died in Paris, June 25, 1754. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.; Rose, Gen. Biog. Dict. s.v.

## Cazier, Mathias[[@Headword:Cazier, Mathias]]

             a Congregational minister, graduated at Princeton College, and immediately became pastor of a church in Pelham, Mass. In August, 1799, he removed to Connecticut, and was installed pastor of a church in South Britain, where he labored till January, 1804. In May of that year he supplied Salem Church, in the town of Waterbury. He died in 1837.

## Cea, Didacus De[[@Headword:Cea, Didacus De]]

             a Spanish theologian of the order of Franciscans, was a native of Aqueda. He was made general commissary of the Franciscans at Rome, and died in the monastery of Ara Coeli in 1640, leaving, Archeologia Sacra Principum. Apostolorum Petri et Pauli (Rome, 1636,4to): —Thesaurus: Terrae Sanctae, etc. (ibid. 1639, 4to). See Hoefer, Nouv. Biog. Générale, s.v.

## Ceadda[[@Headword:Ceadda]]

             the eighth bishop OF HEREFORD, between 758 and 777, the successor of Hecca and the predecessor of Aldberht.

## Ceadda (or Chadd) of York[[@Headword:Ceadda (or Chadd) of York]]

             SEE CHAD.

## Cealchythe, Council of[[@Headword:Cealchythe, Council of]]

             (Concilium Celchytum, or Calchuthense). This was a place in Mercia. Bishop Gibson suggests that it may be the same with Kelchelth, in  Lancashire, on the borders of Cheshire. It is generally thought to be Chelsea originally Chelchyth. Several councils were held there:

I. In 785 or 787, by Gregory (or George), bishop of Ostia (the legate of pope Adrian I), who, in his letter to the pope, declares that Alfwald, the king, and Eanbald, the archbishop of York, with all the bishops and abbots of the country, were present, besides the senators, dukes, and people of the land. Its object-was to renew the “antiquam amicitiam” between Rome and England, and to affirm “the Catholic faith” and the six ecumenical councils. But it also appears to have been made the occasion of preparing the way for the erecting of Lichfield into an archbishopric independent of Canterbury, which actually took place in 788. Twenty canons were published, regulating the administration of baptism, visitations of bishops, their care of canons, election of abbots, etc., ordination of priests and deacons, celebration of mass, election of, and government bys kings, marriage tithes, etc.

A companion council was held in Northumbria (Haddan and Stubbs, Concil. 3, 444).

II. Held in 789, called “Pontificale Concilium;” made several grants still extant.

III. In 793, at which a grant was made to St. Alban's.

IV. In 799, at which a cause was adjudicated between king Kenutlf and the bishop of Selsea.

V. Held July 26, 816, Wulfred, archbishop of Canterblury, presiding. Besides Kenlulf, king of the Mercials, and his lords, there were present twelve bishops, among whom were those of Rochester, Selsea, Hereford, Lindisfarne, and London. Many abbots, priests, and deacons also attended. Eleven canons were published, relating to the faith, consecration of churches, giving to every bishop the power to select his own abbots, etc., forbidding them to diminish the estates of their churches, etc.

## Ceb[[@Headword:Ceb]]

             (Cebus, Cepus, or Cephus) was a monster worshipped at Memphis, supposed to have been a satyrs or ape.

## Ceccarini, Sebastiano[[@Headword:Ceccarini, Sebastiano]]

             a historical painter of Urbino, was born about the year 1700. He studied under Augustino Castellacci, and practiced afterwards at Rome. His best productions are at Favo, where he resided. Among them are his St. Lucia, at the church of the Augustines, and several sacred subjects in the palaces. He died about the year 1780.

## Cecchi, Giovanni Battiste[[@Headword:Cecchi, Giovanni Battiste]]

             a Florentine engraver, was born about 1748, and engraved a number of works, among which are the following: The Vocation of St. Andrew to the Apostleship; The Martyrdom of St. Lawrence; The Martyrdom of St, Vitalis; The Stoning of Stephen; The Entombing of Christ. He was living in 1812.

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

             an eminent Evangelical divine of the Church of England, was born in London, November 8, 1748. His early life was bad — he was even a professed infidel; but about 1772 he was converted, and in 1773 entered Queen's College, Oxford. In 1777 he was ordained priest, and settled at Lewes; but his health failed there, and in 1780 he became minister of St. John's, Bedford Row, London. In 1800 he obtained the livings of Chobham and Bisham, Surrey. In 1808 he was attacked by a paralytic seizure, and was compelled to visit Clifton. The journey did not much, however, improve his health, and he retired in May, 1809, to Tunbridge Wells. He died August 15,1810. 'The exertions of Mr. Cecil as a preacher were immense. His talents were eminent; his eloquence was impassioned, yet solemn, and sometimes argumentative. As a Christian, he was habitually spiritually minded; modest and unassuming, he never intruded his capacities on the attention of mankind. He was contented with doing good. and getting good; and his works, though few, are valuable for their sterling sense and genuine piety" (Jones). They are collected in his Works, edited by Pratt (London, 1811, 4 vols. 8vo), of which vol. 1 contains a Life of Cecil, by Pratt, with Cecil's Lives of Bacon and Newton; vol. 2 contains sermons and miscellaneous tracts; vol. 3, thirty-three sermons; vol. 4, Cecil's Remains, which are among the most valuable writings on pastoral life and work, as well as on various points of practical religion, in modern times. There is also an American edition (N. Y. 1845, 3 vols. 8vo). — Pratt, Memoir of Cecil; Jones, Christian Biography, s.v.

## Cecil, Richard (2)[[@Headword:Cecil, Richard (2)]]

             an English Congregational minister, was born in London, Jan. 13, 1799. At the age of fourteen he was converted, and at sixteen entered Rotherham College. He began his ministerial work at Whitehaven, and afterwards removed to Harpenden, near St. Alban's. In 1824 he became pastor of St. James Street Chapel, Nottingham. After remaining there five years, he labored nine years at Turvey as preacher, also as tutor for the London Missionary Society, and nine years at Ongar; then he returned to Turvey, and died there Jan. 30, 1863. See (Lond.) Cong. Yearbook, 1864, p. 200.

## Cecilia[[@Headword:Cecilia]]

             one of the so-called saints of the Greek and Roman Calendar, is said to have suffered martyrdom nearly at the same time with Valerian, her husband, Tiburtius, his brother, and Maximus, an officer, about A.D. 230, under Alexander Severus, probably in some popular commotion and persecution, since that emperor was favorably inclined toward the Christians. The legendary accounts of her are not worthy of credit. As she is said to have sung praises with instrumental accompaniment just before her execution, she is regarded as the special patroness of church music. "St. Cecilia's Day" is still annually celebrated in England by a musical festival. Handel's "Messiah" was composed for it. Both Greeks and Latins celebrate her festival on the 22d of November. — A. Butler, Lives of Saints, Nov. 22; Landon, Eccl. Dict. s.v.

## Cecilianus[[@Headword:Cecilianus]]

             bishop of Carthage (A.D. 311). SEE DONATISTS.

## Cecropius[[@Headword:Cecropius]]

             was the name of two early Christian bishops:

1. OF NICOMEDIA, in Bithynia, a Semi-arian, who was transferred from Laodicea by Constantius in 351. Athanasius (Contra Arian. p. 290) charges him with having secured his elevation by his calumnies and plots against the orthodox. In the year of his appointment to Nicomedia he attended the synod at Sirmium, and took part in the deposition of Photinus (Athan. Epis. ad Solit. p. 800). Cecropius was one of the bishops who attended the consecration of the church erected at Anevra, in 358, by Basil, to whom a letter was addressed by George of Laodicea, representing the danger the faith was exposed to; in consequence of the recognition of Astius and his disciples at Antioch by Eudoxius, and urging them to take bold measures for their deposition (Sozomen, H.E. 4, 13). A deputation  was accordingly sent to Constantius, who ordered that Aitius and some of his followers should be brought before Cecropius to answer to the charges alleged against them (ibid.4. 24). Cecropius perished in the earthquake which devastated Nicomedia in 358, and prevented the proposed council from being held there.

2. OF SEBASTOPOLIS, took a leading part in the Council of Chalcedon in 451. At the second session, Oct. 10, Cecropius strenuously opposed the formation of any new definition of the faith, and required that the Nicene creed and the letter of pope Leo to Flavian should be read for the acceptance of the assembled fathers. He was one of the deputation sent to serve the second ‘citation on Dioscorus and refused to accept his plea of illness as a reason for declining to attend. At the fifth session he vehemently urged that all present should sign the definition of faith then presented, or leave the council (Labbe, Concil. 4, 338 sq.).

## Cedar[[@Headword:Cedar]]

             (אֶרֶז, e´rez, from its deep root or compressed form; Gr. κέδρος) occurs in numerous places of Scripture, but authors are not agreed on the exact meaning of the term. Celsius (Hierobot. 1:106, sq.), for instance, conceives that it is a general name for the pine tribe, to the exclusion of the cedar of Lebanon, which he considers to be indicated by the word berosh, or "FIR." The majority of authors, however, are of opinion that the cedar of Lebanon (Pinus cedrus, or Cedrus Libani of botanists) is alone intended. This opinion is confirmed by the Septuagint and Vulgate, which uniformly (as in the English version) render the word by κέδρο ς, cedrus; and also by the fact that the Arabic name for the cedar of Lebanon is arz, evidently cognate with erez. The following statements are intended to be discriminaitive on the subject. SEE BOTANY.

1. The earliest notice of the cedar is in Lev 14:4; Lev 14:6, where we are told that Moses commanded the leper that was to be cleansed to make an offering of two sparrows, cedar-wood, wool dyed in scarlet, and hyssop; and in Lev 14:49; Lev 14:51-52, the houses in which the lepers dwell are directed to be purified with the same materials. Again, in Num 19:6, Moses and Aaron are commanded to sacrifice a red heifer: "And the priest shall take cedar-wood, and hyssop, and scarlet." Here the proper cedar can hardly be meant, as it does not grow in Egypt, and its wood is scarcely aromatic. The variety called juniper is evidently intended, the wood and berries of which were anciently applied to such purposes. The term cedar is applied by Pliny to the lesser cedar, oxycedrus, a Phoenician juniper, which is still common on the Lebanon, and whose wood is aromatic. The wood or fruit of this tree was anciently burnt by way of perfume, especially at funerals (Pliny, H. N. 13:1, 5; Ovid, Fast. 2:558; Homer, Od. 5:60). The tree is common in Egypt and Nubia, and also in Arabia, in the Wâdy Mousa, where the greater cedar is not found. It is obviously likely that the use of the more common tree should be enjoined while the people were still in the wilderness, rather than of the uncommon (Shaw, Travels, p. 464; Burckhardt, Syria, p. 430; Russell, Nubia, p. 425). SEE JUNIPER.

At a later period we have notices of the various uses to which the wood of the erez was applied, as 2Sa 5:11; 2Sa 7:2-7; 1Ki 5:6; 1Ki 5:8; 1Ki 5:10; 1Ki 6:9-10; 1Ki 6:15-16; 1Ki 6:18; 1Ki 6:20; 1Ki 7:2-3; 1Ki 7:7; 1Ki 7:11-12; 1Ki 9:11; 1Ki 10:27; 1Ch 17:6; 2Ch 2:8; 2Ch 9:27; 2Ch 25:18. In these passages we are informed of the negotiations with Hiram, king of Tyre, for the supply of cedar-trees out of Lebanon, and of the uses to which the timber was applied in the construction of the Temple, and of the king's palace: he "covered the house with beams and boards of cedar; "the walls of the house within were covered with boards of cedar:" there were " cedar pillars," and "beams of cedar," and the altar was of cedar. But in these passages of Scripture, likewise, the common cedar cannot well be signified, as the wood is neither hard nor strong enough for building purposes. Other kindred varieties of trees, however, doubtless existed in the same locality with the cedar of Lebanon, which were suitable in these respects, as well as on account of beauty and durability, for architecture. Perhaps nothing more is meant than the pine-tree, which is known to grow on Matthew Lebanon. This opinion seems to be confirmed by Eze 27:5 : "They have made all thy ship- boards of fir-trees of Senir; they have taken cedar from Lebanon to make masts for thee;" for it is not probable that any other tree than the common pine would be taken for masts, when this was procurable. Also in the second Temple, rebuilt under Zerubbabel, the timber employed was cedar from Lebanon (Ezr 3:7; 1Es 4:48; 1Es 5:55). Cedar is also said by Josephus to have been used by Herod in the roof of his temple (War, 5:5, 2). The roof of the rotunda of the church of the Holy Sepulchre at Jerusalem is said to have been of cedar, and that of the church of the Virgin at Bethlehem to have been of cedar or cypress (Williams, Holy City, 2:202; Quaresmius, Eluc. Terr. Sanct. 6:12; Tobler, Bethlehem, p. 110, 112). SEE PINE.

It may here also be remarked that the Syriac and Hebrews interpreters generally, at Isa 41:19; Isa 60:13, render the word teäshshur´ (תְּאִשּׁוּר, literally erectness), translated in our version (after the Vulg. and Chaldee) "box-tree," by sherbin-cedar, a species of cedar distinguished by the smallness of its cones and the upward direction of its branches (see Rosenmüller, Aterthumsk. IV, 1:292). Another form of this word, אָשׁוּרashur´, occurring in Eze 27:6, has there been mistranslated in our version by "Ashurites," where the clause "the company of the Ashurites have made thy benches of ivory," is literally, "thy benches they make of ivory, the daughter of the ashur-wood," i.e. inlaid or bordered with it. For a full account of the various readings of that passage, see Rosenmüller's Schol. in Eze 27:6. The most satisfactory translation appears to be that of Bochart (Geog. Sac. 1, 3, 100:5, 180) and Rosenmüller: "Thy benches have they made of ivory, inlaid with box-wood from the isles of Chittim." Now it is probable that the isles of Chittim may refer to any of the islands or maritime districts of the Mediterranean. Bochart believes Corsica is intended in this passage; the Vulg. has "de insulis Italiae." Corsica was celebrated for its box-trees (Plin. 16:16; Theophrast. H. P. 3:15, § 5), and it is well known that the ancients understood the art of veneering wood, especially box-wood, with ivory, tortoiseshell, etc. (Virg. Aen. 10:137). However, Celsius (Hierob. 1:80) and Sprengel (Hist. Rei Herb. 1:267) identify the sherbin with the Pinus cedrus (Linn.), the cedar of Lebanon. SEE BOX-TREE. If, on the other hand, we consider some of the remaining passages of Scripture, we cannot fail to perceive that they forcibly apply to the cedar of Lebanon, and to the cedar of Lebanon only. Thus, in Psa 92:12, it is said, "The righteous shall flourish like a palmtree, and spread abroad like a cedar of Lebanon." But Ezekiel (chap. 31) is justly adduced as giving the most magnificent, and, at the same time, the most graphic description of this celebrated tree (comp. Homer, Il. 13:359; Virgil, AEn. 2:626; 5:447; Horace, Od. 4:6). The other principal passages in which the cedar is mentioned are 1Ki 4:33; 2Ki 19:23; Job 40, 17; Psa 29:5; Psa 80:10; Psa 104:16; Psa 148:9; Son 1:17; Son 5:15; Son 8:9; Isa 2:13; Isa 9:10; Isa 14:8; Isa 37:24; Isa 41:19; Isa 44:14; Jer 22:7; Jer 22:14; Jer 22:23; Eze 17:3; Eze 17:22-23; Amo 2:9; Zep 2:14; Zec 11:1-2; and in the Apocrypha, Sir 24:13; Sirach 1, 12. SEE TREE.

The conditions to be fulfilled in order to answer all the descriptions in the Bible of a cedar-tree are that it should be tall (Isa 2:13), spreading (Eze 31:3), abundant (1Ki 5:6; 1Ki 5:10), fit for beams, pillars, and boards (1Ki 6:10; 1Ki 6:15; 1Ki 7:2), masts of ships (Eze 27:5), and for carved work, as images (Isa 44:14). To these may be added qualities ascribed to cedar-wood by profane writers. Pliny speaks of the cedar of Crete, Africa, and Syria as being most esteemed and imperishable. In Egypt and Syria ships were built of cedar, and in Cyprus a tree was cut down 120 feet long and proportionately thick. The durability of cedar was proved, he says, by the duration of the cedar roof of the Temple of Diana at Ephesus, which had lasted 400 years. At Utica the beams, made of Numidian cedar, of a temple of Apollo had lasted 1178 years! (Pliny, Hist. Nat. 13:5; 16:40). Vitruvius (2:9) speaks of the antiseptic properties of the oil of cedar (comp. Josephus, Ant. 8:5,2; Sandys, Travels, p. 163, 167). The corresponding Arabic word, arz, is used to express not only the cedar of Lebanon, but also at Aleppo the Pinus sylvestris, which is abundant both near that city and on Lebanon. A similar statement will apply also to the Thuja articulata of Mount Atlas, which is called by the Arabs el-arz, a name that led to the mistake as to the material of the Cordova roof from its similarity to the Spanish alerce (Niebuhr, Descr. de l'Arabie, p. 131, etc., and Questions, 90:169, etc.; Pliny, H. N., 13:11, 15; Hay, West Barb. 100, 4:49; Gesenius, Thes. p. 148). Besides the trees which belong to the one grove, known by the name of "the Cedars," groves and green woods of cedar are found in other parts of the range (Buckingham, Travels among the Arabs, p. 468; Eng. Cyclopaedia, s.v. Syria ; Robinson, new ed. of Res. 3:593; Burckhardt, Syria, p. 19; Loudon, Arboretum, 4:2406, 2407; Celsius, Hicrobotan. 1:89; Belon, Obs. de arboribus conferis, 2:162, 165, 166). The remains of wood used in the Nineveh palaces were supposed by Layard to be cedar, a supposition confirmed by the inscriptions, which show that the Assyrian kings imported cedar from Lebanon. This wood is now proved by microscopic examination to be yew (Layard, Nin. and Bab. p. 356, 357; Loudon, ut sup. p. 2431). SEE FIR.

2. The modern CEDAR OF LEBANON is well known to be a widelyspreading tree, generally from 50 to 80 feet high, and, when standing singly, often covering a space with its branches the diameter of which is nauch greater than its height. The horizontal branches, when the tree is exposed on all sides, are very large in proportion to the trunk, being disposed in distinct layers or stages, and the distance to which they extend diminishes as they approach the top, where they form a pyramidal head, broad in proportion to its height. The branchlets are disposed in a flat, fan- like manner on the branches (see Shelby, Forest Trees, p. 522). The leaves, produced in tufts, are straight, about one inch long, slender, nearly cylindrical, tapering to a point, and are on short footstalks. The male catkins are single, solitary, of a reddish hue, about two inches long, terminal, and turning upwards. The female catkins are short, erect, roundish, and rather oval; they change after fecundation into oval oblong cones, which, when they approach maturity, Jecome from 21 inches to 5 inches long. Every part of the cone abounds with resin, which sometimes exudes from between the scales. As its leaves remain two years on the branches, and as every spring contributes a fresh supply, the tree is an evergreen, in this resembling other members of the fir family, which, the larches excepted, retain the same suit for a year or upwards, and drop the old foliage so gradually as to render the "fall of the leaf" in their case imperceptible. As far as is at present known, the cedar of Lebanon is confined in Syria to one valley of the Lebanon range, viz. that of the Kedisha River, which flows from near the highest point of the range westward to the Mediterranean, and enters the sea at the port of Tripoli.

The grove is at the very upper part of the valley, about 15 miles from the sea, 6000 feet above that level, and their position is moreover above that of all other arboreous vegetation. Belon, who traveled in Syria about 1550, found the cedars about 28 in number, in a valley on the sides of the mountains. Rauwolf, who visited the cedars in 1574, "could tell no more but 24, that stood round about in a circle; and two others, the branches whereof are quite decayed from age." De la Roque, in 1688, found but 20. Maundrell, in 1696, found them reduced to 16; and Dr. Pococke, who visited Syria in 1744 and 1745, discovered only 15. "The wood," he says, "does not differ from white deal in appearance, nor does it seem to be harder. It has a fine smell, but is not so fragrant as the juniper of America, which is commonly called cedar, and it also falls short of it in beauty." M. Lamartine, in 1832, says, "These trees diminish in every succeeding age. There are now but 7. These, however, from their size and general appearance, may fairly be presumed to have existed in biblical times. Around these ancient witnesses of ages long since past there still remains a little grove of yellow cedars, appearing to me to form a group of from 400 to 500 trees or shrubs. Every year, in the month of June, the inhabitants of Beshierai, of Eden, of Kandbin, and the other neighboring valleys and villages, climb up to these cedars and celebrate mass at their feet." Dr. Graham gives the following measurements of the twelve largest cedars: the circumferences of the trunk at the base respectively 40 feet, 38, 47, 18?, 30, 22½, 28, 25¼, 33½, 29½, 22, 29¾; the largest having thus a diameter of nearly 16 feet (Jordan and the Rhine, p. 26). Within a few years past a chapel has been erected there (Robinson, Later Res. p. 590, 591; Stanley, Sinai and Pal. p. 140). See Trew's treatises, Cedror. Libani Hist. and Apologia de cedro Lib. (Norimb. 1757 and 1767); Penny Cyclop. s.v. Abies; Thomson, Land and Book, 1:292 sq.; especially Dr. Hooker, in tha Nat. History Review, Jan. 1862, p. 11-18; and Mr. Jessup, in the Hours at Home, March and April, 1867.

## Cedda[[@Headword:Cedda]]

             (or Cedd), an English bishop, was a native of Northumbria, and brother of Chad (q.v.). In 653 Peada, ruler of the Middle-Angles, became a Christian, and took home with him, in order to convert his people, four priests, of whom Cedda was one. About the same timer Sigberht, king of Essex, also embraced Christianity, and allowed Cedda to visit that kingdom. In consequence the latter was ordained, by Finan, bishop of Lindisfarne, about 654. He afterwards became abbot of Laestingaen (LastingIham). In 664 Cedda was present at the Synod of Strelseshalch (Whitby), and died shortly after. Almost everything that we know about Cedda is in Bede, E. 3, c. 21- 23. Cedda's day in the calendar is Jan. 7.

## Ceddau[[@Headword:Ceddau]]

             SEE CATAU.

## Cedmon[[@Headword:Cedmon]]

             SEE CAEDMON.

## Cedol[[@Headword:Cedol]]

             an early Welsh saint, of uncertain date, was patron of the chapel of Pentir, otherwise Llangedol, subject to Bangor, in Carnarvonshire. He is commemorated on November 1 (Rees, Welsh Saints, p. 306).

## Cedonius, Saint And Confessor[[@Headword:Cedonius, Saint And Confessor]]

             was bishop of Aix, in Provence. His name occurs in the Martyrologium Gallicanum and in the Breviary of Aix; but his date and acts are quite uncertain. He is otherwise called Sidonius (Acta Sanctorum, Aug. 4, 591).

## Cedron[[@Headword:Cedron]]

             the name of a place and of a rivulet.

1. (ἡ Κεδρών v. r. Κεδρώ.) A place fortified by Cendebaeus, under the orders of king Antiochus (Sidetes), as a station from which to command the roads of Judaea (1Ma 15:39; 1Ma 15:41; 1Ma 16:9). It was not far from Jamnia (Jabneh), or from Azotus (Ashdod), and had a winter-torrent or wady (χειμάῤῥους) on the eastward of it, which the army of the Maccabees had to cross before Cendebaeus could be attacked (16:5). These conditions are well fulfilled in the modern place Katra or Kitrah, which lies on the maritime plain below the river Rubin, and three miles south-west of Akir (Ekron). Schwarz (Palest. p. 119) gives the modern name as Kadrûn, but this wants confirmation. Ewald (asr. Gesch. 4:390, note) suggests Tell- Turmus, five or six miles farther south. The Syriac has Hebron, and the Vulg. Gedor, which some compare with the village Gedrus (Κέδους), mentioned by Eusebius and Jerome (Ozonmast. s.v. Γεδούρ, Gaedur) as lying ten miles from Diopolis, toward Eleutheropolis.

2. In this form is given in the N.T. the name of the brook Kidron ( נִחִל קַדְרֹן= "the black torrent") in the ravine below the eastern wall of Jerusalem (Joh 18:1). Lachman, with codices A and D, has χειμάῤῥους τοῦ Κεδρών; but the Rec. Text with B has τῶν Κέδρών, i.e. "the brook of the cedars" (so, too, the Sept. in 2Sa 15:23). Other MSS. have the name even so far corrupted as τοῦ κέδρου (so א), cedri, and τῶν δένδρων. The word, however, has no connection with "cedar." In English, the name in this form is often erroneously pronounced (as if written Kedron) with a hard C. SEE KIDRON.

## Cedwyn[[@Headword:Cedwyn]]

             a Welsh saint of the 6th century, was the reputed patron of Llangedwyn, a chapel under Llanrhaiadr, in Montgomeryshire (Rees, Welsh Saints, p. 280).

## Cehronicon Scaligerianus[[@Headword:Cehronicon Scaligerianus]]

             (or Alexandrinum). Scaliger published this as an appendix to his edition of the Chraionon of Eusebius. The chronicle begins with Adam, and ends with the reign of Arcadius and Honorius. Internal evidence points to Alexandria as the place of its composition. Notwithstanding the blunders in its Greek translations, the use made by the compiler of writings not now extant renders it worthy of being consulted. He appears to have taken from apocryphal sources stories of the martyrdom of Zacharias, the father of John the Baptist, and of the miraculous preservation of Elizabeth and her infant, of the names of the wise men, etc.

## Ceidio Arcaw[[@Headword:Ceidio Arcaw]]

             a Welsh saint of the 6th century, was patron of Rhodwydd Geidio, subject to Llantrisaint, in Anglesey, and of Ceidio, in Carnarvonshire (Rees, Welsh Saints, p. 227).

## Ceilan[[@Headword:Ceilan]]

             (Κίλαν, Vulg. Ciaso), a person named (1Es 5:15) as the family head (in connection with Azetas) of sixty-seven Israelites who returned from Babylon; but the Hebrews texts (Ezr 2:16; Neh 7:21) do not contain either name.

## Ceiling[[@Headword:Ceiling]]

             There are three Hebrews words employed in the Old Test. which our translators have rendered "ceiled" or "ceiling."

1. חָפָה(chaphah´, to cover or overlay, as it is elsewhere rendered) occurs 2Ch 3:5, where it is said, "He ceiled the greater house with fir- tree."

2. סָפִן(saphan´, to wainscot or plank; elsewhere rendered "cover," once "seat," Deu 33:21) occurs Jer 22:14 : " It is ceiled with cedar, and painted with vermilion." Houses finished in this manner were called "ceiled houses" (Hag 1:4). The "ceiling" of the walls itself is likewise spoken of (סַפֻּן, sippun´, 1Ki 6:15). In Eze 41:16, the word rendered "ceiled" is שָׁחַיŠ(shachiph´, from being hewed thin), a board simply, used for that purpose. These ceilings were adorned with ornaments in stucco, with gold, silver, gems, and ivory. Oriental houses appear to have been the reverse of such as we inhabit, the ceiling being of wood richly ornamented and painted, and the floor plaster or stucco, the walls being generally wainscoted. The Egyptian monuments, still exhibit elegant specimens of painted ceilings, no doubt greatly resembling those mentioned in the above texts (Wilkinson's Anc. Egypt. 2:125). According to Mr. Layard, in the ancient Assyrian houses also "the ceilings overhead were divided into square compartments, painted with flowers or with the figures of animals. Some were inlaid with ivory, each compartment being surrounded by elegant borders and mouldings" (Nineveh, 2:208). The following remarks are from Smith's Dict. s.v.: The descriptions of Scripture (1Ki 6:9; 1Ki 6:15; 1Ki 7:3; 2Ch 3:5; 2Ch 3:9; Jer 22:14; Hag 1:4) and of Josephus (Ant. 8:3, 2-9; 15:11, 5) show that the ceilings of the Temple and the palaces of the Jewish kings were formed of clear planks applied to the beams or joints crossing from wall to wall, probably with sunk panels (φατνώματα), edged and ornamented with gold, and carved with incised or other patterns (βαθνξύλοις γλυφαῖς), sometimes painted (Jer 22:14). It is probable that both Egyptian and Assyrian models were in this, as in other branches of architectural construction, followed before the Roman period. SEE ARCHITECTURE.

The construction and designs of Assyrian ceilings in the more important buildings can only be conjectured (Layard, Nineveh, 2:265, 289), but the proportions in the walls themselves answer in a great degree to those mentioned in Scripture (Nin. and Bab. p. 642; Fergusson, Hand-book of Architecture, 1:201). Examples, however, are extant of Egyptian ceilings in stucco painted with devices of a date much earlier than that of Solomon's Temple. Of these devices, the principal are the guilloche, the chevron, and the scroll. Some are painted in blue, with stars, and others bear representations of birds and other emblems (Wilkinson, Anc. Egypt. 2:290). The excessive use of vermilion and other glaring colors in Roman house-painting, of which Vitruvius at a later date complains (7:5), may have been introduced from Egypt, whence also came, in all probability, the taste for vermilion painting shown in Jehoiakim's palace (Jer 22:14; Amo 3:15; Wilkinson, 1:19). See also the descriptions given by Athenaeus (5:196) of the tent of Ptolemy Philadelphus and the ship of Philopator (ib. 206), and of the so-called sepulchres of the kings of Syria, near Tyre, by Hasselquist (p. 165). The panel-work in ceilings which has been described is found in Oriental and North African dwellings of late and modern time. Shaw describes the ceilings of Moorish houses in Barbary as of wainscot, either "very artfully painted, or else thrown into a variety of panels, with gilded mouldings and scrolls of the Koran intermixed" (Trav. p. 208). Mr. Porter describes the ceilings of houses at Damascus as delicately painted, and in the more ancient houses with "arabesques" encompassing panels of blue, on which are inscribed verses and chapters of the Koran in Arabic; also a tomb at Palmyra, with a stone ceiling beautifully panelled and painted (Damascus, 1:34, 37, 57, 60, 232; comp. Deu 6:9; see also Lane's Mod. Egypt. 1:37, 38; Thomson, Land and Book, 2:571). Many of the rooms in the Palace of the Moors at the Alhambra were ceiled and ornamented with the richest geometrical patterns. The ancient Egyptians used colored tiles in their buildings (Athen. 5:206; Wilkinson, 2:287). The like taste is observed by Chardin to have prevailed in Persia, and he mentions beautiful specimens of mosaic, arabesque, and inlaid wood-work in ceilings at Ispahan, at Koom in the mosque of Fatima, and at Ardevil. These ceilings were constructed on the ground, and hoisted to their position by machinery (Chardin, Voyage, 2:434; 4:126; 7:387; 8:40, plate 39; Olearius, p. 241). SEE HOUSE.

## Ceiling (ADDENDUM)[[@Headword:Ceiling (ADDENDUM)]]

             is the under covering of a roof, floor, etc., concealing the timbers from the room below; now usually formed of plaster, but formerly most commonly of boarding; also the under surface of the vaulting in vaulted rooms and buildings. During the Middle Ages, the ceilings were generally enriched with gilding and, coloring of the most brilliant kind, traces of which may often still be found in churches, though in a faded and dilapidated condition. Plaster and wood ceilings under roofs are often made flat, as at Peterborough Cathedral and St. Alban's Abbey, both of which are Norman with old-style painting, but they frequently follow the line of the timbers of the roof, which are sometimes arranged so as to give the shape of a barrel- vault, especially in Early English and Decorated work.

In the Perpendicular style they are more common than in any other, and are usually either flat or canted, and divided by ribs into square panels, See RIB.

The ceiling in churches, immediately over the altar, and occasionally also that over the rood loft, is sometimes richly ornamented, while the remainder is plain, as at Ilfracombe, Devon. This custom continued as late as to the time of Charles II.

## Ceillier, Dom Remy[[@Headword:Ceillier, Dom Remy]]

             an eminent French theologian, was born at Bar-le-Duc in 1688. He entered the order of St. Benedict in 1705, and became titular prior of Flavigny. In 1718 he published, Apologie de la morale des Peres de l'Eglise, contre Jean Barbeyrac; but the work of his life was his Histoire Generale des Auteurs Sacres et Ecclesiastiques (1729-1763, 23 vols. 4to) — a work more complete, and perhaps more accurate than that of Dupin, although inferior to him in the analysis of books. A new edition has appeared (Paris, 1860-65, 15 vols. 8vo), with additions, but unfortunately thus far without general indexes. The chief superiority of Ceillier over Dupin lies in his treatment of the writers of the first six centuries, in which he had the use of Tillemont, and also of the Benedictine editions of the fathers. In the Middle Ages, and especially in the scholastic theology, for which he had no taste, he does not equal Dupin. Ceillier died Nov. 17, 1761. — Biog. Universelle, s.v.

## Ceimeliarchae[[@Headword:Ceimeliarchae]]

             (κειμηλιάρχαι, keepers of the sacred vessels), a class of inferior officers in the ancient church. They had charge of all utensils and precious things laid up in the sacred repository of the church. The name sceuophylax is used in the same signification; also chartophylax, or custos archivorum, custodian of the rolls or archives (Suicer, Thesaurus, 2:971). This officer was commonly a presbyter; Macedonius was both presbyter and sceuophylax of the church of Constantinople; and Sozomen styles Theodore, presbyter of Antioch, who suffered martyrdom in the days of Julian, φύλακα τῶν κειμηλίων, keeper of the sacred utensils." He was put to death because he would not deliver up what he had in his custody. In the Greek Church the chartophylax acts as the patriarch's substitute, excommunicating and licensing presbyters and deacons, and Sitting as supreme ecclesiastical judge in many cases. — Bingham, Orig. Eccl. bk. 3, ch. 13, § 3; Sozomen, Hist. Ecc 5:8.

## Ceinwen[[@Headword:Ceinwen]]

             a Welsh saint of the 6th century, was patron of Llangeinwen and of Cerrig Ceinwen, in Anglesey. He is commemorated on Oct. 8 (Rees, Welsh Saints, p. 151).

## Ceitho[[@Headword:Ceitho]]

             a Welsh saint of the 6th century, was the presumed founder of Llangeitho, in Cardiganshire. He is commemorated on Aug. 5 (Rees, Welsh Saints, I). 213).

## Celadion[[@Headword:Celadion]]

             succeeded Marcius II, as bishop of Alexandria, in 153, He was succeeded by Agrippinus in 168. (Euseb. H. E. 4, 11; Chronicles apud Hieron. p. 2171).

## Celano, Thomas A[[@Headword:Celano, Thomas A]]

             SEE DIES IRAE.

## Celantia[[@Headword:Celantia]]

             was a noble Roman matron, a letter to whom is included among those of St. Jerome (Epist. 148, ed. Vall.), though it is probably by some other hand. The letter is full of moderate councils as to asceticism, and blames her for taking a vow of continence without her husband's consent.

## Celbes[[@Headword:Celbes]]

             SEE ACEMBES.

## Cele Christ[[@Headword:Cele Christ]]

             bishop of Cill Cele Christ, in Ui Dunchadha, of Fotharta in Leinster, was a native of Ulster, being son of Eochaidh and brother of Comgall. He left his native province, and, going to the west of Leinster, built a church in the  district called Hy-Donchadha, which was afterwards known as Cill-Cele Chriost. There he wished to flee from ‘all earthly employment and devote himself to heavenly contemplation; but honor pursued him, and “invitus ad pontificalls dignitatis apicem rapitur.” With some others he went on a pilgrimage to Rome, and died in 722, some time after his return. He is venerated March 31 (see Lanigai, Eccl. Hist, Ir. 3, 162; Kelly, Cal. r. Saints, p. 82).

## Cele Peadair[[@Headword:Cele Peadair]]

             (servant of Peter) was abbot of Armagh, and the Four Masters gave his obit A.D. 757. He was a native of Ui Breasail-Macha (now Clan Brassil, County Armagh), and succeeded bishop Congus at Armagh, in the year 750, as abbot and bishop.

## Cele-Clerech[[@Headword:Cele-Clerech]]

             bishop and martyr, commemorated July 8, is given in the Mart. Doneg. as martyred along with Edh and Tadha at Würzburg, in Franconia. He is probably the same as CILIAN.

## Celebrant[[@Headword:Celebrant]]

             (or celebrating priest) is the priest who makes the oblation and consecrates the holy Eucharist; so called to distinguish him from the assisting priests or deacons.

## Celedei[[@Headword:Celedei]]

             SEE COLIDEI.

## Celedonius[[@Headword:Celedonius]]

             martyr at Leon, in Spain, is commemorated March 3, in the Ancient Roman Martyrology.

## Celenena, Council Of (Concilium Celenense)[[@Headword:Celenena, Council Of (Concilium Celenense)]]

             was held A.D. 447 in a small place close to Lugo, in Galicia, against the Priscillianists. It was an appendage to the first Council of Toledo. See Labbe, Concil. 3, 1466.

## Celer, (1)[[@Headword:Celer, (1)]]

             proconsul of Africa A.D. 429, is addressed by Augustine (Hist. 56, 57, or 237, 210) as a Donatist. He was anxious to know if the African Donatists had any good reason for severing themselves from the Catholics. (2) Martyr of the primitive Welsh Church, was patron of Llangeler, in Carmarthenshire.

## Celerina, (1)[[@Headword:Celerina, (1)]]

             a martyr in Africa, under Decius, is commemorated with Celerinus, Feb. 3, in the Jerusalem and Roman martyrologies. (2) The deaconess to whom Theodoret wrote his Epist. 101.

## Celerinus, (1)[[@Headword:Celerinus, (1)]]

             a confessor at Rome, was torturted, apparently in the presence of Decius himself. He writes in agony of mind to Lucianus (q.v.), the Carthaginian confessor, to beg a libellus for his two sistersNumeria and Candida — the latter of whom had sacrificed; and, to avoid sacrificing, the former, called also Etecusa, “paid money.” The Celerinus whom Cyprian ordained in his retirement, near Carthage, in December, 250 (Epist. 37 and 39), must be the same person; for he comes from Rome, and; from the famous group of confessors Moyses, Maximhus, etc. He belonged to a family of martyrs his grandmother, Celerina, and two uncles, Laurentinus and Ignatius, having died by martyrdom. In the Carthaginian Calendar he is commemorated Feb. 3 as deacon confessor. Again, the Celerinus mentioned in Cornelius's letter to Fabius, bishop of Antioch, must be the same (Euseb. H.E. 5, 43). (2) Father of Ageruchia (q.v.). See Jerome, Epist. 123, ed. Vail.

## Celesti, Cavaliere Andrea[[@Headword:Celesti, Cavaliere Andrea]]

             a Venetian painter, was born in 1637, and studied under Ponzoni. His best historical works are in the Church of the Ascension, at Venice, of which the most esteemed is an Adoration of the Magi; and in the ducal palace a picture of a subject from the Old Test. He died in 1706. See Hoefer, Nouv. Biog. Générale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Celestine (Or Coelestin) I, Pope[[@Headword:Celestine (Or Coelestin) I, Pope]]

             a Roman by birth, was elected Pope in 422, on the death of Boniface I. During his pontificate the Council of Ephesus, against Nestorius, was held, upon which occasion he wrote several letters to the Eastern churches. He claimed authority and primacy in the Roman See, and sought to exercise it over the African Church in vain. In the Nestorian dispute above mentioned he was more successful, as Cyril, in order to put down Nestorius, accepted the authority of Celestine against him. He left thirteen letters; among them is a complaint as to the dress of bishops; but it is doubtful whether it means that the clergy should dress like the laity, or should abstain from some special garment which some had adopted. He died March 25 (or July 26), 432. Celestine is; said to have sent Palladius and St. Patrick as missionaries to Ireland, but the story is very doubtful. It is not clear that either of them ever had any connection with Rome. His letters are preserved in the Collection of Councils. He is counted among the saints of the Church of Rome. — Biog. Univ. 7:497; Cormenin, Lives of the Popes, 1:79.

2. Pope, originally Guido, of Città di Castello, in Tuscany, studied under Abelard, and succeeded Innocent II September 26th, 1143. He died in March, 1144.

3. Pope, a Roman named Iacinto Orsini, cardinal of Santa Maria, was elected Pope March 30, 1191, at eighty-five. He crowned Henry V and his wife Constance, and made a great display of arrogance in doing it; entered warmly into the scheme for delivering the Holy Land, on which account he espoused the cause of Richard I of England, and fulminated censures against Leopold of Austria and the emperor, who detained Richard prisoner. He died January 8, 1198. During his last illness he proposed to transfer his papal authority to cardinal Colonna, to which, of course, the cardinals objected.

4. Pope, originally called Goffredo, of the family of Castiglione, of Milan. He was elected Pope October 26, 1241, and died on the 17th of November following.

5. Pope, originally Pietro de Murrone, was born 1215 at Isernia. With a few companions he withdrew to a cave on Monte Majella, where he lived a life of extreme austerity. After a time his disciples multiplied so greatly that he was induced to form them into a new order (called first the congregation of St. Damian,: but subsequently the order of Celestines), under the rule of St. Benedict. This order was confirmed by Gregory X in the Synod of Lyons, 1274. On the 5th of July, 1294, he was elected pope, and took the name of Celestine V. He proved to be too ignorant of the world and its ways, as well as of literature, for the office which he was so suddenly called upon to undertake. Feeling his unfitness, and finding that many abuses were committed in his name, he resigned Dec. 13, 1294, and retired to his solitude. He was cruelly imprisoned by his successor Boniface, who detained him in custody until his death, May 19, 1296. Clement V canonized him, and his day in the calendar is May 19. — Moshelm, Ch. list. 1:349; Hoefer, Nouv. Biog. Generale, 9:346.

## Celestines, Or Coelestines[[@Headword:Celestines, Or Coelestines]]

             (1.), an order of barefooted Minorites, SEE DISCALCEATI;

(2.) a mohastic order, so called from the founder, Pietro de Murrone, afterwards Celestine V, in 1254. After his death his order made great progress, not only in Italy, but likewise in France, whither the then general, Peter of Tivoli, sent twelve religious, at the request of king Philip the Fair, who gave them two monasteries, one in the forest of Orleans, and the other in the forest of Compeigne, at Mount Chartres. This order had at one time 200 monasteries in Italy, France, Germany, and the Netherlands. They had about ninety-six convents in Italy, and twenty-one in France, under the name of priories. Their Constitutions consisted of three parts: the first refers to the provincial chapters and the election of superiors; the second contains the regular observances; and the third, the visitation and correction of the monks. The rule required the Celestines to rise two hours after midnight to say matins; to eat no flesh except when in sickness; to fast every Wednesday and Friday from Easter to the feast of the Exaltation of the Holy Cross; and from that feast to Easter, everyday. Their dress was a white gown, a capuche, and a black scapulary; in the choir, and out of the monastery, a black cowl with the capuche; shirts of serge. The order is decayed; in Italy a few monasteries survive. SEE FRANCISCANS.

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

             confessor, and bishop of Metz in Lotharingia at the beginning of the 4th century, is supposed to have died about A.D. 320. His acts are doubtful. He is commemorated Oct. 14.

## Celestius[[@Headword:Celestius]]

             SEE COELESTIUS.

## Celfrithus[[@Headword:Celfrithus]]

             SEE CEOLFRID.

## Celibacy[[@Headword:Celibacy]]

             (celibatus, Lat. ccelebs or caolebs, unmarried, derived by some Roman writers from cali beatitudo, the blessedness of heaven), the state of virginity, or of unmarried persons.

1. In the Scripture. — Under the Mosaic law, priests were not only allowed, but encouraged to marry. The priesthood was confirmed to the descendants of one family, and consequently involved even an obligation to marry. In the N.T. we find passages in which an unmarried life, voluntarily assumed, is commended, under certain circumstances (Mat 19:12; 1Co 7:1-35). But no passage in the N.T. can be interpreted into a prohibition against the marriage of the clergy under the Gospel dispensation; on the contrary, there are many from which we may infer the contrary. One of the twelve, Peter, was certainly a married man (Mat 8:14), and it is supposed that several of the others were also married. Philip, one of the seven deacons, was also a married man (Act 21:9); and if our Lord did not require celibacy in the first preachers of the Gospel, it cannot be thought indispensable in their successors. Paul says, Let every man have his own wife" (1Co 7:2); and that marriage is honorable in all (Heb 13:4), without excepting those who are employed in the public offices of religion. He expressly says that "a bishop must be the husband of one wife" (1Ti 3:2); and he gives the same direction concerning elders, priests, and deacons. When Aquila traveled about to preach the Gospel, he was not only married, but his wife Priscilla accompanied him (Act 18:2); and Paul insists that he might have claimed the privilege "of carrying about a sister or wife (1Co 9:5), as other apostles did." The "forbidding to marry" (1Ti 4:3) is mentioned as a character of the apostasy of the latter times.

2. In the Early Church. — At an early period virginity came to be held in honor in the Church. Several passages of the N.T. (e.g. Mat 19:10; Mat 19:12; 1Co 7:7; 1Co 7:38) in which voluntary virginity for "the kingdom of heaven's" sake is commended under certain circumstances, were interpreted as favoring asceticism and as depreciating marriage. Moreover, in the old Pagan times celibacy had been held in honor (e.g. the Vestal Virgins). Wherever dualistic ideas of a good and evil principle, and of matter as the seat of evil, prevailed, there it was natural that ascetic notions of virginity should arise. An undue regard for virginity, and corresponding depreciation of marriage, began to appear strongly about the middle of the second century, and reached their height in the fourth. Few of the so-called fathers escaped from extravagant notions and opinions on this subject; in fact, their errors here have done more, perhaps, than any other cause to weaken their authority as guides for the Church (see Taylor, Ancient Christianity, passim). But no enforced celibacy of the clergy was known in the Church immediately following the apostolic age. Bingham collects the facts carefully (Org. Ecclesiastes Luke 4, ch. 5) to the following effect. In the age immediately succeeding that of the apostles we read of the wives of Valens, presbyter of Philippi (Polycarp, Ep. ad Philip. 2:11), of Chceremon, bishop of Nilus (Euseb. 6, 100:42), of Novatus, presbyter of Carthage (Cyprian, Ep. 49), of Cyprian himself, of Caecilius, who converted him (Pont Vit. Cyp.), and of several other bishops and presbyters. But it has been said by the advocates of celibacy that married persons promised to separate themselves from their wives as soon as they should receive ordination. The history of Novatus distinctly proves the contrary. He was accused, long after he was a presbyter, of having caused the miscarriage of his wife by a passionate blow. In fact, throughout the first three centuries we read of no enforced celibacy. Chrysostom expressly combats the notion that the clergy, peculiarly, were required to live unmarried (Ephesians 1 ad Cor.: Hom. XIX ad 1Co 7:1).

But the first step towards clerical celibacy was taken in the disapproval of second marriages. "Yet so late as the-beginning of the third century there were many clergymen in the Catholic Church who were married a second time. This appears from the accusation of Tertullian, who asks the Catholics, with Montanistic indignation: 'Quot enim et bigami praesident apud vos, insultantes utique apostolo? . . . Digamus tinguis? digamus offers?' Second marriage thus seems to him to disqualify for the administration of the sacraments of baptism and the Lord's Supper. Hippolytus, in the Philosophoumena, reproaches the Roman bishop Callistus with admitting to sacerdotal and episcopal office those who were married the second and even the third time, and allowing the clergy to marry after having been ordained. The next step was the disapproval of-even one marriage for the clergy, but not yet the prohibition of it. The priesthood and marriage became more and more incompatible in the prevailing view. The Montanists shared in this feeling; among the oracles of the prophetess Prisca is one to the effect, 'Only a holy (that is, an unmarried) minister can administer in holy things.' Even those fathers who were married, like the presbyter Tertullian and the bishop Gregory of Nyssa, gave decided preference to virginity. The apostolical constitutions and some provincial councils accordingly prohibited priests not only from marrying a widow, or a divorced woman, or a slave, and from second marriage, but also from contracting marriage after ordination. The Synod of Ancyra, in 314, allowed it to deacons, but only when they expressly stipulated for it before taking orders. The rigoristic Spanish Council of Elvira (Illiberis), in 305, went farthest. It appears even to have forbidden the continuance of nuptial intercourse after consecration upon pain of deposition" (Schaff, Church Hist. 1, § 96).

Phileas, bishop of Thumis, and Philoromus, had both wife and children, and were on that account urged by the heathen magistrate to deny the faith and save themselves (Euseb. lib. 6, cap. 42; lib. 8, cap. 9). Eusebius (4:23) tells us how Pinytus, bishop, of Gnossus, in Crete, being desirous to enforce celibacy, was rebuked by Dionysius, bishop of Corinth. In the great Council of Niciea it was proposed to enact a law to that effect, but Paphnutius, an Egyptian bishop, himself unmarried, resolutely withstood it as an innovation, declared that marriage is honorable "in all men," and desired that the ancient tradition of the Church should continue to be observed, viz. that those who before ordination were unmarried should continue to be so (Socrates, H. E. 1:11; Sozomen, H. E. 1:23). The only reply which Bellarmine and Valesius give to this statement is to suspect the veracity of the historians; in which they are followed by Thomassin, who, cautious and judicious as he is, scruples not to say that Socrates and Sozomen are not such irreproachable writers, nor of such weight, that we need believe their word in a matter of such importance. In opposition to all this, Roman writers allege the testimony of Epiphanius and Jerome, and the tenth canon of Ancyra, which forbids deacons who did not, at ordination, declare their intention to marry, to do so afterwards. But all these testimonies are subsequent to the third century; and the Council of Gangra, held probably about 379, long after that of Ancyra, anathematizes those who separate from the communion of a married priest: "Si quis discernit presbyterum conjugatum, tanquam occasione nuptiarum quod offerre non debeat et ab ejus oblatione ideo se abstinet, anathema sit" (Canon 4). See Wilson, The Doctrine of the Apostolic Fathers (Liverpool, 1845), p. 178 sq.; and the article SEE EUSTATHIUS.

3. In the Church of Rome. — Siricius, bishop of Rome (A.D. 385), decided against the Canon of Gangra (ad Himer. Tarraconensem, ep. 1, 100:7, in 100:3, 4, dist. 82), asserting that the reason why, in the O.T., priests were allowed to marry, was because they could be taken only from the tribe of Levi. He argued, therefore, as no such tribal limitation exists in the Christian Church, that obscaenae cupiditates (i.e. marriage) are inconsistent with the clerical office. The Roman bishops after Siricius adhered to his theory, and the Church generally seems to have followed them (Decretals of Innocent I, A.D. 404, 405, 100:4-6, dist. 31; of Leo I, 446-458, in 100. 1, dist. 32; 100:10, dist. 31, etc.; Conc. Carth. 2, A.D. 390, 100:2, in 100:3, dist. 31; 100:3, dist. 84; Conc. Carth. 5, A.D. 401, 100:3, in 100:13, dist. 32; 100:4, dist. 84, etc.). The prohibition applied at first only to bishops, priests, and deacons, but from the fifth century onward subdeacons were prohibited marriage after ordination (Leo I, A.D. 446, in 100:1, dist. 32; Gregory I, A.D. 591-94, in 100:1, dist. 31; 100:2, dist. 32; Conc. Agath. A.D. 506, 100:39, in 100:19, dist. 34, etc.). The clergy of the minor orders were allowed to marry once, but not with widows (Conc. Carth. 5, A.D. 401, 100:3, in 100:13, dist. 32; Greg. I, A.D. 601, in 100:3). The civil law confirmed these regulations, enacting that married persons, or such as had children or grandchildren, should not be chosen as bishops. It was farther enjoined by the civil law that all marriages of higher clergy after their ordination should be held as invalid, and the children of such marriages illegitimate (Herzog, Real- Encyklopädie, 7:772).

For centuries this question of the celibacy of the clergy was a subject of constant struggle within the Church. Unnatural crimes abounded among the clergy; their office, in the ninth and tenth centuries, seemed to be held as a license for excess (Neander, Church History, 4:94). Many priests lived openly in wedlock, although the councils were always issuing new orders against them. "Popes Leo IX (10481054) and Nicolas II (1058-1061) interdicted all priests that had wives or concubines from the exercise of any spiritual function, on pain of excommunication. Alexander II (1061-1073) decreed excommunication against all who should attend a mass celebrated by a priest having a wife or concubine. This decision was renewed by Gregory VII (Hildebrand) in a council held at Rome in 1074, and a decretal was issued that every layman who should receive the communion from the hands of a married priest should be excommunicated, and that every priest who married or lived in concubinage should be deposed. The decree met with the most violent opposition in all countries, but Gregory succeeded in carrying it out with the greatest rigor; and, though individual instances of married priests were still to be found in the twelfth and thirteenth centuries, the celibacy of the Roman Catholic clergy was established, and has since continued both in theory and practice" (Chambers, s.v.). Nevertheless, after the Reformation, the question came up; and at the Council of Trent (1545- 1563) several bishops, and the emperor Charles V, favored a relaxation of the rule. But the majority of voices decided that God would not withhold the gift of chastity from those that rightly prayed for it, and the rule of celibacy was thus finally and forever imposed on the ministers of the Roman Catholic Church. Those who have only received the lower kinds of consecration may marry on resigning their office. For all grades above a sub-deacon, a papal dispensation is necessary. A priest that marries incurs excommunication, and is incapable of any spiritual function. If a married man wishes to become a priest, he receives consecration only on condition that he separate from his wife, and that she of her free will consent to the separation, and enter a religious order, or take the vow of chastity (sess. 24, cuan. 9). It is a question among divines of the Roman communion whether the law of the celibacy of clerks be of divine right, i.e. whether marriage is by holy Scripture forbidden to the clergy, or whether it is only of ecclesiastical authority, and binding on each clergyman in consequence of the vow to that effect voluntarily made at his ordination. Their best and most moderate writers maintain the second view.

4. In the Greek Church. — The Greek Church. has never adopted the law of celibacy absolutely for all its clergy, but adheres, in substance, to the ancient canon law. The Council in Trullo (A.D. 692) enacted that, though bishops may observe celibacy, yet presbyters and deacons might live with their wives (100:14; Conc. Chalc. A.D. 451, 100:3, 6, 12, 13, 48; Conc. Trullan, A.D. 692, can. 7, 13). In the Russian Church, a parish priest must be married before ordination; if he loses his wife, he generally enters a monastery; or, if he marries again, he lays aside his priestly functions (Neale, Voices from the East, p. 58). Celibacy is to this day enjoined upon the bishops, who are therefore generally chosen from the monks, or from widowed presbyters; but as to the lower clergy, while the canons forbid the marriage of priests, deacons, and subdeacons, after ordination, they do not forbid the ordination of married men, nor require them to abstain from the conversation of their wives. In the Armenian Church marriage is imperative; an unmarried man cannot be ordained; but he cannot marry again. The Vartabeds (regulars), on the other hand, take the vow of celibacy, live in convents, and from their ranks the bishops are chosen (Dwight, in Coleman's Ancient Christianity, ch. 27, § 2); and the Romish Church allowed this in the case of the Greeks, Maronites, etc. who united with her (Benedict XIV, in the constit. Etsi Pastoralis of May 26, 1742 [Bullar. Magn. ed. Luxemb. t. 16, fol. 100, and his Eo quamvis tempore, May 4, 1745, t. 16:6, 296]). The priests of the united Greek Church have received permission from the popes to continue in marriage, if entered into before consecration, but on condition of always living apart from their wives three days before they celebrate mass. There have been discussions in the Roman Church even in regard to the validity or nullity of marriages among the Copts and Greeks entered into after ordination (seo Bullar. Magn. t. 18, p. 67). "The Greek Church, differs from the Latin, not by any higher standard of marriage, but only byr a closer adherence to earlier usage, and by less consistent application of the ascetic principle. It is in theory as remote from the evangelical Protestant Church as the Latin is, and approaches it only in practice. It sets virginity far above marriage, and regards marriage only in its aspect of negative utility. In the single marriage of a priest it sees, in a measure, a necessary evil — at best only a conditional good, a wholesome concession to the flesh for the prevention of immorality — and requires of its highest office-bearers total abstinence from all matrimonial intercourse. It wavers, therefore, between a partial permission and a partial condemnation of priestly marriage" (Schaff, Church History, 2, § 50).

5. Since the Reformation. — The evils brought upon the Church by the celibacy of the clergy formed one cause of the movement towards reform which culminated in the 16th century. The leading Reformers declared against the celibacy of the clergy as unfounded in Scripture, and contrary to the natural ordinance of God, and the spell was finally broken by the marriage of Luther with Catharine Bora. His example was soon widely followed; and his writings, and those of his coadjutors, soon put an end to celibacy among all the reforming clergy (comp. Luther, Ermahnung an kaiserl. Maj. 1520, etc.; De Votis Monasticis). Calvin speaks as follows of the evil of clerical celibacy, as developed among the Romanists: "With what impunity fornication rages among them it is unnecessary to remark; emboldened by their polluted celibacy, they have become hardened to every crime. Yet this prohibition clearly shows how pestilent are all their traditions, since it has not only deprived the Church of upright and able pastors, but has formed a horrible gulf of enormities, and precipitated many souls into the abyss of despair. The interdiction of marriage to priests was certainly an act of impious tyranny, not only contrary to the Word of God, but at variance with every principle of justice. In the first place, it was on no account lawful for men to prohibit that which the Lord had left free. Secondly, that God had expressly provided in his Word that this liberty should not be infringed, is too clear to require much proof" (Institutes, 4:12, 13).

The Protestant Confessions of Faith generally touch on the subject more or less directly: e.g. the Augsburg Confession has a long article (23) on the subject, from which we extract a passage: "Matrimony is moreover declared a lawful and honorable estate by the laws of your imperial majesty, and by the code of every empire in which justice and law prevailed. Of late, however, innocent subjects, and especially ministers, are cruelly tormented on account of their marriage. Nor is such conduct a violation of the divine laws alone; it is equally opposed to the canons of the Church. The apostle Paul denominates that a doctrine of devils which forbids marriage (1Ti 4:1; 1Ti 4:3); and Christ says (Joh 8:44), 'The devil is a murderer from the beginning.' For that may well be regarded as a doctrine of devils which forbids marriage and enforces the prohibition by the shedding of blood." The Church of England: "Art. 32. Of the Marriage of Priests. — Bishops, priests, and deacons are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness." See also the Helvetic Conf. 1, ch. 37; 2, ch. 29. All the modern evangelical denominations are agreed in rejecting enforced celibacy as unscriptural and immoral. "When an institution has been tried during a dozen centuries in all parts of the world, and has uniformly been found productive of the same evil effects, there cannot well be a doubt what sentence ought to be pronounced on it: Cut it down. That the papacy should have refrained from pronouncing this sentence — that, on the contrary, it should have retained and upheld that institution with dogged pertinacity, notwithstanding the horrors which streamed in whelming torrents from it, is perhaps the most damning proof how the papacy recklessly sacrificed every moral consideration, recklessly sacrificed the souls of its ministers, for the sake of maintaining its own power, by surrounding itself with an innumerable host of spiritual Mamelukes, bound to it by that which severed them from all social ties. And this is the Church for which our modern dreamers claim the exclusive title of holy — a Church headed by his holiness Pope Alexander the Sixth!

This whole question of the celibacy of the clergy has been treated in a masterly manner by Jeremy Taylor, in that wonderful book, his Ductor Dubitantium (b. 3, 100:4, rule 20), where (in § 28) he gives the following summary of his objections: 'The law of the Church was an evil law, made by an authority violent and usurpt, insufficient as to that charge. It was not a law of God; it was against the rights and against the necessities of Nature; it was unnatural and unreasonable; it was not for edification of the Church; it was no advantage to spiritual life; it is a law that is therefore against public honesty, because it did openly and secretly introduce dishonesty; it had nothing of the requisites of a good law — no consideration of human frailty nor of human comforts; it was neither necessary, nor profitable, nor innocent — neither fitted to time, nor place, nor person; it was not accepted by them that could not bear it; it was complained of by them that could; it was never admitted in the East; it was fought against, and declaimed, and railed at in the West; and at last it is laid aside in the churches, especially of the North, as the most intolerable and most unreasonable tyranny in the world; for it was not to be endured that, upon the pretense of an unreasonable perfection, so much impurity should be brought into the Church, and so many souls thrust down to hell.' " — Hare, Contest with Rome, p. 263.

At different periods since the Council of Trent the celibacy of the clergy has been a topic of dispute within the Church of Rome, and many of the clergy have sought to free their body from this yoke of bondage. In Austria, Joseph II confirmed it by an ordinance under date of June 11, 1787, which would seem to indicate that some hopes of its nullification were entertained by the Austrian clergy at that time. When, in consequence of the Concordat of 1801, ecclesiastical communities were re-established in France, the rule of celibacy was maintained, and was skillfully defended by Portalis in the session of the Corps Legisklatif of March 21, 1802. In 1817 the question was again mooted by the theological faculty of Landshut, who, complaining of the scarcity of candidates for holy orders, pointed to celibacy as one of its causes. In 1828 certain Roman priests of Baden and Silesia made another attempt, but without success. Similar attempts were also made after 1831 in the grand-duchy of Hesse, Wurtemberg, and Saxony, and petitions asking for the abolition of celibacy presented at the diets.

The civil authorities felt the less inclined to such a step, as the fundamental question as to whether celibacy is an ecclesiastical law, or whether it could be abrogated by the civil authorities, is not yet decided. In France, again, the question was eagerly discussed from 1828 to 1832. In Spain, the Academy of Ecclesiastical Science took the subject into consideration in a meeting held in 1842; while the Portuguese Chambers had previously, in 1835, discussed it, though without result. The same took place in Brazil about 1827. During the commotions of 1848, the subject was again brought into prominence in Germany. The "German Catholics" (q.v.) had already abolished celibacy; and a general measure was called for in the Frankfort Parliament, in the Prussian Assembly, and in the press. In Austria, also, voices were raised against it; but here the state took the side of the pope, who, in a bull of 1847, had added fresh stringency to the rule of celibacy, and condemned its infringement. Since the Italian Liberation War of 1866, hundreds of the Italian clergy have united to reform the Church, and one of the special points demanded is the abolition of celibacy.

On the other hand, the Romanizing party in the Church of England seem inclined to revive celibacy and the ancient admiration of virginity. See Shipley, The Church and the World (Vaux's Essay), London, 1866, 8vo.

Literature. — For the older writers on both sides, see Walch, Bibliotheca Theoloqica, 1:202; 2:254. As later authorities, besides those cited in this article, see Gieseler, Ch. History, 1, § 95, 124; 2, § 30, 65; Schaff, Apostol. Church, § 112; Schaff, Ch. History, 50. 100.; Browne, On Thirty-nine Articles, art. 32; Burnet, On the Articles, art. 32; Mackintosh, Ethical Philosophy, § 3; Taylor, Ancient Christianity, 1:193, 383 (N. York ed.); Neander, Planting, etc., 1:246 sq.; ibid. Church History, 2:147; 4:94 (Torrey's); Atterbury, Sermon before the Sons of the Clergy (Dec. 6, 1709); Thiersch, Vorles. üb rr Katho'icismus ,and Protestartismus, Vorl. 33; Marneineke, Institt. Symbol. § 49, and references there; Herzog, Real- Encyklopädie, 2:771; Wetzer u. Welte, Kirchen-Lexikon, 2:656 (for Romanist view); Palmer, On the Church, pt. 6, ch. 9; Cramp, Text-book of Popery, ch. 15, § 2; Elliott, Delineation of Romanism, bk. 4 (a very full treatment of the subject); Burnet, History of Reformation, 2:142 sq.; Macaulay, History of England, vol. 1, ch. 2; Vollständige Sammlung d. Cölibatgesetze (Franc. 1823); Theiner, Dle Einführung d. priesterlichen Ehelosigkeit u. ihre Folgen (Altenlb. 128); Klitzsche, Gesch. d. Colibats (Augs. 1830); Sulzer, Die erheblichsten Gründe für u. gegen d. Cölibatgesetze (Const. 1820); Lea, Sacerd. Celibacy (Phila. 1867, 8vo); Stanley, East. Church, p. 264; Milman, Lat. Christianity, 3:108 sq. SEE MARRIAGE; SEE MONACHISM; SEE VIRGINITY.

## Celichius, Andreas[[@Headword:Celichius, Andreas]]

             a Lutheran theologian, who died in 1599 while superintendent at Giistrov, was one of the signers of the Formula Concordiae, and published, Postilla super Evangel. Domin. Diss. de Studio Lisguae Sanctae: —Emblemata Catecheseos. Christianae in Versibus Elegiacis. See Thomas, Analecta Güstrovienssa; Jocher, Allgemeines Gelehrten-Lexikon s.v. (B. P.)

## Celidoine[[@Headword:Celidoine]]

             a French prelate, was bishop of Besanon after Leonce, about 443. Hilary, bishop of Arles, had deposed him for various offences, among others, for. having married a widow and having assisted at a service before being ordained; but Celidoine appealed to pope Leo I, who ordered him to be re- established in his see. This is the first time that a bishop made an appeal to a pope; but Hilary did not acquiesce in the decision, and Celidoine remained deposed. It is supposed that Celidoine perished in 451, during the capture of Besancon by Attila. See Hoefer, Nouv. Biog. Générale, s.v.

## Celin[[@Headword:Celin]]

             SEE CAOLIN.

## Celio, Cavaliere Gasparo[[@Headword:Celio, Cavaliere Gasparo]]

             a Roman painter, was born in 1571, and studied under Nicolo Circignani. He painted several works for the Roman churches; the best are St. Michael Discomfiting the Fallen Spirits, in San. Giovanni Laterano; St. Francis Receiving the Stigmata, in the Mendicante, and The Israelites Crossing the Red Sea, in the gallery of the Palazzo Mattei. Celio died in 1640,

## Cell[[@Headword:Cell]]

             (Lat. cella).

1. In classical archseology cella is applied to a cave or cellar to preserve wine, oil, or other provision. It also was applied to the enclosed space of a temple, to bath-rooms, to the sleeping apartments of slaves.

2. From this last use of the word it was transferred in the fourth century to the sleeping apartments of monks and nuns in cloisters (q.v.). These at first held three or four occupants, but later they usually received but one person. These cells are small, have one door and window, and are generally plainly furnished.

3. The word was also applied to a monastic dwelling, either for a single monk or for a community, subordinate to some great abbey. The former was mostly the abode of hermits, and erected in solitary places. SEE HERMITAGE. In the Quirinal Palace at Rome are the cells of the conclave (q.v.).

Cell (ADDENDUM)

in ecclesiastical usage denotes

(1) a small apartment;

(2) the small dwelling of a hermit or a Carthusian; that of the latter contained a bedroom, dayroom, and study;

(3) a cubiculum, or partitioned sleeping room in a dormitory.

Cell,

i.e. OBEDIENCE, or ABBATIAL; was a dependent religious house founded on an abbey estate, under the jurisdiction of the abbot of the mother Church. About the middle of the 11th century, owing to the creation of a new dignitary, the prior, in the Abbey of Clugni, these establishments received the designation of priories.

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

             a Baptist minister, was born in Western Pennsylvania, April 13, 1819. He joined a Presbyterian Church in Ohio in 1839, and a Baptist Church in 1846. Soon after, he began to preach. He studied for a time at Covington, Ky., preaching meanwhile for the Church in Newport. Subsequently he served churches in Aurora, Ind., two years; Ebenezer, eight years; Momence, Ill., two years; Galesburg, Mich., three years; a second time in Aurora, then Greensboro, Ind., from 1864 to 1866; recalled to Galesburg, then went to Centralia, Ill., six years; returned to Greensboro in the spring of 1874, in which year he died. He commanded the respect, esteem, and confidence of all. See Min. of Ill. Anniversaries, 1874, p. 8. (J. C. S.)

## Cell, Placido[[@Headword:Cell, Placido]]

             an Italian painter, was a native of Messina, and studied under Augustino Scilla. He executed some works for the churches of Messina, and some for the churches dell Anima and Transpontina, at Rome. He died at Messina in 1710.

## Cella[[@Headword:Cella]]

             (or Cella Memoriae), was a small memorial chapel erected in a sepulchral area over the tomb of a deceased person, in which at stated times, especially the anniversary of his decease, friends and dependents assembled to celebrate an agape, and partake of a banquet in his honor. Sepulchral buildings of this character were common both to heathens and Christians. Christianity simply inherited them, and purged them of licentious or idolatrous taint.

Directions for the erection of a building bearing the same title, and devoted to a similar purpose, by a pagan, are given in a very curious will, once engraved on a tomb at Langres, a copy of a portion of which has been discovered in the binding of a MS. of the 10th century in the library at Basle.

These celoe were halls for memorial banquets. The Christians were essentially men of their country and their age, following in all things lawful the customs of the time and place in which their lot was cast. Rejecting the abuses arising from the license of pagan morals, there was nothing in itself to take exception at in the funeral feast. Indeed, the primitive “lovefeasts”  were often nothing more than banquets heldin celoe at the tombs of the faithful, the expenses of which, in the case of the poorer members, were provided out of the church-chest. Pictorial representations of banquets of this nature are found in the catacombs. These celle also formed oratories where prayers were offered over the remains of the departed. The name was applied only to buildings erected above the ground, those below being known as CIBICULA SEE CIBICULA . (q.v.).

## Cella And Cellula[[@Headword:Cella And Cellula]]

             were employed at a later time for sepulchral chapels built along the side walls of a church, and in this sense the terms are used by Paulinus, of Nola.

## Cellach[[@Headword:Cellach]]

             (Cellan, or Kellach), a name derived from Ceall, or Cill, “a cell,” and borne by thirty-three saints between 657 and 1148; but few of them have much bearing on history, or are distinctly identifiable.

1. Commemorated April 1. Seems to be the son of Sarguse, anchoret, abbot, and bishop of Armagh, in the end of the 9th century. This is likewise the day of Ceallach, abbot of Iona. Ceallach, son of Conghal, was abbot of Hv, A.D. 802-815, and during his presidency the monastery of Kells, in Meath, was founded, or re-organized after its original foundation by St. Columba, and was made the chief station of the Columbian order, on account of the danger and sufferings to which the community at Iona was exposed from the attacks of the Northmen. There is mention also of a Ceallach, son of Conmach, who was blind, deaf, and lame.

2. Deacon in Glendaloch in Ui Mail. Colgan (Tr. Thaum. p. 510,.c. 9) says that St. Kellach, son of Saran, abbot of Fothan (now Fathan, County Donegal), was successor of Mura; died, according to the Four Masters, A.D. 657, and was venerated on October 7. These may have been placed upon the same day, but can hardly be the same person.

## Cellah[[@Headword:Cellah]]

             SEE CEOLLACH.

## Cellanus[[@Headword:Cellanus]]

             was a native of Ireland, and a. monk in France, in the monastery where the uncorrupted body of St. Furseus rested, at Peronne. He wrote to Aldhelm begging some of his discourses, and received from him a favorable reply.

## Cellar[[@Headword:Cellar]]

             (Li 1, אוֹצָר, something laid up in store). This word is in 1Ch 27:28 rendered " cellar," but in another verse of the same chapter, "treasure," and "store-house," from which we may conclude that subterranean vaults are spoken of in each case. The same word is sometimes applied to the treasury of the Temple (1Ki 7:51) and of the king (1Ki 14:26).

## Cellarage[[@Headword:Cellarage]]

             is an ecclesiastical name for the store chambers of the cellarer or house- steward, such as were formed under the refectory at Kirkham and Lewes; under the guest-hall at Chester; but more usually below the dormitory. It commonly was divided longitudinally into two alleys by a range of pillars, and laterally by wooden screens, into separate rooms. At Fountains one enormous range on the western side of the cloister was filled with wool, with which the Cistercians supplied the market at the convent. At Chester, a similar vaulted space was stocked with fish, which the abbey boats brought up the Dee. At Durham, it was divided into various apartments, and devoted to many uses. The substructure of the refectory contained the food, and that of the dormitory the materials for furniture and clothing. At Canterbury, in the western range of vaults were the beer and wine cellars; and at the north end, as at the Charter-house, the turn remains in the wall — an oblique opening through which the cup of wine asked for by a weary monk was passed to him. At Battle Abbey two magnificent specimens remain; one under the guest-house, and the other on the west side of the cloisters, as at Beaulieu, where a wall divides it from the cloisters.

## Cellarius (Keller, or Kellner), Johannes[[@Headword:Cellarius (Keller, or Kellner), Johannes]]

             a German theologian, was born at Kundstadt in 1496, and died at Dresden, April 21, 1542, where he was the first Lutheran superintendent. He wrote, Isagogicon in Hebr. Literas (Hagenose, 1518): —Tabulae Declinationum et Conjugationum Heb. See Jocher Allgemeines Gelehrten-Lexikon, s.v.; Steillschnleisder, Bibliogr. Handbuch, p. 33; Hoefer, Nouv. Biog. Générale, s.v. (B. P.)

## Cellarius, Andreas[[@Headword:Cellarius, Andreas]]

             a Protestant theologian of Germany, born at Rotenburg, on the Neckar, in 1503; was pastor at Wildberg, in Würtemberg, and died Sept. 18,1562, leaving Von der Haltungeines Concilii Von. Vereinigung der Christlichen Religionen. See Hoefer, Nouv. Biog. Générale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Cellarius, Balthasar[[@Headword:Cellarius, Balthasar]]

             a Lutheran theologian of Germany, was born Oct. 10, 1614, at Rothleben, and studied at Jena, Wittenberg, and Helmstadt. He died Sept. 15,1671, being doctor and professor of theology of Helmstadt and abbot of Marienthal, and leaving Examen Controversitarum Ecclesiasticarum Augustana Confessionis: — Epitome Theologiae Philosophiae: De Natura  Theologiae. See Witte, Memories Theologorum; Jocher, Allgemeines Gelehrten-Lexikon s.v. (B. P.)

## Cellarius, Christopher[[@Headword:Cellarius, Christopher]]

             a German theologian, was born Nov. 22, 1638, at Smalcald. He studied at Jena and Giessen; was in 1667 professor of Hebrew at Weissenfels, in 1673 rector at Weimar, in 1676 at Zeitz, and in 1688 at Merseburg. In 1693 he was appointed professor of history at Halle, and died June 4, 1707. He wrote, among many other works Rabbinismus, (Giessen, 1681, also in Reland's Anal. Rabb., Utrecht, 1702): Grammatica Hebraica (ibid. 1681, 1684): —De Lingues Sanctae Propirietatibus (3d ed. 1679): —De Gemino Judceorum Messia, (Weissenfels, 1668): — Sciadagraphia Philologies (Zeitz, 1678).. See Furst, Bibl. Jud. 1, 150; Steinschneider, Bibliogr. Handbuch, p. 33; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Générale, s.v. (B. P.)

## Cellarius, Jacobus[[@Headword:Cellarius, Jacobus]]

             SEE KELLER.

Cellites (Fratres Cellitæ), a society which arose at Antwerp about 1300, and so called from cella, because they provided graves for the dead. They were also called the Alexian Brethren and Sisters, because Alexius was their patron. As the clergy of that period took little care of the sick and dying, and deserted such as were infected with pestilential disorders, some compassionate persons in Antwerp formed themselves into a society for the performance of these religious duties. They visited the sick, assisted the dying, and buried the dead with a solemn funeral dirge, and were on that account called Lollards (from lollen, or lullen, to sing). SEE LOLLARDS. Societies of Lollards were formed in most parts of Germany, and were supported partly by manual labor and partly by charitable donations. In 1472, Charles, duke of Burgundy, obtained a bull from Pope Sixtus IV ordering that the Cellites or Lollards should be ranked among the religious orders, and delivered from the jurisdiction of the bishops. Of the Alexian brethren, a few houses are left in the archdiocese of Cologne (Cologne, Aix-la-Chapelle, Duren), and of the sisters, some houses in Germany (Cologne, Dusseldorf), Belgium, and France. — Wetzer u. Welte, Kirchen- Lexicon, 1:165; Farrar, Eccl. Dict. s.v.; Moshelm, Church History, 2:392. SEE ALEXIANS; SEE LOLLARDS.

## Cellarius, Ludwig Friedrich[[@Headword:Cellarius, Ludwig Friedrich]]

             a German theologian, was born Nov. 25, 1745, at Quittelsddrf, and died at Rudlclstadt, May 22, 118, while pastor primarius and member of consistory. He wrote, De Pcaulo Aposobln, etc. (Wittenberg, 1776): —De Sila Viro Apostolico (ibid. 1773). See Winer, Handbuch der theol. Lit. 1, 568, 571. (B. P.)

## Cellarius, Martinus (Surnamed Borrhaeus)[[@Headword:Cellarius, Martinus (Surnamed Borrhaeus)]]

             was born at Stuttgardt in 1499; studied at Tubingen, and afterwards at Wittenberg (under Melancthon), where he devoted himself to Oriental languages. When the Anabaptists arose, he wrote and spoke against them, especially against Stock; but finally he joined them himself. About 1530 he gave up this enthusiasm and went to Basle, assuming the name of Borrhaeus. He became professor of rhetoric there in 1536; of theology, 1544; and died Oct. 11, 1564. — Melchior, Adam, Vit. Eruditorum; Herzog, Real-Encyklop. s.v.

## Cellarius, Or Cellarer[[@Headword:Cellarius, Or Cellarer]]

             an officer in monasteries to whom belonged the care of procuring provisions for the establishment. SEE ABBEY. He was one of the four obedientiarii, or great officers: under his ordering was the pistrinum, or bake-house, and the bracinum, or brew-house. In the richer houses there were lands set apart for the maintenance of the office, called, in ancient writings, ad cibum monachorum. His whole office had respect to that origin. He was to see the corn got in, and laid up in the granaries: his wages consisted of a portion of the property, usually fixed at a thirteenth part of the whole, and a furred gown. The office was equivalent to that of bursar. — Fosbrooke, Antiquities, 1:177; Farrar, Eccl. Dict. s.v.

## Cellars, J. V[[@Headword:Cellars, J. V]]

             a Presbyterian minister, was a graduate of Washington and Jefferson College, and also of the Western Theological Seminary. On completing his education, he was called to the pastorate of the Providence Missionary Church: in Allegheny, Pa. He was for a time professor of Hebrew and Oriental literature in the seminary. He retired on account of failing health,  and died at Allegheny, Sept. 20,1872. See Presbyterian, Oct. 12,1872. (W.P. S.)

## Celle, Pierre de[[@Headword:Celle, Pierre de]]

             a French prelate of the 12th century, was born in Champagne, and studied at Paris, in the convent of St. Martin-des-Champs. He was made abbé of La Ceile about 1150, and of St. Remi, art Rheims, in 1162. His piety, science, lively spirit, good; judgment, and' zeal gave him the friendship of the greatest men of the Church. He succeeded John of Salisbury as bishop of Chartres in 1180, and occupied that see until his death in 1187. Among his writings may be cited, Mosaici Tabernaculi Mystica Expositio (Paris, 1600, 4to): —De Conscientia, etc. See Hoefer, Nouv. Biog. Générale, s.v.

## Cellerier, Jacob Elisee[[@Headword:Cellerier, Jacob Elisee]]

             a French theologian, son of Jean, was born at Satigy, Dec. 12, 1785. He studied at Geneva, was in 1808 ordained to the ministry, and for some time assisted, and finally succeeded, his father in the ministry. In 1816 he was appointed professor of Hebrew and Biblical literature at Geneva, and occupied that chair till 1854. He died in 1862, leaving Grammsaire Hibraique, de W. Gesenius (the first Hebrew grammar in French, 1820): — Analyse Raisonnee de Ouvrage Intitule: Einleitung in die Schriften des Neuen Testaments, de J. L. Hug (1823): —De l'Origine de l'Ancien Testament (1826): —De Oigine du Nouveau Testament (1829): — Introductiona l'Ancien Testament (1832): La Legislation Mosazque (1837, 2 vols.): — L'Epitre de Saint-Jacques (1850): —Manuel d'Hermeneutique (1852): —and many essays in different periodicals. See The Heyer, Naotiae sur le Professeur J. E. Cellerieri (Geneva, 1863); Choisy, Le Professeur Celleier (in the Chretien Evangelique, 1863); Bouvier, in Lichtenberger's Encyclop. des Sciences Religieuses, s.v.; Fürst, Bibl. Jud. 1, 151. (B. P.)

## Cellerier, Jean Isaac Samuel[[@Headword:Cellerier, Jean Isaac Samuel]]

             a French theologian, was born at Cransu, near Nyon, Switzerland, in 1753. He studied at Geneva, where he was ordained in 1776. Having spent a few years in traveling, he returned to his native country, and was called in 1783 as pastor to Satigny, where he labored for thirty-one years. In 1814 he resigned his pastorate on account of feeble health, and spent the remainder of his life at Geneva, where he died in 1844. He wrote more than four  hundred and twenty sermons, of which one hundred and forty-one were published during his lifetime, and twenty-three after his death. The others are still in manuscript in the library belonging to the pastors association of Geneva. See Coulin, in Lichtenberger's Encyclop. des Sciences Religieuses, s.v.; Zuchold, Bibl. Theol. 1, 219. (B. P.)

## Cellitae[[@Headword:Cellitae]]

             were a class of monks midway between hermits and cenobites. Strictly speaking, they were the “anchorites,” so called because they withdrew or retired from the ecoenobia, wherein the monks dwelt together, to small cells in the immediate vicinity. On festivals the cellitae repaired to the church of the monastery, and thus, being still semi-attached to the community, they differed from the “ hermits,” who were independent of control. As preferring the more complete privacy and quiet of these cells to living in common, they were sometimes called hesychastee. But the cells off the cellitae, properly, so called, resembled rather a “laura” in Egypt aid Palestine, each laurae being a quasi-coenobitis cluster of cells, forming a community to which, in the earlier days of monasticism, the abbot's will was in place of a written rule. The first of these laurae is said to have been founded by St. Chariton, about the middle of the 4th century, near the Dead Sea. Other famous laurae were those of St. Euthymius, near Jerusalem, in the next century, and of St. Sabas, near the Jordan. Each cell had a small garden or vineyard, in which the monk could occupy himself at pleasure. But sometimes the cellita was a monk with aspirations after more than ordinary self-denial. Thus it was a custom at Vienna, in the 6th century, for some monk, selected as pre-eminent in sanctity, to be immured in a solitary cell, as an intercessor for the people.

A strict rule for cellitse was drawn sup in the 9th century. Their ceils were to be near the monastery either standing apart one from another, or commonly eating only by a window, The cellitre were to be supported by their own work or by alms; they might be either clergy or laymen. If professed monks, they were to wear the dress of the order; if not, a cape as a badge. None were to be admitted among the cellitre except by the bishop or the abbot, nor without a novitiate. They were to have their own chapel for mass; and a window in the wall of the church, through which they might “assist” at the services, and receive the confessions of penitents, A seal was to be set by the bishop on the door of each cell, never to be  broken, except in urgent sickness, for the necessary medical and spiritual comfort.

## Cellor[[@Headword:Cellor]]

             (1) the same with CELER;

(2) said to have been fifth bishop of Toul;

(3) bishop, who signs first at the Council of Valencia, A.D. 524;

(4) bishop of Valencia, at the Council of Toledo, A.D. 589.

## Cellot, Louis[[@Headword:Cellot, Louis]]

             a French theologian and historian, of the Jesuit order, was born at Paris in 1588. He was successively rector of the colleges of Rouen and of La Fleche, afterwards provincial. The society charged him with the defense of the privileges of the regulars against the rights of the pastors. He died in Paris. Oct. 12, 1658, leaving De Hierarchia et Hierarchieis (Rouen, 1641, fol.); a work censured by the Sorbonne, and put into the Index at Rome: — Horcem Subcisivce (Paris, 1648, 4to, which is a response to the treatise of Hallier, entitled De Hierarchia Ecclesiastica): — Historia Gothescalchi (ibid. 1655, fol.). See Hoefer, Nouv. Biog. Générale s.v.

## Cellulanus[[@Headword:Cellulanus]]

             is a term supposed to be equivalent to cellita. It means a monk sharing the same cell with another. Sidonius Apollinaris (9, Epist. 3, ad Faust.) uses it for the Lerinensian monks.

## Cellularii[[@Headword:Cellularii]]

             is a name sometimes given to monks, from their living in cells.

## Celosyria[[@Headword:Celosyria]]

             SEE COELE-SYRIA.

## Celredus[[@Headword:Celredus]]

             (Selredus, or Selfridus), abbot of Medeshamstede (afterwards Peterborough), was brother of Siward, abbot of Croyland, A.D. 806.

## Celsa[[@Headword:Celsa]]

             A.D. 632, succeeded Rusticula as abbess of the nunnery founded by Caesarius of Arles.

## Celsinus[[@Headword:Celsinus]]

             a writer, probably a Platonist, from whom Augustine quotes (Contra Academ. 11, 2 [5], vol. 1, 921).

## Celsius, Olaus[[@Headword:Celsius, Olaus]]

             an exegetical writer of Sweden, was born in 1670. He was a minister of the Lutheran Church, and professor of theology and of the Oriental languages at the University of Upsal. He was twice offered the dignity of archbishop of Upsal, but declined. He published many dissertations on points of theology, history, and antiquities. His most distinguished labors were on the natural history of the Bible. By direction of Charles XI, he traveled over the principal states of Europe to determine the different plants mentioned in the Bible, and the result of his labors, seventeen dissertations, published at intervals from 1702 to 1741, and afterwards collected into one work called Hierobotanicon, seu de plantis Sanctæ Scripturæ dissertationes breves (Upsal, 1745 and 1747), is still in repute as one of the most important books on the subject. He died in 1756. See Memoirs of the Society of Sciences of Upsal, vol. 2; Biogr. Universo s.v.

## Celsus[[@Headword:Celsus]]

             a philosopher of the second century, supposed to have been of the Epicurean sect, but inclined towards Platonism. He lived towards the close of the reign of Adrian, and during part of that of M. Aur. Antoninus; and (if Origen be correct) wrote an attack upon the faith and morals of Christians, which he called Λόγος άληθής, or "A True Discourse," the date of which Lardner supposes to have been about A.D. 176. Our only knowledge of it is derived from Origen's reply to it (contra Celsum, lib. 8), which, however, gives extracts sufficiently copious to allow a pretty sure judgment of its contents and purpose.

Of the life of Celsus little or nothing is known. Lucian dedicated his life of the magician Alexander to Celsus the Epicurean, and Origen identifies this person with the author of the book against which hea wrote. The spirit of the book is far more Platonic than Epicurean. The arguments for and against the identity of the two persons thus named are stated in Neander, Church History (Torrey's transl. 1:160 sq.); and in Baur, Geschichte der drei ersten Jahrhunderte, p. 371. "Both conclude that the persons were different. The evidence of their oneness is chiefly Origen's conjecture that they were the same person (cont. Celsum, 4:36). The evidence against it is:

(1.) That Lucian's friend attacked magical rites; the Celsus of Origen seems to have believed them.

(2.) That Lucian's friend was probably an Epicurean; the other Celsus a Platonist or Eclectic.

(3.) That the former is praised for his mildness; the latter shows want of moderation. Pressense (Trois Prem. Siecles, vol. 2:105) regards them as the same person" (Farrar, Free Thought, p. 51). It is quite in harmony with the whole spirit of the book, as well as of the Pagan philosophy of the time, to suppose that Celsus is, as Origen supposed, the Epicurean friend of Lucian; and that, in this treatise, he argues on any principles that may serve his purpose. But, whoever Celsus may have been, his writings are very important to Christian apologetics. They "are valuable on account of their admissions of the grand facts and doctrines of the Gospel as preached by the apostles and contained in their writings, by an enemy who lived little more than one hundred and thirty years after the ascension of our Lord. He has nearly eighty quotations from the books of the New Testament, which he not only appeals to as existing, but as universally received by the Christians of that age as credible and divine. He is most minute in his references to the circumstances of the life of Christ and his apostles, which shows that he was well acquainted with them, and that no one denied them.

He everywhere ridicules the idea of our Lord's divinity, contrasting with it that of his poverty, sufferings, and death; which proves not only that the Christians of that early age avowed their belief in the doctrine, but that Celsus himself, though an unbeliever, found it in the documents to which he refers, as the source of his acquaintance with the Christian system" (Buck, s.v.). Moreover, he is the "original representative of a kind of intellect which has presented itself over and over again in the various attacks made on Christianity: wit and acuteness, without earnest purpose or depth of research; a worldly understanding, that glances merely on the surface, and delights in hunting up difficulties and contradictions. His objections against Christianity serve one important end: they present in the clearest manner the opposition between the Christian standing-ground and that of the ancient world; and, in general, the relation which revealed religion will ever be found to hold to the ground assumed by natural reason. Thus many of his objections and strictures became testimonies for the truth" (Neander, 50. 100.).

Lardner (Testimonies, chap. 18; Works, 7:210 sq.) gives full summaries of the book, classed under different heads, especially with reference to the authentication of the books of the N.T., for which these allusions and citations are of special value, as coming from a heathen opponent. A full analysis is also given by Neander, Ch. History, 1:160 sq. (Torrey's transl.), and by Tzschirner, Fall des Heidenthums, 1:320 sq. Pressense, in his Hist. Deuteronomy 1'Elglise des Trois Prem. Siècles (2d series, 2:140 sq.), attempts ingeniously a reproduction of Celsus's treatise, as gathered from Origen, which Farrar follows (Critical History of Free Thought, lect. 2) in the outline which we here presenit. The references are to the Benedictine edition (Paris, 1733). Celsus intoduces a Jewish rabbi as opposing Christianity from the Hebrew monotheistic point of view. "The rabbi first criticizes the documents of Christianity, and then the facts narrated. He points out difficulties in the Gospel narratives of the genealogy of Christ; utters the most blasphemous calumnies concerning the incarnation; turns the narrative of the infancy into ridicule; imputes our Savior's miracles to magic; attacks his divinity; and concentrates the bitterest raillery on the affecting narrative of our blessed Lord's most holy passion. Each fact of deepening sorrow in that divine tragedy, the betrayal the mental anguish, the sacred agony (2:24), is made the subject of remarks characterized no less by coarseness of taste and unfairness, than to the Christian mind by irreverence. Instead of his heart being touched by the majesty of our Savior's sorrow, Celsus only finds an argument against the divine character of the adorable sufferer (2:16). The wonders accompanying Christ's death are treated as legends (3:38); the resurrection regarded as an invention or an optical delusion (3:59, 55, 57, 78).

"After Celsus has thus made the Jew the means of a ruthless attack on Christianity, he himself directs a similar one against the Jewish religion itself (3, § 1 and elsewhere). He goes to the origin of their history; describes the Jews as having left Egypt in a sedition (3, § 5); as being true types of the Christians in their ancient factiousness (2, § 5); considers Moses to be only on a level with the early Greek legislators (1:17, 18; 1:22); regards Jewish rites like circumcision to be borrowed from Egypt; charges anthropomorphism on Jewish theology (4:71; 6:62), and declines allowing the allegorical interpretation in explanation of it (4:48); examines Jewish prophecy, parallels it with heathen oracles (7:3; 8:45), and claims that the goodness, not the truth of a prophecy, ought to be considered (7:14); points to the ancient idolatry of the Jews as proof that they were not better than other nations (4:22, 23); and to the destruction of Jerusalem as proof that they were not special favorites of heaven. At last he arrives at their idea of creation (4:74; 6:49, etc.), and here reveals the real ground of his antipathy. While he objects to details in the narrative, such as the mention of days before the existence of the sun (6:60), his real hatred is against the idea of the unity of God, and the freedom of Deity in the act of creation. It is the struggle of pantheism against theism.

"When Celsus has thus made use of the Jew to refute Christianity from the Jewish stand-point, and afterwards refuted the Jew from his own, he proceeds to make his own attack on Christianity; in doing which, he first examines the lives of Christians (3), and afterwards the Christian doctrine (5, 6, 7), thus skillfully prejudicing the mind of his readers against the persons before attacking the doctrines. He alludes to the quarrelsomeness shown in the various sects of Christians (3:10), and repeats the calumnious suspicion of disloyalty (3:5, 14), want of patriotism (3, § 55; 8:73), and political uselessness (8:69), and hence defends the public persecution of them (8:69). Filled with the esoteric pride of ancient philosophy, he reproaches the Christians with their carefulness to proselytize the poor (3:44, 50) and to convert the vicious (3:59, 62, 74), thus unconsciously giving a noble testimony to one of the most divine features in our religion, and testifying to the preaching of the doctrine of a Savior for sinners.

"Having thus defamed the Christians, he passes to the examination of the Christian doctrine, in its form, its method, and its substance. His aesthetic sense, ruined with the idolatry of form, and unable to appreciate the thought, regards the Gospels as defective and rude through simplicity (3:55; 8:37). The method of Christian teaching also seems to him to be defective, as lacking philosophy and dialectic, and as denouncing the use of reason (7:9; 1:2; 1:9; 3:39; 6:10). Lastly, he turns to the substance of the dogmas themselves. He distinguishes two elements in them, the one of which, as bearing resemblance to philosophy or to heathen religion, he regards as incontestably true, but denies its originality, and endeavors to derive it from Persia or from Platonism (6:15; 6:22, 58, 62; 5:63; 6:1), resolving, for example, the worship of a human being into the ordinary phenomenon of apotheosis (3:22; 7:28-30). The other class of doctrines which he attacks as false consists of those which relate to creation (4:37; 6:49), the incarnation (4:14; 5:2; 7:36), the fall (4:62,70), redemption (5:14; 7:28, 36; 6:78), man's place in creation (4:74, 76, 23), moral conversions (3:65), and the resurrection of the dead (5:14,15). His point of view for criticizing them is derived from thee fundamental dualism of the Platonic system; the eternal severance of matter and mind, of God and the world; and the reference of good to the region of mind, evil to that of matter. Thus, not content with his former attack on the idea of creation in discussion with the Jew, he returns to the discussion from the philosophical side. His Platonism will not allow him to admit that the absolute God, the first Cause, can have any contact with matter. It leads him also to give importance to the idea of δαίμρνες, or divine mediators, by which the chasm is filled between the ideal god and the world (7:68; 8:[2-14] 35, 36), not being able otherwise to imagine the action of the pure ἰδέα of God on a world of matter. Hence he blames Christians for attributing an evil nature to demons, and finds a reasonable interpretation of the heathen worship (8:2). The same dualist theory extinguishes the idea of the incarnation as a degradation of God; and also the doctrine of the fall, inasmuch as psychological deterioration is impossible if the soul be pure, and if evil be a necessary attribute of matter (4:99). With the fall redemption also disappears, because the perfect cannot admit of change; Christ's coming could only be to correct what God already knew, or rectify what ought to have been corrected before (4:3, 7,18). Further, Celsus argues, if Divinity did descend, that it would not assume so lowly a form as Jesus. The same rigorous logic charges on Christianity the undue elevation of man, as well as the abasement of God. Celsus can neither admit man more than the brutes to be the final cause of the universe, nor allow the possibility of man's nearness to God (4:74). His pantheism, destroying the barrier which separates the material from the moral, obliterates the perception of the fact that a single free responsible being may be of more dignity than the universe."

The order in which the objections of Celsus are arranged in Origen's reply to him is different from that above given in some respects, and it is therefore here subjoined: "The first half of book 1 is prefatory (ch. 1-40); the second half, together with book 2, contains the attack by the Jew on Christianity given in lect. 2. The early part of book 3 (1-9) contains Origen's refutation of the Jew. The subsequent parts and remaining books give Origen's refutation of Celsus's own attack on Christianity. First, Celsus attacks the character of Christians in the remainder of book 3. In book 4 he returns to his attack on Judaism, and on the Scriptures of the Old Testament, especially on many of the narratives, either regarding them as false or as borrowed, and objecting to their anthropomorphic character; also objecting to the account of man's place in creation, and of divine interference. In book 5 he continues his attack on the doctrines of both religions, chiefly so far as he considers them to be untrue; and in book 6 so far as he considers them to be borrowed, dragging to light the difference which existed between Judaism and Christianity. In book 7 the subject of prophecy and some other doctrines, as well as the ethics of Christianity, are examined; and in book 8, when the attack on Christianity is mainly over, a defense of paganism is offered by Celsus. Such is the type of a philosophical objector against Christianity a little later than the middle of the second century. We meet here for the first time a remarkable effort of pagan thought, endeavoring to extinguish the new religion; the definite statements of a mind that investigated its claims and rejected it. Most of the objections of Celsus are sophistical, a few are admitted difficulties, but the philosophical class of them will be seen to be the corollary from his general principle before explained."

Literature. — Besides the works already cited, see Cave, History of Literature, 1:96; Pond, in Literary and Theological Review, 4:219, 584; Cudworth, Intellectual System, 2:340 sq. (American edition); Shedd, History of Doctrines, bk. 2, ch. 2; Bindemann, in Illgen's Zeitschrift, etc. 1842, Heft 2; Schaff, Church History, 1, § 60; Jachmann, De Celso, etc. (Regiom 1836, 4to); Hase, Church History, § 51; Fenger, de Celsc Epicurio (1828, 8vo; maintains that Celsus was not a Platonist); Gieseler, Ch. Hist. 1, § 39 (note); Mosheim, Commentaries, cent. 2, § 19 (argues that Celsus was ar Alexandrian Platonist); Baptist Quart. 1868, Jan. and Apr. SEE APOLOGETICS; SEE APOLOGIES; SEE ORIGEN.

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

             was the name of several early Christians:

1. Fifth bishop of Treves, who died, it is said, in 141. His body was discovered in 977, and miracles are reported to have been wrought by it, but his history is uncertain (Acta Sanctorum, Feb. 3, 393).

2. Bishop of Iconium, who allowed a layman named Patulinus to preach, as Demetrius is informed by Alexander (Euseb. H. F. 6:19).

3. A boy, otherwise called Hircitallus, son of the praefect Marcianus and Marcionilla, converted by St. Julian's constancy under his tortures at Antioch, was imprisoned with him, converted his own mother, and was martyred, together with her and seven brethren, on the Feast of the Epiphany-perhaps in A.D. 309.

4. A messenger of Paulinus of Nola to Augustine, who writes by him his eightieth (65th) epistle, in a hurry, as Celsus came late at night to tell Augustine he sailed early in the morning. The date is fixed at A.D. 405.

5. Abbot at the Council of Rouen which gave privileges to the abbey of Fontenelles, A.D. 682.

6. Saint and confessor, of Limoges. Certain relics of this saint are preserved in St. Stephen's cathedral at Limoges, but his history and date are unknown (Acta Sanctorum, Aug. 2, 191).

## Celsus, Minus[[@Headword:Celsus, Minus]]

             (Minos Celso or Minio Celsi), an Italian of Sienna, who joined the Protestant Church, and went to Basle, where he was employed as corrector of the press, and where he died in the latter part of the 16th century, is the author of Testamentum Novum Latine et Galliae (Basle, 1572). After his death there were published his In Haereticis Coercendis Quatenus Progredi Liceat Disputatio (1577): —De Haereticis Capitali Supplicio non Aficiendis (1584). See Schelhorn, Dissertatio Epistolaris de Mino Celso Senensi (Ulm, 1748); Jocher, Allgemeines Gelehrten-Lexicon, s.v.;  Winer, Handbuch der theol. Lit. 1, 487; Hoefer, Nouv. Biog, Générale, s.v. (B.P.)

## Celtic Church Or Christians[[@Headword:Celtic Church Or Christians]]

             SEE CULDEES; SEE GALATIANS.

## Celtic Religion[[@Headword:Celtic Religion]]

             Unless preceded by the Iberians, the Celts formed the first of those vast waves of Indo-European immigration that, first from the Himalayas and then from the Caspian Sea, spread themselves over Europe. This people, of unknown antiquity, not only at one time held all of Western and Central, but also an important part of Southern and Eastern Europe, and their armies threatened Rome and Asia Minor. Pressed back by the German tribes, and then conquered by the Romans and Saxons, the Celts have now ceased to be active agents in history as distinct national bodies, and have, indeed, a clear descent, as an unmixed race, only in Brittany, in France, Ireland, Wales, and part of Scotland and the smaller British Isles.

The Celts occupied a low stage of culture. They despised agriculture, were skillful traders and miners, and passionately fond of war, piracy, ornaments, and wine. They were cruel to their wives and children on the death of chiefs, practiced polygamy, had few roads, but built many fortified cities and villages. They had no compact national union, but were divided into clans and districts, having but a slight federative union. Their society gradually became more and more aristocratic, so that feudalism seems, from its many points of resemblance, to be but the development of the Celtic social order.

The Celts had, however, a powerful bond of union in their religion and priesthood. In many features the priests resembled those of the ancient Egyptians. The numerous and powerful body of priests called Druids not only fulfilled all the offices of religion, but they were also the judges, the expounders of civil law, the physicians, the astrologers, the instructors of the youth, and had, in short, in their hands all the spiritual life of the entire people. They were not held to military service, paid no taxes, and bore none of the burdens of the state. With such privileges attached to their order, the children of rich and noble families often were placed in the priesthood, or sought it of their own wills. These novices were placed under a training which often lasted twenty years, being compelled to commit to memory an immense number of verses containing the secrets of the religion. As it was never permitted to commit these verses to writing, most of the particulars of the Celtic religion have been lost. The Druids were a secret or close corporation, wore a peculiar costume, had various grades of priesthood, and were presided over by a high-priest elected by the whole body. To the ordinary priests were entrusted the preservation of the sacred legends, and the teaching of them to the young priests. They usually had their places of residence and instruction in retired places, as in deep forests, dark valleys, or in islands. The vates (seers) dwelt in cities and villages, and there conducted the prayers, sacrifices, and other religious rites, and foretold the future and the counsel of the gods from the flight of birds and other phenomena of Nature. The bards preserved, developed, and sang to the people lyrics of the religion and of the glorious traditions of heroes among their ancestors. They often appeared on the battle-field, firing the soldiers to deeds of heroic valor. By the touching tones of their lyres and songs they often stayed the flow of blood between hostile clans. In the early ages the bards stood in the highest esteem. At Cæsar's time they had sunk to be beggar-poets, seeking their living by singing flattering songs in the palaces of rich men and princes.

The religion of the Druids seems to have been originally a monotheism, which developed later into the deification of the powers of Nature, and the final incorporation of them as deities. Tavann (the Thunderer) was the god of heaven, the ruler of the universe, the highest judge, scattering the thunderbolts of his vengeance among mortals. Belen was the benevolent son of God, who gives life to the vegetable world and healing power to plants. Hesus, Heus or Hu, originally the founder of the religion of the Druids, was the god of war and of agricultural labor. Teutates was the god of manufactures, the arts, and trade, therefore was identified by the Romans as Mercury. Fairies, "motherly virgins," were female deities who spun out the thread of life and of fate, and who were guardian angels of both lands, cities, and individual persons, and in the minds of the people were clothed with all attractions and virtues. Many places had also their local female deities.

The instruction in the schools of the priests consisted largely in tracing out the attributes of their deities. This was done with a surprising completeness. Instruction was also given concerning the stars and their courses, the size of the universe, the nature of matter and of existence, and especially of the human soul. The Druids taught the immortality of the soul; that after death it enters into another body, and that it leads in a more beautiful world than this a happy life, like the earthly life in its better phases, with the same occupations and enjoyments, so that the dead and living stand in a certain communication. At burial, letters were thus often thrown into the flames, that the dead might read them. This belief gave the Celts a high regard for their dead, and spurred them to deeds of great bravery. But it also brought with it deeds of horrible cruelty. In their earlier history it was not unusual, on the death of a man of station, for some of his nearest friends to throw themselves into the flames of his funeral pile. This led to tragic results. Thus, after the feudal system of the late Celtic period had developed itself, it was not rare, on the death of a chieftain, for some of his favorite slaves or followers to be killed and burned on his pile or buried in his grave. The warrior's favorite steed, his arms, dress, and ornaments, were also buried with him, that he might lack nothing in the other life.

Sacrifices formed the chief part of the Celtic religious rites. Human sacrifices were frequent, being regarded as the most effectual and acceptable way of appeasing Deity. It was believed that one human life could only be redeemed by the life of another human being. Thus, a person suffering from a dangerous sickness, a person in danger or in battle, offered to the deities instead of animals a human being, or vowed to do so, availing themselves of the Druids to fulfill the vow for them. In behalf of the state also the Druids offered human sacrifices. Great figures in the human form, made of wicker-work, were filled with human beings and then set on fire. The sacrifice of criminals was considered especially grateful to the deities. When they were lacking, innocent persons were offered up. For a long time also prevailed the custom of sacrificing all prisoners of war, accompanying the dreadful offering with loud songs and wild music, and out of the flowing blood and quivering members to divine the future.

The Celts also had Druidesses, or female priests, who, however, had less espect and privileges than the Druids. Companies of these priestesses inhabited certain islands, which no man dared to set foot upon. When they wished to have intercourse with the people of the main land, they had to come in boats, and then return to their islands. These islands were avoided by sailors, as their fancy attributed to the Druidesses the power of sending tempests to destroy them. Once each year these priestesses had to remove the roofs from their houses, and to restore a new one before the setting of the sun. If one of them, crowned with ivy and other leaves, let a stick fall while at this work, the others fell upon her with wild cries and tore her to pieces.

All legal questions were decided by the Druids. All the Druids gathered every year at Chartres, and there decided all matters of dispute, both public and private. They appointed the punishment for murder and other crimes, and decided all disputes of inheritance and boundaries of estates. If any private person or chieftain refused to stand by their decision, he was refused permission to attend the religious rites — the most severe punishment they could inflict. He was an outcast, a godless criminal, avoided by all, and deprived of all rights at the hand of his fellow-man or of the law itself.

The medicine of the Druids consisted mostly in incantations, the plants used being deemed only the vehicles of communicating the healing influence. The most prized plant was the mistletoe. This was gathered from the oak in dark forests on winter's nights of the holy festival days, and was cut with golden sickles. It was called the "all-healing."

Talismans of various kinds were prepared with incantations by the priests and given to the people. The eggs of snakes, gathered by moonlight and carried in the bosom, were considered the most powerful protection against evil fortune. Many of these rites have left their traces on the religious customs of modern times, and are the foundation of many superstitions in Celtic lands of today.

Carnac, a small village in Brittany, has remains attributed to Druidical worship. They consist of four thousand massive rocks, placed upright in eleven rows. These rocks are often ten or fifteen feet high, and nearly as many feet apart. Over these are similar rocks, laid horizontally. In other places in Western France are similar remains of Druidical worship, also in Anglesea (Wales), on the Isle of Man, and other places in England. The tombs of the chiefs are mounds, or subterranean chambers. In the first are usually found bronze and earthen urns, bones, and ashes; in the latter, skeletons, earthen vessels, knives, battleaxes, chains, and other articles of furniture or ornament. — Amed. Thierry, Histoire des Gaulois (Paris, 1857, 2 vols.); Eckermann, Celtische Mythologie (Ha le, 1847); Diefenbach, Celtica (Stuttg. 1839-41); Mone, Celt. Forschungon (Freiburg, 1857); Contzen, Wanderungen der Celten (Leipz. 1861). SEE DRUIDS.

## Celynin[[@Headword:Celynin]]

             a Welsh saint of the 7th century, was patron of Llangelynin, in Merionethshire; commemorated on November 20 (Rees, Welsh Saints, p. 302).

## Cemeteries[[@Headword:Cemeteries]]

             (κοιμητήρια, dormitories, or sleeping-places), a place of burial for the dead. The word cemetery, in this use, is of exclusively Christian origin; the burial-places of the Christians were so called to denote not only that the dead rested from their earthly labors and sorrows, but to point out the hope of a future resurrection (Bingham, Orig. Eccles. bk. 23, ch. 1). SEE BURIAL; SEE CATACOMBS; SEE SEPULCHRE.

## Cemetery[[@Headword:Cemetery]]

             The early Christians used the subterraneous vaults or excavations beneath the hills in the neighborhood of Rome chiefly for the purpose of burial. At the entrance, chapels were erected, and hence the cemetery-chapel was spoken of under the name of cemeterium. The vaults containing the coffins were called catacombs, and, besides being used as burial-places, were possibly, during times of persecution, though rarely, used by the early Christians for worship. In after-times, when persecution ceased, access to them was frequent, in consequence of so many saints and martyrs reposing there, and prayers at their tombs were considered more efficacious than elsewhere. It is most probable that this gave rise to the introduction of crypts beneath our own churches, where saints only were buried, or to which their remains were moved sometimes years after their burial. At their tombs the faithful of all ages have worshipped as at an altar. In medieval times the cemetery for the faithful was simply the ground adjoining the church, which was enclosed as church-yards are now, and was often called Paradise. At times, as at Canterbury to A.D. 750, it was forbidden to bury within towns, and in that case a cemetery was provided outside the town, with its church or chapel, as in our own times. Parker, Gloss. of Architect. s.v.

Tertullian calls the burying-place adjoining a church an area, when used for religious meetings. The enormous Campo Santo, built between 1218 and 1283, by John of Pisa, is the most remarkable in Europe, forming a great cloistered quadrangle. The burial-place of unbaptized infants was called the Cemetery of the Innocents. In continental cemeteries, and commonly in the north of France, a light-the dead man's lantern burned in a pharos, or tower, to mark the resting-place of the dead; one, of the 13th century, remains at Fonterault; and it is not improbable that, in England, in many. cases a low side-window contained a lantern, or lych-light, for the same purpose. There are sometimes two churches within one churchyard, as at  Altringham, Evesham, Willingale, Cockerington, Hackford, Reepham, and Gillingham; as formerly also at Fulbourne, Trimley, and Staunton. The monastic cemetery was usually on the south side, and the laymen's yard on the north of the presbytery, in England, but in France eastward of it; and a light burning at night gave light both to the crypt and this garth. At Durham, after dinner, the monks, bareheaded, went in procession, daily, to pray around the graves of their departed brethren. At Canterbury, the southern close was divided into the outer cemetery, for lay persons, and the inner, for ecclesiastics and religious. The cemetery-gate, called at Gloucester and Worcester, until their destruction, the Lych-gate, remains at Ely and St. Augustine's, Canterbury.

## Cena[[@Headword:Cena]]

             is the name of a lady who writes (A.D. 733) to St. Boniface, assuring him of her prayers, and begging his. She rarely sees him, but would gladly serve him or any of his party, should they come into her province. To her place of residence the letter gives no clew (St. Boniface Epistle 34, ed. Würdtwein in Migne, Patrol. 89, 733).

## Cenalis (or Ceneau), Robert[[@Headword:Cenalis (or Ceneau), Robert]]

             a French theologian, was born at Paris, He was successively bishop of Vence, of Riez, and of Avranches. He died in Paris, April 27, 15.60. Some of his principal works are, De Vera Mensurarum Ponderumuea Ratione (Paris, 1532, 1535, 1547, 8vo): —Pro Tuendo Sacero Caelabatu (ibid. 1545, 8vo): —De Utriusque Gladii Facultate, etc. (ibid. 1546, 12mo; Leyden, 1858): —De Divortio Matrimonii Mlosaici (ibid. 1549, 8vo): — Traductio Impietatis Calvsinicae (ibid. 1556, 8vo): —Historia Gallica (ibid. 1557, 1581), etc. See Hoefer, Nouv. Biog. Générale, s.v.

## Cenannan[[@Headword:Cenannan]]

             is the name of an Irish saint, commemorated March 26. On Inishmanan, or the middle Isle of Arran, in Galway Bay, stands the roofless ruins of a small church, built of immense stones, and called Teampull Ceannanach. St. Cenannan, or Kenanach, is said to have been son of a king of Leinster, and the patron of Ballynakill, in the barony of Ballynahinch, or Connemara (Petrie, Round Towers, p. 188; Colgan, Acta Sanctorum, p. 715).

## Cenchrea[[@Headword:Cenchrea]]

             (rather Cenchreae Κεγχρεαί), the eastern port (ἐπίνειον) of Corinth (i.e. its harbor on the Saronic Gulf) and the emporium of its trade with the Asiatic shores of the Mediterranean, as Lechaeum (now Lutáki) on the Corinthian Gulf connected it with Italy and the west (Philo, Opp. 2:539; Theodoret, in Romans 16). A line of walls extended from the citadel of Corinth to Lechaeum, and thus the Pass of Cenchrene was of peculiar military importance in reference to the approach along the isthmus from Northern Greece to the Morea. SEE CORINTH. The apostle Paul sailed from Cenchreae (Act 18:18) on his return to Syria from his second missionary journey; and when he wrote his epistle to the Romans, in the course of the third journey, an organized church seems to have been formed here (Rom 16:1), probably a branch of that in Corinth (see Pauli, in the Miscell. Duisb. 1:51 sq.). SEE PHOEBE. The first bishop of this church is said (Apost. Const. 7:46) to have been named Lucius, and to have been appointed by Paul. The distance of Cenchreae from Corinth was seventy stadia, or about nine miles (Strabo, 8:380; Liv. 32:17; Pliny, 4:4; Apulej. Metam. 10, p. 255, Bip. ed.). Pausanias (2:3) describes the road as having tombs and a grove of cypresses by the wayside. The modern village of Kikries retains the ancient name, which is conjectured by Dr. Sibthorpe to be derived from the millet (κέγκρι) which still grows there (Walpole's Travels, p. 41). The site is now occupied by a single farm-house. Close to the sea, and in parts even covered by its waters, are the foundations of a variety of buildings, the plans of which may yet be traced, as the walls still remain to the height of from two feet to three feet and a half. Some traces of the moles of the port are also still visible (Leake's Morea, 3:233-235). The following coin exhibits the port exactly as, it was described by Pausanias, with a temple at the extremity of each mole, and a statue of Neptune on a rock between them (sec Conybeare and Howson, St. Paul, 2:195).

Cenchrea (ADDENDUM):

The following description of this once important port of Corinth is taken from Lewin's St. Paul, 1, 289 sq.

“Cenchrea, at that time, was a thriving town, situate at the south-western corner of the Saronic bay, in a little cove which formed the harbor. Here, as at Corinth, Venus was the presiding deity, and her temple was all conspicuous object to the mariner on the north of the port; while at the southern end of it were the temples of Esculapins and Isis: and by the side of the stream which ran (and still runs) along the border of the sea from north to south, before discharging its waters, was, according to Pausanius, a bronze statue (Corinth. 2, 2).

1. Temple of Diana which lay on the road from the Isthmus to Cenchrea, but the exact site is uncertain.

2. Site of the Temple of Venus at the northern end of the port.

3. Probable site of the bronze statue of Neptune holding a trident in one hand and a dolphin in the other.

4. Site of the Temples of Eseulapius and Isis at the southern extremity of the port.

5. Blocks of granite traceable for a length of one hundred paces, and forming anciently the quay of the port for the embarkation and debarkation of goods and passengers. Here Paul must have stepped on board for Ephesus.

6. Site of the city of Cenchrea, which spread itself from the port up the rising ground on the west. The foundations are still traceable over an extensive tract. The name of Cenchrea appears to be derived from the κάγχροι, or millet, then, as now, grown in the vicinity. So Schcenus, the next port, was so called from its σχοῖνοι, or rushes, and Crommyon, near it, from the κρόμμυα, or onions, which abounded there.

7. A circular pool, collecting from one of the numerous springs with which this low ground abounds.

8. A clear running stream flowing from north to south parallel, to the sea, and discharging itself at the southern end of the bay.

9. A natural salt-water spring which issues from the rock several feet from the ground. This is the Bath of Helen described by Pausanias, 1, 19.

10. A mill.

11. Reservoirs for feeding the mill. “In 1851, when I was at Kalamaki, on the north-western corner of the Saronic bay, I inquired of the natives if they knew Cenchrea. After some confusion, arising from the pronunciation of the word, they recognized the name, and described it as a creek, where there was a corn-mill and a stream of water flowing from the rock. I crossed in an open boat, and as I approached the spot, the bay appeared to lie between two mountains confronting each other in the dusk, like crouching lions. The elevation on the left was precipitous, and, standing forward into the sea, served as a barrier against the waves from the east; that on the right was approached from the sea by a gentle slope. The pine and olive grew luxuriantly in this direction, the brilliant green of the former and the gray foliage of the latter showing a most striking contrast. The boat was run ashore (for the water was deep to the edge), and we landed on a beach of fine pebbles.

Beyond the beach was a row of shrubs covered with red berries, resembling the arbutus. Having passed this, we found ourselves in a triangular plot of ground shut in by the mountains, the sea forming the base of the triangle, and its apex ending in a valley which swept away to the left. A clear and swift stream flowed from north to south, parallel to the sea, as mentioned by Pausanius, on the stream alongside of the sea. Having crossed it, we found about the middle of the area a circular pool resembling a bath, for the purpose of which it was admirably adapted by its size, and the depth and clearness of its waters. A stream was running rapidly from it, betokening the power of the spring by which it was fed. Beyond was another rivulet running towards the sea, and, thinking it must come down the valley, I traced it for a little distance; but all the spring was in the springs in the fairy around we stood upon, and the channel was dry long before we reached the valley.

We then turned to the left and traversed the southern side, and here were two small millponds, or reservoirs, enclosed in stone walls, and connected together, with springs in them So abundant, that while a stream flowed from them at one end to supply the mill below, the water poured from the other end into the rivulet which was finding its way to the sea by the side of the mill. At the south-  eastern corner of the triangular plot, and near the sea, a stream leaped out of the rock at the height of several feet from the ground. The pool formed by this spring is Pausanius's Bath of Helen (Corinth. 2, 1, 2, 3). It had excavated a channel for itself, and ran into the millstream below the mill. All the waters discharged themselves into the sea at the north-eastern corner of the bay, and all were salt as the sea itself. There was no building in sight but the mill and a small storehouse near it. I had not time to examine the ground to the north, where was the site of the ancient city of Cenchrea. The cove which I had examined was that of Galataki, which was the open port or roadstead of Cenchrea, as opposed to the close or proper port of Cenchrea, which adjoined on the north.” (See cut on p. 864.)

## Cendebaeus[[@Headword:Cendebaeus]]

             (Kενδεβαίος), a general left by Antiochus VII (q.v.) in command (στρατηγός v. r. ἐπιστρατηγός and ὑποστρατηγός) of the sea-board (παραλίας) of Palestine (1Ma 15:38 sq.) after the defeat of Tryphon, B.C. 138. He fortified Kedron (q.v.) and harassed the Jews for some time, but was afterwards defeated by Judas and John, the sons of Simon Maccabaeus, with great loss (1Ma 16:1-10). The account of Josephus (Ant. 13:7, 3; War, 1:2, 2) is somewhat different.

## Cendevia[[@Headword:Cendevia]]

             according to Pliny (36:26), the name of a lake from which the river Belus (q.v.) takes its rise, near Matthew Carmel (see Reland, Palaest. p. 267); probably the fountains now called Kurdany, near Shefr Amur (Thomson, Land and Book, 1:486).

## Cene, Nicolas[[@Headword:Cene, Nicolas]]

             a French martyr, was a physician in Dijois, who visited the prisoners in their filthy cells and sang psalms and did whatever he could to comfort them. He taught the commandments to those who did not already know them. When the time of his examination came lie perceived that the judges had intended that, if he would recant, he should be strangled, and if not, he should burn alive and his tongue be cut out; and being content to suffer these torments for his Lord Jesus Christ, he offered his tongue willingly to the hangman to be cut. Themi he was drawn out of prison in the dung-cart to the suburbs of St. Germain, where he was burned alive. This occurred at Paris in 1558. See Fox, Acts and Monuments, 4, 433.

## Cene, Philippe[[@Headword:Cene, Philippe]]

             a French martyr, was an apothecary at Geneva. He was taken at Dijon for objecting to the doctrines of the Church of Rome, and burned in 1557. He went to his death singing psalms. See Acts and Monuments, 4, 426.

## Ceneu[[@Headword:Ceneu]]

             (Kayne, or Keyna) is the name of several Welsh saints:

1. A recluse of Keynsham, commemorated Oct. 8, whose memory is greatly honored on both sides of the Severn, is said to have been the third daughter of Brychan, of Brycheiniog; but it is more probable that she was either the granddaughter of this Brychan, or the daughter of another, who lived at a later period. According to the legend, in her youth she took up  her abode in a wood or desert place near Avon, where the abundance of serpents made the place uninhabitable.

But having by prayer performed the miracle of changing the serpents into stones, as is still related of her in that district, she remained for many years where Keynsham now stands, and in her old age returned to Brecknock at the request of her nephew, St. Cadoc. There she died in the 5th or beginning of the 6th century, but the place of her interment is unknown. Her name is perpetuated at St. Keyne, a parish in Cornwall; and at Keynsham, in Somerset.

2. Son of Coel, a Welsh saint of the 4th century.

3. Bishop of St. David's in the 6th century, founder of a church named Llangenen, once existing in Pembrokeshire, all traces of the situation of which were obliterated by the Flemings who settled in that county. He was the third bishop, according to one text of Giraldus Cambrensis; but, according to another, he is absent from the list.

## Cengille[[@Headword:Cengille]]

             (Cengilleus, Cingislus, Cynegyslus, or Coengils; also Kengillus, Kemgisel), abbot of Glastonbury A.D. 729-743, succeeding Echfrid, is said to have received for the abbey a grant of land at Polonholt, Torric, and Brunantum from Ethelhard, king of Wessex, and his wife. In conjunction with abbot Ingeld and the presbyter Wietberhtus, he addressed a proposal of mutual intercessory prayer, the first of the kind on record, to the abbot Aldhun and the abbesses Ceuburga and Cenburga, who replied in acceptance of it. His name appears in attestation of a doubtful charter of king Ethelhard, A.D. 737.

## Cennfueladh[[@Headword:Cennfueladh]]

             abbot of Bangor, commemorated April 8, was among the saints who went security for liberating the women (of Ireland) from military service, etc. He was grandson of Aedh Breac, and died A.D. 704.

## Cenni, Gaetano[[@Headword:Cenni, Gaetano]]

             an Italian paleographer, who lived at Rome early in the 18th century, wrote, De Antiquitate Ecclesiae Hispanae (Rome, 1740-41): —Codex  Carolinus et Codex Rudolphinus, Chronolcogia Dissertationibus et Notis Illustrata (ibid. 1760). See Hoefer, Nouv. Biog. Générale, s.v.

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

             was originally one of Wesley's lay preachers, who appointed him as a sort of lay-chaplain at Kingswood School in 1739. In a year or two he began to preach against Wesley's Arminian doctrines, and to raise a party within the Wesleyan Society. After unavailing delays and overtures of peace, Wesley read publicly a paper declaring, "by the consent and approbation of the Band Society of Kingswood," that Cennick and his followers "were no longer members thereof." Cennick afterwards united with the Whitefield Methodists, but did not continue long with them. He became at last a Moravian. He as a good though weak man, and his subsequent earnest and laborious life shows that he deserves more lenity than has usually been accorded to him by Methodist writers. After many years of diligent labor as an evangelist, he died July 4, 1795. His Discourses were published in 1770 (2 vols. sm. 8vo); and a new edition, with a "Life," was published in 1852 by Matthew Wilks, who says: "He possessed a sweet simplicity of spirit, with an ardent zeal in the cause of his divine Master." The well-known hymn, "Jesus, my all, to heaven is gone," was written by Cennick. — Stevens, History of Methodism, 1:155; Darling, Cyclopaedia Bibliographica, 1:615.

## Cennini, Andrea[[@Headword:Cennini, Andrea]]

             an Italian painter and author, who lived at Florence early in the 15th century, painted The Virgin, with several saints, in the Hospital of Bonifacio, at Florence, and other sacred subjects.

## Cennydd[[@Headword:Cennydd]]

             (or Cenydd), a Welsh saint of the 6th century, was at first a member of the college of Cattrog, and afterwards founder of a religious society at a place in Gower, Glamorganshire, where the Church at Llangennydd is now situated.

## Cenobites [[@Headword:Cenobites ]]

             SEE CENOBITES.

## Cenones [[@Headword:Cenones ]]

             were an order of ecclesiastical functionaries among the Montanists of the 2nd century, superior to bishops and distinct from them.

## Cenotaph[[@Headword:Cenotaph]]

             an empty monument erected by the ancient Greeks and Romans in honor of the dead who were either buried elsewhere or whose bodies could not be found. After the structures were completed the souls of the dead, for whom they were intended, were thrice called upon by name to occupy the habitations prepared for them.

## Cenrawath[[@Headword:Cenrawath]]

             is the name of a sect of the Banians (q.v.) in Hindustan, who hold the transmigration of souls so strictly that they will not kill the smallest creature. They drink no water without previously boiling it, lest they should swallow some insect. They burn the dead bodies of the old, but bury those of children under three years of age. Their widows are not obliged to burn themselves along with their husbands, but take upon them vows of perpetual widowhood. Any one who becomes a priest must  assume the priestly dress, take the vow of chastity, and practice great aisterities. This sect is held in great contempt by all the other Banians.

## Censer[[@Headword:Censer]]

             a vessel in which incense was presented in the Temple, being used by the Jews in the daily offering of incense, and yearly on the Day of Atonement, when the high-priest entered the Holy of Holies (2Ch 26:19; Eze 8:11; Sir 1:9). On the latter occasion the priest filled the censer with live coals from the sacred fire on the altar of burnt-offering, and bore it into the sanctuary, where he threw upon the burning coals the "sweet incense beaten small" which he had brought in his hand (Lev 16:12-13). In this case the incense was burnt while the high- priest held the censer in his hand; but in the daily offering the censer in which the live coals were brought from the altar of burnt-offering was set down upon the altar of incense. This alone would suggest the probability of some difference of shape between the censers used on these occasions. The daily censers must have had a base or stand to admit of their being placed on the golden altar, while those employed on the Day of Atonement were probably furnished with a handle. In fact, there are different names for these vessels. Those in daily use were called מַקְטֶרֶת(mikte´reth, occurs only in 2Ch 26:19; Eze 8:11), from מַקְטָר, incense; whereas that used on the Day of Atonement is distinguished by the title of מִחְתָּה(machtah´, something to take fire with), or coal-pan (often "fire- pan" in the English version). We learn also that the daily censers were of brass (Num 16:39) (according to the Mishna Tamid, 5:5, in the second temple, also of silver), whereas the yearly one was of gold (Josephus, Ant. 14:4, 4).

The latter is also said to have had a handle (Mishna, Yoma, 4:4), which, indeed, as being held by the priest while the incense was burning, it seems to have required. It is conjectured that this distinction is alluded to in Rev 5:8; Rev 8:3, where the angel is - represented with a golden "censer" (λιβανωτός, from λίβανος, incense), and the twenty-four elders each with a golden "vial" (φιάλη). In the Apocrypha, silver (1Es 2:13) as well as golden (1Ma 1:22) "censers" (θυϊvσκη) are similarly referred to. Paul, in Heb 9:4, speaks of the golden "censer" as a thing which belonged to the Tabernacle, but the Greek word θυμιατήριον, which there occurs, may signify "altar of incense" (see Bleek, Comment. p. 488; Meyer, Bibeldeut. p. 7 sq.; Mynster, in the Stud. u. Krit. 1829; 2:342 sq.).

The latter of the above Hebrew words seems used generally for any instrument to seize or hold burning coals, or to receive ashes, etc. such as the appendages of the brazen altar and golden candlestick mentioned in Exo 25:38; Exo 37:23 (in which senses it seems rendered in the Sept. by ἐπαρυστρίς, έπαρυτῆρ, or perhaps ὑπόθεμα). It, however, generally bears the limited meaning which properly belongs to the former word, viz. a small portable vessel of metal, on which the incense was sprinkled by the priest to whose office this exclusively belonged (2Ch 26:18; Luk 1:9). Thus "Korah and his company" were bidden to take "censers," with which, in emulation of Aaron and his sons, they had perhaps provided themselves (comp. Eze 8:11); and Moses tells Aaron to take "the censer" (not a, as in the A. V.), i.e. that of the sanctuary or that of the high-priest, to stay the plague by atonement. The only distinct precepts regarding the use of the censer are found in Num 4:14, where among the vessels of the golden altar, i.e. of incense, censers" are reckoned; and in Lev 16:12, where we find that the high-priest was to carry it (here also it is "the," not "a censer," that he is ordered to "take") into the most holy place within the vail, where the "incense" was to be " put on the fire," i.e. on the coals in the censer, "before the Lord." This must have been on the Day of Atonement, for then only was that place entered. Solomon prepared "censers of pure gold" as part of the same furniture (1Ki 7:50; 2Ch 4:22). Possibly their general use may be explained by the imagery of Rev 8:3-4, and may have been to take up coals from the brazen altar, and convey the incense while burning to the "golden altar," or "altar of incense," on which it was to be offered morning and evening (Exo 30:7-8). So Uzziah, when he was intending "to burn incense upon the altar of incense," took "a censer in his hand" (2Ch 26:16; 2Ch 26:19). SEE ALTAR.

These intimations help us to conclude that the Jewish censers were unlike those of the classical ancients, with which the sculptures of Greece and Rome have made us familiar, as well as those (with perforated lids, and swung by chains) which are used in the Church of Rome. It is observable that in all cases the Egyptian priests had their costly incense made up into small round pellets, which they projected successively from between their finger and thumb into the censer at such a distance that the operation must have required a peculiar knack, such as could have been: acquired only by much practice. As the incense used by the Jews was made up into a kind of paste, it was probably employed in the same manner. See Sonneschmid, De Thymiaterio sanctissimi (Viteb. 1723); Deyling, Observv. 2:565 sq.; J. G. Michaelis, in the Mus. Brem. 2:6 sq., and in Ugolini Thesaur. 11; Wentz, in the Nova Biblioth. Brem. 5:337 sq.; Zeibich, De thuribulo aureo (Gerl. 1768); Kocher, id. (Jen. 1769); Braun. Selecta aura, p. 208 sq.; Rogal, De thuribulis (Regiom. 1724; also in Ugolini Thes. 11). SEE INCENSE.

Censer,

in Roman Catholic worship. SEE THURIBLE.

## Censorship[[@Headword:Censorship]]

             OF Books, supervision of publications by means of a preliminary examination and authorization, under Church or state law. The design of censorship has always been to hinder the publication of writings supposed to be dangerous either to the state or to religion (i.e. under Roman Catholic authority, to the Church). The practice has been defended

(1) by the example given in Act 19:9, where the "books of curious arts" were burnt;

(2) by the responsibility of the Church for the souls of the flock, liable to be destroyed by bad books;

(3) by the duty of teaching, which includes the withholding of bad doctrine as well as the furnishing of good.

Before the invention of printing, it was comparatively easy to control the circulation of manuscripts, and to destroy them when thought necessary. But the discovery of that art, and the spread of the Reformation in the sixteenth century, induced stronger measures and rules on the part of the Roman Church than had been known before, in order to prevent the diffusion of heretical literature. A censorship was officially established by the bull of Leo X, May 12,1515, commanding the bishops and inquisitors to examine all works before publication, and not to tolerate any of heretical tendencies.

The Council of Trent expressly prohibited the printing or reading of heretical books in the terms following: "No one shall be permitted to print, or cause to be printed, any books relating to religion without the name of the author; neither shall any one hereafter sell such books, or even retain them in his possession, unless they have been first examined and approved by the ordinary, under penalty of anathema, and the pecuniary fine adjudged by the last Council of Lateran. And if they be regulars they shall obtain, besides this examination and approval, the license of their superiors, who shall examine the books according to the forms of their statutes. Those who circulate or publish them in manuscript, without being examined and approved, shall be liable to the same penalties as the printers; and those who possess or read them, unless they declare the authors of them, shall themselves be considered as the author. The approbation of books of this description shall be given in writing, and shall be placed in due form on the titlepage of the book, whether manuscript or printed; and the whole, that is, the examination and the approval, shall be gratuitous, that what is deserving may be approved, and what is unworthy may be rejected" (Session IV).

A committee was appointed to carry out this law by proper enactments, which resulted in the Index Librorum prohibitorum, or Index Expurgatorius, and in the establishment of the Congregation of the Index as a perpetual censorship. The popes sought also to obtain the assistance of the civil authorities in the carrying out of the censorship, and we find that several German states published edicts in 1524, 1530, 1541, 1548, 1567, 1577, etc. recommending a stricter control of the press. Still stricter regulations were afterwards enacted in Spain, Italy, and France. In 1522 the legate Chierepati maintained in the free town of Nuremberg that it was right to take and burn all works printed without authority, and that the printers and publishers of such works were punishable. In most Roman Catholic countries there arose a twofold censorship, that of the bishops and that of the state. In many cases the two were united into one.

The process was simple: the censor or licenser read over the MS. to be printed, and, after striking out any objectionable passages, certified that the work might be printed. Hence, in old books, we see the word imprimatur (let it be printed), followed by the signatures of the authorities. In England a censorship was established by act of Parliament in 1662, 13 Char. II, 100:33: "An act for preventing the frequent abuses in printing seditious, treasonable, and unlicensed looks and pamphlets, and for regulating of printing and printing-presses." This was a temporary act, renewed from time to time; and its renewal was refused in 1693, owing to a quarrel between the House of Commons and the licenser. Since that time there has been, generally speaking, no restriction on what any man may publish; and he is merely responsible to the law if in his publication he should commit any public or private wrong. On the Continent of Europe the censorship became generally less stringent after the conclusion of the peace of Westphalia, although Lecpold I and Francis II continued to enforce it. It was abolished in Denmark in 1770; Sweden, 1809; France, 1827; Belgium, 1830; Spain, 1893; Germany and Austria, 1848. — Pierer, Universal Lexikon, s.v.; Chambers, Encyclopædia; Milton, Liberty of Unlicensed Printing; Mendham, Literary Policy of the Ch. of Rome; M'Crie, Reformation in Italy, ch. 5. SEE INDEX (EXPURGATORIUS).

## Censures, Church[[@Headword:Censures, Church]]

             (Censurae ecclesiasticae), the penalties by which crimes are visited by Church authority (potestas; διακριτική), the scriptural authority for which is found in such passages as Tit 1:13; Tit 3:10; 1Ti 5:20; Mat 17:17-18; Joh 20:23; 1Co 5:3; 2Th 3:6-7; Gal 5:12. These censures are, in the state churches, admonition, degradation (q.v.), excommunication (q.v.), suspension, interdict (q.v.), and irregularity (q.v.), which hinders a man from being admitted into higher orders.

"The canonists define an ecclesiastical censure to be a spiritual punishment, inflicted by some ecclesiastical judge, whereby he deprives a person baptized of the use of some spiritual things, which conduce not only to his present welfare in the Church, but likewise to his future and eternal salvation. It differs from civil punishments, which consist only in things temporal — as confiscation of goods, pecuniary mulets or fines, and the like; but the Church, by its censures, does not deprive a man of all spirituals, but only of some in particular.

This definition speaks of such things as conduce to eternal salvation, in order to manifest the end of this censure; for the Church, by censures, does not intend the destroying of men's souls, but only the saving them, by enjoining repentance for past errors, a return from contumacy, and an abstaining from future sins" (Hook, Church Dictionary, s.v.). All churches claim the right of censure. Art. 30 of the Westminster Confession is as follows: "Of Church Censures. — The Lord Jesus, as king and head of his Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate.

To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent both by the word and censures, and to open it unto penitent sinners by the ministry of the Gospel, and by absolution from censures, as occasion shall require. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offenses; for purging out of that leaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the Gospel; and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his covenant, and the seals thereof, to be profaned by notoribus and obstinate offenders. For the better attaining of these ends, the officers of the Church are to proceed by admonition, suspension from the sacrament of the Lord's Supper for a season, and by excommunication from the Church, according to the nature of the crime and demerit of the person."

In most Protestant churches, censures can only be inflicted after trial by the peers of the accused person. On the persons liable to Church censures, and the crimes for which they were inflicted in the ancient Church, see Bingham, Orig. Ecclesiastes bk. 16, ch. 3; and on the rightfulness of Church censures, Burnet, On the Articles, art. 33; Palmer, On the Church, 2:277; Watson, Theol. Institutes, 2:600 (N. Y. ed.). SEE DISCIPLINE; SEE EXCOMMIUNICATION.

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

             confessor, and bishop of Auxerre. It is a disputed point when he held that see; but, according to Gams (Series Episcoporum, p. 501) it was from A.D. 472 to 502. His history is not certain. According to Usuard (Mart.) he is commemorated June 10.

## Census[[@Headword:Census]]

             a term that does not occur in the A. V. (although it is found in the original text of the N.T. in the Greek form κῆνσος, "tribute," Mat 17:25, etc.), while the act denoted by it is several times referred to both in the Hebrews and Gr. Scriptures (מַפְקָד, or פְּקֻדִּה, "numbering" combined with lustration, from פָּקִד, to survey in order to purge, Gesenius, Thes. p. 1120; Sept. ἀριθμός; N.T. ἀπογραφή); Vulg. dinumeratio, descriptio). SEE POPULATION.

I. Jewish. — Moses laid down the law (Exo 30:12-13) that whenever the people were numbered an offering of half a shekel should be made by every man above twenty years of age, by way of atonement or propitiation. A previous law had also ordered that the first-born of man and of beast should be set apart, as well as the first-fruits of agricultural produce; the first to be redeemed, and the rest, with one exception, offered to God (Exo 13:12-13; Exo 22:29). The idea of lustration in connection with numbering predominated also in the Roman census (Smith, Dict. of Class. Antiq. s.v. Lustrum), and among Mohammedan nations at the present day a prejudice exists against numbering their possessions, especially the fruits of the field (Hay, Western Barbary, p. 15; Crichton, Arabia, 2:180; see also Lane, Mod. Egypt. 2:72, 73). The instances of numbering recorded in the O.T. are as follows:

1. Under the express direction of God (Exo 38:26), in the third or fourth month after the Exodus, during the encampment at Sinai, chiefly for the purpose of raising money for the Tabernacle. The numbers then taken amounted to 603,550 men, which may be presumed to express with greater precision the round numbers of 600,000 who are said to have left Egypt at first (Exo 12:37).

2. Again, in the second month of the second year after the Exodus (Num 1:2-3). This census was taken for a double purpose:

(a.) To ascertain the number of fighting men from the age of 20 to 50 (Joseph. Ant. 3:12, 4). The total number on this occasion, exclusive of the Levites, amounted at this time also to 603,550 (Num 2:32); Josephus says 603,650: each tribe was numbered, and placed under a special leader, the head of the tribe.

(b.) To ascertain the amount of the redemption-offering due on account of all the first-born, both of persons and cattle. Accordingly, the numbers were taken of all the first-born male persons of the whole nation above one month old, including all of the tribe of Levi of the same age. The Levites, whose numbers amounted to 22,000, were taken in lieu of the first-born males of the rest of Israel, whose numbers were 22,273, and for the surplus of 273 a money payment of 1365 shekels, or 5 shekels each, was made to Aaron and his sons (Num 3:39; Num 3:51).

If the numbers in our present copies, from which those given by Josephus do not materially differ, be correct, it seems likely that these two numberings were in fact one, but applied to different purposes. We can hardly otherwise account for the identity of numbers even within the few months of interval (Calmet on Numbers 1; Kitto, Pictorial Bible, ib.). It may be remarked that the system of appointing head men in each tribe as leaders, as well as the care taken in preserving the pedigrees of the families, corresponds with the practice of the Arab tribes at the present day (Crichton, Arabia, 2:185,186; Niebuhr, Descr. de l'Arabie, p. 14; Buckingham, Arab Tribes, p. 88; Jahn, Hist. bk. 2:8, 11; Malcolm, Sketches of Persia, 14:157, 159).

3. Another numbering took place 38 years afterwards, previous to the entrance into Canaan, when the total number, excepting the Levites, amounted to 601,730 males, showing a decrease of 1870. All the tribes presented an increase, except Reuben, which had decreased 2770; Simeon, 37,100; Gad, 5150; Ephraim and Naphtali. 8000 each. The tribe of Levi had increased 727 ( Numbers 26). The great diminution which took place in the tribe of Simeon may probably be assigned to the plague consequent on the misconduct of Zimri (Calmet on Num 25:9). On the other hand, the chief instances of increase are found in Manasseh of 20,500; Benjamin, 10,200; Asher, 11,900; and Issachar, 9900. None were numbered at this census who had been above 20 years of age at the previous one in the second year, excepting Caleb and Joshua (Num 26:63-65).

4. The next formal numbering of the whole people was in the reign of David, who in a moment of presumption, contrary to the advice of Joab, gave orders to number the people without requiring the statutable offering of a half-shekel. The men of Israel above 20 years of age were 800,000, and of Judah 500,000; total, 1,300,000. The book of Chronicles gives the numbers of Israel 1,100,000, and of Judah 470,000; total, 1,570,000; but informs us that Levi and Benjamin were not numbered (1Ch 21:6; 1Ch 27:24). Josephus gives the numbers of Israel and Judah respectively 900,000 and 400,000 (2Sa 24:1; 2Sa 24:9; and Calmet, in loc.; 1Ch 21:1; 1Ch 21:5; 1Ch 27:24; Joseph. Ant. 7:13, 1).

5. The census of David was completed by Solomon, by causing the foreigners and remnants of the conquered nations resident within Palestine to be numbered. Their number amounted to 153,600, and they were employed in forced labor on his great architectural works (Jos 9:27; 1Ki 5:15; 1Ki 9:20-21; 1Ch 22:2; 2Ch 2:17-18).

Between this time and the Captivity, mention is made of the numbers of armies under successive kings of Israel and Judah, from which may be gathered with more or less probability, and with due consideration of the circumstances of the times as influencing the numbers of the levies, estimates of the population at the various times mentioned.

6. Rehoboam collected from Judah and Benjamin 180,000 men to fight against Jeroboam (1Ki 12:21).

7. Abijah, with 400,000 men, made war on Jeroboam with 800,000, of whom 500,000 were slain (2Ch 13:3; 2Ch 13:17).

8. Asa had an army of 300,000 men from Judah, and 280,000 (Josephus says 250,000) from Benjamin, with which he defeated Zerah the Ethiopian, with an army of 1,000,000 (2Ch 14:8-9; Josephus, Ant. 8:12, 1).

9. Jehoshaphat, besides men in garrisons, had under arms 1,160,000 men, including perhaps subject foreigners (2Ch 17:14-19; Jahn, Hist. 5:37).

10. Amaziah had from Judah and Benjamin 300,000, besides 100,000 mercenaries from Israel (2Ch 25:5-6).

11. Uzziah could bring into the field 307,500 men (307,000, Josephus), well armed, under 2600 officers (2Ch 26:11-15; Joseph. Ant. 9:10, 3).

Besides these more general statements, we have other and partial notices of numbers indicating population. Thus, a. Gideon from 4 tribes collected 32,000 men (Jdg 6:35; Jdg 7:3). b. Jephthah put to death 42,000 Ephraimites (Jdg 12:6). The numbers of Ephraim 300 years before were 32,500 (Num 26:37). c. Of Benjamin 25,000 were slain at the battle of Gibeah, by which slaughter, and that of the inhabitants of its cities, the tribe was reduced to 600 men. Its numbers in the wilderness were 45,600 (Num 26:41; Jdg 20:35; Jdg 20:46). d. The number of those who joined David after Saul's death, besides the tribe of Issachar, was 340,922 (1Ch 12:23-38). e. At the time when Jehoshaphat could muster 1,160,000 men, Ahab in Israel could only bring 7000 against the Syrians (1Ki 20:15). f. The numbers carried captive to Babylon, B.C. 598-82, from Judah are said (2Ki 24:14; 2Ki 24:16) to have been from 8000 to 10,000, by Jeremiah 4600 (Jer 52:30).

12. The number of those who returned with Zerubbabel in the first caravan is reckoned at 42,360 (Ezr 2:64), but of these perhaps 12,542 belonged to other tribes than Judah and Benjamin. It is thus that the difference between the total (Ezra 5:64) and the several details is to be accounted for. The purpose of this census, which does not materially differ from the statement in Nehemiah (Nehemiah 7), was to settle with reference to the year of Jubilee the inheritances in the Holy Land, which had been disturbed by the Captivity, and also to ascertain the family genealogies, and ensure, as far as possible, the purity of the Jewish race (Ezr 2:59; Ezr 10:2; Ezr 10:8; Ezr 10:18; Ezr 10:44; Lev 25:10).

In the second caravan the number was 1496. Women and children are in neither case included (Ezr 8:1-14).

It was probably for kindred objects that the pedigrees and enumerations which occupy the first 9 chapters of the 1st book of Chronicles were either composed before the Captivity, or compiled afterwards from existing records by Ezra and others (1Ch 4:28; 1Ch 4:32; 1Ch 4:39; 1Ch 5:9; 1Ch 6:57; 1Ch 6:81; 1Ch 7:28; 1Ch 9:2). In the course of these we meet with notices of the numbers of the tribes, but at what periods is uncertain. Thus Reuben, Gad, and half the tribe of Manasseh are set down at 44,760 (1Ch 5:18), Issachar at 87,000 (1Ch 7:5), Benjamin 59,434 (1Ch 7:7; 1Ch 7:9; 1Ch 7:11), Asher 26,000 (1Ch 7:40). Besides, there are to be reckoned priests, Levites, and residents at Jerusalem from the tribes of Benjamin, Ephraim, and Manasseh (1Ch 9:3).

Throughout all these accounts two points are clear.

1. That great pains were taken to ascertain and register the numbers of the Jewish people at various times for the reasons mentioned above.

2. That the numbers given in some cases can with difficulty be reconciled with other numbers of no very distant date, as well as with the presumed capacity of the country for supporting population.

Thus the entire male population above 20 years of age, excepting Levi and Benjamin, at David's census, is given as 1,300,000, or 1,570,000 (2Sa 24:1; 1 Chronicles 21), strangers 153,600; total, 1.453,600, or 1,723,000. These numbers (the excepted tribes being borne in mind) represent a population of not less than 4 times this amount, or at least 5,814,000, of whom not less than 2,000,000 belonged to Judah alone (2Sa 24:9). About 100 years after, Jehoshaphat was able to gather from Judah and Benjamin (including subject foreigners) an army of 1,160,000, besides garrisons, representing a population of 4,640,000. Fifty years later, Amaziah could only raise 300,000 from the same 2 tribes, and 27 years after this, Uzziah had 307,500 men and 2600 officers. Whether the number of the foreigners subject to Jehoshaphat constitutes the difference at these periods must remain uncertain.

To compare these estimates with the probable capacity of the country, the whole area of Palestine, including the trans-Jordanic tribes, so far as it is possible to ascertain their limits, may be set down as not exceeding 11000 square miles; Judah and Benjamin at 3135, and Galilee at 930 square miles. The population, making allowance for the excepted tribes, would thus be not less than 530 to the square mile. This considerably exceeds the ratio in most European countries, and even of many of the counties of England. But while, on the one hand, great doubt rests on the genuineness of numerical expressions in O.T., it must be considered, on the other, that the readings on which our version is founded give, with trifling variations, the same results as those presented by the Sept. and by Josephus (Jahn, 5:36; Glasse, Philippians Sacr. de caussis corruptionis, 1, § 23; vol. 2, p. 189). SEE NUMBER.

In the list of cities occupied by the tribe of Judah, including Simeon, are found 123 "with their villages," and by Benjamin 26. Of one city, Ai, situate in Benjamin, which like many, if not all the others, was walled, we know that the population, probably exclusive of children, was 12,000, while of Gibeon it is said that it was larger than Ai (Jos 8:25; Jos 8:29; Jos 10:2; Jos 15:21-62; Jos 18:21; Jos 18:28; Jos 19:1-9). If these "cities" may be taken as samples of the rest, it is clear that Southern Palestine, at least, was very populous before the entrance of the people of Israel.

But Josephus, in his accounts (1.) of the population of Galilee in his own time, and (2.) of the numbers congregated at Jerusalem at the time of the Passover, shows a large population inhabiting Palestine. He says there were many cities in Galilee; besides villages, of which the least, whether cities or villages is not quite certain, had not less than 15,000 inhabitants (War, 3:3, 2 and 4; comp. Tacit. Hist. 5:8). After the defeat of Cestius, A.D. 66, before the formal outbreak of the war, a census taken at Jerusalem by the priests, of the numbers assembled there for the Passover, founded on the number of lambs sacrificed, compared with the probable number of persons partaking, gave 2,700,000 persons, besides foreigners and those who were excluded by ceremonial defilement (see Tacit. Hist. 5:12). In the siege itself 1,100,000 perished, and during the war 97,000 were made captives. Besides these many deserted to the Romans, and were dismissed by them (War, 6:8, 9, 3). These numbers, on any supposition of foreign influx (ὁμόφυλον ἀλλ᾿ οὐκ ἐπιχώριον) imply a large native population; and 63 years later, in the insurrection of Barchochebas, Dion Cassius says that 50 fortified towns and 980 villages were destroyed, and 580,000 persons were slain in war, besides a countless multitude who perished by famine, fire, and disease, so that Palestine became almost depopulated (Dion Cass. 69:14).

Lastly, there are abundant traces throughout the whole of Palestine of a much higher rate of fertility in former as compared with present times — a fertility remarked by profane writers, and of which the present neglected state of cultivation affords no test. This, combined with the positive divine promises of populousness, increases the probability of at least approximate correctness in the foregoing estimates of population (Tacit. Hist. 5:6; Amm. Marc. 14:8; Josephus, War. 3:3; Jerome on Ezekiel 20, and Rabbinical authorities in Reland, 100. 26; Shaw, Travels, 2, pt. 2, 100. 1, p. 336, 340, and 275; Hasselquist, Travels, p. 120, 127, 130; Stanley, Palest. p. 120, 374; Kitto, Phys. Geogr. p. 33; Raumer, Palästina, p. 8, 80, 83, App. 9. Comp. Gen 13:16; Gen 22:17; Num 23:10; 1Ki 4:20; Act 12:20). See Meiner, De Hebraeorum censibus (Langens. 1764-66); Zeibich, De censibus Hebraeorum (Gera, 1764-6). SEE PALESTINE.

II. Roman. — This, under the Republic, consisted, so far as the present purpose is concerned, of an enrolment of persons and property by tribes and households. Every paterfamilias was required to appear before the censors, and give his own name and his father's; if married, that of his wife, and the number and ages of his children; after this, an account and valuation of his property, on which a tax was then imposed. By the lists thus obtained every man's position in the state was regulated. After these duties had been performed, a lustrum, or solemn purification of the people, followed, but not always immediately (Smith, Dict. of Class. Antiq. s.v. Census. See Dionys. 4:15, 22; Cicero, de Legg. 3:3; Clinton, Fast. Hell. 3, p. 457, 100:10). The census was taken, more or less regularly, in the provinces, under the republic, by provincial censors, and the tribute regulated at their discretion (Cicero, Verr. 2, lib. 2:53, 56), but no complete census was made before the time of Augustus, who carried out three general inspections of this kind, viz. (1.) B.C. 28; (2.) B.C. 8; (3.) A.D. 14; and a partial one, A.D. 4. The reason of the partial extent of this last was that he feared disturbances out of Italy, and also that he might not appear as an exactor. Of the returns made, Augustus himself kept an accurate account (breviarium), like a private man of his property (Dion Cass. 54:35; 55:13; Suetonius, Aug. 27, 101; Tacitus, Ann. 1:11; Tab. Ancyr. ap. Ernesti, Tacit. 2:188). A special assessment of Gaul, under commissioners sent for the purpose, is mentioned in the time of Tiberius (Tacit. Ann. 1:31; 2:6; Livy, Ep. 134, 136). In the New Test, two enrolments of this kind, executed under the Roman government, are mentioned by Luke (άπογραφή, "taxing"). SEE TAX.

1. In Act 5:37, a census is referred to as at the time a well-known event, during which a certain Judas of Galilee raised an insurrection. This import of the term there employed is sustained by Josephus (Ant. 18:1, 1; 2,1), who says that it was an assessment of property (ἀποτίμησις τῶν οὐσιῶν or χρημάτων), which the proconsul Quirinus (Κυρήνιος, Cyrenius) carried out on behalf of the emperor Augustus after the banishment of king Archelaus (A.D. 6), in which Samaria, Judaea, and Idumaea were joined with the province of Syria under direct Roman rule. The Latin name for such a valuation, which was occasionally instituted in all the provinces of the Roman empire, is the well-known one census; by it new lists (ἀπογραφαί, tabulae censoriae, Polyb. 2:23, 9) were made out, of persons, property, and business, and upon this basis the tax was imposed. SEE ASSESSMENT. The matter was naturally odious generally to the subjects, especially to the Jews, SEE PUBLICAN, not only on account of their religious prejudices, SEE ZELOTES, but also the violent and extortionate manner in which Oriental taxation is always enforced. SEE TRIBUTE. The word ἀπογραφή, is used almost invariably by Greek writers of the Roman period for census, although an enrolment for taxation is more properly called ἀποτίμησις, a sense, however, not inapplicable (even in the Attic dialect) to ἀπογραφή and ἀπογράφεσθαι (see Wachsmuth, liellen. Alterth. 2:71, 238, 280). SEE JUDAS (THE GALILAEAN).

2. In Luk 2:1, there is mentioned an enrolment or ἀπογραφή as having taken place in the year of Christ's birth, by order of Augustus, and, as the words seem to express, under the superintendence of Quirinus or Cyrenius, president of Syria, extending over the entire land (πᾶσα οἰκουμένη). This seems, according to the date indicated, to have been different from the census above mentioned, as is indeed implied in the language "this the first tax-list was made while Quirinus was governor" (αὕτη ἡ ἀπογραφή π ρ ώ τ η ἐγένετο ἡγεμονεύουτος Κυρηνίον). But this passage contains great historical difficulty as well as importance (see Huschke, Ueber den zur Zeit der Geburt Christi gehaltenen Census, Breslau, 1840; Wieseler, Synopse, p. 82 sq.; Kirmss, in the Jenaer Lit.- Zeitung, 1842, No. 100 sq.). 'The principal discrepancies alleged with regard to the tax itself have been adduced by Strauss (Leben Jesu, 1, § 28) and De Wette .(Comment. zu Luc. in loc.): 1. Palestine was not yet directly Roman, or immediately liable to such a census (comp. Joseph. Ant. 17:13, 5; 18:1, 1; Appian, Civ. 5:75); an ἀπογραφή at this time, therefore, as being neither available for the purposes of the emperor, nor adapted to the relations of the Jewish vassal-kings towards him, would have been the more likely to have created a popular or governmental disturbance than the later one above referred to. 2. At all events, no historical mention of so unusual a proceeding occurs either in Josephus or the Roman writers of the period.

3. Yet some notice of this event is the more to be expected, inasmuch as the ἀπογραφή in question covered the whole empire; the restriction of its terms ("the whole earth" or land) to Palestine being altogether arbitrary.

4. In a Roman "'census" the subjects were assessed at their actual residences; a journey to the family seat could only be requisite on the supposition of a Jewish genealogical registry. 5. As wives were in no case required to repair to the assessors, Mary must have undertaken unnecessarily a journey to Bethlehem, and a stay there was harassing in her condition. Some of these objections were canvassed by Paulus (in his Comment. in loc.); Tholuck (Glaubwürdigk. d. evang. Gesch. p. 188 sq.), Huschke (ut sup.), and others have pretty effectually answered them all. They may mostly be obviated by simply and naturally assuming that this was a registration instituted indeed by the Roman emperor, but executed in accordance with the local usages (see Strong's Harmony of the Gospels, notes to § 8). SEE CYRENIUS.

In the first place, an ἀπογραφή was properly only an enrolment of the inhabitants, which may have been set on foot for statistical purposes, in order to obtain a complete account of the population, perhaps as a basis for a levy of troops from this as a subject territory. The emperor Augustus caused such a roll or abstract to be made out ("breviarium totius imperil," Suetonius, Octav. 101), which included an account of the provincial allies ("quantum sociorum in armis," Tacitus, Annal. 1:11), and from this Palestine could not well have been excepted. The ordering of such a register was not inconsistent with the political relations of Herod (as thought by Hoven, Otia liter. 2:27 sq.), since he was himself but a dependent monarch; and as the word in question has usually the sense of a list with a view to assessment, the probability of such a taxation in this instance can certainly not be denied. Similar examples are by no means wanting in modern times among dependent countries. Moreover, Herod was so subject to the rule of Augustus that he did not even assume to judge two of his own sons, but referred the trial to the emperor (Josephus, Ant. 16:4, 1; con p. 17:5, 8); and he, in fact, submitted to an oath of allegiance to the emperor, which the Jews were required to take (Ant. 17:2, 4). The latter circumstance may indeed be naturally attributed to the vassalage of a nation, but the former was a voluntary act on the part of Herod, who nevertheless, without such ceremony, executed other members of his family (comp. however, Josephus, Ant. 16:11, 1). At all events, it abundantly appears from Josephus that Augustus, in moments of passion, was capable of resolving to proceed to extremities with Herod (Ant. 16:9, 3); and that, after Herod's death, he hesitated about transferring the land to the sons of the latter (Ant. 16:11).

There are monographs in Latin on the census of Quirinus by Ammon (Erlang. 1810), Birch (Hafn. 1790), Bornitius (Vitel. 1650), Breithaupt (Helmst. 1737), Deyling (Observv. 2:326 sq.), Hasse (Regiom. 1706), Heumann (Gotting. 1732), Janus (Viteb. 1715; also in Ikenii Thes. 2:424 Eq.), Obrecht (Argentor. 1675), Perizonius (Diss. de Praetorio, s. f.), Pihlmann (Aboe, 1735), Richard (Viteb. 1704; also in Ikenii Thes. 2:434 Eq.), Volborth (Gotting. 175), Wedel (Jen. 1703), Wernsdorf (Viteb. 1693, 1720); in Greek, by Friberg (Abone, 1730); in German, by Kist (Utr. 1791), Pitschmann (Dub. vex. Hist. 1:1-25), Stockmann (Gron. 1756). SEE NATIVITY.

## Centaur[[@Headword:Centaur]]

             a fabulous creature in Greek mythology. The Centaurs of ancient myths must be distinguished from the later representation of double-bodied monsters. The former were a wild Thessalian nation inhabiting the woods and mountains. They were still more rough and barbarous than the Lapithae, with whom they often fought, and by whom they were finally driven from their native region. Their hunting on horses may have been the occasion of the famous representation of them as a horse and man. These Centaurs were also said to have had a forefather, Centaurus, who sprang from the embrace of Nephele, by Ixion. The combats of the, Centaurs with Hercules and Pirithous are especially famous. The Centaur Pholus had received from Bacchus a barrel of costly wine, which Hercules opened on his journey against the Erymanthian boar, whereupon the scent of the wine tempted the Centaurs to come and not only to drink the wine, but also to kill the stranger. Hence Hercules fought a frightful combat with them, which Nephele made still more severe, causing a rain to fall, whereby the ground became so slippery that Hercules was hardly able to stand. However, he was victorious, as most of the Centaurs fell by his weapons; among the killed were also his host, Pholus, and Chiron; The second combat occurred at the wedding of Pirithous, and was between the Lapithae and the Centaurs. This fight ended in the extermination of the latter; a few who escaped to the island of the Sirens died of hunger. The Centaurs were a favorite subject of art among the Greeks.

## Centenarius[[@Headword:Centenarius]]

             was an officer in ancient monasteries who presided over a hundred monks.

## Centeoti[[@Headword:Centeoti]]

             in Mexican mythology, was the goddess of the fruit-bearing earth, and of agriculture, with the surname Tonakaiohua “the preserver.” She had five temples at Mexico, and was worshipped there with the most brutal human sacrifices. Less frightful, however, was her worship among the Totonakas, who loved her because they believed she was the only goddess that was satisfied with the sacrifice of small animals, without asking human beings. It is believed that she is identical with the goddess Tonantin, who had a farfamed temple on a high mountain north of the city of Mexico.

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

             a Presbyterian minister, was born at Hoosick, N.Y., June 14,1794. He was educated at Middlebury College, and studied theology in Rutgers College, New Brunswick, N. J. He was ordained by the Albany Presbytery in 1828, but was better known as a teacher than as a preacher. In 1837 he was professor in the University of Monroe, Mich.; afterwards principal of the Classical Academy in Albany, N. Y.; and finally principal of the academy at Angelica until his death,: Jan. 27,1859. See Wilson, Presb. Hist. Almanac, 1860, p. 69.

## Centering[[@Headword:Centering]]

             (or Center), as an architectural term, is the temporary support placed under vaults and arches to sustain them while in process of building; usually a frame of woodwork. In Norman architecture, in which the vaulting is constructed with rough, unhewn stones, the centering was covered with a thick layer of mortar, in which the stones were imbedded, so that when the centering was removed it remained adhering to the under surface of the vault, exhibiting an exact, impression of the boards on which it was spread. In Ireland hurdles were used in-stead of boards over the centering, and their; impression frequently remains on the plaster.

## Centimani[[@Headword:Centimani]]

             (Greek Melatoncheires), in pagan mythology, were the hundred-armed; giants, Briareus, Gyges, and Cottus, the sons of Uranus and Gaea. Because of their giant-like form and strength, they were dreaded by their, father and placed by him in Tartarus. But Jupiter liberated them to fight the Titans,  whom they besieged and placed in Tartarus in their own stead, and ever since guard there.

## Central America[[@Headword:Central America]]

             comprised, in 1868, five sovereign states, viz. Costa Rica, Nicaragua, Guatemala, Honduras, and San Salvador. The eastern coast of. Central America was discovered by Columbus in 1502, the western by H. Ponce in 1516. The Spaniards soon subjected to their rule the greater part of the country; but on the Mosquito coast the Indians maintained their independence, and the district of Peten was not taken possession of until 1697. In 1821 the five states overthrew the Spanish rule by a bloodless revolution; in 1822 they called a Constituent Assembly, and in 1823 they declared themselves an independent republic, under the name the United States of Central America. The new confederacy was continually a prey to civil war, arising principally from the mutual hostility of the three races: the white, which prevails in Costa Rica; the Indian, to which in Guatemala almost 90 per cent of the entire population belong; and the mixed, which is predominant in the three other states. The year 1839 put an end to the union, and the confederacy was divided into five sovereign and independent states. Together with the Spanish dominion, the ecclesiastical rule of the Roman Catholic Church was established throughout the whole extent of Central America. After the declaration of independence, the Central American confederacy showed itself favorable to ecclesiastical reforms and to religious toleration. The Constituent Assembly forbade the proclamation of papal bulls, and the receiving of money for indulgences.

From 1826 to 1831 all the convents of monks except those of the Bethlehemites (q.v.) were suppressed, and in 1835 an annual visitation of the female convents was ordered, in order to see that no nun was retained in a convent against her will. In 1832 religious liberty was proclaimed, and Honduras even abrogated for some time the celibacy of priests. Since the dissolution of the union there has always been a fierce struggle between the clerical and the liberal parties. Some of the states, in particular Guatenmala, have recalled the priests, and re-enforced the most odious laws of intolerance which ever disgraced a papal country; others, in particular Honduras, have been more faithful to the principles of literalism. The religious condition of the people, as in all the papal countries of America, is very low. The grossest superstition prevails, especially among the Indians. In the Indian villages the rule of the priest is almost absolute. Worship consists mostly in processions and in the veneration of the images of the saints. Every Indian endeavors to possess a saint's image, which is preserved in the church, and which he carries about at processions on a gilded pole. At the festival of the saint the rossessor of the image gives a great banquet, and the priest receives for the mass which he says, in honor of the saint, money and fowl. If the possessor of the image dies without heirs, it is bought by another Indian, lest it be rejected from the church; for the church rejects every image that has no owner, and every such rejection is expected to forbode a calamity to the village.

The processions are attended by flutes and other instruments, by immense clouds of frankincense, and by a great display of fireworks. A peculiar custom is observed on the day of Pentecost, when a white dove, ornamented with flowers, is placed on the head of the priest who stands before the altar, and flowers are showered upon him from all sides. Marriages are conducted in the villages before sunrise, a custom probably transmitted from the times of Indian paganism. Efforts to establish Protestantism in Central America have been repeatedly made, especially by missionaries sent out by the venerable Mr. Gossner (q.v.), but thus far without great permanent fruit. The Moravians, however, have had (since 1848) some flourishing missions on the Mosquito Coast, an independent district of Central America inhabited by about 20,000 Indians. Their missionary statistics in 1860 were as follows: stations, 3; missionaries, 7; converts, 219. The Roman Catholic Church in the five states of Central America is under the jurisdiction of the archbishop of Guatemala (who is assisted in his diocese by two bishops in partilus infidelium) and four bishops, at San Salvador, Nicaragua, Comayagua (the capital of Honduras), and St. José (in the state of Costa Rica). The aggregate number of parishes in the five states, according to the last accounts, is 243, with 4 missions, and the number of churches 716. See Reichard, Centro-America (Brunsw. 1851); Fröbel, Seven Years' Travel in Centro-America (Lond. 1853); Marr, Reise nach Central-America (Hamb. 1863, 2 vols.); Squier, Te States of Central America (N. Y. 1858). SEE AMERICA.

## Central India, Dialects of[[@Headword:Central India, Dialects of]]

             SEE HINDUWEE, DIALECTS OF.

## Centuriators[[@Headword:Centuriators]]

             the writers of the CENTURIES OF MAGDEBURG SEE CENTURIES OF MAGDEBURG (q.v.) are so called.

## Centuries Of Magdeburg[[@Headword:Centuries Of Magdeburg]]

             (Centuriae Madeburgenses), the name given to the first great work on Church History by Protestant writers. It was projected by Matthias Flacius, and prosecuted by him, in conjunction with Joh.Wigand, Matthew Judex, Basilius Faber, Andr. Corvinus, and Thom. Holzhuter, of Magdeburg. Several of the Protestant princes joined to defray the expense incurred in the preparation of the work. "The centuriators thus describe the process employed in the composition of their work. Five directors were appointed to manage the whole design, and ten paid agents supplied the necessary labor. Seven of these were well-informed students, who were employed in making collections from the various pieces set before them. Two others, more advanced in years, and of greater learning and judgment, arranged the matter thus collected, submitted it to the directors, and, if it were approved, employed it in the composition of the work. As fast as the various chapters were composed they were laid before certain inspectors, selected from the members of the directors, who carefully examined what had been done, and made the necessary alterations; and, finally, a regular amanuensis made a fair copy of the whole. At length, in the year 1559, appeared the first volume of their laborious undertaking. It was printed at Basle, where the thirteenth and final volume (fol.) appeared in 1574; but, as it was projected at Magdeburg, that name was to remain on its title; and the first great Protestant work on Church History has been always commonly known as the Magdeburg Centuries. It was in every point of view an extraordinary production.

Though the first modern attempt to illustrate the history of the Church, it was written upon a scale which has scarcely been exceeded. It brought to light a large quantity of unpublished materials, and cast thee whole subject into a fixed and regular form. One of its most remarkable features is the elaborate classification. This was strictly original, and, with all its inconveniences, undoubtedly tended to introduce scientific arrangement and minute accuracy into the study of Church History. Each century is treated separately, in sixteen heads or chapters. The first of these gives a general view of the history of the century; then follows, 2. The extent and propagation of the Church; 3. Persecution and tranquillity of the Church; 4. Doctrine; 5. Heresies; 6. Rites and Ceremonies; 7. Government; 8. Schisms; 9. Councils; 10. Lives of Bishops and Doctors; 11. Haeretics; 12. Martyrs; 13. Miracles; 14. Condition of the Jews; 15. Other religions not Christian; 16. Political changes of the world" (Hook, Church History, s.v.). "The work enlisted all the Protestant learning of the age. It was distinguished for its familiarity with original authorities, for its frequent citations, for a criticism which paid no deference to earlier writers on the same subject, and for its passionate style of controversy. For more than a century afterwards, nothing was published but text-books formed from the materials supplied by the Centuries, and written in the same spirit" (Hase, Church History, § 10). As a whole, the work is controversial rather than purely historical; but its spirit, its thoroughness, and its method were far in advance of any book in the same field that had arisen in the Roman Church. The "Annals" of Baronius were undertaken in order to counteract the influence of this great work.

The "Centuries" do not reach beyond the 13th century. The best edition is the original one (Ecclesiastica Historia, etc. per aliquot Studiosos et pios viros in urbe Magqdeburgica (Basil, 1559-74, 13 vols. in 8, fol.) 2d edit. by Lucius, with alterations (Basel, 1624,13 vols. in 3); new edition, to be extended to 1500, commencedly Baumgarten and Semler, but reaching only the 6th century (Nürnb. 1757-65, 6 vols.); Epitome up to 1600, by Osiander (Tab. 1592-1604, 9 vols.); Germ. trinsl. by Count Munnich (Hamburg, 1855). See Budddeus, Isagoge, bk. 2, chap. 6, § 4. p. 787; Schaff, Ch. Hist. vol. 1, § 7; Schaff, Apost. Church, § 29, p. 66.

## Centurion[[@Headword:Centurion]]

             (ἑκατοντάρχης and ἑκατόνταρχος, a translation of the Latin centurio, which also occurs in the Graecized form κεντυρίων, Mar 15:39; Mar 15:44-45), a Roman military officer in command of a hundred mnen, as the title implies. The number under him, however, was not always uniform, being enlarged or lessened according to circumstances (see Smith's Dict. of Class. Antiq. s.v.). Cornelius, the first Gentile convert to Christianity, held this rank (Act 10:1; Act 10:22). SEE CORNELIUS. Other centurions are mentioned in Mat 8:5; Mat 8:8; Mat 8:13; Luk 7:2; Luk 7:6; Act 21:32; Act 22:25-26; Act 23:17; Act 23:23; Act 24:23; Act 27:1; Act 27:6; Act 27:11; Act 27:31; Act 27:43; Act 28:16. SEE ARMY. The centurion at our Savior's cross (Mat 27:54; Luk 23:47) is said to have been named Longinus (see the treatises on this point by Goetze and by Möller, Obss.philol. Rost. 1696, p.4 sq.). SEE CAPTAIN.

## Centurius[[@Headword:Centurius]]

             was a Donatist layman, who brought to the Church at Hippo a book written against Augustine by the Donatists, consisting of a compilation of Scripture testimonies to the nullity of baptism by unworthy ministers (e.g. Pro 5:15-17).

## Cenuualchus[[@Headword:Cenuualchus]]

             SEE COENWALCH.

## Cenzontotochtin[[@Headword:Cenzontotochtin]]

             in Mexican mythology, is the god of wine, who, from the effects of this driik, has two surnames, Tequechmekaianin, “the murderer,” and Teatlahuiani, “the stupefier.” He had a temple with four hundred priests. In the thirteenth month of the Mexican year human sacrifices were brought him at his festival.

## Ceode[[@Headword:Ceode]]

             SEE CAETI.

## Ceolburg[[@Headword:Ceolburg]]

             (Ciolburga, or Ceolburh) was abbess of Beorclea or Berkeley. Her name is attached to a charter of Offa, king of Mercia, A.D. 793, marked spurious or doubtful by Kemble. From her being mentioned in the Saxon chronicle, where her death is placed in A.D. 805, i.e. probably 807, she must have been a person of some note.

## Ceolfrid, Or Ceolfirth[[@Headword:Ceolfrid, Or Ceolfirth]]

             a Saxon monk and writer, was born about the year 642, in the kingdom of Northumberland. In 674 he is mentioned by Bede as aiding Benedict Biscop in building the monastery of St. Peter at Wearmouth; and when Benedict founded the monastery of St. Paul at Jarrow, he made Ceolfrid the abbot. Benedict, on his death-bed, designated Ceolfrid abbot of both the monasteries at Wearmouth and at Jarrow. Bede describes him as "a man of great perseverance, of acute intellect, bold in action, experienced in judgment, and zealous in religion." He died on his way to Rome, when he had nearly reached Lan.res, in France, on the 25th of September, 716. His remains were carried to Wearmouth, but were subsequently removed to Glastonbury. His letter concerning Easter, addressed to Neaitan, king of the Picts, and preserved by Bede, is distinguished by strength of reasoning and clearness of style. Bale attributes to him some homilies, epistles, and a tract, De sua Peregrinatione. — Wright, Biog. Brit. Lit. 1:234 sq.; Bede, Hist. Ecclesiastes bk. 5, ch. 21; Hook, Ecclesiastes Biography, 3:532.

## Ceolhelm[[@Headword:Ceolhelm]]

             was one of four presbyters of the diocese of Dunwich, attesting an act of the Council of Clovesho, Oct. 12, 803.

## Ceolla[[@Headword:Ceolla]]

             SEE CELLACH.

## Ceollach[[@Headword:Ceollach]]

             the second bishop of the Mercian Church, was a Scot by birth. He was appointed bishop by Oswy before the end of the year.658, and was consecrated by Finan. His episcopate was very short; immediately, as it would seem, on the evacuation of Mercia by Oswy, he retired to Iona, about 659. In the Scotch calendars he appears as Colochtus, Colathus, Ceolla, and Colace (Forbes, Kal. Scottish Saints, p. 237, 299, 302), and elsewhere as Cellah (Malmesbury, Gestce Pontif. ed. Hamilton, p. 307).

## Ceolmund[[@Headword:Ceolmund]]

             was (1) the single abbot of the diocese of Selsen, attesting an act of the Council of Clovesho, Oct. 12, 803. Nothing is known of the monasteries within that diocese at this period. (2) The eleventh bishop of Hereford, who attests Mercian charters from 788 to 793.

## Ceolnodus[[@Headword:Ceolnodus]]

             abbot of St. Peter's, Chertsey, received a grant from Offa, king of Mercia, issued in a synodal meeting at Acleah or Acle, i.e. Ockley, in Surrey, A.D. 787.

## Ceolnoth[[@Headword:Ceolnoth]]

             archbishop of Canterbury, was the first dean of Canterbury, and was consecrated archbishop Aug. 27, 833. His episcopate is celebrated in ecclesiastical history on account of a charter granted by king Ethelwulf, to which reference has been made by some historians, as the foundation of tithes to the Church of England. The custom prevailed during his administration, among the first converts to Christianity in England, of dedicating to God's service tenths or tithes arising from things that give a yearly increase. Archbishop Ceolnoth is also distinguished for the quantity of money which he coined. There are no less than twelve varieties of his coins-in existence. This prelate's stormy career was closed by death in 870. See Hook, Lives of the Archbishops of Canterbury, 1, 284 sq.

## Ceolue[[@Headword:Ceolue]]

             a bishop, attests an undated and probably spurious charter of Coinwalch, king of Wessex; possibly intended for Ceollach (q.v.).

## Ceolulfus[[@Headword:Ceolulfus]]

             sacerdos, attests a charter of Offa, king of Mercia, A.D. 777.

## Ceorra[[@Headword:Ceorra]]

             deacon, attests a charter of Denebert, bishop of Worcester, about A.D. 802.

## Ceowulf[[@Headword:Ceowulf]]

             is the name of several early Christian characters:.

1. King of Northumbria, from A.D. 729 to 737, is chiefly known from the circumstance of Bede dedicating to him his Ecclesiastical History. In 731 there seems to have been an insurrection in his kingdom, in which Ceowulf was seized and forcibly tonsured, as if to mock his ecclesiastical tastes. In 737 Ceowulf gave up his kingdom and became a monk in Lindisfarne, to which monastery he had been a liberal benefactor. Here he died in 764. After a time his body was removed by bishop Eogred to the Church of Norham, and at a still later period his skull had a conspicuous place among the saintly relics in Durham.

2. The seventh bishop of the Lindisfari, at Sidnacester, who, according to Simeon of Durham, was consecrated April 24, 767. His name appears miswritten “Edeulfus Lindensis Faronensis episcopus,” among the attestations of the Legantine Synod of 787, and is very frequently attached to the Mercian chapters from 767 to 796. The Anglo-Saxon chronicle mentions his departure from the land, and death in the year of Offa's death, A.D. 796.

## Cepari, Virgilio[[@Headword:Cepari, Virgilio]]

             an Italian historian and ascetic theologian, of the order of the Jesuits, was born at Panicale, near Perugia, in 1564. He was rector in the Jesuit colleges at Florence and Rome, and died March 14, 1631, leaving, Vita di San Francesco di Borgia (Rome, 1624, 8vo): — Vita di Santa Francesca, Romana: Vita di Santa Maddalena di Pazzi: —Vita di San Luigi di  Gonzaga: —Vita di Giovanni Berchmano Vita di San Stanislao di Kostka. These latter four, lives have been translated into French and often reprinted. See Hoefer, Nouvelle Biographie Générale, s.v.

## Ceperaria[[@Headword:Ceperaria]]

             (evidently a compound of the Hebrew ׃כפרSEE CAPHAR-), a town of Palestine mentioned in the Peutinger Table as lying between Ashkelon and Jerusalem, 8 (or 13) R. miles from Eleutheropolis, and thought by Reland (Palaest. p. 684) to be the same as Capharorsa (q.v.); but identified by Robinson with "a deserted village, Kefr Urieh, in or near the plain, not far from Tibneh and the mouth of the Surar" (Researches, 2:643).

## Cephalomancy[[@Headword:Cephalomancy]]

             (from κεφαλή, the head, and μαντεία, divination) was a species of divination or ordeal practiced occasionally among the ancient Greeks with an ass's head, which they broiled upon coals, and, after muttering a few prayers, and mentioning the name of the suspected person, if the jaws moved and the teeth chattered, they thought his guilt established.

## Cephas[[@Headword:Cephas]]

             (Gal 2:11) was sometimes distinguished from Peter by early Christian writers, and said to be one of the seventy disciples by Clement of Alexandria (Hypoypposes, ) as recorded by Eusebius (H. E. 1, 12). In the list of the seventy ascribed to Dorotheus, lie is specified as bishop of Cannia. In the menology of Basil he is commemorated on Dec. 9, but nothing is said of him in the Synaxarion there given. The Armenian calendar commemorates Apollos and Cephas as disciples of Paul, Sept. 25. Dr. Lightfoot ( Galatians, p. 128.) refers to the constitutions of the Egyptian Church as representing him as one of the twelve distinct from Peter.

## Ceponius[[@Headword:Ceponius]]

             was a Galician bishop, to whom, A.D. 447, the bishop of Astorga sent his refutation of the Priscillianists, and who was ordered by pope Leo I to assemble a council against them.

## Ceracius[[@Headword:Ceracius]]

             SEE CERATIUS.

## Ceras[[@Headword:Ceras]]

             (Κηράς), mentioned (1Es 5:29) as one of the "temple servants" whose "sons" returned from Babylon; evidently the KEROS SEE KEROS (q.v.) of the Hebrews texts (Ezr 2:44; Neh 7:47).

## Cerasianus[[@Headword:Cerasianus]]

             was bishop at the Council of Sinuessa, A.D. 303, according to Labbe, Concil. 1, 940.

## Cerastes[[@Headword:Cerastes]]

             SEE SERPENT.

## Cerati, Gasparo[[@Headword:Cerati, Gasparo]]

             an Italian theologian, was born at Parma in 1690. He entered the society of the Oratory, soon attained ecclesiastical dignities, and visited the most. celebrated universities of Europe. He was appointed convent-prior of the order of St. Stephen, and superintendent of the University of Pisa, where he rendered very important service to literature. He died June 19, 1769, leaving several works, of which only one has been printed, Dissertatione Postuma sull' Utilita dell' Inesto. Many of his letters are in the collection published by abbé Conti (Venice, 1812, 8vo). See Hoefer, Nouv. Biog. Générale, s.v.

## Ceration, Ceratonia[[@Headword:Ceration, Ceratonia]]

             SEE HUSK.

## Ceratius (Or Ceracius), Saint, Of Simorra[[@Headword:Ceratius (Or Ceracius), Saint, Of Simorra]]

             a bishop, is said to have been born of a princely Burgundian family, and to have been a pupil of Ambrose of Milan. But, in an ancient inscription in the Church of Eauze, he is called a disciple of “Saturninus Tolosanus episc.” He is called St. Ceratius of Simorra, because his remains were translated to, and preserved in, the Benedictine monastery of St. Mary in Simorra (diocese of Auch). There is some doubt as to the precise diocese over which he ruled. By some writers he is called bishop of Eauze, or Euse (Elusa), in Gascony, while others say that he was bishop of Grenoble. He is said to have had a long dispute with one of the sect of the Sadducees, to whom he expounded the doctrine of the Holy Trinity, and whom he converted. On that account there arose against him a bitter persecution, upon which he fled with his two deacons, Gervasius and Protasius, to an obscure place in Gascony, called Sainctes, where he won for himself great renown as a saint. St. Ceratius is commemorated June 6. See Bolland, Acta Sanctorum, June, 1, 708.

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

             of Paris, appears to have been bishop of Paris from 614 to 625, and it is said that lie was present at the fifth Council of Paris in 615. See Bolland, Acta Sanctorum, Sept. 7, 485.

## Ceraunus[[@Headword:Ceraunus]]

             SEE CARAUNUS.

## Cerban[[@Headword:Cerban]]

             (Corbanus, or Cuirbin), bishop of FeartCearbain, at Teamhair, is given by Colgan Actu Sunictorum, s. a. 473, c. 4) as one of the disciples of St. Ciaran of Saighir, and is identified with St. Cotbanus, who was the friend of St. Mochteus, and is venerated as Cuirbin the Devout on July 20. Colgan calls him presbyter Corbanus, and says a church was dedicated to him in Galway, and named after him Kill-Corbain. He died A.D. 504, or shortly before, according to the Irish annals.

## Cerberus[[@Headword:Cerberus]]

             a fabulous dog in Greek mythology, was the son of Typhon and the snake Echidna, and was a hateful monster which sometimes is spoken of as having fifty, sometimes a hundred heads, but is generally represented with three. SEE PLUTO; SEE SERAPIS. The poets describe him as snake- haired, with a dragon's tail, of frightful barbarity, poisonous breath and deadly sting lie guarded the shades of the infernal regions, allowed all to descend, but none to return, and the severest work was to fight this monster. Various persons attempted to combat him; among them, Orpheus, with his lyre with which he put him to sleep. Hercules also was ordered, as one of his twelve works, to bring Cerberus from the infernal regions.

## Cerbonius[[@Headword:Cerbonius]]

             was bishop of Populonium (Gregor. Magn. Dial. 3, 11). Gams (Series Episc. p. 755) assigns his appointment to A.D. 546.

## Cercopes[[@Headword:Cercopes]]

             in Greek mythology, were thieving, tantalizing goblins. They were said to be inhabitants of the Pithecusian islands, and that Jupiter came to them for assistance in the war against the Titans. The Cercopes promised him assistance for a certain amount of gold; but when they had received their pay in advance, they ridiculed him, and refused to serve him, for which he changed them into apes, hence the name Pithecusian, i.e. Cape islands. Others understand two brothers under this name, Atlas and Candulus, sons of the Oceanidse Thia, who lived in Lydia, where they played dishonest tricks on strangers.

## Cerda, Juan Luis de[[@Headword:Cerda, Juan Luis de]]

             a Spanish Jesuit, who was born at Toledo about 1560, and died at Madrid, May 6, 1643, is best known as the first editor of the Psalterium Solomonis, which he published with a Latin translation, introduction, and notes, as an appendix to his Adversaria Sacra (Lugd. 1626). He also wrote Commentaria in Tertullianum (Paris, 1624-30, 2 vols.). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1, 912; Hoefer, Nouv. Biog. Générale, s.v. (B. P.)

## Cerdagne, Guillaume Jourdain, Count[[@Headword:Cerdagne, Guillaume Jourdain, Count]]

             a French knight, who went in 1102 to the Holy Land with Raymond IV of Toulouse, whom he succeeded in 1105. He died in 1109. See Hoefer, Nouv. Biog. Générale, s.v.

## Cerdic[[@Headword:Cerdic]]

             a presbyter, attests a charter of Cynewulf, king of the West Saxons, A.D. 759.

## Cerdo[[@Headword:Cerdo]]

             (1) succeeded Abilius as bishop of Alexandria in 98, and was succeeded by Primus in 139 (Euseb. H.E. 3, 21; 4,. 1). According to the legendary “Acts of St. Mark,” Cerdo was one of si-he presbyters whom St. Mark ordained (Bollansd, Acts Sacetorum, April 25).

(2) A Manichaean, taught his doctrines in A.D. 275, according to Jo. Malalas (Chronicles 12 p. 399), Hody conjectures that this may possibly be Manes himself.

## Cerdo, Or Cerdon[[@Headword:Cerdo, Or Cerdon]]

             a Gnostic of the second century. Little is known of his history. Irenaeus says that he came to Rome from Syria in the time of Hyginus, A.D. 140. Lardner gathers the testimonies of the fathers with regard to his heresy as follows: Cerdon taught, according to Irenaeus, that "the God declared in the law and the prophets is not the Father of our Lord Jesus Christ. For he was well known, the latter unknown; the former was just, the latter good". (Irenaeus, as cited by Eusebius (Hist. Ecc 4:11). Epiphanius's summary is to this purpose (Haer. 41): "That Cerdon learned his doctrine from Heracleon, making, however, some additions of his own; that he came from Syria to Rome, and there spread his notions in the time of Hyginus. He held two contrary principles; he said that Christ was not born. He denied the resurrection of the dead, and rejected the Old Testament." In his larger article Epiphanius writes that "Cerdon succeeded Heracleon, and came from Syria to Romce in the time of Hyginus, the ninth bishop after the apostles; that, like many other heretics, he held two principles and two gods: one good and unknown, the Father of Jesus; the other the Creator, evil and known, who spake in the law, appeared to the prophets, and was often seen. He taught, moreover, that Jesus was not born of Mary, and that he had flesh in appearance only. He denied the resurrection of the body, and rejected the Old Testament. He said that Christ descended from the unknown Father; that he came to overthrow the empire and dominion of the Creator of the world, as many other heretics do; and, having been a short time at Rome, he transmitted his venom to Marcion, who succeeded him."

Theodoret's account of Cerdon is to this effect: "He was in the time of tie first Antoniuus. He taught that there is one God, the Father of our Lord Jesus Christ, unknown to the prophets; another, the Maker of the universe, the giver of the Mosaic law; and this last is just, the other good. For he in the law orders 'that an eye should be given for an eye, and a tooth for a tooth;' but the good God in the Gospels commands that 'to him who smiteth thee on the right cheek, turn the other also;' and that to him who would take away thy coat, thou shouldest give thy cloak also. He in the law directs to love a friend and hate an enemy; but the other, to love even our enemies. 'Not observing,' says Theodoret, 'that in the law it is directed that if a man meet his enemy's ox going astray, he should bring him back; and not forbear to help his beast when Iving under his burden;' and that he who, according to him, is alone good, threatens 'hell-fire to him who calls his brother fool;' and showing himself to be just, said, 'With what measure ye mete, it shall be meted to you again.' " Irenaeus says that when Cerdon was at Rome, he several times renounced his errors; but at length, for returning to them again, or for teaching them in a clandestine manner, he was finally excluded from the Church. Cerdo's views were adopted and amplified by Marcion. See Mosheim, Commentaries, cent. 2, § 63; Lardner, Works, 8:444 sq.; Baur, Die Christliche Gnosis, p. 101, 278 sq.; and the articles SEE GNOSTICS; SEE MARCION.

## Cerdonians[[@Headword:Cerdonians]]

             SEE CERDO.

## Cerealia[[@Headword:Cerealia]]

             among the Romans, was a festival in honor of Ceres, in the month of April. Pigs and cows were sacrificed, plays of warriors were held in the circus, white dresses were worn, and a general festive time was enjoyed.

## Cerealis[[@Headword:Cerealis]]

             was the name of several persons in early Christian history:

1. Avicarius sent by Hadrian to arrest the two brothers Getutlus and Amantius, tribunes and Christians, at Tivoli. He was converted by them, baptized by Sixtus I, arrested with them by one Licinius, and beheaded, June 10, cir. 124 (Tillemont, 2, 242).

2. A soldier converted by his prisoner, pope Cornelius, and beheaded along with him; as also his wife, Sabina, whom the pope had cured of palsy. See Tillemont, 3, 744.

3. A bishop (surnamed Afer) of Castellum, in Numidia, the author of a Libellus contra Maximinum Arianum. His own episcopal city and the neighboring towns having been devastated in the religious war carried on by Hunneric and his nephew Gundamund against the Catholics, Cerealis took refuge in Carthage, A.D. cir. 485, where he was confronted by Maximus, the Arian prelate of the Ariomanitne (or Armmonite), who reproached him with the calamities which had fallen on those of the orthodox faith, as a proof of the displeasure of God. Being challenged by Maximus to prove the points at issue between the Arians and the orthodox from Scripture alone, he accepted the challenge on twenty assigned heads, each of which he demonstrated in favor of the Catholics by two or three quotations from the Bible. Maximus deferred his reply from day to day until he allowed judgment to go against him by default. See Gennadius, 100. 96, Cave, Historia Literaria, 1, 460.

## Cerealis, Petilius[[@Headword:Cerealis, Petilius]]

             a relative of the emperor Vespasian, and a Roman general of note in several provincial campaigns (Tacitus, Ann. 14:32; Hist. 3:59, 78, 79; 4:71,86; Agr. 8, 17). During the war of Titus against the Jews he commanded a detachment against the Samaritans (Josephus, War, 3:7, 32), and was active in the siege of Jerusalem (ib. 4:9, 9; 6:2, 5; 4, 3).

## Cereals[[@Headword:Cereals]]

             a general term embracing all those kinds of grain (דָּגן, "corn") of which bread (q.v.) is made. SEE AGRICULTURE. These, among the Hebrews, were the following (see Jahn, Bibl. Archceol. § 58). SEE GRAIN.

1. Wheat (חַטָּה, chittah´, i.e. חנְטָה, like the Arabic chintah; the several kernels are denoted by the plur. חַטַּים; Greek πῦρος; in the N.T. the more generic term σῖτος; in modern Egypt and Barbary kamchun, Heb. קֶמִח) was the most important kind of bread-corn grown in Palestine (Isa 28:25; Eze 4:9), and, like barley, was raised throughout the land (Deu 8:8; Jdg 6:11; 1Sa 6:13; 2Sa 4:6; 2Sa 17:28; comp. Pliny, 18:21); so fully supplying the inhabitants that Solomon was enabled with a surplus to procure the services of king Hiram's artificers (1Ki 5:11), and considerable exports of wheat to Tyre are spoken of at a later date (Eze 27:17). The culture of wheat is still practiced there (Robinson, Researches, 2:276 etc.). The finest wheat is said (Mishna, Menach. 8:1) to have grown in Michmnash, and an unknown locality called Mezunichah (מזוניחה). In Ezekiel (l. c.) a peculiar kind of wheat (חַטֵּי מַנַּית, “'wheat of Minnith") is spoken of. SEE MINNITH. The sowing of wheat fell in Marchesvan (Oct.-Nov.), and the reaping (קְצר חַטַּים, "wheat-harvest") at the end of Nisan (March-April). SEE CALENDAR. Wheat still ripens in Palestine sometimes in April (Korte, Reise, p. 145, 432; Shaw, Trav. p. 290), although it is usually fit to cut in May or the beginning of June (Robinson, Researches, 2:99, etc.). SEE FIRST-FRUITS. Wheat flour (סֹלֶת חַטַּים, Exo 29:2) was used for bread and cakes (q.v.), and the grains were also roasted, SEE PARCHED CORN, when, green (Jos 5:11; Rth 2:14; 1Sa 17:17; 2Sa 7:28), as is still the case in Palestine, especially by the reapers (Hasselquist, p. 91).. SEE HARVEST. The kernels were also pounded (Lev 2:14; Lev 23:14; 2Ki 4:42) into a kind of grits (כִּרְמֶל). SEE EARS (OF CORN). In the sanctuary wheat was used in considerable quantity (Ezr 7:22; comp. 6:9; see Bel 2). Wheat was universally cultivated in the lands of hither Asia and the adjoining parts of North Africa (Egypt), from the earliest times; but how it was introduced to the Hebrews is unknown. See generally Link, in the Abhandl. der Berliner Akademie, 1816-17, p. 127 sq.; Celsii Hierobot. 2:112 sq. SEE WHEAT.

2. Barley (שְׂעַרָה, seirah), of various kinds (chiefly the six-rowed), was largely cultivated (Gen 27:16; 2Ch 2:10; Rth 2:17; 2Sa 14:30; Isa 28:25; Jer 41:8) by the Egyptians (Exo 9:31 sq.) and Hebrews (as one of the staple products of Palestine, Deu 8:8; comp. Joe 1:11), and was used partly as fodder (1Ki 4:28; comp. Pesach. f. in, 2) for cattle (Phaedr. 5:5, 3; Juven. 8:154; Pliny, 13:47; 18:14; 28:81) or horses (Esop, Fab. 140; comp. Sonnini, Trav. 2:20), partly for bread (Pliny, Hist. Nat. 18:26) for the poorer classes (Jdg 7:13; 2Ki 4:42; Joh 6:9; Joh 6:13; comp. Eze 4:9; Joseph. War, 5:10, 2; Philo, 2:307; Seneca, Ep. 18, p. 85. Bip.; Athen. 7:304; Plutarch, Apoph. reg. p. 6, Lips.; Xenoph. Anab. 4:5, 31; see Weistein, 1:876 sq.); for the latter purpose it was regarded as wholesome (Lucian, Macrob. 5; Pliny, 22:65); but, being less palatable than wheat (Athen. 3:115), it was not usually eaten except under the pressure of hunger (Wilhelm Tyr. 11:22, p. 809), and therefore constituted the regular fare of Roman soldiers when undergoing correction (Livy, 27:13; Sueton. Aug. 24; Veget. Mil. 1:13; Dio Cass. 49, 100:27 and 38; Polyb. 6:38, 4; Polysen. 4:24), as of the hermits in the Christian Church (Jerome, Opp. 2:5); although in early times it was a common article of food (Pliny, 18:14; Artemid. 1:71), and is still highly relished by the Arabs in Morocco (Hist, Nachr. p. 132). It was also employed as malt for a species of intoxicating drink (q.v.). SEE WINE. Barley was sown in the middle of the month of Marchesvan (q.v.), or November (Lightfoot, p. 340, 1004), and was reaped in the month Abib (q.v.), or April (at Jericho in March; see Buhle, Calendar. Palaest. econ. p. 14, 23; in less favored situations even in May, Robinson, Res. 2:99, 100); and these seasons became regular notations of time (2Sa 21:9; Rth 1:22; Jdt 8:2). SEE HARVEST. See generally Celsius, Hierob. 2:239 sq. On the kinds of barley known to the ancients, see Link, in the Abhandl. der physikal. Classe der kön. preuss. Akademie d. Wissensch. 1816-17, p. 123 sq. On Num 5:15, comp.). the article SEE JEALOUSY- OFFERING. SEE BARLEY.

3. Spelt (כֻּסֶּמֵת, kusse´meth; Arab. kassamat; Aram. כּוּנְתָּא; Triticum spelta of Linn.; by the Latins ador or adoreum, Adam, Romans Ant. 2:434), mentioned in Exo 9:32; Isa 28:25; Eze 4:9, SEE FITCHES, is a species of bread-corn with a four-petaled blunt calyx, hermaphrodite blossoms, followed by little bearded slender ears, seemingly shorn (hence the name, from כָּסִם, to curtail), whose grains adhere so firmly in the husk as to be with difficulty separated from it. It grows about as tall as barley, and was cultivated in the southern parts of Europe (Strabo, 5:227), as well as in Egypt (Herod. 2:36; Pliny, 18:19), Arabia, and Palestine (where it is still raised), of several varieties, the winter grain being esteemed the best (Exo 9:32). Among the Israelites it was usually associated with barley as a field-crop (Isaiah 1. c.). The meal is fine, and whiter than wheat flour (Pliny, 18:11); the bread made of it (Phocas, 100:23) is more brittle and less nutritious than wheaten (Dioscor. 2:111). Comp. generally Celsius, Hierob. 2:98 sq. Various other significations of the above Heb. term may be seen in Lindorfii Ler. Heb. 2:1007; among moderns," Shaw (Trav. p. 351) understands rice (oryza, Linn.); the Sept. has ζέα in Isaiah, but ὄλορα in both the other passages (both are synonymous terms, Herod. 2:34). Comp. Link, Urwelt, 1:404 sq. SEE SPELT.

4. Millet appears to be denoted by the Hebrews דֹּחִן dclhacn' (Arab. duchna) of Eze 4:9, which, however, Gesenius (Thes. p. 333) regards as a generic term, in distinction from the Indian millet (Holchus dochna, Linn.), a species of cereal (Pliny, 27:63) peculiar for its hermaphrodite or two-bearded and mostly two-petaled calyx. It stands quite tall, and bears prolate brown-kernels pressed together and resembling rice. It blossoms in Egypt (Rosellini, Monum. civ. 1:363 sq.; Forskal found it at Rosetta) in the beginnner of November, and is also now cultivated in Arabia (Wellsted, Trav. 1:295), where the grain is used for a poor sort of bread (Niebuhr, Reise, 1:1758). See generally Celsii Hierob. 1:453 sq.; Oedmann, Samml. , 5:92 sq. SEE MILLET. Some distinct species of grain is thought by many (so the Sept., Aquila, Theod., and Vulg.) designated by the term נסְמָן, nisman´, of Isa 28:5; whether a variety of millet, spelt, barley, or some totally different cereal, is not agreed; but the word is perhaps rather an appellative indicative (so the A. V. "appointed" barley) of a barley-field (see Rosenmüller and Gesenius, in loc.). Other modern gramineous plants, as rye, oats, maize, rice, etc. do not appear to be mentioned in Scripture. SEE RYE. Some of the smaller grasses, however, seem to have been employed as farinacea. SEE CUMMIN. Certain legumes also, as beans, peas, etc. were used for similar culinary purposes. SEE PULSE.

## Cerellae[[@Headword:Cerellae]]

             SEE CERILLI.

## Ceremoniale[[@Headword:Ceremoniale]]

             is a book containing directions or rubrics for the due performance of certain ceremonies. The more ancient term for such a book is Ordo (q.v.).

## Ceremonies, Masters of the[[@Headword:Ceremonies, Masters of the]]

             is a term applied to certain officers of the papal establishment, usually six in number, two of them being called assistants, and the other four supernumeraries. Their duties are to regulate all pontifical functions, acquaint the cardinals with their duties, and issue orders to all persons  belonging to the court. Whenever the pope sends any cardinal a latere out of Rome, he deputes one of the supernumerary masters of the ceremonies to wait upon him. These officers usually wear purple cassocks, with black buttons and facings, and sleeves trailing on the ground; but in the papal chapel they wear a red cassock like the cardinals, and rochets like the prelates.

## Ceremony[[@Headword:Ceremony]]

             Latin caerimonia, a word sanctioned by Ciceronian usage, but of uncertain etymology, and variously derived:

(1) from Ceres, and the offerings made to her;

(2) from Caere, the Etrurian town, whither the sacred things and Vestals of the Romans were conveyed for safety from the Gauls (Forcellini, Lex. tot. Latin.);

(3) from Carere;

(4) from Carus and Caritas;

(5) from Cerus, an obsolete Latin word =pius, sanctus, i.e. pious, sacred (Scaliger);

(6) from Coira-=Cura (Georges' Lexikon);

(7) from Caelum, as though it should be Caelimonia.

Particular ceremonies are treated in this work under their appropriate heads. We propose only to consider here

(1) whether the term is a suitable one to denote Christian church services, and

(2) its import in creeds and symbolical books, making free use of Palmer's article in Herzog, Real-Encyklop. (Suppl. 1:314).

Whenever the word ceremony is used in an indefinite way of a religious act, we must not overlook the ditinction between the essential, necessary part of the act, without which no worship can be, and its accompanying forms, which only serve to give it greater solemnity, and bring out more strikingly the contrast with common life. This non-essential part only is ceremony. To illustrate farther: the religious act may be defined as something done in obedience to divine command, and therefore necessary to salvation; while ceremony represents man's voluntary work, the offspring of the connection of the religious impulse and his esthetic taste. Hence results the truly Protestant doctrine that these forms, because they are subjectively conditioned, may vary according to times and places. The Roman Catholic Church, in spite of her longing for absolute unity, is unable to prevent some freedom and variety in this respect, and allows that particular rites (ritus particulares) need not be everywhere exactly the same, though universal ones (ritus universales) must be observed always and everywhere alike. On this point Melancthon rightly says, "We do not fully understand what our opponents mean" (Non satis intelligimus, quid velint adversarii); for by the distinction of universal and particular rites, the Protestant view is, in fact, conceded to be correct, and the only question would seem to be, which rites belong to the one and which to the other class. Yet, under the Romish view, we have only to rank among the universals as many as possible of the most formal, unmeaning, and arbitrary things, and thus make them obligatory. In the distinction of the divinely commanded and the humanly devised, we must keep in view (1) that the Mosaic law made what we call ceremony the subject of divine enactment, and did not leave it to man's choice; and (2) that this choice is not individual caprice. Whatever, through the Church's tendency to improvement in matters of worship, has grown into ritual forms — whatever has become settled practice in the Church, should be respected by the individual, as a custom inherited from the fathers — with the condition, indeed, that when a ceremony has lost its original, correct meaning, or assumed a false one, or when its outward form has become opposed to the moral consciousness and condition of the Church, Christian freedom may assert its right to abolish, simplify, or replace such ceremony.

The distinction may be made clearer by the following illustrations: To baptize is not a ceremony, but a necessary church act; but the use of a cope and surplice, of a silver baptismal cup and bowl, of certain liturgically prescribed words, the laying on of the hands, the sign of the cross — these constitute ceremony. Again, we celebrate the Lord's Supper in obedience to Christ's command, but ceremony prescribes how we shall furnish a table, as a New Testament altar; what kind of vessels we shall use; whether, like the Lutherans, we shall give the wafer to each communicant, with the same words, or, like the Reformed, shall cut the bread, etc.; whether the communicants shall kneel or not, etc. These examples show that what is necessary and what is voluntary, what is divinely enjoined and what is pleasing to man, the kernel and the shell, cannot be mechanically separated; and that, though some ceremony enters into all religious services, it should never be mere empty, unmeaning form. What are called in public life court ceremonials are indeed such, but the minister of the Gospel may not be merely a master of ceremonies. In judicial proceedings ceremony may have real Significance: e.g. in the taking of oath, the raised hand and set form of words, the assumption of a black cap by the judge when pronouncing sentence of death, and the breaking of a staff before the execution, non- essential, yet symbolic acts, powerfully influence the imagination.

The application of the term ceremony to the rites of Christian baptism, marriage, burial, etc. is repugnant to our feelings, as implying excessive formality. The Socinians alone call baptism and the Lord's Supper ceremonies, regarding them as essentially unmeaning observances, though enjoined by Christ. On the other hand, the Roman Catholic and High- Church view assigns to certain ceremonial acts somewhat of saving efficacy, to attain which duly authorized forms must be observed. The evangelical Protestant, eschewing either extreme, accepts as helps in the Christian life such ritual forms as by their outward correspondence with the religious idea tend to edify; but he does not trust in them as having power to save; for him, far more important than sprinkled water, folded hands, chrism, or holy vessel, is the Word of God, understood by all, and pointing him to the sacrifice of Christ as his hope and salvation. We see, therefore, that the term ceremony is less frequently applicable to the services of the Protestant than to those of the Roman Catholic or Greek Church; and, indeed, in this sense the word is rather foreign to Protestant ecclesiastical and scientific language.

The Reformers were not punctilious in this respect, however; but, in their symbolical books, used ceremony as synonymous with ritus ecclesiasticus, and named, as such, ordo lectionum, orationum, Vestitus ecclesiasticus et alia similia (Apol. Conf. 12; Hase, Libri Symb. p. 250). Frequently ceremony was confounded with traditiones, and what holds good of these applies also to it. Nevertheless, a clear perception of the import of ceremony, and its distinction from the essential church act, is shown in their doctrine that it is not "per se cultus divinus aut aliqua saltem pars divini cultus" (Form. Concord. Epit. cap. 10, p. 651), and that no general conformity therein is required by the practice of the ancient Church; and of more importance still, that no justifying or saving power belongs to the performance of ceremonial acts (Apol. 8, p. 206. Paulus ideo damnat Mosaicas ceremonias, sicut traditiones damnat, quia existimabantur esse opera, quae merentur justitiam coram Deo). If such an opinion of their value obtains, they must be abandoned (Luther, Tischreden, th., 11, cap. 10, 3). So we must not, for the sake of our ease or peace, take part in ceremonies which conscience disapproves. If those in use fail to effect the true aim of all ceremonies, i.e. the teaching the ignorant and producing harmony of worship, the Church may and should establish others; so that, on the one hand, the people lack not those seemly forms, which justly apprehended, "do serve to a decent order and godly discipline," and, on the other, be not so overburdened or misled by them as "in the bondage of the shadow" to lose "the freedom of the spirit" (Preface to English Prayer- book).

The Articles of Religion of the Church of England declare that "the Church hath power to decree rites or ceremonies" (Art. XX): and "every particular Church hath authority to ordain, change, and abolish ceremonies, etc." The Methodist Episcopal and Protestant Episcopal churches have similar articles. "If our reasonable service to God as Christians implies certain external acts of worship, these external acts must be performed after an external manner — that is to say, there must be certain forms and ceremonies in our divine worship. And those sects, like the Quakers, who have pretended to deny this fact, have proved, by their own quaint and peculiar ceremonies, that something of the sort is needful even to their form of Christianity. But as it is needful, so likewise is it advantageous to observe decent and orderly ceremonies in religion." Without such institutions, religion might be preserved, indeed, by a few of superior understanding and of strong powers of reflection, but among mankind in general all trace of it would soon be lost. When the end for which they are appointed is kept in view, and the simple examples of the New Testament are observed, they are of vast importance to the production both of pious feelings and of virtuous conduct; but there has constantly been a propensity in the human race to mistake the means for the end, and to consider themselves as moral and religious when they scrupulously observe what was intended to produce morality and religion. The reason is obvious: ceremonial observances can be performed without any great sacrifice of propensities and vices; they are palpable; when they are observed by men who, in the tenor of public life, do not act immorally, they are regarded by others as indicating high attainments in virtue; and through that self-deceit which so wonderfully misleads the reason, and inclines it to minister to the passions which it should restrain, men have themselves become persuaded that their acknowledgment of divine authority, implied in their respect to the ritual which that authority is conceived to have sanctioned, may be taken as a proof that they have nothing to apprehend from the violation of the law under which they are placed (Watson, s.v.).

"The rites and ceremonies of the Christian Church, agreeably to the general rules of Scripture, ought to be of such a kind as to promote the order, the decency, and the solemnity of public worship. At the same time they ought not to be numerous, but should preserve that character of simplicity which is inseparable from true dignity, and which accords especially with the spiritual character of the religion of Christ. The apostles often remind Christians that they are delivered from the ceremonies of the law, which are styled by Peter 'a yoke which neither their fathers nor they were able to bear' (Act 15:10). The whole tenor of our Lord's discourses, and of the writings of his apostles, elevates the mind above those superstitious observances in which the Pharisees placed the substance of religion; and, according to the divine saying of Paul, 'The kingdom of God is not meat and drink, but righteousness and peace, aid joy in the Holy Ghost' (Rom 14:17). The nature of this kingdom is forgotten when frivolous observances are multiplied by human authority; and the complicated, expensive pageantry of Roman Catholic worship, together with the still more childish ceremonies which abound in the Eastern or Greek Church, appear to deserve the application of that censure which the apostle pronounced when he reprented the attempts made in his days to revive the Mosaic ritual as a 'turning again to weak and beggarly clients.'

Further, all the Scripture rules and examples suggest that, in enacting ceremonies, regard should be had to the opinions, the manners, and prejudices of those to whom they are prescribed; and that those who entertain more enlightened views upon the subject should not despise their weak brethren. Upon the same principle, it is obvious that ceremonies ought not to be lightly changed. In the eyes of most people, those practices appear venerable which have been handed down from remote antiquity. To many the want of those helps to which they have been accustomed in the exercises of devotion might prove very hurtful, and frequent changes in the external parts of worship might shake the steadfastness of their faith. The last rule deducible from the Scripture examples is this, that the authority which enacts the ceremonies should clearly explain the light in which they are to be considered; should never employ any expressions, or any means of enforcing them, which tend to convey to the people that they are accounted necessary to salvation; and should beware of seeming to teach that the most punctual observance of things in themselves indifferent is of equal importance with judgment, mercy, and the love of God." — Hill, Lectures on Divinity (N. Y. ed., 1). 773). See also Palmer, in Herzog's Real-Enyklopädie, Supplem. 1:314; Farindon, Sermons, 2:130, 151; 3:27, 226; Common Prayer (Ch. of England), Of Ceremonies; Barrow, Works (N. Y. ed.), 1:593; 2:339; 3:168.

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

             deacon of Civitas Sagiorum (Seez), under the metropolitan of Rouen, went, with his friend Serenedus, to Rome, where they were ordained deacons. In the Life of St. Serenedus it is stated that after a moderate time the pope ordained them both cardinals of the Church; but this is thought by the Bollandists to be a mistake. Leaving Rome, they entered Gaul, and lived for a time at Mavence. Cerenicus founded the monastery of Cenomanum (Le I Mans), and had one hundred and forty disciples. He lived to a good old age, and was buried in the Church of St. Martin, which he founded, and which was afterwards called after himself. He lived towards the end of the 7th century, and is commemorated May 7.

## Ceres[[@Headword:Ceres]]

             (among the Greeks Demeter), in pagan mythology, was the daughter of Saturn and Rhea. Saturn had swallowed Ceres, together with the rest of his children, but when Jupiter gave him an emetic, prepared by Metis, the daughter of Oceanus, he vomited them all up. By Jupiter Ceres became mother of Proserpina (in Greek Persephone, or Kore), and according: to some also of Bacchus. The Snares of Neptune she sought to avoid by changing herself into a horse; but the god did the same, and thus she gave birth by him to the famous horse Arion. The most important part of the mythical history of Ceres is found in the story of the rape of Proserpina. Jupiter had promised to give Proserpina to Pluto, without the knowledge of Ceres.

Therefore when the daughter was gathering flowers with her companions near Enna, in Sicily, Pluto appeared suddenly, with four black steeds, out of the earth, and carried off the struggling and crying maiden. Nobody had heard the cry for help save Hecate and the sungod. The mother of the maiden then sought her nine days, until she met Hecate, who led her to the sun god, from whom she learned the whole story. Angry, she now avoided the society of the gods, and dwelt unknowns among men, but  was hospitably received in the form of an old woman by Celeus. She soon caused unfruitfulness in the country. At that time she dwelt in a cave near Phigalia, in Arcadia. Her whereabouts remained unknown to all the gods, until Pan, hunting in Arcadia, discovered her, whereupon Jupiter sent the Parcee to her, who succeeded in calming her. Mercury was thereupon ordered to get Proserpina from the infernal regions; but Pluto gave her the fruit of the pomegranate-tree to eat, in consequence of which she remained bound to his kingdom.

Jupiter therefore ordered that Proserpina should remain two thirds of the year with her mother, and one third with her husband. Other stories relate of the goddess that she gave birth to Plutus (wealth) by Jupiter; that she transformed the Scythian king Lyncus into a lynx, because he sought to kill Triptolemus; that she caused bees to spring from the corpse of Melissa, a woman of the Isthmus, who had been killed by other women because she would not betray the mysteries of Ceres, thus making her the giver of honey; also that she caused Erysichthon, son of Triopas, to be continually plagued by a craving for food, because he cut down some trees in a sacred wood; and finally that she endowed Pandareus, son of Merops of Miletus, with the power of eating as much as he wished without being at all troubled in his body.

Ceres is the goddess of the fruit-bearing earth, therefore of agriculture; but she is also the goddess of marriage and of married women especially. The myth of her daughter returning from the depths of the earth was frequently used, especially in the mysteries relating to the immortality of the soul. The worship of Ceres was universal in Greece, especially in Athens. Her chief mysteries among the Athenians were the Thesmophoria and Eleusinia. The former were celebrated in October, and lasted three or four days, with a nine days' preparation. The Eleusinia were twofold, the lesser in February, the greater for nine days in September. Fruittrees, also the elm, the hyacinth, and the poppy were sacred to Ceres. In Italy she was worshipped among the highest deities, and was placed on a level with Vertumnus. The name Ceres is said to have come from the Sabines, and to denote bread in their language. In formal representations she is similar to Juno, but has a milder look; she is draped in full, and sometimes has her head covered. As accessories she was crowned with ears of wheat, in her hand was a scepter; also poppy-stalks, and a basket containing the sacred articles used in her mysteries he was sometimes borne in a car drawn by horses ( winged dragons. SEE CEREALIA.

## Ceresa (or Cerezi), Carlo[[@Headword:Ceresa (or Cerezi), Carlo]]

             all eminent Berganese historical and portrait painter, was born in 1609, and studied under Daniele Crespi, a painter of Milan. His works are chiefly confined to the churches of Bergamo. In the cathedral is a picture of St. Vincenzio Carried up to Heaven by Angels; in the cupola of San Francesco The Four Prophets; and in San Pietro one of his best works, representing The Resurrection. He died in 1679.

## Ceretic[[@Headword:Ceretic]]

             SEE CERDICE; SEE COROTICUS.

## Ceretius[[@Headword:Ceretius]]

             (1) a bishop who writes to Augustine, sending him two books which had been recommended to him by one Argyrius. Augustine found them to be Priscillianist writings, and to include an apocryphal hymn said to have been sung by Christ and his disciples before they went out to the Mount of Olives (Augustine, Epist. 237 [253]; Labbe, Concil. 2, 1034).

(2) The above may be the same as the bishop who, in A.D. 441, signs the canons of the Council of Orange, and who writes, in conjunction with Salonius and Veranus, to pope Leo,' begging him to correct their copy of his letter to Flavian, and thanking him for the ability with which lie provided for the prevention, as well as the cure, of heresy (Labbe, Concil. 3, 1434, 1452).

## Cereus Paschalis[[@Headword:Cereus Paschalis]]

             SEE MAUNDY THURSDAY.

## Cerezo, Matteo[[@Headword:Cerezo, Matteo]]

             an eminent Spanish painter, was born at Burgos in 1635. He studied at Madrid, under Juan Carrefo, and painted several pictures for the churches of Madrid and Valladolid. His best performance is, Christ with his Disciples at Emmaus. He died in 1685. See Hoefer, Nouv. Biog. Générale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cerf, Le[[@Headword:Cerf, Le]]

             SEE LECERF.

## Cerhas[[@Headword:Cerhas]]

             (Κηφᾶς; in later Hebrews or Syriac כֵּיפָא), a surname which Christ bestowed upon Simon (Joh 1:42), and which the Greeks rendered by Πέτρος, and the Latins by Petrus, both words meaning "a rock," which is the signification of the original. SEE PETER.

## Ceridwen[[@Headword:Ceridwen]]

             in British mythology, was the goddess of nature, but also goddess of death as well as of the renewal of life, according to the Druid's doctrine of the transmigration of souls. Ceridwen was married to Tegid Voel, a man of high birth, whose fatherland lay in the middle of the Tegid Sea. A son, Morvran, and a daughter, Creirvym, the prettiest girl of the world, were their children; besides these they also had another son, Avaggdu, the most hateful-looking of all creatures. In order to comfort the latter under his deformity, his mother had a mystical vessel made, into which it was only necessary to look to discern the future. The preparation of the vessel, by boiling the contents, had to be carried son night and day without intermission, until the indwelling spirit presented three blessed drops. Ceridwen employed a man, therefore, the little Gwion, to oversee this process. But towards the end of the process, out of carelessness, the three drops flew out of the vessel on his finger; he swallowed them, and found that the future lay open before him. But Ceridwen, when she discovered that her pains for Avaggdu had been lost, followed Gwion. After various changes, both of the pursued and pursuer, Gwion changed himself into an ear of wheat, Ceridwen into a hen, and ate the ear, whereupon she became pregnant and gave birth to a beautiful child, which she placed in a small boat and left to its fate. It was found by Elphitis, the son of Gwydnos, who named it Taliesin (radiant forehead), and discovered that the child was full of all wisdom, and able to make revelations. The vessel of Ceridwen was the symbol of a special order among the bards, who were the depositaries of certain secrets, and at festivals declaimed mysterious songs.

## Cerinthians[[@Headword:Cerinthians]]

             followers of Cerinthus (q.v.).

## Cerinthus[[@Headword:Cerinthus]]

             (Κήρινθος), a heresiarch, who lived in the time of the apostle John, towards the end of the first and at the beginning of the second century. The accounts of the ancients and the opinions of modern writers are equally at variance with respect to him. He was a Jew by nation and religion, who, after having studied in the schools of Alexandria, appeared in Palestine, and spread his errors chiefly in Asia Minor. Our sources of information as to his doctrines are Irenaeus, adv. Haer. 1:26; Eusebius, Hist. Eccl. 3:28; 7:25; Epiphanius, Haer. 28; and Theodoret, Fab. Haer. 2:3 (Opp. tom. 3). Epiphanius makes him to have been one of those Jews who, in their zeal for the law of Moses, troubled the Church of Antioch by insisting on the necessity of the legal ceremonies for the Gentile converts; but in this he is probably mistaken. The account of Irenaeus is that he appeared about the year 88, and was known to St. John, who wrote his Gospel in refutation of his errors. Irenaus, on the authority of Polycarp, narrates that the apostle John, when at Ephesus, going on a certain day to the bath, and finding Cerinthus within, fled from the building, saying, "Let us even be gone, lest the bath should fall to pieces, Cerinthus, that enemy of the truth, being within." Eusebius (3:28), quoting from the presbyter Caius, states that Cerinthus put forth some Revelations, written by himself, as it were by some great apostle, filled with the most monstrous narrations, which he pretended to have received from angels.

As to his peculiar tenets, also, "there is great difference of opinion. Some consider his system to be pure Gnosticism; others a compound of Gnosticism, Judaism, and Christianity. Irenaeus says, 'Cerinthus taught that the world was not made by the supreme God, but by a certain power (Demiurge) separate from Him, and below Him, and ignorant of Him. Jesus he supposed not to be born of a virgin, but to be the son of Joseph and Mary, born altogether as other men are; but he excelled all men in virtue, knowledge, and wisdom. At His baptism, the Christ came down upon Him, from God who is over all, in the shape of a dove; and then He declared to the world the unknown Father, and wrought miracles. At the end, the Christ left Jesus, and Jesus suffered and rose again, but the Christ, being spiritual, was impassible.' Epiphanius says nearly the same, but asserts that Cerinthus taught that the world was made by angels, and that he opposed the apostles in Judaea. It appears that Cerinthus considered Christ an ordinary man, born in the usual way, and devoid of miraculous powers, but distinguished from the rest of the Jews by possessing superior wisdom, so that He was worthy to be chosen as the Messiah; that he knew nothing of his high dignity till it was revealed to Him in His baptism by John, when He was consecrated to the Messiahship, and furnished with the necessary powers for the fulfillment of His office by the descent of the supreme Logos or Spirit from the heavens, which hung over Him like a dove, and at length entered into His heart; that He was then raised to the dignity of the Son of God, began to perform miracles, and even angels were now taught by His revelations; that redemption could not be effected by His sufferings. Jesus, in union with the mighty Spirit of God, could not suffer, but must triumph over all His enemies. The very fact of suffering was assumled to be a proof that the Spirit of God, which had been previously united to Him, was now separated from Him, and had returned to the Father. The sufferings were of the man Jesus, now left to himself. Cerinthus denied also the resurrection of Christ. He adhered in part to Judaism, and considered the Mosaic law binding on Christians. He taught that the righteous would enjoy a paradise of delights in Palestine, and that the man Jesus, through the power of the Logos again coming upon him, as the Messiah, would reign a thousand years" (Farrar, Ecclesiastes Dict. s.v.). It is supposed that Cerinthus and his doctrines are alluded to in John's Gospel. The system of Cerinthus seems to combine Ebionitism with Gnosticism, and the Judaeo-Christian millenarianism. A full discussion of Cerinthus and his doctrines is given by Mosheim, Comment. 100:1, § 70. See also Gieseler, Ch. Hist. period 1, § 36; Hagenbach, Hist. of Doctrines, 1, § 23; Neander, Ch. Hist. 1:396; Neander, Planting, etc. 1:325, 392; Dormer, Lehre v. d. Person Christi, 1:310; Lardner, Works, 8:404 sq.; Schaff, Ch. Hist. 1:236; Paulus, Historia Cerinthi (Jena, 1795); Schmidt, in Bibliothek für Kritik, etc. 1:181 sq.; Cunningham, Historical Theology, 1:125 sq.

## Cerisiers (or Ceriziers), Rene de[[@Headword:Cerisiers (or Ceriziers), Rene de]]

             a French historian and ascetic theologian, of the order of the Jesuits, was born at Nantes in 1609. After having taught in several colleges of his order, he asked and received secularization. He was then made chancellor and councilor of Louis XIV. He died in 1662, leaving a great number of historical and ascetic writings, of which the principal are, L'Image de Notre-Dame de Liesse (Rheims, 1622, 1623, 12mo): — Les lieureux Commencements de la France Chretienne sous Saint-Remi (ibid. 1633, 4to; 1647, 8vo): — La Consolation de la Philosophie de Boece, en Vers et  en Prose (Paris, 1636, 4to; 6th ed. 1640, 12mo): Consolation de la Thgologie (1638): — Traductions des Soliloques de Saint-Augustin, avec les Miditations et le Manuel (ibid. 1638): — Traduction des Confessions of the same (ibid. eod. 12mo): — Vie de Sainte Genevieve de Brabant (ibid. 1640, 4to): —Reflexions Chretiennes et Politiques sur la Vie des Rois de France (ibid. 1641-44, 12mo), etc. See Hoefer, Nouvelle Biographie Générale, s.v.

## Cerlcus[[@Headword:Cerlcus]]

             SEE CYRICUS.

## Cernach (or Cernath)[[@Headword:Cernach (or Cernath)]]

             SEE CAIRNECH.

## Cero[[@Headword:Cero]]

             SEE KERO.

## Ceroferarii[[@Headword:Ceroferarii]]

             SEE CEROPERARII.

## Ceromancy[[@Headword:Ceromancy]]

             a species of divination practiced among the ancient Greeks by means of wax, which they melted and let drop into water within three definite spaces, and, by observing the figure, distance, situation, and connection of the drops, gave answer to the questions proposed.

## Ceroperarii[[@Headword:Ceroperarii]]

             are officers is the Church of Rome who have taken the place of the ancient order of acolytes. They carry the lighted tapers before the deacon, etc. The Pontifical assigns them no other duties than those of carrying the tapers, preparing the bread and wine for the sacrament, and using the thurible.

## Cerqueira (or Cerquerra), Lois[[@Headword:Cerqueira (or Cerquerra), Lois]]

             a Portuguese theologian of the Jesuit order, was born at Alvito in 1552. He was placed at the head of the missionaries whom Philip II sent to Japan. He was ordained before his departure, and for sixteen years presided over a house of his order at Nagasaki. He died Feb. 15, 1614, leaving, Manuale ad Sacramenta Ecclesiae Ministranda (Nagasaki, 1605, 4to): — Manuale Casuum Conscientiae (translated into Japanese, ibid.): —De Morte Sex  Martyrum in Japonia (Rome, 1607, 8vo): —De Morte Melchioris Bugundoni et Damiani Coeci. See Hoefer, Nouv. Biog. Générale , s.v.

## Cerra[[@Headword:Cerra]]

             SEE ACERRA.

## Cerrini, Giovanni Domenico[[@Headword:Cerrini, Giovanni Domenico]]

             (called il Cavaliere Perugino), a painter of Perugia, was born in 1609, and studied under Guido. His best work in fresco is in the cupola of the church of the Madonna di Monte Luce, representing St. Paul Taken up to Heaven. He died in 1681.

## Certain[[@Headword:Certain]]

             in ecclesiastical technology, is a lesser endowment for a mortuary mass, where the person was prayed for with a number of others, and not individually; the names being written all together on a board or plate above the altar.

## Certani, Giacomo[[@Headword:Certani, Giacomo]]

             an Italian biographer and theologian, who lived in the latter part of the 17th century, wrote, La Chiave del Paradiso (Bologna, 1673, 4to): — Otto se della Ibernia (ibid. 1686, 4to): —La Vita della S. Brigeda (translated into German by Schumann; Burghausen, 1735, 4to). See Hoefer, Nouv. Biog. Générale, s.v.

## Certitude Of Salvation[[@Headword:Certitude Of Salvation]]

             SEE ASSURANCE.

## Cerularius[[@Headword:Cerularius]]

             SEE CAERULARIUS.

## Cerva, Giovanni Battista[[@Headword:Cerva, Giovanni Battista]]

             a Milanese painter, flourished about 1550, and studied under Gaudenzio Ferrari. His only mentioned work is the Incredulity of Thomas, which ranks high.

## Cerveau, Rene[[@Headword:Cerveau, Rene]]

             a French writer, was born at Paris, May 22,1700. He made himself remarkable by his zeal for Jansenism, and was one of the principal editors of the Necrologe des plus Celebres Defenseurs et Confesseurs de la Verite (Paris, 1760-78,12mo). He died in Paris, April 15, 1780, leaving also, L'Esprit de Nicole (ibid. 1765, 12mo): —Poeme sur le Symbole des Apotres et sur les Sacsrements (ibid. 1768, 12mo): —Cantiques (ibid. eod.  12mo): —Les Mysteres de Jesus Christ (ibid. 1770, 12mo). See Hoefer, Nouv. Biog. Générale, s.v.

## Cerveli, Frederico[[@Headword:Cerveli, Frederico]]

             a Milanese painter, flourished about 1690, and studied under Pietro Ricchi. One of his best works is at the Scuola di San Teodoro, representing a subject from the life of that saint.

## Cervi, Bernardo[[@Headword:Cervi, Bernardo]]

             a painter of Modena, who died in 1630, was a scholar of Guido, and his principal works are his frescos, in the dome at Modena. There are also several altar-pieces in the churches. He executed an engraving of The Martyrdom of St. Sebastian.

## Cerynthian (or Cerynean) Hind[[@Headword:Cerynthian (or Cerynean) Hind]]

             in Greek mythology, was an animal of extraordinary swiftness, with golden horns and brazen feet, consecrated to Diana by the nymph Tagete. It lived on the mountain Ceryneia, in Arcadia; hence its name. Hercules was commanded to bring it alive to Eurystheus, and, after chasing it a whole year, he captured it near the river Ladon.

## Cesari, Antonio[[@Headword:Cesari, Antonio]]

             an Italian writer, was born at Verona, Jan. 16,1760. Ele was a member of the order of St. Philip of Neri, and died Oct. 1,1828, at Ravenna, having been a member of almost all the academies and learned societies of his country. He published, Vite de Santi Padri (Verona, 1799, 4 vols.): —La Vita del B. Giovanni Colombini (ibid. 1817). — Fioreti di S. Francesco (ibid. 1822): —Lezioni Storico-morali (Milan, 1815-17, 5 vols.): —Vita di Gesui Cristo (Verona, 1817, 5 vols.): —Fiori di Storia Ecclesiastica (ibid. 1828, 3 vols.). His life was written by Manuzzi (Florence, 1829), Bonfanti (Verona, 1832), Billardi (Padua, 1832), and Mordani (Ravenna, 1842). (B.P.)

## Cesari, Bernardino[[@Headword:Cesari, Bernardino]]

             an Italian artist, was the brother and scholar of Giuseppe, whom he assisted in many of his works. He also painted several pictures of his own composition in the churches at Rome. There is a large fresco work in St.  John of Lateran by this artist. In San Carlo a Catinari is a picture by him of Christ Appearing to Mary Magdalene.

## Cesari, Giuseppe[[@Headword:Cesari, Giuseppe]]

             (Cavaliere d'Arpino), an eminent Italian painter, was born in 1560 at the castle of Arpino, in the kingdom of Naples. At the age of thirteen he went to Rome for employment, where he offered his services to prepare the palettes and colors of the artists who were then employed in the Vatican under Gregory XIII. He had been here but a short time when he sketched several pictures on the wall which attracted the attention of the pope, and the latter placed him in the school of Niccolo Circignani. Eventually he was considered the most distinguished painter in Rome, where there are many of his works, the principal being the cupola of San Prassede, representing The Ascension, with the Virgin and the Apostles; also, in San Gio. Grisognomo, The Assumption of the Virgin. He died at Rome in 1640.

## Cesarini, Alessandro (2)[[@Headword:Cesarini, Alessandro (2)]]

             an Italian prelate of the same family with the foregoing, was born in 1592. He became first a clerk of the apostolical chamber, then a cardinal, and died Jan. 25,1644, leaving in MS., Acta Consistorialia Urbani VIII. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Cesarini, Alessandro, (1)[[@Headword:Cesarini, Alessandro, (1)]]

             an Italian prelate, was born near the end of the 15th century. He attached himself to the house of the Medicis, became bishop of Pampeluna, was made cardinal by Leo X, and had different missions under popes Adrian VI, Clement VII, and Paul III. Cesarini died Feb. 13, 1542. He was considered a good jurisconsult, and wrote, Statuta: Constitutiones. See Hoefer, Nouv. Biog. Générale, s.v.

## Cesarins[[@Headword:Cesarins]]

             were a religious order which arose in the 13th century in consequence of various abuses having crept into the order of St. Francis. The abuses complained of, however, having been reformed, the order of the Cesarins ceased to exist.

## Cesarius, St., Of Arles[[@Headword:Cesarius, St., Of Arles]]

             was born in 469 at Chalons-sur-Saone. He early developed monkish tendencies, and privately withdrew from his parents to the monastery of Lerins, where he was appointed to the office of cellarer. Afterward, falling ill from extreme asceticism, he was obliged to remove to Aries, and was beloved by Eonius the bishop, whom, in 502, he succeeded in the see of Aries. He died in 542, leaving many homilies, containing evidence of much piety combined with great superstition. A volume of them was edited by Stephen Baluze (Paris, 1669, 8vo). The others are given in the Biblioth. Patrumm, 8:819, 860, and 27:324. His Regula Monachorum (contained in Holstenii Codex Regul. Monast. Rome, 1661) was adopted by many convents and often used by the founders of orders. Monks and nuns of St. Caesarius existed until the rule of Benedict was generally adopted. A graphic sketch of his life and labors is given by Neander, Light in Dark Places, p. 50. Mosheim, Ch. Hist. 1:164, 166; Neander, Ch. Hist. 2:261,304, 650; Cave, Bist. Lit. anno 502.

## Cesi (or Cesio), Carlo[[@Headword:Cesi (or Cesio), Carlo]]

             a historical painter and engraver of the Roman school, was born in 1626, at Antrodocco, in the Papal States, and studied under Pietro da Cortona. In the Quirinal, he painted The Judgment of Solomon; and others of his works are in the Rotonda and in Santa Maria Maggiore. He died in 1686. The following are some of his principal prints: The Virgin and Infant Jesus, with St. John; St. Andrew Led to Martyrdom, Prostrating himself before the Cross. See Hoefer, Nouv. Biog. Générale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cesi, Bartolommeo[[@Headword:Cesi, Bartolommeo]]

             an eminent Italian painter, was born at Bologna in 1556, and studied under Gio. Francesco Bezzi, but afterwards adopted the style of Pellegrino Tibaldi. His works are quite numerous at Bologna. The principal are in San Giacomo Maggiore, The Virgin and Infant in the Clouds, with a Glory of Angels; also St. John; St. Francis; St. Benedict; in San Martino, The Crucifixion; in San Domenico, The Adoration of the Magi, and The Descent of the Holy Ghost; in the Certosa are his fine pictures of Christ Praying in the Garden, and The Descent from the Cross. He died in 1629. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Cespedes, Pablo[[@Headword:Cespedes, Pablo]]

             (called in Italian Cedaspe), a very eminent Spanish painter, was born at Cordova in 1538. He visited Rome twice for improvement, and derived great advantage from the study of the productions of. Michael Angelo. While there he executed several paintings, among them an Annunciation and a Nativity, in the Trinita dei Monti; also several subjects from the life of the Virgin, ill the vault of the same chapel. His works are chiefly at, Cordova; in the cathedral is The Virgin and Infant, with St. Anna; also his admirable picture of The Last Supper. He died at Rome in 1608. He was a fine antiquarian, well acquainted with ancient and modern languages, and wrote several works on archaeological subjects. See Hoefer, Nouv. Biog. Générale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cessation[[@Headword:Cessation]]

             is an act of discipline in the Church of Rome, technically styled cessatio a divinis, by which, for any notorious injury or disobedience to the Church, a stop is put to all divine offices and the administration of the sacraments, and the dead are deprived of Christian burial. The only privilege allowed is to repeat every week a private mass in the parish churches, the doors being, shut, taking care also not to ring the bell, or to admit more than two persons to the service; to administer baptism, confirmation, and penance to such persons as desire it, provided they are not under sentence of excommunication or an interdict; and to administer extreme unction, provided the prayers which are said before and after that sacrament are not repeated. Cessation may be incurred by a whole diocese, a city, a village, or one or more churches.

## Cession[[@Headword:Cession]]

             is a term employed in the Church of England, when a benefice has become void in consequence of the incumbent being promoted to a bishopric.

## Cessoles (Lat. De Cessolis, Cassolis, Or Casulis), Jacques De[[@Headword:Cessoles (Lat. De Cessolis, Cassolis, Or Casulis), Jacques De]]

             a French theologian and moralist, who lived at Rheims in the 13th century, was, as is supposed, a native of the village of Cessoles, in Picardy, whence his name. He took monastic orders, and about 1290 wrote a book in Latin on the Morality of Chess games, which was long circulated in MS., and was first printed in Holland (about 1473), and afterwards in various languages (Italian, first at Milan, 1479; last at Florence, 1829; French, Paris, 1504; English, by Caxton, 1474, etc.). Hoefer, Nouv. Biog. Générale, s.v.

## Cestius Gallus[[@Headword:Cestius Gallus]]

             son of C. Cestius Gallus Cameronus, was governor (legatus) of Syria A.D. 64, 65, when the Jews broke out into the rebellion which ended in the destruction of their metropolis and Temple by Titus. Maddened by the tyranny of Gessius Florus (q.v.),they applied to Gallus for protection; but, though he sent Neapolitanus, one of his officers, to investigate the case, and received from him a report favorable to the Jews, he took no effectual steps either to redress their injuries or to prepare for any outbreak into which their discontent might drive them. When at last he found it necessary to act, he marched from Antioch, and, having taken Ptolemais and Lydda, advanced on Jerusalem. There he drove the Jews into the upper part of the city and the precincts of the Temple, and might, according to Josephus, have finished the war at once, had he not been dissuaded by some of his officers from pursuing his advantage. Soon after he unaccountably (comp. Mat 24:15-16) drew off his forces, and was much harassed in his retreat by the Jews, who took from him a quantity of spoil. Nero was at the time in Achaia, and Gallus sent messengers to him to give an account of his affairs as favorable as possible to himself. The emperor, however, much exasperated, commissioned Vespasian to conduct the war; and the language of Tacitus seems to imply that Gallus died before the arrival of his successor, his death being probably hastened by vexation. (Josephus, Life, 43; War, 2:14, 3; 16, 1 and 2; 18, 9 and 10; 19, 1-9; 20, 1; 3:1; Tacit. Hist. 5:10; Sueton. Vesp. 4.) — Smith, Dictionary of Biography, 2:226. SEE JERUSALEM.

## Cetab[[@Headword:Cetab]]

             (Κητύνβ, Vulg. Celtra), given (1Es 5:30) as one of the "servants of the Temple" whose "sons" returned from Babylon; but the Hebrews lists (Ezr 2:46; Neh 7:48) do not contain any correspending name.

## Cethech[[@Headword:Cethech]]

             an Irish saint, bishop of Cill-garadh, is commemorated June 16. He is usually known as St. Patrick's bishop. His father belonged to Meath, and his mother was of the race of Olildus or Tirellil. He was born at Donnagh Sarige, near Duleek and when St. Patrick was going westward through Roscommon, he gave the church of Cill-garadh to St. Cethech, who was buried there at the end of the 5th century. He had many churches under his charge (Colgan, Tr. Thaum. p. 135, 136, 176, 267).

## Cethuberis[[@Headword:Cethuberis]]

             was a virgin whom Joceline (Life of St. Patrick, c. 79) thus calls, and afterwards (c. 188), Ethembria; and whose name assumes a great multiplicity of forms, as Ceatsamaria, Cectumbria, and perhaps Edhmair, etc. She is said to have been the first who received the veil in Ireland from St. Patrick, at her monastery of Druim Duchain, near Clogher, and is supposed by some to be the “una benedicta Scotta” alluded to in St. Patrick's confession, and by others to be St. Cinna (Feb. 1).

## Ceti[[@Headword:Ceti]]

             SEE CIETI.

## Cetubim[[@Headword:Cetubim]]

             (the usual Anglo-Latin form of the Heb term כְּתוּבַים, Kethubim´, the Writings), one of the three large divisions of the Old Test. used by the Jews, and thus distinguished from the Law and the Prophets (the other divisions), as being, in the first instance, committed to writing, and not orally delivered. Hence the Book of Daniel is found in this section, his prophecies having been originally written down, and not uttered orally. This division of Scripture is also known by the equivalent Greek name HAGIOGRAPHA SEE HAGIOGRAPHA (q.v.). It contains the Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah (reckoned as one), and Chronicles. SEE BIBLE.

## Cetumbria[[@Headword:Cetumbria]]

             SEE CETHUBERIS.

## Cevallerius[[@Headword:Cevallerius]]

             SEE CHEVALIER.

## Cewydd-ab-law[[@Headword:Cewydd-ab-law]]

             a Welsh saint of the 6th century, was founder of Aberedw and Diserth, in Radnorshire, and of Llangewydd, an extinct church near Bridgend, in Glamorganshire (Rees, Welsh Saints, p. 230).

## Ceylon[[@Headword:Ceylon]]

             (the Taprobãnè of the Greeks and Romans, the Serendib of the "Arabian Nights;" Lanka´, in Singhalese; Selendive, in the Indian language, whence, probably, Ceilan or Ceylon, the European name), an island in the Indian Ocean, southeast of the coast of Coromandel (Hindostan), from which it is separated by the Gulf of Manaar. It lies between 5º 55' and 9º 51' N. lat. and 79º 42' and 81º 55' E. long. From north to south its length is about 270 miles; its narrowest width 40 miles, and its greatest 137½ miles. Its area is about 25,000 square miles. Ceylon can vie with any part of the world in natural beauty, richness of soil, and variety of fauna and flora.

The climate is much more equable than that of the main land of India. The average temperature is about 80º; 80 inches is the average annual fall of rain. The population, according to the Gotha Almanac for 1867, numbers 2,079,881. The European and other inhabitants, including the military, amount to about 25,000. Sir J. E. Tennent is of opinion that Ceylon, when in the height of its prosperity, must have been ten times as, densely populated as at the present day. The natives are divided into four classes: first, the Ceylonese or Singhalese, occupying the Kandian territories and the coasts; second, the Moormen, who are found in all parts of the island; third, the Veddahs, a wild race who live in the mountains in the eastern part of the island, and, fourth, the Hindoos, who occupy chiefly the N. and E. coasts, and speak the Tamil language. Besides these there are also in the island some Portuguese, Dutch, and English colonists; and an intermixture of these with each other, and with the 'native races, forms still another class called "burghers." The Singhalese believe themselves to have been the aborigines. The Portuguese discovered Ceylon in 1505. They subsequently became masters of the island, and from them it was conquered by the Dutch, in 1656, just a century and a half after the arrival of the Portuguese. In 1796 the English took possession of Colombo, and in 1815 of Kandy (Newcomb, Cyclopaedia of Missions, s. v).

Religion. — "The Singhalese are devoted to Buddhism, which is the prevailing religion of the island. It does not exist, however, in that state of purity in which it is still found in the Indo-Chinese peninsula. Its sacred books are identical with those of Burmah and Siam, and both record the doctrines of Gautana in the Pali language; the deviations are in matters of practice. The Malabar kings adulterated Buddhism to a considerable extent with Brahmanism, introducing the worship of Hindoo deities into the Buddhist temples, and this continues more or less to be the case. More than once have the Buddhists of Ceylon sought to restore the purity of their faith — at one time sending deputies to Siam, at another to Burmah, with this object in view. The Burman or Amarapura sect have long been the reformers of Singhalese Buddhism, and maintain no very friendly relations with the party who, supported by the priests of Siam, acknowledge the civil power in matters of religion, sanction the worship of Hindoo deities and the employment of the priesthood in secular occupations, uphold caste, and restrict the sacred books. Caste was acknowledged by the Singhalese prior to the introduction of Buddhism, which in principle is opposed to it; but so firmly was it rooted that it still endures, though more as a social than a sacred institution. Gautama Buddha is said to have visited Ceylon three different times to preach his doctrine, and his sri-pada, or sacred footstep, on the summit of Adam's Peak still commands the homage of the faithful. Buddhism was not, however, permanently introduced into Ceylon till 307 B.C., when Mahindo, obtaining the support of the king, established it as the national faith. The influence of the priests gradually increased, and, by the piety of the Singhalese kings, monasteries were richly endowed; for though the Buddhist monk is individually forbidden to possess goods, a community may own property to any extent; and it is a remarkable fact that, at the present day, no less than one third of the cultivated land of the island is computed to belong to the priesthood, and is exempt from taxation" (Chambers, s.v.). The Moormen, scattered through the island, are Mohammedans. The Hindoos (Malabar or Tamils), who form the chief population of the district of Jaffna, follow Brahminism. SEE BRAHM; SEE BUDDHISM; SEE HINDOOISM.

MIISSIONS IN CEYLON. —

1. Roman Catholic. — During the tenure of Ceylon by the Prrtuguese (1505-1656), they introduced the Roman Catholic religion. In 1544, Xavier (q.v.) preached to the Hindoos in Ceylon. The mission was very successful; a Jesuit college and several convents were erected, and the province of Jaffna became almost wholly Christian. The missionaries did not penetrate far into the interior. The Church of Rome has at present two vicariates apostolic, Colombo and Jaffna, and claim a membership of about 140,000, of whom 55,000 belong to the vicariate of Jaffna. Detailed statistical information on the vicariate of Jaffna is given in Battersby's Catholic Directory for 1864 (Dublin, 1864, p, 397-400).

2. Dutch. — When the Dutch drove out the Portuguese, they began at once to plant the Reformed religion. (In the remainder of this account we follow Newcomb, Cyclopaedia of Missions, p. 223 sq., and Brown, History of Missions, vol. 1.) They took possession of the Roman Catholic churches and convents, and banished the priests and nuns. In five years they reported 12,387 children baptized, 18,000 pupils in the schools, 65,000 converts to Christianity. When the Dutch surrendered the island to the English, the number of Christians was stated at 425,000. Many of these were nominal converts; all that was required before baptism was that the candidates should be able to repeat the Lord's Prayer, the Ten Commandments, a morning and evening prayer, and grace upon meat. By a very mistaken policy, the Dutch would give no public employment to an unbaptized native, and the Singhalese were baptized by hundreds with no religious aim whatever. It is not to be wondered at that when the Dutch gave up the island there was little fruit to be seen of their missions in it. 3. The London Missionary Society. — In 1804 this society entered upon a mission in Ceylon, and the Rev. Messrs.Vos, Ehrhardt, Palm, and Read were employed as missionaries for several years; but after several years of effort the mission was abandoned.

4. The English Baptist Missionary Society. — The English Baptists commenced a mission in Ceylon in 1812 in the person of Mr. Chater, whose efforts to Christianize the Singhalese, or Buddhists, and to systematize the study of their language, have made his name memorable. He died in 1829. The labors of his successors had reached, in 1888, to 131 villages of the Singhalese. in which they maintained 73 schools, with an average attendance of 2987 pupils. They had also 961 enrolled as Church members.

5. The American Board. — One of the first missionaries of the American Board to the East was the Rev. Samuel Newell. This missionary spent some time at Ceylon. In a letter dated at Colombo, Dec. 20,1813, Mr. Newell urged an American mission in Ceylon In the following grounds, among others, that the government (English) was friendly to missions; that the population of the island was from one to two millions; that there were but two languages to be learned in order to preach to three millions of people; that the natives could read and write; that the whole Bible had been translated into Tamil, and the New Testament into Singhalese; that there were 200,000 native Christians so called, and at least 100 schools were in operation, and that there but two missionaries in the whole island. The board decided to make Cevlon a mission field, and sent, in 1815, the Rev. Messrs. Meigs, Richards, Warren, Bardwell, and Poor, who landed at Colombo in March, 1816. In a year Mr. Poor was able to preach in Tamil, and schools were established at different points. By 1818, through deaths and changes, Messrs. Meigs and Poor only were left in Ceylon; but in 1819, Messrs. Winslow, Spalding, and Woodward, with John Scudder, M.D., arrived in Ceylon. A printing-press was established in 1820. In 1824 an extensive revival occurred in the island. By 1827 there was a high- school, 80 scholars, and 30 native assistants. The mission has passed through many vicissitudes, but, on the whole, its results have been very satisfactory. In 1849 a new version of the Bible in the Tamil was published. The statistics in 1889 were as follows: stations 7; out-stations 25; 13 American laborers, 8 of whom were women; 318 native laborers, 40 of whom were preachers; 15 churches, with 1442 communicants and 3116 adherents; 135 schools of all grades, with 8358 under instruction. The native contributions for the year amounted to $5466. The government schools are in charge of the missionaries, so that the mission has no expense from this part of the work. The addition by confession during the year 1865 was only 18, while 9 were removed by death and 3 by excommunication. The aggregate number reported as attending the Sabbath morning exercises at 9 of the 10 stations was 1323; 46 preaching- places were reported, and 62 services are conducted each week; 15 adults and 38 children were baptized. The contributions of the churches for 1865 amounted to £102 7s. 2½d. The income of the Native Evangelical Society was £51. There were 7 stations, 7 sub-stations, 6 missionaries, 1 physician, 8 female assistant missionaries, 3 native pastors, 2 licensed preachers, 20 catechists, 6 teachers in seminaries, 40 school-teachers, and 9 other helpers.

6. The Church Missionary Society. — The Church Missionary Society sent four missionaries in 1818 to Ceylon. Two of them — Mr. Mayor and Mr. Lambrick — stationed themselves in Kandy. The town itself has only about 3000 people, but in the neighboring mountains, to which the labors of these missionaries extended, there is a population of 200,000. The fruits of this mission among the Kandians have been very small. The secluded and solitary condition of the Kandian territory, within which Europeans seldom entered, had kept this region under the sway of Buddhism, and the Kandians preserved a rigid conformity to all its rules. After five years five schools had been established, numbering 127 pupils; and in 1839 the number of schools had increased to 13, and the number of scholars to 400. During the last twenty years Europeans have settled among the Kandian Hills, causing some irritation to the peasants, but affording protection to the mission, which is still continued. It is stated in a recent report that the labors of the missionaries are confined in a great measure to sojourners from the maritime provinces, who reside at Kandy and other places in the interior, and who are nominal Christians, and that the native Kandians have received comparatively little attention.

The Church mission station at Baddagame, in the low country, ten miles north of Point de Galle, commenced at the same time as that at Kandy, has been even loss successful. Schools have been established, printed books have been circulated and read, and many have been made acquainted with the principles of Christianity. Still there have been but few conversions. In the annual report for 1852, the Rev. Mr. Parsons, one of the missionaries, says: "At this place the church is built (it was dedicated by bishop Heber), and here are the mission residences, seminary, and girls' school; but here, alas! is the greatest indifference to the good news of salvation."

By far the most important of the stations of the Church of England mission in Ceylon is that at Cotta, a populous district within a few miles of Colombo. Here the mission commenced its labors in 1823, and a collegiate institute was founded in 1827 for the training of native teachers and assistants. It commenced with ten pupils, and has continued to the present time with success, being resorted to by the Tamils of Jaffna, the Kandians from the hills, and the Singhalese from the low country. In this "Oriental college" there were in 1852 22 students in Greek and Latin, Euclid, Scripture History, etc. A printing-press has been for some years in operation, which has issued a translation of the Scriptures known as the "Cotta version."

7. Wesleyan Methodist Missions. — The British Conference, stimulated by the earnest appeals of Dr. Coke (q.v.), and by the wishes of Sir A. Johnstone, chief justice of Ceylon, determined in 1813 to organize a mission in Ceylon. Dr. Coke, accompanied by six missionaries, Messrs. William Ault, James Lynch, George Erskine, William Martin Harvard, Thomas Hall Squance, and Benjamin Clough, set sail from Portsmouth on the 30th of December, 1813. Two of the party, Harvard and Squance, were acquainted with the management of the printing-press, which subsequently became the chief instrument in the mission. On the 3d of May Dr. Coke died on the passage. The missionaries landed in June, and were most cardially received by the British functionaries on the island. It was decided to occupy at first only four stations, viz., Jaffna and Batticaloa, for the Tamil division of the island; Galle and Matura for the Singhalese; Messrs. Lynch and Squance to be stationed at Jaffna, Mr. Ault at Batticaloa, Mr. Erskine at Matura, and Mr. Clough at Galle.

It is impossible for us to enter into details concerning this most interesting and successful mission. By 1818 there were 70 members of the Wesleyan Church; in 1863 there were over 50 churches and about 2200 members. The literary labors of the Wesleyan missionaries have been more extended than those of any others, and their contributions to our knowledge of Buddhism are of priceless value. "The Methodists," says Sir E. Tennent, "have been the closest investigators of Buddhism, the most profound students of its sacred books in the original, and the most accomplished scholars both in the classical and vernacular languages of Ceylon." Their publications in Singhalese, against Buddhism and in favor of the evidences of Christianity, have been of great service. One of the missionaries, John Calloway, published a Dictionary of Singhalese, with several sermons and tracts; W. B. Fox, a Singhalese and Portuguese Vocabulary; Robert Newstead translated the N.T. and the Hymnbook into Portuguese; Alexander Hume translated the first part of Pilgrim's Progress into Singhalese. The most eminent names in literature among the Ceylon missionaries, however, are those of R. Spence Hardy (author of Eastern Monachism; Manual of Buddhism; and other works), and of the Rev. D. J. Gogerly († 1862), late general superintendent of the Wesleyan Missions in South Ceylon, who stood at the head of Pali scholarship at the time of his death (SEE GOGERLY). So great has been the effect of the preaching and of the literary labors of the Wesleyan missionaries, that the Buddhists have formed a society (since 1860) to propagate the doctrines of Gautama by itinerant preaching, the press, and colportage.

In 1889, the statistics of Wesleyan Missions were as follows:

Newcomb gave the following statistics of all the missions in Ceylon in 1853:

The following statistics for 1889-1890 are compiled from the Missionary Year-Book New York, 1890:

Literature. — Besides the works already cited, see Turnour, Epitome of the History of Ceylon (Colombo, 1836); Knighton, History of Ceylon (London, 1845); Tennent, Christianity in Ceylon (1850, 8vo); Tennent, Ceylon: Physical, Historical, etc. (London, 1859, 8vo); Heber, Journey in India, with Notes in Ceylon (Phila. 1829, 8vo); London Quarterly Review, April, 1863, art. 5 (The Ceylon Wesleyan Mission); Annual Reports, A. B. C. F. M. and of Wesleyan Missionary Society; Marshall (Roman Catholic), Christian Missions (Lond. and New York, 1864, 2 vols.), vol. 1, p. 357- 409; Stevens, History of Methodism, vol. 3, ch. 12.

## Chabar[[@Headword:Chabar]]

             in Oriental mythology, is a somewhat vaguely known deity from the times before Mohammed, worshipped by the ancient Arabs. It is doubtful whether this deity represents the moon or Aphrodite.

## Chabas, Francois Joseph[[@Headword:Chabas, Francois Joseph]]

             an illustrious French Egyptologist, was born Jan. 2,1817, at Brianon, in the department of the Hautes-Alps. He spent his early years in business, yet from boyhood cherished an ardent love for learning, and devoted all his leisure moments to the study of ancient and modern languages. When, in 1852, he retired from active life, he settled at Chalons-sur-Sa8ne, and turned his attention to Egyptology. He soon became a master, and his first pamphlet, entitled Note sur l'Explication de Deux Groups  Hieroglyphiques, bears the date 1856. From this time he was a constant contributor to the different periodicals and reviews, and speedily rose to a position of authority equal to that of his former masters, Dr. Birch and the vicomte E. de Rouge. Living in profound seclusion in a provincial town, he accumulated for his own use a complete and costly collection of Egyptokogical books, and with no other aid gained and kept one of the foremost places in the ranks of modern science. He died at Versailles, May 17,1882. Although he had never visited Egypt, yet, as Eugene Revillout has said of him, “It was he who first laid down with certainty the scientific bases of Egyptian metrology; it was he who, with the hand of a master, first indicated the broad connecting lines of history and chronology; it was he who gave us the first, and, till now, the only materials concerning the criminal law of the epoch of the Pharaohs.” (B. P.)

## Chabatstseleth[[@Headword:Chabatstseleth]]

             SEE ROSE.

## Chabere[[@Headword:Chabere]]

             SEE ACHABARA.

## Chaberon[[@Headword:Chaberon]]

             SEE BUDDHA, LIVING.

## Chabib, Jacob ibn[[@Headword:Chabib, Jacob ibn]]

             a Jewish writer early in the 16th century, was a native of Zamora. He was one of the Spanish exiles who had settled at Saloniki, in Asia Minor. He is the author of a collection of hagadic sentences from the Talmud, to which he added explanations of his own and of others, under the title of, יִעֲקֹבעֵין, Fountain of Jacob, more commonly known as the Fountain of Israel, עֵין יַשֹרָאֵל (Constantinople, 1516, and often since; last edition, Berlin, 1874,5 vols.). From this work, Genebrard made his compilation, entitled Collectanea, de Rebus Christi Regis, which he translated into Latin, and published with his Latin translation of the Seder Olam Suta (Paris, 1572). See Fürst, Bibl. Jud. 1, 151 sq.; De Rossi, Dizionario Storico (Germ. transl.), p. 69; Steinschneider, Jewish Literature, p. 222; Finn, Sephardim, p. 299; Gratz, Gesch. der Juden, 9:41. (B. P.)

## Chabib, Levi ben[[@Headword:Chabib, Levi ben]]

             a Jewish writer, son of Jacob, with whom he had to leave Spain in 1492. was rabbi at Jerusalem, where he died in the middle of the 16th century. He is the author of Decisions (Venice, 1565), and also wrote a commentary on Maimonides treatise on the Jewish calendar, פ הדוש החדש, printed with  Maimonides Mishna Tora (Venice, 1574-76, a.o.). See Fürst, Bibl. Jud. 1, 152; De Rossi, Dizionario Storico (Germ. transl.), p. 70. (B. P.)

## Chabib, Moses ben[[@Headword:Chabib, Moses ben]]

             a Jewish writer, was a native of Lisbon, in the 16th century. In the persecution against the Jews, he had to leave the country. He is the author of מרפא לשון on The First Rudiments of Hebrew Grnamnar (Venice, 1546): — דרכי נעם on New-Hebrews letrics (written at Bitonto della Puglia in 1486, and published together with the first work). Both were edited, with additions, by W. Heidenheim (Rodelheim, 1806). He also wrote a commentary on Penini's Bechinath Olam (Ferrara,1552),etc. See First. Bibl. Jud. 1, 153; Steinschneider, Bibliogr. Handbuch, p. 34; De Rossi, Dizionario Storico (Germ. transl.), p. 70 sq.; Delitzsch, Zur Geschichte der Jid. Poesie, p. 4, 67, 127, 158. (B. P.)

## Chabris[[@Headword:Chabris]]

             (Χαβρείς v. r. Α᾿βρίς, Vulg. omits), the son of Gothoniel (ὁ τοῦ Γ.), one of the three "rulors" (ἄρχοντες) or "ancients" (πρεσβύτεροι) of Bethulia (q.v.) in the time of Judith (Jdt 6:15; Jdt 8:10; Jdt 10:6).

## Chabry, Marc[[@Headword:Chabry, Marc]]

             a French painter and sculptor, was born at Lyons in 1660, and studied there under Puget. He executed in that city a large number of works in both departments of art, among which were the paintings and bass-reliefs that adorn the great altar of the Church of St. Antoine; also two statues of Hercules and The Virgin, for the king, who appointed him sculptor to the city of Lyons. He died there in 1727. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Chacabut[[@Headword:Chacabut]]

             was a religious sect of the Japanese, so called after their founder Chaca or Xaca, which name there signifies what Buddha does in India. They revere him rather as a god than as a religious teacher.

## Chacaras[[@Headword:Chacaras]]

             was the name of the sun-priests among the Peruvians.

## Chace, George Shepherd[[@Headword:Chace, George Shepherd]]

             a Baptist minister, was born at Penn Yan, N.Y., March 9, 1826. He studied at Madison University, N.Y., from 1848 to 1850 and graduated from Rochester University in 1852, and from the Rochester Theological Seminary in 1854. His pastorates were in Warren, R.I., Pittsburgh, Pa.,  Columbus, O., Detroit, Mich., and New Bedford, Mass. He died June 27,1871. See Genesis Cat. of Rochester Theol. Semp. 10. (J. C. S.)

## Chace, Hannah[[@Headword:Chace, Hannah]]

             a minister of the Society of Friends, wife of Harvey Chace, a prominent member of Swanzey Monthly Meeting, died at Fall River, Mass., July 20, 1833, aged thirty-two years. See The Friend, 6:359.

## Chachy[[@Headword:Chachy]]

             in the mythology of Kamchatka, was the wife of the god Kutku, the creator of the world. She was not beautiful, but very sensible. From her sprang the Kamchadales, i.e. the aborigines of that peninsula.

## Chacon (Lat. Ciaconius), Alfonso[[@Headword:Chacon (Lat. Ciaconius), Alfonso]]

             a learned Spaniard, was born in 1540 at Baeza, in Andalusia. He entered the order of preaching friars, and went to Rome, where Gregory XIII appointed him apostolical penitentiary. He was well versed in ecclesiastical history and antiquities. He died at Rome in 1599. His principal works are, De Liberatione Trajani a Paenis Infeisni (Rome, 1576): —Historia Utriusque Belli Dacici a Trajalno (ibid. eod.): —De S. Hieronymi Cardinalitia Dignitate (ibid. 1591): —Vitce et res Gestce Pontificum Romanorum Cardinalium (ibid. 1601), etc. See Hoefer, Nouv. Biog. Générale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

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

             a learned Spaniard, was born at Toledo in 1525. He taught at Salamanca, was appointed canon of Seville by Gregory. XIII, and was charged by the same pope with revising the Bible, the writings of the fathers, and the decretal of Gratian. Chacon commented upon a large number of sacred and profane writers, and was admired by many of his contemporaries for his learning. He died at Rome, Oct. 4, 1581. His works were not published until after his leath. His principal writings are, Calendarii Veteris Explanatio (Antwerp, 1586): —Opuscula, containing rchsaeological treatises (Rome, 1586; also in Grevii Thesaur.): —De Triclinio Romano (ibid. 1588). See (Hoefer, Nouv. Biog. Générale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Chad of Wessex[[@Headword:Chad of Wessex]]

             SEE CEADDA.

## Chad, St.[[@Headword:Chad, St.]]

             bishop of York in the 7th century, was educated under Aidan at the monastery of Lindisfarne. For some years he was head of the monastery of Lestingra, Cleveland. King Oswi made him bishop of York; but as Wilfrid had before been consecrated to that see by French bishops, Chad gave it up at the suggestion of Theodore (q.v.), and was appointed to the see of Lichfield, which he held till his death, March 2, A.D. 672. His name is still preserved in the Calendar of the Church of England (March 2), and the Cathedral of Lichfield is named St. Chad's. — Churton, Early English Church, chap. 4.

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

             a Baptist minister, was born in Maine about 1770. He was ordained as an evangelist in Cornish, Me., in 1798, having previously been the deacon of the Church. In 1799 he began to preach In Lemington, Vt. A number of persons were converted and joined the Church in Cornish. Their numbers in Treasing, they formed a new Church, and invited him to become their pastor. He remained with them one year, and then resigned. For several years he was engaged in itinerant work in the newly settled part of the state, and in 1809 became pastor of the church in Dixmont, Me. Here he remained two years (1809-11). From 1816 to 1826 he acted as supply, and in 1827 again became regular pastor at Dixmont, which position he held until his death in 1831. See Millett, Hist. of the Baptists of Maine, p. 439. (J. C. S.)

## Chadbourne, Paul A., D.D., LL.D[[@Headword:Chadbourne, Paul A., D.D., LL.D]]

             a Congregational minister and educator, was born at North Berwick, Me., Oct. 21, 1823. He worked hard, in his boyhood, on a farm and in a carpenter-shop; studied pharmacy and medicine; fitted for collage at the Phillips Academy, Exeter; and was a graduate of Williams College, with the highest honors of his class, in 1848. After teaching school for a time at Freehold, N.J., he studied theology at East Windsor, Conn.; was tutor at Williams College, then principal of the Windsor Hill Academy, and then was appointed professor of chemistry and natural history at Williams College. While holding this position he also, for a part of the year, gave lectures on the same subjects at Bowdoin College (1859-65); and on the retirement of professor Uxham, of the same institution, he had charge of the department of moral philosophy and metaphysics (187172). For thirteen years he gave chemical lectures at Mt. Holyoke Seminary. He was professor in the Berkshire Medical College three years, president of Madison University, Wis. (1867-70), in which was also included the Agricultural College of Wisconsin. From 1872 to 1881 he was president of Williams College, Mass.; and in January, 1882, became president of the Massachusetts Agricultural College at Amherst. He died in the city of New York, Feb. 23, 1883. Besides volumes on natural theology, etc., he was a  frequent contributor to reviews and journals. See The Congregationalist, March 1, 1883. (J.C.S.)

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

             a Congregational minister, was born at Oakham, Mass. He graduated from Dartmouth College in 1791; was ordained pastor of the Third Church in Rochester, Mass., Oct. 10, 1793; resigned his charge in 1805, and died in 1823. See Sprague, Annals of the Amer. Pulpit, 1, 697.

## Chaderton, Laurence[[@Headword:Chaderton, Laurence]]

             the first master of Emanuel College, Cambridge, was born at Chatterton, in Lancashire, in 1546. His parents were of the Romish religion, but the son, after studying the law, went to Cambridge, where he obtained a scholarship in Christ's College, for which his father disinherited him. In 1578 he took his degree of B.D., and was chosen lecturer of St. Clement's Church, Cambridge, where he preached many years; and such was his reputation that Sir Walter Mildmay declared that, if he would not accept the mastership of his college, the foundation should not go one In the beginning of the reign of James I he was appointed one of the divines at the Hampton Court Conference, and he was also one of the translators of the Bible, translating from Chronicles to the Canticles inclusive. In 1612 he took his doctor's degree. He died in 1640. He wrote a Treatise on Justification, and a sermon preached at St. Paul's Cross. — Rose, New Genesis Biog. Dict. 6:182; Hook, Eccl. Biography, 3:545.

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

             an English prelate of the 16th century, was born probably in Cheshire. He became first a fellow, then master of Queen's College, Cambridge; was chosen Lady Margaret professor of divinity, then king's professor; was made bishop of Chester in 1579, of Lincoln in 1594, and died in April, 1608. See Fuller, Worthies of England (ed. Nuttall), 1, 269.

## Chadias[[@Headword:Chadias]]

             named (1Es 5:20), in connection with Ammidioi, as one of the (?) places from which 422 persons ("they of Chadias," οἱ Χαδιασαί) returned from Babylon with Zerubbabel; but the Hebrew lists (Ezr 2:26; Neh 7:30) do not contain the name.

## Chadoenus (Chadoin, Caduindus, Clodoenus, Harduinus, Hadwinus, Hardoin), Saint[[@Headword:Chadoenus (Chadoin, Caduindus, Clodoenus, Harduinus, Hadwinus, Hardoin), Saint]]

             a French prelate, was twelfth or thirteenth bishop of Le Mans, about 623. He was present at the Cauncil of Rheims in 625. His will and a charter, given by him to the monastery of Anisolum, are to be found in vol. 80 of the Patrol. Lat. p. 567. Mention is also made of him in the Council of Chalons, in 644, where abbot Chagnoald represented him. He died in 653, and is commemorated on Aug. 20, the day of his death.

## Chaduc, Blaise[[@Headword:Chaduc, Blaise]]

             a French theologian, was born in 1608 at Riom, in Auvergne. He entered the Society)f the Oratory, and was one of the most famous preachers of his time. He died at Paris, Jan. 14, 1695, leaving, Lettre sur l'Usure (1672, 4to): — Traite de la Nature Usure (Avignon, 1675, 16mo): —a collection of sermons under the title of Dieu Enfant (Lyons, 1682, 2mo). See Hoefer, Nouv. Biog. Générale, s.v.

## Chadwell, William Stone[[@Headword:Chadwell, William Stone]]

             a Protestant Episcopal clergyman of the diocese of Long Island, entered he ministry in 1854. In 1857 he officiated at Eastport, Me.; and in 1859 became rector of Christ Church in that place. The following year he served  as rector of St. Luke's Church, Catskill, N.Y., and retained this pastorate until 1868, when he removed to Williamsburg, N.Y., as rector of Grace Church. He died at Wellford, Me., July 28, 1877. See Prot. Episc. Almanac, 1878, p. 168.

## Chadwick, James, D.D[[@Headword:Chadwick, James, D.D]]

             a Roman Catholic prelate, was born at Drogheda, Ireland, April 24,1813. He was educated at St. Cuthbert's College, near Durham, where, at different times, he filled the chairs of humanities, mental philosophy, and pastoral theology; laboring, also, part of the time, as missionary priest in the diocese of Hexham and Newcastle, of which see, in 1866, he was appointed bishop. He died May 14, 1882.

## Chadwick, Job[[@Headword:Chadwick, Job]]

             a Baptist minister, was born in Maine about 1770. He was ordained an evangelist at Vassalborough, Me., in 1796; and in 1797 was chosen pastor of the Second Baptist Church in China, Kennebec Co., where he remained eight years. He next removed to Gouldsborough, where he was pastor between 1816 and 1831. During the interval between these two pastorates, Mr. Chadwick was acting as a missionary, under the direction of the Massachusetts Home Mission Society, in the destitute regions of Maine and on Cape Cod, Mass. His final residence was at Windsor, Me., where he died, Dec. 25,1831. See Millett, History of the Baptists of Maine, p. 439. (J.C.S.)

## Chaereas[[@Headword:Chaereas]]

             (Χαιρέας), a brother of Timotheus, the leader of the Ammonites against Judas Maccabseus (1Ma 5:6), who held Gazara (Jazar, 1Ma 5:8), where he was slain on the capture of the fortress by the Jews (2Ma 10:32; 2Ma 10:37).

## Chaeremon[[@Headword:Chaeremon]]

             was the name of several early Christians:

1. An aged bishop of Nilus, who fled from the Decian persecution to the Arabian mountains with his wife and was never heard of more (Euseb. H. E. 6:42).

2. A deacon of Alexandria, who accompanied Dionysius, when he came before Aemilian in the time of Valerian. He is commemorated along with him, on Oct. 4, in the Menology of Basil, and is represented as surviving backwards till the time of Decius, when he was beaten to death. The rest of the legend seems to belong rather to Eusebius (H.E. 7:11).

3. Saint, a recluse, who probably lived in the 4th or 5th century, or in both, as he died at the age of' one hundred years, the greater part of which he spent in seclusion in the wilderness of Mount Scete, in Libya. The memory of this saint is chiefly confined to the Greeks, who commend him as a pattern of patient labor. There is a short chapter on him in Palladius (Hist. Lausiaca, 92, 765; Patrol. Lt. 73, 1186). The Bollandists cite Petrus de Natalibus (11, 57), who calls the recluse Theremon, and says he was so bent with age and prayer that he crawled on the ground like an infant. He is commemorated on Aug. 16, in the Acta Sanctorum of the Bollandists.

## Chafer, Thomas F[[@Headword:Chafer, Thomas F]]

             a Congregational minister, was born at Hull, England, Nov. 14. 1830. He came to America in 1838, and resided in Kentucky; graduated from Farmers College in 1856 and from Auburn Theological Seminary in 1865. April 11, 1866, he was ordained at Rising Sun, Ind.; and from that time until 1870 was acting-pastor at Downer's Grove, Ill. Subsequently he resided, without charge until 1872, in Kansas. From 1872 until 1877 he was acting pastor at Morgan, O.; in 1878 and 1879 served in the same relation at East Smithfield, Pa.; and from 1879 at Rock Creek, O., until his death, which occurred there, May 14, 1882. See Cong. Yearbook, 1883, p. 20.

## Chafey Abu Abd-Allah-Mohammed Ben-Edris, El[[@Headword:Chafey Abu Abd-Allah-Mohammed Ben-Edris, El]]

             founder of one of the four orthodox Mussulman sects, was born at Gaza, in Palestine, in the year 150 of the Hegira (A.D. 767). He took the surname of el-Chafey, from one of his ancestors. His disciples gave him the name of Areb-billah (“wisein God”). El-Chafey is the first imam who wrote about jurisprudence, civil as well as canonical, of the Mussulman law, and his decisions are still adopted in Egypt. They are in three treatises, called, Osszd, Saman, and Mesned. The sultan Salahed-Din, wishing to eradicate the principles of the sect of Ali, which the Fatimites had imposed upon all Egypt, summoned the doctors of Islam to Cairo, and charged them to preach the orthodox doctrine. The sect of the Chafeyites received from him particular support and encouragement; and in the year 569 of the Hegira he built, near the tomb of imam Chafey, a magnificent college for theology and Mussulman jurisprudence, where no other doctrine was permitted. El- Chafey died in Egypt in the year 204 of the Hegira (A.D. 821). See Hoefer, Nouv. Biog. Générale, s.v.

## Chaff[[@Headword:Chaff]]

             (properly מוֹוֹ, mots; ἄχυρον), the refuse of winnowed grain, separated by the breeze, and consisting of hushand broken straw. It was the custom in the East to burn the chaff after winnowing. There was danger lest, after they had been separated, the chaff should be blown again among the wheat by the changing of the wind, and to prevent this they put fire to it at the windward side, which crept on and continued to burn till it had consumed all the chaff (Psa 83:13; Isa 5:4; Mat 3:12). SEE AGRICULTURE.

The word rendered "chaff" in Isa 5:24; Isa 33:11, is חֲשִׁשׁ(chashash´), and means rather dried grass or hay. In Jer 23:28, it is (תֶּבֶן), elsewhere "straw." In Exo 5:12, we read of קִשׁ לִתֶּבֶן, stubble for straw; so that it is not the same as stubble. It means straw cut into small portions, in which state it was mixed with the mud of which bricks were made to give it consistency. SEE STRAW. In 1Ki 4:28, mention is made of a mixed provender for horses and camels of barley and תֶּבֶן, such as the Arabs call tibn to this day. In Dan 2:35, the term is the Chaldee עוּר(ur). SEE THRESHING.

Chaff in the Scriptures is a frequent emblem of abortive wickedness (Psa 1:4; Mat 3:12, etc.). False doctrines are. called chaff; they are unproductive, and cannot abide the trial of the word and Spirit of God (Jer 23:28). SEE BAPTISM OF FIRE. The carrying away of chaff by the wind is an ordinary scriptural image of the destruction of the wicked, and of their powerlessness to resist God's judgments (Isa 17:13; Hos 13:3; Zep 2:2).

## Chaffault, Pierre du[[@Headword:Chaffault, Pierre du]]

             a French canon, was elected March 10,1477, to the bishopric of Nantes. He would not accept the bishopric, except on condition that the differences between the duke and the bishop concerning the oath of fidelity should be terminated, which took place Dec. 27, 1477. He busied himself with the spiritual administration of his diocese, reviving the ancient statutes. He also caused a breviary and a missal to be printed at Venice. Du Chaffault made a journey to Rome in 1483, and remained there nearly two years. Duke Francis II of Brittany suspected him of collusion with Charles VIII of France, and he was watched during the siege of Nantes by the revolting French and Breton barons in 1487. He was imprisoned in his cathedral, which he continued to construct. He died Nov. 12, 1487, leaving a reputation for great holiness. See Hoefer, Nouv. Biog. Générale, s.v.

## Chaffee, Chester[[@Headword:Chaffee, Chester]]

             a Free-will Baptist minister, was born at Grafton, Vt., in 1791. He united with the Church in 1815, began his ministry in 1830, and was ordained in 1832. After having lived many years in Boston, N.Y., he removed to Arcade, Wyoming County, in 1850, where he thenceforth resided, adorning his profession as a Christian and his vocation as a minister. He died there, Sept. 5, 1876. See Morning Star, Nov. 8, 1876. (J. C. S.)

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

             an English Congregational minister, was born at Sherborne, Dorset, Dec. 26, 1783. He began to study medicine; but, being converted, was engaged in Sunday-school work, and afterwards in village preaching. He was recommended to the Academy at Axminster as a candidate for the ministry, and was ordained at Bulford, Wiltshire, Jan. 30, 1813, where he labored for seven years and then resigned. In 1823 he settled at Greenhithe, Kent, where he remained about four years. Ill-health caused him to relinquish pastoral labor, and for seventeen years he supplied various places in town and country as he was able; he was, however, chiefly occupied in assisting Rev. Dr. Fletcher of Finsbury Chapel. He died in the faith, Aug. 5, 1854. See (Lond.) Cong. Year-book, 1855, p. 209.

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

             an English Congregational minister, was born at Chard, Somersetshire, June 14,1837. He became a Christian in youth; entered Cheshunt College in 1861 for a ministerial discipline; and in 1865 began his pastorate at Hillhouse, Huddersfield, where he preached but a few months, and then, from ill-health, was obliged to resign the ministry. He died Aug. 21, 1866. See (Lond.) Cong. Yearbook, 1867, p. 277.

## Chaffin, Aaron Wheeler[[@Headword:Chaffin, Aaron Wheeler]]

             a Baptist minister, was born at Langrove, Vt., July 9,1821, and graduated from Brown University in 1846. He studied theology at Newton for one year (1846-47), and was ordained in April, 1850. For twelve years (1850- 62) he was pastor of the church in Danversport, Mass.; next in Manchester, N. H., five years (1863-68); and finally in Hudson, N.Y. (1868-73). He died in 1874. See Newton General Catalogue, p. 35. (J. C. S.)

## Chagab[[@Headword:Chagab]]

             SEE LOCUST.

## Chagas[[@Headword:Chagas]]

             SEE FONSECA.

## Chagigah[[@Headword:Chagigah]]

             SEE TALMUD.

## Chagis, Jacob[[@Headword:Chagis, Jacob]]

             an Oriental Jewish rabbi, who died at Constantinople in 1688, is the author of תהלת חכמה, or a Methodology of the Talmud (Verona, 1647; Amsterdam, 1709): — קרבן מנחה, on Rites: — עוֹ החיים, a Commentary on the Mishna (Leghorn, 1672), and others.

See Fürst, Bibl. Jud. 1, 154; De' Rossi, Dizionario Storico (Germ. transl.), p. 71. (B. P.)

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

             a Jewish writer, son of Jacob, was born in 1670, and was a rabbi at Jerusalem, but at length settled in Amsterdam, where he supported himself by instructing young men-in the Talmud. In the excitement which ensued against him and Ashkenazi, on account of the ban which they had pronounced against the impostor Chajon (q.v.), he was obliged to leave Holland, and went to Altona, and thence to Sidon, where he died, about 1744. He wrote, מסעי פרשת אלה, a topographical description of Jerusalem and the holy sepulchres (Altona, 1738): — שפת אמת, on the  migrations of the Jews to Palestine (Amst. 1707): — שבר פושעים, against Chajon's heresy and his adherents (Lond. 1714). See Fürst, Bibl. Jud. 1, 155; De Rossi, Dizionario Storico (Germ. transl.), p. 71; Jicher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

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

             a Jewish writer, father of Jacob, at one time a rabbi in Fez, Africa, is the author of discourses on the first four books of the Pentateuch, entitled, 8י מבקש י8(Venice, 1596). Besides, he wrote, דבר שמואל, comments on passages of the Midrash Rabba (ibid. eod.). See First, Bibl. Jud. 1, 155 sq.; De Rossi, Dizionario Storico (Germ. transl.), p. 71; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Chail[[@Headword:Chail]]

             is a Coptic title for a bishop. SEE COPTIC CHURCH.

## Chailasaeka[[@Headword:Chailasaeka]]

             in Hindu mythology, was a numerous generation of hateful daemons, who lived on small insects. The Sudras (the lowest of the four castes) are changed into such daemons after their death in case they neglect their calling, which is to serve the three other castes.

## Chain[[@Headword:Chain]]

             (represented by several Hebrews and Gr. terms). Chains of different metals appear to have been used by the ancients for various purposes, similar to those of modern times.

1. As a Badge of Office. — The gold chain (רָבַיד, rabid´) placed about Joseph's neck (Gen 41:42), and that promised to Daniel (Dan 5:7, named הִמְנַיךְ, hamnik´), are instances of the first use (comp. 1Es 3:6). In Egypt it was one of the insignia of a judge, who wore a jeweled image of Thmei or Truth attached to it (Wilkinson's Anc. Egypt. 2:26); it was also worn by the prime minister. In Persia it was considered not only a mark of royal favor (Xenophon, Anab. 1:2, § 27), but a token of investiture (Daniel l. c.; Morier's Second Journey, p. 93). In Eze 16:11, the chain is mentioned as the symbol of sovereignty. The breastplate of the high-priest was in like manner fastened to the ephod with golden chains (Exo 39:16; Exo 39:21). SEE ATTIRE.

2. Chains for ornamental purposes (comp. Jdt 10:4) were worn by men as well as women in many countries both of Europe (Smith's Dict. of Class. Ant. s.v. Torques) and Asia (Wilkinson, 3:375), and probably this was the case among the Hebrews (Pro 1:9). The necklace (עֲנָק, anak´) consisted of pearls, corals, etc., threaded on a string; the beads were called חֲרוּזַים, charuzim´, that is, perforated (Son 1:10, "chains," where a' of gold" is interpolated). Besides the necklace, other chains were worn (Jdt 10:4) hanging down as far as the waist, or even lower. Some were adorned with pieces of metal, shaped in the form of the moon, named שִׁהֲרֹנַים(saharonim´, Sept. μήνισκοι; Vulg. lunulae ; A. V. round tires like the moon; Isa 3:18); a similar ornament, the hilâl, still exists in Egypt (Lane's Modern Egyptians, App. A.). The Midianites adorned the necks of their camels with such (Jdg 8:21; Jdg 8:26); the Arabs still use a similar ornament (Wellsted, 1:301). To other chains were suspended various trinkets, as scent-bottles, הִנֶּפֶשׁ בָּתֵּי(bottey´ han-ne´ phesh, tablets or houses of the soul, Isa 3:20), and mirrors, גַּלְיוֹנַים(gilyonim´, Isa 3:23). Step-chains, צְעָדוֹת tseädoth´, tinkling ornaments), were attached to the ankle-rings, which shortened the step and produced a mincing gait (Isa 3:16; Isa 3:18). SEE ANKLET; SEE NECKLACE. The particular female ornaments thus rendered in Isa 3:19 (נְטַפוֹת, net'photh', Sept. κάθεμα, Vulg. torques), signify drops or pendants to earrings or other articles of jewelry. SEE EARRING.

3. The means adopted for confining prisoners among the Jews were either manacles or fetters of copper or iron, similar to our handcuffs, נְחֻשְׁתִּיַם (nechushta´yim, lit. two brasses, as though made in halves), fastened on the wrists and ankles, and attached to each other by a chain (Jdg 16:21; 2Sa 3:34; 2Ki 25:7; Jer 39:7). It was a custom among the lRomans likewise to fasten a prisoner with a light chain to the soldier who was appointed to guard him. One end of it was attached to the right hand of the prisoner, and the other to the left hand of the soldier. This is the chain by which Paul was so often bound, and to which he repeatedly alludes (Act 28:20; Eph 6:20; 2Ti 1:16). When the utmost security was desired, the prisoner was attached by two chains to two soldiers, as was the case with Peter (Act 12:6; Walch, De vinculis Petri, Jen. 1758). (See Smith's Dict. of Class Antiq. s.v. Catena.) SEE FETTER.

Idols, it appears, were fixed in their shrines with chains (Isa 40:19). Pride is emblematically termed a chain which keeps men under its power (Psa 73:6; comp. 1Es 1:40; Wisd. 17:37; Sir 6:24; Sir 6:29).

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

             SEE CAQUOALDUS.

## Chair[[@Headword:Chair]]

             SEE CATHEDRA; SEE SEAT; SEE THRONE.

## Chais, Charles-Pierre[[@Headword:Chais, Charles-Pierre]]

             a Swiss divine of the Reformed Church, was born at Geneva in January, 1701. In 1728 he became pastor of the French congregation at the Hague; and he remained in that charge until his death, October, 1785. He translated, from the English of Stackhouse, Le Sens litteral de l'Ecriture Sainte (La Haye, 1738, 3 vols. 8vo); and also published a commentary on the Bible (La Sainte Bible avec un Comment. litteral, et des Notes chtisies et tirees de divers auteurs Anglais, 6 vols. 8vo; La Haye, 1742-77; a seventh volume was issued after his death by Dr. Maclaine, with preliminary dissertations, 1790); a work on Biblical Theology (Theol. de l'Ecriture Sainte, ou la Science du Salut, 2 vols. 8vo, 1752); Catechisme historique et dogmatique (La Haye, 1755, 8vo); and numerous minor works. — Senebier, Histoire Litt. de Genève; Hoefer, Nouv. Biog. Generale, 9:556.

## Chaise[[@Headword:Chaise]]

             SEE LA CHAISE.

## Chaitu[[@Headword:Chaitu]]

             in the mythology of the Kamchadales, is an idol in the form of a wolf, made of vegetables and grass, and placed near the habitations of the natives, who ascribe to it the power of keeping off evil animals.

## Chaitya[[@Headword:Chaitya]]

             is the name applied among the Buddhists to all objects proper to be worshipped. These were of three kinds

1. The relics of the body of Gotama, collected after his cremation.

2. Such things as have been erected on his account; i.e. images of his person.

3. The articles he possessed, such as his girdle, his alms-bowl, the robe he put on when he bathed, the vessel from which he drank water, and his seat or throne.

## Chajath, Jehudah[[@Headword:Chajath, Jehudah]]

             a Jewish writer of the 16th century, who had to leave Spain in 1493, was a famous cabalist, and is the author of a cabalistic commentary entitled The Divine Order,or מנחת יהודה(Ferrara, 1558). See Furst, Bibl. Jud. 1, 156; Ginsburg, The Kabbalah, p. 123; Gratz, Gesch. d. Juden, 8:229. (B.P.)

## Chajes, Hirsch Ben-Mir[[@Headword:Chajes, Hirsch Ben-Mir]]

             a Jewish rabbi, who was born at Brody, Austria, and died at Kalish, Poland Nov. 12, 1855, is the author of ס8 תירת נביאים, or dissertations on the oral law (Zolkiew, 1836): —Decisions (ibid. 1850, 3 vols.): — הש ס הגהות על, or critical notes on the Babylonian Talmud (Vienna, 1840-47): — מבוא התלמוד, an introduction to the Talmud (Zolkiew, 1845), etc. See Fürst, Bibl. Jud. 1, 156. (B. P.)

## Chajim Ben-Bezalel[[@Headword:Chajim Ben-Bezalel]]

             a rabbi of Prague, who died June 1, 1588, is the author of ספר החיים, an ethical work (Prague, 1611, etc.): — אגרת הטיול, expositions according to the four rules of the Pardes (q.v.) (ibid. 1605, etc.). See De Rossi, Dizionario Storico (Germ. transl.), p. 73; First, Bibl. Jud. 1, 157. (B. P.)

## Chajim, Aaron Ibn[[@Headword:Chajim, Aaron Ibn]]

             SEE IBN-CHAJIM, AARON.

## Chajim, Athar[[@Headword:Chajim, Athar]]

             SEE ATHAR CHAJIM.

## Chajim, Vital[[@Headword:Chajim, Vital]]

             SEE VITAL CHAJIM.

## Chajon, Nehemiah Chija[[@Headword:Chajon, Nehemiah Chija]]

             a Jewish impostor, was born about 1650. He received his Talmudic education at Hebron, where the pseudo-Messiah Sabbathai Zebi (q.v.) had his adherents. When eighteen years of age he became rabbi at Uskupia, not far from Saloniki, but, on account of his immoral life, he was compelled to leave the place. From this time his adventurous life commenced, which brought him in contact with a great many literary men, who either supported or opposed him. By the way of Egypt Chajon came to Leghorn, where he was opposed by Joseph Ergas (q.v.). At Prague he was supported by D. Oppenheimer (q.v.). In the house of the chief rabbi he had not only leisure to write some of his works, but also delivered sermons at sundry occasions, which, though replete with the greatest nonsense, were readily applauded. From Prague, Chajon went to Amsterdam, where he was opposed by Zebi Ashkenazi (q.v.) and Moses Chagis (q.v.), who, in connection with Ashkenazi, pronounced the ban against Chajon. The latter left Amsterdam, and went hither and thither. Everywhere he was persecuted, and, finding no resting-place, he finally went to North Africa, where he died after 1726. His writings are דַּבְרֵי נְחֶמְיָה, Sermons and Conmments on the Pentateuch, written in the house of Oppenheimer, and published with the approbation of this and other rabbis (Berlin, 1713): —

כֶּתֶר עֶלְיוֹן, The Crown of the Highest, on the doctrine of the unity of God (Venice, 1711): מְהֵימָנוּתָא דְכלָא, or a system of the Judaeo- cabalistic religion, to which are appended two large cabalistic and theosophic commentaries, the בֵּית קֹדֶשׁ הִקָּדָשַׁיםand עוֹז לֵאלהַים (Berlin, 1713): — פַּתְקָא מַן שְׁמִיָּא, a treatise on the true conception of the Cabala (Amsterdam, 1714): — רָזָא דְיַחוּדָא, The Secret of the Unity of God (Venice, 1711). See Furst, Bibl. Jud. 1, 161 sq.; De Rossi, Dizioiario Storico (Germ. transl.), p. 74; Grätz, Gesch. d. Juden, 10:343 sq.; Jost, Gesch. d. Juden, u.s. Sekten, 3, 177. (B. P.)

## Chajug, Jehuda Ben-David[[@Headword:Chajug, Jehuda Ben-David]]

             commonly called CHIUG, and in Arabia Abukcaria, Jachja B. Daûd el- Fasi el-Kartubi, and Jachja, a Jewish writer who is regarded by Jewish critics as the chief of Hebrew grammarians (רֹץשׁ הִמְּדִקְדְּקַים), was born in Fez about A.D. 1020-1040, and hence is sometimes also called Jehuda Fâsi (יהודה פאםי). He was the first who recognized that the stem words of the Hebrew consist of three consonants, as up to his time some of the chief etymologists and expositors, e.g. Suadia Gaon, Menachem Ibn-Saruk, maintained that there were biliteral and even monoliteral stems. He, too, was the first who discovered the true relation of the quiescent letters, forming the mnemonic אהוי, and their changes. It was he, too, who arranged the Hebrews verbs according to their conjugations, distributing them under two heads:

1. KAL, light, not burdened with any formative additions; and,

2. CABED, heavy, being burdened with formative additions; and fixed six conjugations, viz.

1. Kal;

2. Niphal;

3. Hiphil;

4. Hithpael;

5. Pual and Hophal; and,

6. Piel.

This arrangement has been substantially adopted by all grammarians, and is exhibited in all the regular paradigms of the verb given by Gesenius, Ewald, and all modern linguists in their Hebrew grammars. These discoveries and scientific principles Chajug propounds in three books. The first is called סֵפֶר אוֹתַיּוֹת הִנֹּחִ וְהִמֶּשֶׁךְ, and treats chiefly of the quiescent letters, in three sections. The second book is called סֵפֶר פָּעַלֵי הִכֵּפֶל, and treats of verbs whose second and third radicals are alike= Ayin doubled. The third book is called סֵפֶר הִנַּקּוּד, and treats of the vowel points and accents. Originally written in Arabic, these marvellous grammatical discoveries were at first inaccessible and unknown to the Germano-French interpreters; but they exercised so extraordinary an influence upon the Spanish school of interpreters, that in order to make them more generally useful they were translated into Hebrew by AbenEzra. They have been published by Leop. Dukes (Frankft. a. M. 1844, 8vo), who has also given a sketch of the life and linguistic discoveries of Chajug in his Literaturhistorische Mittheilungen, etc. (Stuttg. 1844). See Fürst, Bib. Jud. 1:160.

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

             the last great rabbi of Portugal, who flourished about 1450-80, belongs to the Jewish literary celebrities on the Peninsula just before the expulsion. He wrote a commentary on the treatise Aboth מלי דאבות(Lisbon, 1470), and a commentary on the Psalms, פרוש על תהילים (Saloniki, 1522,  etc.). See First, Bibl. Jud. 1, 160 sq.; Gratz, Gesch. d. Juden, 8, 225 sq. (B. P.)

## Chakam[[@Headword:Chakam]]

             (Heb. חָכָם, a wise man), the name given in some countries to the chief or presiding rabbi among the modern Jews, who holds a spiritual and, to some extent, civil authority over a country or large district. The term is usually applied to the chief rabbi among the Spanish or Portuguese Jews.

## Chakara[[@Headword:Chakara]]

             (or Chakra), in Hindu mythology, is the mighty weapon of Vishnu, endowed with reason, which by its brightness lights up the entire paradise of the god. It was a ring containing a beautiful gem, and can be seen on the pictures of the god. This ring was made of rays cut from the sun.

## Chakia-Muni[[@Headword:Chakia-Muni]]

             was a name adopted by Buddha, according to the legendary accounts given by the Mongol books, which are only translations from the Thibetan or Sanskrit. He laid down certain principles of morality as the foundation of his religious system. These he reduced to four: 1. The power of pity resting upon immovable bases. 2. The avoidance of all cruelty. 3. An unlimited compassion towards all creatures. 4. An inflexible conscience. Then follows the decalogue, or ten special prescriptions and prohibitions: 1, not to kill; 2, not to rob; 3, to be chaste; 4, not to bear false witness; 5, not to lie; 6, not to swear; 7, to avoid all impure words; 8, to be disinterested; 9, not to avenge one's self; 10, not to be superstitious. The new prophet pretended to have received these precepts by revelation from heaven; and when he died, at the age of eighty, they began to spread throughout all Asia, as a divine code of morality. SEE BUDDHA.

## Chakshusha[[@Headword:Chakshusha]]

             in Hindu mythology, was one of the seven Menus who descended from Suayambhura, the son of Brahma.

## Chalamish[[@Headword:Chalamish]]

             (חֲלָמַישׁ), a place in Palestine mentioned by the Talmudists (Echa Rabbati, 1:17) as being near Navel (Reland, Palaest. p. 702); thought by Schwarz (Palest. p. 236) to be the same with the modern Sunamein. SEE AERE.

## Chalcea[[@Headword:Chalcea]]

             in Greek usage, was a festival of the laborers at Athens in honor of Vulcan, to whom was attributed the discovery of brass. It was celebrated on the 30th' day of the month Pyanepsion, according to our reckoning on Oct. 20.

## Chalcedon[[@Headword:Chalcedon]]

             a city of Bithynia. It was the seat of one of the so-called General Councils of the Church, held A.D. 451 (the fourth oecumenical council), which I was called by the emperor Marcianus, at the request of the bishops (especially of Leo I), to put down the Eutychian and Nestorian heresies. The emperor had first summoned the bishops to meet at Nicaea, but when the time approached he was prevented by political troubles from going so far from the imperial city, and therefore changed the place of meeting to Chalcedon, in Bithynia, on the Bosphorus, opposite Constantinople. The Council was attended by 630 bishops and deputies, all Eastern except four legates sent by Leo I from Rome. The sessions began Oct. 8, 451, and ended Oct. 31. As the two parties in the Council were roused to the highest pitch of passion, the proceedings, especially during the early sessions, were very tumultuous, until the lay commissioners and senators had to urge the bishops to keep order, saying that such ἐκβοήσεις δημοτικαί (vulgar outcries) were disgraceful. (See the account from Mansi, cited by Stanley, Eastern Church, lect. 2, p. 165.)

At the first session (October 8, 451) the Council assembled in the Church of St. Euphemia; in the center sat the officers of the emperor; at their left, or on the epistle side, sat the bishops of Constantinople, Antioch, Caesarea in Cappadocia, and of the other Eastern dioceses, and Pontus, Asia, and Thrace, together with the four legates; on the other side were Dioscurus, Juvenal, Thalassius of Csesarea, and the other bishops; of Egypt, Palestine, and Illyria, most of whom had been present in the pseudo-council of Ephesus. In the midst were the Holy Gospels, placed upon a raised seat. When they had taken their seats, the legates of the pope demanded that Dioscurus should withdraw from the assembly, accusing him of his scandalous conduct tat Ephesus, and declaring that otherwise they would depart. Then the imperial officers ordered him to withdraw from the Council, and to take his seat among the accused. The acts of the so-called "Robber Council" of Ephesus (q.v.) were discussed and condemned, and Dioscurus was left with only twelve bishops to stand by him. The Eutychian heresy, that in our Lord were two natures before his incarnation, and but one afterwards, was anathematized. The majority of the assembled bishops then proceeded to anathematize Dioscurus himself, and demanded that he, together with Juvenal of Jerusalem, Thalassius of Caesarea, Eusebius of Ancyra, Eustachius of Berytus, and Basil of Seleucia, who had presided at the Council, should be deposed from the episcopate. SEE DIOSCURUS.

At the second session (Oct. 10), the following exposition of faith, substantially taken from a letter of Leo to Flavianus, was approved, and its opponents anathematized: "The divine nature and the human nature, each remaining perfect, have been united in one person, to the intent that the same Mediator might die, being yet immortal and impassible... Neither nature is altered by the other; he who is truly God is also truly man... The Word and the flesh preserve each its proper functions. Holy Scripture proves equally the verity of the two natures. He is God, since it is written, 'In the beginning was the Word, and the Word was God.' He is also man, since it is written, 'The Word was made flesh, and dwelt among us.' As man, he was tempted by the devil; as God, he is ministered unto by angels. As man, he wept over the tomb of Lazarus; as God, he raised him from the dead. As man, he is nailed to the cross; as God, he makes all nature tremble at his death. It is by reason of the unity of person that we say that the Son of Man came down from heaven, and that the Son of God was crucified and buried, although he was so only as to his human nature."

At the third session the deposition of Dioscurus was pronounced irrevocable, and soon after he was banished to Gangra, in Paphlagonia, where, in the course of three years, he died.

In the fifth session the following formula of faith on the question at issue was adopted: "We confess and with one accord teach one and the same Son, our Lord Jesus Christ, perfect in the divinity, perfect in the humanity, truly God and truly man, consisting of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the manhood; in all things like unto us, sin only excepted; who was begotten of the Father before all ages, according to the Godhead; and in the last days, the same was born according to the manhood, of Mary the Virgin, mother of God, for us and for our salvation; who is to be acknowledged one and the same Christ, the Son, the Lord, the only begotten in two natures, without mixture, change, division, or separation; the difference of natures not being removed by their union, but rather the propriety of each nature being preserved and concurring in one person and in one ὑπόστασις, so that he is not divided or separated into two persons, but the only Son, God, the Word, our Lord Jesus Christ, and one and the same person." At the later sessions (9-15) a number of questions of order, supremacy, discipline, etc. were settled. But by far the most important was the 28th canon, sess. 15, by which the patriarch of Constantinople was placed on equality of authority with the bishop of Rome, saving only to the latter priority of honor. The Roman delegates protested against this, and, after its adoption, Leo constantly opposed it, upon the plea that it contradicted the sixth of Nicaea, which assigned the second place in dignity to Alexandria; however, in spite of his opposition and that of his successors, the canon remained and was executed. SEE SUPREMACY OF THE POPE.

The acts of this Council in Greek, with the exception of the anathemas, are loqt. See Evagrius, Hist. Ecc 2:4; Labbe and Cossart, Concilia, tom. 4; Mansi, Concilia, 6:590; Landon, Man. of Councils, p. 113-127; Gieseler, Church History (Cunningham's), 1:240; Mosheim, Church History, bk. 2, cent. 5, pt. 2, ch. 5, § 15, 16; Neander, Church History, 2:518, 524; Hefele, Conciliengeschichte, 2:392; especially Dorner, Person of Christ (Edinburgh, div. 2, vol. 1, p. 93-106); Schaff, Church Hist. 2, § 56, 65; 2, § 141; Shedd, History of Doctrines, 1:398 sq.; Elliott, Delineation of Romanism, bk. 3, ch. 3, 11. SEE CHRISTOLOGY; SEE COUNCILS; SEE EUTYCHES; SEE NESTORIANISM.

## Chalcedon, Councils of[[@Headword:Chalcedon, Councils of]]

             (Concilium Chalcedonense). Of these there were two:

I. Held A.D. 403, better known as the Synod of the Oak a name given to a suburb there at which Chrysostom was deposed. He had been appointed to the see of Constantinople five years before, and Theophilus, bishop of Alexandria, had been summoned thither by the emperor Arcadius to ordain him. Theophilus had a presbyter of his own whom he would have preferred, named Isidore, so that in one sense he consecrated Chrysostom under constraint. It was against the second of the Constantinopolitan canons likewise for him to have consecrated at all out of his own diocese; but in another sense he was probably not loath to make Chrysostom beholden to him, and be possessed of a pretext for interfering in a see threatening to eclipse his own, where he could do so with effect.

Hence the part played by him at the Synod of the Oak, over which he presided, and in-which no less than twelve sessions were occupied on charges brought against Chrysostom, and a thirteenth on charges brought against Heraclides, bishop of Ephesus, who had been ordained by him. The number of charges alleged against Chrysostom was twenty-nine at one time, and eighteen at another. When cited to appear and reply to them, his answer was: “Remove my avowed enemies from your list of judges, and I am ready to appear and make my defense, should any person bring aught against me; otherwise you may send as often as you will for me, but you will get no further.” The first of those whom he reckoned as such was Theophilus. One of the charges against him was some unworthy language that he had used to Epiphanius, lately deceased. The others refer to his conduct in his own church, or towards his own clergy. The synod ended by deposing Chrysostom, having cited him four times to no purpose, when he was immediately expelled the city by the emperor, and withdrew into Bithynia, to be very shortly recalled. SEE CHRYSOSTOM.

II. Held in 451, and so important that we give additional particulars:  The heresy of Eutycles consisted in his acknowledging only one nature in our Lord Jesus Christ he was a priest, and abbot of a monastery near Constantinople; and Eusebius, bishop of. Dorylseum, having cited him to give an account of his faith before a council consisting of thirty-three bishops and twenty-three abbots, Eutyches there refused to retract, and was condemned and separated from the communion of the faithful.

He then took upon him to write to Leo, the pope, imploring his protection, and sent to him a pretended profession of his faith. Leo, deceived by these pretences, wrote to Flavianus of Constantinople, expressing his surprise at the sentence passed upon Eutyches. Flavianus wrote back to him a true account of the matter, declaring that Eutyches maintained that before his incarnation our Blessed Lord had two natures, the divine and human, but that after his incarnation he had but one; and he further entreated the pope to add his own testimony to the condemnation of Eutyches. By these statements Leo was convinced of the justice of the sentence, and, moreover, perceived the bad results which must follow from the patronage which the emperor Theodosins extended to Eutyches, especially in convoking a council at Ephesus to reconsider the sentence of excommunication which had been passed upon him.

This pseudo-council assembled at Ephesus in 449, consisting of one hundred and thirty bishops, with Dioscorus of Alexandria, the great friend of Eutyches, as president; the censure before passed upon the latter was annulled, and Flavianus, who had condemned him, was deposed. This pseudo-council, from the extreme irregularity and violence which accompanied all its acts, has been always known by the name of the “Latrocinium.” Leo, distressed at these proceedings, wrote to the emperor a letter worthy of a Christian bishop, setting clearly before him what impious and sacrilegious acts had been done in that council, in open violation of the Catholic faith and of the canons of the Church; and he implored him in the name of all the churches of the West to convoke an (ecumenical council in Italy. At the same time, he wrote to Pulcheria to entreat her to use all her influence to hinder this attack upon the Catholic faith from having more fatal results. He, lastly, addressed the clergy and people of Constantinople, and exhorted them to persevere in the true faith.

Dioscorus, irritated by the opposition which his designs met with, and especially by that of Leo, separated himself from his communion, and by threats or otherwise induced ten other bishops to concur in this schismatical act. This only caused Leo to redouble his efforts, and availing  himself of the opportunity of a voyage which the emperor, Valentinian Ill., made to Rome at the time, he forcibly set before him the danger with which the true faith was threatened, and conjured him to induce Theodosius to repair by his authority the evil that had been committed at Ephesus, and to annul all that they had decreed there in an ecumenical assembly. But although Valentinian wrote upon the subject to Theodosius, he refused to permit the question to be re-agitated, and endeavored to justify the act of the pseudo-council of Ephesus.

However, Theodosius dying that year in consequence of injuries received by a fall from his horse, Marcian, by his marriage with Pulcheria, became emperor, and all obstacles to the holding of the council were removed. His chief desire was to see all his subjects united in one faith; and the empress herself wrote to Leo, to assure him of her anxiety to see peace restored to the Church, and to banish all error and heresy, and for that end to cause the council to be assembled.

Among the large number of bishops, three distinguished ones were present, viz. Maximus of Antioch, Eusebius of Dorylseum, and Theodoret, whom the emperor had recalled from exile. The emperor sent as his representatives the chief officers of the empire: Anatolius, a nobleman; Palladius, prefect of the Praetorium in the East; the prefect of Constantinople, Vincomulus; Sporacius, captain of the imperial guard; various other persons of the highest dignity were also present. Marcian, from the high idea which he had formed of Leo, wished him to have the chief authority in the council; and Leo, in his letter, begged them to consider his legates as his representatives, and especially designated Paschasinus, bishop of Lilybeum, in Sicily, to act as president in his absence, rightly judging that there was needed at the head of the council a- man of firm mind, and one incapable of being turned aside from the right path. It was arranged that the officers of the emperor should propose the questions for discussion, draw up the various motions, and pronounce the decision, after the bishops had given their votes.

In the first session, at the request of Eusebius of Dorylaeum, the petition which he had presented to the emperor against Dioscorus was read. In this petition Ensebius demanded justice for the evils which Dioscorus had done to himself and Flavianus of Constantinople; he charged him with having favored Entyches in everything; with having made use of notorious violence and the most unworthy means, in order to procure the absolution  of Eutyches. IIe then required that the acts of the pseudo-council of Ephesus should be read, by which he hoped to show the injustice of Dioscorus in deposing Flavianus and himself In the course of reading passages occurred highly injurious to Theodoret, which induced the emperor to order, by his officers, that lie should enter, and take his place in the council, but the Egyptians, with great tumult, refused to allow this, saving that he must remain in the sole character of an accuser. Many of the Oriental bishops also interrupted the reading of these acts with exclamations about the violence which they had suffered from Dioscorns, and when the Iliac pleaded in excuse that all that had passed at the council was with the consent of those present the bishops exclaimed with vehemence against his assertion, declaring that they had been forced, and even beaten, and threatened with banishment; that soldiers had repulsed them when they desired to depart, and that they had, in fact, been compelled to sign a blank paper.

After this, the acts of the Council of Constantinople were read, which were inserted in those of the pseudocouncil of Ephesus. Among others they read the second letter of Cyril to Nestorius, and that which he had written to the Eastern Church; these being ended, the bishops unanimously exclaimed that they contained their own belief and their own doctrine, and as Flavianus had approved these two letters in the Council of Constantinople, the legates, with Maximus of Antioch and Eustachins of Berythus, declared that in their opinion the faith of Flavianus was strictly in accordance with the true faith and the letter of Cyril. The Eastern bishops, also with one voice, agreed that Flavianus had truly asserted the Catholic faith, and at the same time the bishops of Palestine passed over from the right hand to the side on the left of the imperial officer, to testify that they abandoned the Egyptian party. Thus the innocence of Flavianus was established, and, at the same time, necessarily, the pseudo-council of Ephesus condemned, none of the bishops who had taken any share in the proceedings attempting to defend themselves. But although every one declared himself in favor of Flavianus, Dioscorus did not in the slightest degree abate his arrogance, declaring that for his part he belonged to no party, and professed no faith but the Catholic and apostolic faith; neither did he regard men, but God alone.

After this, the opinion which Eustachius of Berythus had delivered at the Council of Ephesus came under consideration, maintaining that it is an error to believe in two natures in our Lord Jesus Christ, and that the right  faith is, that there is in him but one nature incarnate. This opinion was unanimously condemned. In the third place the confession of Eutyches, which had been approved by Dioscorus at the Council of Ephesus, was read: in it he declared his belief that in our Lord were two natures before his incarnation, and but one afterwards. This opinion was at once anathematized by the fathers in council.

On this day the acts of the first session only of the pseudo-council at Ephesus were read.

In the second session Dioscorus, Juvelal, Thalassius, Eusebius, and Casil were absent. The bishops were now entreated on the part of the emperor to decide matters relating to the faith, in order to settle the minds of those who had been led astray. They replied that a new exposition of the faith was not needed, but that the fathers had left a sufficient exposition of the true faith, which they ought to follow, and that the letter of Leo, which all the bishops in the council had already subscribed, was a sufficient antidote to the heresy of Eutyches.

The bishops of Illyria and Palestine earnestly desired that pardon should be granted to the chiefs of the pseudo-council at Ephesus, specially naming Dioscorns. The Eastern bishops, however, without taking notice of the others, insisted upon the banishment of Dioscorus.

The third session was held on the 13th of October, at which the officers of the emperor were not present; probably, as Tillemont says, in order that it might not be said that the bishops were not permitted to pass a free judgment upon Dioscorus.

The petition of Ensebius was read, in which he demanded that, Dioscorus having now been convicted of many crimes, the council should anathematize his impious dogmas; that it should punish him according to his deserts; that it should confirm the true faith, and annul all that had been done in the false Council of Ephesus; he also requested that Dioscorus should be cited before the council to answer him, and this was accordingly done; but Dioscorus, upon various pretexts, refused to appear.

The petitions of the clergy and laity of Alexandria against Dioscorus were then read, in which they accused him of grievous crimes, stating that he had been guilty of homicide, had burned and pulled down houses, had lived an infamous life, had bought up corn in order to enhance the price, and had connived at the residence of women of ill-fame in his diocese, and had even  kept them in his own home. After this, Dioscorus was cited a third time to appear, but with as little success as before; and the deputies having made their report to the council, the legate, in a few words, enumerated the crimes of which Dioscorus had been convicted, and declared him to be deprived by themselves, acting for the pope, and by the council, of his episcopal office, and of all his ecclesiastical dignities. After this they requested the council to make a decree conformable to the canons of the Church, and accordingly each of the bishops present condemned Dioscorus, and the sentence being committed to writing, they all signed it, the whole number of signatures amounting to three hundred. They then drew up an act to signify to Dioscorus the judgment passed against him, and a letter to the emperor, informing him of the causes which compelled them to depose Dioscorus.

At the fourth session, Oct. 17, the emperor's officers were again present, and perceiving that the bishops were averse to drawing up any new definition of the faith, they contented themselves with demanding whether they accepted the letter of Leo as agreeing with the creeds of Nicsea and Constantinople. Paschasinus declared it to be the faith of the council, and that they held to the definition of Nicaea, and that of Constantinople, under Theodosius, as also to the exposition of Cyril, and to the writings of Leo against the heresies of Nestorins and Eutyches. After this, the bishops Juvenal, Thalassius, Eusebius, Basil, and Eustachius having made open profession of the true faith, were absolved by the unanimous vote of the council, which considered that the deposition of Dioscorus ought to suffice, and that matters should not be pushed too far, for fear of originating a fresh schism. Some other matters of minor importance were also transacted in this session.

Fifth session, Oct. 22. Although the bishops had before expressed an unwillingness to draw up any new definition of the faith, they, upon further consideration, resolved to do so, endeavoring, however, to follow exactly all that had previously been decided by the fathers. They resolved that the definition of the faith as to the matter in question should be examined into, and they appointed a committee of twenty-two, who assembled in the oratory of Euphemia. Having accordingly examined the existing definition of the faith, they proceeded to draw up a new form, in which, however, several bishops objected to the expression that Jesus Christ was of two natures, and not in two natures, which, although strictly speaking true, yet was such a definition as the Eutychians could have received as well as the  Catholics; after many difficulties and much, discussion, they agreed to follow exactly the letter of Leo, and the decree containing the definition was accordingly altered, and, in the end accepted by the whole Church. This decree is not in the form of a creed, brief and abridged, but rather of a long discourse, in which both the Nicene and Constantinopolitan creeds are inserted; the two letters of Cyril against Nestorins were added to it, and also that of Leo to Flavianus against the errors of Nestorius ad Eutyches.

When this decree was read, the bishops, with one voice cried out that it contained the faith of the fathers, and it was unanimously received by them, to the number of three hundred and fifty-six. The council then forbade any one to hold or teach any other faith, upon pain, if a bishop or clergyman, of being deposed, if a monk or layman, of being anathematized.

At the sixth session; Oct. 25, the emperor was present in person, and delivered a speech in Latin, in which he unfolded what had been his intentions in convokini the council, and declared that his sole motive in attending it was to give his assistance in settling the true faith, and not at all to hinder the freedom of their deliberations. Then the above-mentioned decree was read, upon which the emperor asked if the council was agreed as to this confession, and the bishops unanimously declaring that they were so, severally, subscribed it.

This done, the emperor declared his will that the city of Chalcedonin which the council had been held, should thenceforward enjoy the privileges of a metropolitan see; saving the dignity of the metropolitan of Nicomedia.

In the seventh session the arrangements which Maximus of Antioch and Juvenal of Jerusalem had made upon certain disputes connected with their sees were ratified.

In the eighth session Theodoret was re-established in his church, having pronounced anathema against Nestorius, and subscribed the letter of Leo.

In the ninth session the case of Ibas, bishop of Edessa, was considered, who complained of having been persecuted by Eutyches, and deposed in the pseudo-council of Ephesus in his absence.

These three sessions appear to have been held on the same day, viz. Oct. 26.  In the tenth session, Oct. 27, Ibas was pronounced to be orthodox, and his re-establishment in his see ordered.

In the eleventh session, Oct. 29, Bassiasnus, bishop of Ephesus, was declared to have intruded into that see, having obtained his chair by violence; aid Stephen, who also pretended to the same bishopric, was similarly condemned it was, therefore, decreed, that it was necessary to proceed to a fresh election.

In the twelfth session, Oct. 30, it was decreed, that although Stephen and Bassianus should be deprived of the see of Ephesus, the rank of bishop should not be taken from them, and that they should receive a maintenance out of the revenues of that Church.

In the thirteenth session, on the same day, it was decreed that the bishop of Nicomedia should have the authority of metropolitan over the churches of Bithynia, and that the bishop of Nicaea should have metropolitan honor only, and submit to the see of Nicomedia.

In the fourteenth session, Oct. 31, judgment was pronounced in the difference between Sabianus, bishop of Peraea, in Syria, and Anastasius, who was also bishop of the same city, but who had been deposed, and afterwards replaced in the chair; it was ordered that Anastasius should continue to enjoy the see in peace until the matter should be thoroughly sifted by Maximus of Antioch in a synod.

In this session, Oct. 31, twenty-eight canons were published.

1. Confirms all canons before made by the fathers in different councils [answering to the code of the while Church, or, rather, of the Greek Church, published by Jetel, and containing one hundred and seventy canons, taken from the councils of Nicaea, Ancyra, Neo-Cesarea, Gangra, Antioch, Laodicea, and Constantinople].

2. Declares that if a bishop shall receive any money, etc., in consideration of conferring orders, both he and the person so ordained shall be deposed; and that any person acting in any way as the intermediate party on the occasion shall, if a clerk, be deposed; if a monk or layman, be anathematized.

3. Forbids any ecclesiastic or monk to undertake the management or stewardship of the property of others, or intrude himself into worldly  ministrations. Among a few other exceptions, however, it is permitted to them to undertake the care of the property of orphans and widows, and other afflicted persons, with the bishop's consent.

4. Forbids the erection of any monastery or oratory without the permission of the bishop of the diocese. Orders all monks to submit to the bishop of the diocese, and not to meddle in any ecclesiastical or civil matters, unless they be permitted to do so for some necessary purpose by their bishop. Lastly, orders all bishops to keep watch over the conduct of the monks within their dioceses; offenders to be excommunicated.

5. Renews the prohibition made in a former council, forbidding the bishop or a clergy of one church to quit their own church in order to go and serve in another.

6. Forbids a bishop to ordain a clerk unless he is, bonafide, intended to serve in some particular church or chapel or monastery, and declares all ordinations not made in accordance with this law to be null and void.

7. Forbids, under pain of anathema, those who have been ordained, or who have entered a state of monkhood, to quit their state.

8. Enjoins the clergy attached to all monasteries, chapels of martyrs, hospitals, etc., to submit to their bishops: offenders to be excommunicated.

9. Orders that all disputes among the clergy shall be settled before their bishop, and in no secular court, except by his permission. That if a dispute arise between a bishop and one of the clergy, it shall be judged in the provincial council. That all disputes between a bishop or, clergyman and his metropolitan shall be brought before the exarch of the diocese [i.e. the patriarch] or the bishop of Constantinople.

10. Absolutely forbids a clergyman to be on the list of the church of two cities at the same time, and orders that such as act thus shall be restored to the church in which they were first ordained.

11. Orders that letters of peace (or of communion) be given to poor persons going abroad, after examination; and that letters commendatory be given to those persons only who are liable to suspicion.

12. Forbids any bishop, under pain of deposition, to divide the province, by obtaining letters-patent from the emperor, erecting his bishopric into a metropolitan see.

13. Forbids that a foreign or unknown ecclesiastic be permitted to exercise any function in the church, except he bring letters commendatory from his bishop.

14. Forbids the lower orders of ecclesiastics (readers, chanters, etc.), to whom it was permitted to marry, to marry Jewesses, or pagan, or heretical women, except they should promise to become Christians.

15. Forbids the ordination of a deaconess under forty years of age; if after ordination she shall marry, she shall be anathematized with her husband.

16. Orders that virgins marrying after having consecrated themselves to God be separated from communion for as long a period as the bishop shall deem proper.

17. Makes over to the bishop forever parishes in the country over which he has exercised jurisdiction for thirty years.

18. Deposes those of the clergy or monks who form cabals against their bishop or any of their fellow-clergy.

19. Renews the decree of the Council of Nicaea, which directs that provincial councils be held twice in every year; and enjoins that bishops who willfully neglect to attend shall be reproved.

20. Directs that if any bishop shall receive a clergyman belonging to another bishop, both the bishop and the clergyman shall be separated from communion until the said clergyman shall return to his own bishop.

21. Forbids the receiving of an accusation against a clergyman from any person without first inquiring into his character.

22. Forbids the clergy to take possession of the property of their bishop after his decease, under pain of losing their rank.

23. Directs that the defender of the Church of Constantinople shall drive out of the city all strange clergy or monks, coming there without letters from their bishop, and causing trouble and disturbance.

24. Orders that houses which have once been erected into monasteries, and consecrated, shall ever after be devoted to the same purpose.

25. Directs that the metropolitan shall consecrate to a vacant bishopric within three months after the death of the bishop.

26. Directs that in every diocese there shall be a steward (economus) chosen from among the clergy, who shall manage the property of the Church according to the bishop's directions.

27. Anathematizes those who have been guilty of rape or abduction, and all who have aided and abetted in these crimes, or who have consented to them; if any one of the clergy be among the guilty, he shall be deposed.

28. “We, following in all things the decisions of the holy fathers, and acknowledging the canon of the one hundred and fifty most religious bishops, which has just been read, do also determine and decree the same things respecting the privileges of the most holy city of Constantinople, the new Rome. For the fathers properly gave the primacy to the throne of the elder Rome, because that was the imperial city. And the one hundred and fifty most religious bishops, being moved with the same intention, gave equal privileges to the most holy throne of new Rome; judging, with reason, that the city which was honored with the sovereignty and senate, and which enjoyed equal privileges with the elder royal Rome, should also be magnified, like her, in ecclesiastical matters, and be second after her. And (we decree) that the metropolitans only of the Pontic, Asian, and Thracian dioceses, and, moreover, the bishops of the aforesaid dioceses who are among the barbarians, shall be ordained by the above-mentioned throne of the most holy Church of Constantinople; each metropolitan off the aforesaid dioceses ordaining the bishops of the provinces, as has been declared by the divine canons; but the metropolitans themselves of the said dioceses shall, as has been said, be ordained by the bishop of Constantinople, the proper elections being made according to custom, and reported to him.”

It appears that the Roman legates had refused to be present when this last canon was carried; however, immediately alter they called for au assembly of the council, and protected against it, alleging that it was contrary to the sixth canon of the council of Nicaea, which, as they asserted, commenced with these words, “The Roman see hath always had the primacy;” this, however, was shown to be only an interpolation, and after it had been proved that all things had been done rightly and canonically, the imperial judges delivered their opinion, which was to the effect, “that granting to the bishop of ancient Rome, according to the canons, the primacy and prerogative of honor, the bishop of Constantinople ought nevertheless to enjoy the same ecclesiastical privileges of honor, and that he should have  the right of consecrating metropolitans in the dioceses of Asia, Pontus, and Thrace.” See Labbe, Concil. 4, 1-1003.

## Chalcedonius[[@Headword:Chalcedonius]]

             was abbot (probably the first) of Viviers, one of the twin monasteries established by Cassiodorus, A.D. cir. 469-563.

## Chalcedony[[@Headword:Chalcedony]]

             (χαλκηδών) occurs only in Rev 21:19, being the precious stone with which the third foundation of the wall of the New Jerusalem is garnished. According to Pliny (H. N. 37:8, § 15), chalcedony is a gem resembling the Callais or turquoise, and some have judged it to be a kind of carbuncle or ruby. Salmasius differs from those who make the color of chalcedony to be like that of the carbuncle, and says that they confound τὸν καρχηδόνιον λίθον, which is a species of carbuncle, with τῇ χαλκηδονίῳ; but he confesses that it is by no means clear what stone the ancients called chalcedonius. Pignelius on Revelation (Rev 21:19) says that this stone has the color of a pallid lamp, shines in the open air, but is dark in a house, cannot be cut, and has powers of attraction. The etymology of the word is not less doubtful than its meaning. Some derive it from χαλκός, from a belief that it rings like brass when struck. Others have derived it from Χαλκηδών, as though from a locality where it is found, and others from Καρχηδών. (See Braun. de Vest. Hebrews 2, 100:2, p. 525) The Chalcedonius was so called from Chalcedon, and was obtained from the copper mines there; it was a small stone, and of no great value. It is described by Pliny as resembling the green and blue tints which are seen on a peacock's tail or on a pigeon's neck, Mr. King (Antique Gems, p. 8) says it was a kind of inferior emerald, as Pliny understood it. This mineral is supposed by some to be the same that occurs in the Hebrews Scriptures (Exo 28:18) under the name of נֹפֶךְ, no´phek (translated "emerald"), but this is doubtful. SEE EMERALD. Chalcedony of modern lapidaries is a variety of amorphous quartz, and the distinction between it and agate is not very satisfactorily established. It is harder than flint (spec. grav. 2.04), commonly semi-transparent, and is generally of one uniform color throughout, usually a light brown, and often nearly white (and then termed "white cornelian"); but other shades of color are not infrequent, such as gray, yellow, green, and blue. Chalcedony occurs in irregular masses, commonly forming grotesque cavities, in trap rocks and even granite. It is found in most parts of the world; and in the East it is employed in the fabrication of cups and plates, and articles of taste, which are wrought with great skill and labor, and treasured among precious things. In Europe it is made into snuff-boxes, buttons, knife-handles, and other minor articles. (See Penny Cyclopaedia, s.v. Quartz.) SEE GEM.

## Chalchihuitlicue[[@Headword:Chalchihuitlicue]]

             in Mexican mythology, was the goddess of water. As water appears in various forms, this goddess also had different names, which designated the attributes in each case. In honor of the goddesses of the water and of the mountains there were five festivals, at which numerous human sacrifices were always offered, especially prisoners of war.

## Chalcicecia[[@Headword:Chalcicecia]]

             in Greek religion, was a festival among the Spartans in honor of Minerva. It was celebrated in a brazen temple, where her image of brass stood. Armed youths brought her sacrifices.

## Chalcidia[[@Headword:Chalcidia]]

             was a Christian lady, residing probably at Antioch, to whom Chrysostom addressed several letters during his exile, expressing the most affectionate solicitude for her health, which was very feeble, and for the troubles brought upon her by her fidelity to his cause. These letters are sometimes addressed to Chalcidia separately, sometimes conjointly with her friend Asyncritia.

## Chalcidius[[@Headword:Chalcidius]]

             according to Fabricius (Bibl. Lat. lib. 3, 100:7), a Christian Platonist of the 4th century. Others place him in the 6th century. He translated the Timaeus of Plato, and added a commentary. Cave (Hist. Lit. Saec. 4, an. 330) doubts whether he was pagan or Christian. Lardner says, "I dare not be positive; but to me it seems that he was a polite Platonic philosopher, who was willing to be on good terms with Christians, and I place him, with Cave, about A.D. 330." In his Commentary on Timaeus he refers to the O. and N.T. repeatedly, and mentions the "star in the East." Lardner, Works, 7:570; Brucker, Hist. Crit. Philippians 3:472; Murdoch's Mosheim, Church History, bk. 2, cent. 4, pt. 1, § 18, note; Cudworth, Intell. System (Lond. 1845), 2:463 sq.

## Chalcis[[@Headword:Chalcis]]

             (Χαλκίς), a city of Palestine mentioned by Josephus (Ant. 14:3, 2; 7, 4; 19:5,1; 8, 1; 20:1, 3; 7, 1; War, 1:9, 2; 2:12, 1) and Strabo (16:2, 16, p. 753, 755) as lying under Mount Lebanon, near Heliopolis; but thought by Reland (Palaest. p. 315) to be different from the Chalcis in Syria, placed by the Antonine Itinerary between Beroa (Bercea or Berea) and Androna. Modern travelers (Thomson, in the Bibliotheca Sacra, 1848, p. 761; Seetzen, Reise, 1:262; Porter, 1:14-16; Robinson, Lat. Bibl. Res. p. 497, 498) have sought its site in the considerable ruins near Medjel Anjar, 3 hours S. of Zahleh (Van de Velde, Memoir, p. 303).

## Chalcol[[@Headword:Chalcol]]

             (Hebrews Kalcol´, כִּלְכֹּל, perhaps sustenance; Sept. Χαλχάλ v. r. Χαλκάδ, Josephus Χαλκέος, Ant. 8:2, 5), one of the four sons of Mahol, who were famous for their wisdom before the time of Solomon (1Ki 4:31). B.C. ante 1010. In 1Ch 2:6 (where the name is Anglicized "Calcol") he and his brothers are enumerated as the sons of Zerah, the son of Judah, perhaps by an error for the name Hamul preceding, which may be a transposition for Mahol. SEE DARDA.

## Chaldaea[[@Headword:Chaldaea]]

             (Jeremiah 1, 10; Jer 51:24; Jer 51:35; Eze 16:29; Eze 23:16; Gr. ἡ Χαλδαία, for the Hebrews כִּשְׂדַּים, elsewhere "Chaldaeans") is properly only the most southern portion of Babylonia. It is used, however, in our version for the Hebrew ethnic appellative Kasdin (or "Chaldees"), under which term the inhabitants of the entire country is designated, and it will therefore here be taken in this extended sense. The origin of the term is very doubtful. Kasdim has been derived by some from Kesed (כֶּשֶׂד), the son of Nahor (Gen 22:22); but if Ur was already a city "of the Chaldees" before Abraham quitted it (Gen 11:28), the name Kasdim cannot possibly have been derived from his nephew. On the other hand, the term Chaldaea has been connected with the city Kalwadha (Chilmad of Eze 27:23). This is possibly correct. At any rate, in searching for an etymology, it should be borne in mind that Kaldi or Kaldai, not Kasdim, is the native form (Rawlinson, Herod. 1:533, note). The Chaldaeans are mentioned in the cuneiform inscriptions (q.v.). In Persian cuneiform the name of Babylon or Babylonia is written very differently:

The Babylonian cuneiform writes it in many ways, but none have any resemblance to Kasdim or Kaldi. SEE BABYLON.

1. Extent and Boundaries. — The tract of country viewed in Scripture as the land of the Chaldaeans is that vast alluvial plain which has been formed by the deposits of the Euphrates and the Tigris — at least so far as it lies to the west of the latter stream. The country to the east is Elam or Susiana; but the entire tract between the rivers, as well as the low country on the Arabian side of the Euphrates, which is cultivable by irrigation from that stream, must be considered as comprised within the Chaldaea of which Nebuchadnezzar was king. This extraordinary flat, unbroken except by the works of man, extends, in a direction nearly N.E. and S.W., a distance of 400 miles along the course of the rivers, and is on the average about 100 miles in width. A line drawn from the junction of the river Khabur with the Euphrates to that of the Lesser Zab with the Tigris may be considered to mark its northern limits; the eastern boundary is the Tigris itself; the southern the Persian Gulf; on the west its boundary is somewhat ill defined, and in fact would vary according to the degree of skill and industry devoted to the regulation of the waters and the extension of works for irrigation. In the most flourishing times of the Chaldaean empire the water seems to have been brought to the extreme limit of the alluvium, a canal having been cut along the edge of the tertiary formation on the Arabian side throughout its entire extent, running at an average distance from the Euphrates of about 30 miles.

2. General Character of the Country. — The general aspect of the country is thus described by a modern traveler, who well contrasts its condition now with the appearance which it must have presented in ancient times. "In former days," he says, "the vast plains of Babylon were nourished by a complicated system of canals and water-courses, which spread over the surface of the country like a net-work. The wants of a teeming population were supplied by a rich soil, not less bountiful than that on the banks of the Egyptian Nile. Like islands rising from a golden sea of waving corn stood frequent groves of palm-trees and pleasant gardens, affording to the idler or traveler their grateful and highly-valued shade. Crowds of passengers hurried along the dusty roads to and from the busy city. The land was rich in corn and wine. How changed is the aspect of that region at the present day! Long lines of mounds, it is true, mark the courses of those main arteries which formerly diffused life and vegetation along their banks, but their channels are now bereft of moisture and choked with drifted sand; the smaller offshoots are wholly effaced. 'A drought is upon her waters,' says the prophet, 'and they shall be dried up!' All that remains of that ancient civilization-that 'glory of kingdoms' — 'the praise of the whole earth' — is recognizable in the numerous mouldering heaps of brick and rubbish which overspread the surface of the plain. Instead of the luxuriant fields, the groves, and gardens, nothing now meets the eye but an and waste — the dense population of former times is vanished, and no man dwells there" (Loftus's Chaldaea, p. 14, 15). The cause of the change is to be found in the neglect of man. "There is no physical reason," the same writer observes, "why Babylonia should not be as beautiful and as thickly inhabited as in days of yore; a little care and labor bestowed on the ancient canals would again restore the fertility and population which it originally possessed." The prosperity and fertility of the country depend entirely on the regulation of the waters. Carefully and properly applied and husbanded, they are sufficient to make the entire plain a garden. Left to themselves, they desert the river courses to accumulate in lakes and marshes, leaving large districts waterless, and others most scantily supplied, while they overwhelm tracts formerly under cultivation, which become covered with a forest of reeds, and during the summer heats breed a pestilential miasma. This is the present condition of the greater part of Babylonia under Turkish rule; the evil is said to be advancing, and the whole country threatens to become within a short time either marsh or desert.

3. Divisions. — In a country so uniform and so devoid of natural features as this, political divisions could be only accidental or arbitrary. Few are found of any importance. The true Chaldaea, as has been already noticed, is always in the geographers a distinct region, being the portion most southerly from Babylon, lying chiefly (if not solely) on the right bank of the Euphrates (Strabo, 16:1, § 6; Ptolemy, 5:20). Babylonia above this is separated into two districts, called respectively Amordacia and Auranitis. The former is the name of the central territory round Babylon itself; the latter is applied to the regions toward the north, where Babylonia borders on Assyria (Ptol. 5:20).

4. Cities. — Babylonia was celebrated at all times for the number and antiquity of its cities. "Babel, and Erech, and Accad, and Calneh in the land of Shinar," are the first towns mentioned in Scripture (Gen 10:10). The "vast number of great cities" which the country possessed was noted by Herodotus (1:178), and the whole region is, in fact, studded with huge mounds, each mound marking, beyond a doubt, the site of a considerable town. The most important of those which have been identified are Borsippa (now Birs-Nimrud), Sippara or Sepharvaim (Mosaib), Cutha (Ibrahim), Calneh (Nifer), Erech (Warka), Ur (Megheir), Chilmad (Kalwadha), Larancha (Senkereh), Is (Hit), Duraba (Akkerkuf); but of these not fully, and of many others not at all, have the exact sites been determined, as the Accad of Genesis (Gen 10:10); the Teredon of Abydenus (Fragm. 8); Asbi, Rubesi, etc., towns mentioned in the inscriptions. Two of these places — Ur and Borsippa — are of particular note. Of the rest, Erech, Larancha, and Calneh were in early times of the most consequence, while Cutha, Sippara, and Teredon attained their celebrity at a comparatively recent period. (See each name in its place.)

5. Canals. — These constituted one of the most remarkable features of ancient Babylonia. Three principal canals carried off the waters of the Euphrates toward the Tigris, above Babylon. These were,

1. The original "Royal river," or Ar-Malcha of Berosus, which left the Ehphrates at Perisabor or Anbar, and followed the line of the modern Saklawyeh canal, passing by Akkerkuf, and entering the Tigris a little below Bagdad;

2. the Nahr Mancha of the Arabs, which branched off at Ridhivaniyeh, and ran across to the site of Seleucia; and,

3. the Nahr Kutha, which, starting from the Euphrates about twelve miles above Mosaib, passed through Cutha, and fell into the Tigris twenty miles below the site of Seleucia.

On the other side of the stream, a large canal, perhaps the most important of all, leaving the Euphrates at Hit, where the alluvial plain commences, skirted the deposit on the west along its entire extent, and fell into the Persian Gulf at the head of the Bubian creek, about twenty miles west of the Shat el-Arab; while a second main artery (the Pallacopai of Arrian) branched from the Euphrates nearly at Mosaib, and ran into a great lake in the neighborhood of Borsippa, whence the lands to the south-west of Babylon were irrigated. From these and other similar channels numerous branches were carried out, from which further cross cuts were made, until at length every field was duly supplied with the precious fluid.

6. Sea of Nedjef, Chaldeean Marshes, etc. — Chaldaea contains one natural feature deserving of special description-the "great inland fresh- water sea of Nedjef" (Loftus, p. 45). This sheet of water, which does not owe its origin to the inundations, but is a permanent lake of considerable depth, surrounded by cliffs of a reddish sandstone in places forty feet high, extends in a south-easterly direction a distance of forty miles, from about lat. 31º 53´, long. 44º, to lat. 31º 26´, long. 44º 35´. Its greatest width is thirty-five miles. It lies thus on the right bank of the Euphrates, from which it is distant (at the nearest point) about twenty miles, and receives from it a certain quantity of water at the time of the inundation, which flows through it, and is carried back to the Euphrates at Samava by a natural river course known as the Shat el-Atchan. Above and below the sea of Nedjef, from the Birs-Nimrud to Kufa, and from the southeastern extremity of the sea to Sanava, extend the famous Chaldsean marshes (Strab. 16:1, § 12; Arrian, Exp. Al. 7:22), where Alexander was nearly lost; but these are entirely distinct from the sea itself, depending on the state of the Hindiyeh canal, and disappearing altogether when that is effectually closed.

7. Productions. — The extraordinary fertility of the Chaldaean soil has been noticed by various writers. It is said to be the only country in the world where wheat grows wild. Berosus noticed this production (Fragm. 1, § 2), and also the spontaneous growth of barley, sesame, ochrys, palms, apples, and many kinds of shelled fruit. Herodotus declared (1:193) that grain commonly returned 200-fold to the sower, and occasionally 300-fold. Strabo made nearly the same assertion (16:1, § 14); and Pliny said (Hist. Nat. 18:17) that the wheat was cut twice, and afterwards was good keep for beasts. The palm was undoubtedly one of the principal objects of cultivation. According to Strabo it furnished the natives with bread, wine, vinegar, honey, porridge, and ropes; with a fuel equal to charcoal, and with a means of fattening cattle and sheep. A Persian poem celebrated its 360 uses (Strab. 16:1, 14). Herodotus says (1:193) that the whole of the flat country was planted with palms, and Ammianus Marcellinus (24:3) observes that from the point reached by Julian's army to the shores of the Persian Gulf was one continuous forest of verdure. At present palms are almost confined to the vicinity of the rivers, and even there they do not grow thickly except about the villages on their banks. The soil is rich, but there is little cultivation, the inhabitants subsisting chiefly upon dates. More than half the country is left dry and waste from the want of a proper system of irrigation, while the remaining half is to a great extent covered with marshes, owing to the same neglect. Thus it is at once true that "the sea has come up upon Babylon, and she is covered with the waves thereof" (Jer 51:42); that she is made "a possession for the bittern, and pools of water" (Isa 14:23); and also that "a drought is upon her waters, and they are dried up" (Jer 50:38), that she is "wholly desolate" "the hindermost of the nations, a wilderness, a dry land, and a desert" (ib. 12, 13). (See Loftus's Chaldaea and Susiana; Layard's Nin. and Bab. ch. 21-24; Rawlinson's Herodotus, vol. 1, Essay 9; and Mr. Taylor's Paper in the Journal of the Asiatic Society, vol. 15.) SEE BABYLONIA.

8. Inhabitants. — The monuments of Babylonia furnish abundant evidence of the fact that a Hamitic race held possession of that country in the earliest times, and continued to be a powerful element in the population down to a period very little preceding the accession of Nebuchadnezzar. The most ancient historical records found in the country, and many of the religious and scientific documents, are written in a language which belongs to the Allophyllian family, presenting affinities with the dialects of Africa on the one hand, and with those of High Asia on the other. The people by whom this language was spoken, whose principal tribe was the Akkad (Accad, Gen 10:10), may be regarded as represented by the Chaldaeans of the Greeks, the Kasdim of the Hebrew writers. This race seems to have gradually developed the type of language known as Shemitism, which became in course of time the general language of the country; still, however, as a priest-caste, a portion of the Akkad preserved their ancient tongue, and formed the learned and scientific Chaldaeans of later times (Rawlinson, Herodotus, 1:533). Their language was the language of science in those countries; and the Chaldasans devoted themselves to the study of the sciences, and especially astronomy. SEE CHALDAEAN PHILOSOPHY.

The scientific tablets discovered at Nineveh are all in this dialect. These facts throw new and clear light on the many allusions to the Chaldean wise men in the Bible (Dan 1:4; Dan 2:2; Dan 4:7; Eze 23:14). The influence and power of the Chaldaeans rapidly increased, so that in the early part of the ninth century B.C. they became the dominant race in Babylonia, and gave that kingdom their name (2Ch 36:17; Dan 9:1). During the eighth century B.C. a number of them emigrated from their native plains, and settled in the mountains of Armenia. This is possibly the true explanation of the occurrence of the Chaldeans in that region, as noted by many ancient writers (Xenoph. Anab. 4:3, 4; Strabo, 12; Steph. Byz. s.v. Χαλδαία); and this, too, shows why Gesenius and other recent authors were led to believe that the Chaldaeans of Babylonia were a colony from the northern mountains, settled in that country by one of the later Assyrian monarchs. (See Rawlinson, Five Great Monarcchies, Lond. 1864 sq.; Ditmar, Vaterland d. Chaldäer, Berlin, 1786; Palmrblad, De rebus Babylonicis, Upsal. 1820; Bochart, Geography.) SEE CHALDEES.

## Chaldaean[[@Headword:Chaldaean]]

             SEE CHALDEANS; SEE CHALDEES.

## Chaldaean Philosophy[[@Headword:Chaldaean Philosophy]]

             Ritter (History of Philosophy, bk. 2, ch. 1) remarks that he passes over the philosophy of the Chaldaeans without special notice; both "because the fragments of Manetho, Berosus, and Sanchoniatho are not free from suspicion as to genuineness and antiquity, and also because the ideas and conceptions prevailing in them are of little value philosophically." Beard, in Kitto's Cyclopaedia (s.v. Philosophy), remarks, nevertheless, that the subject is "of interest to the student of the Bible, in consequence of the general and decided influence which the Babylonian philosophy exerted on the opinions and manner of thinking of the Israelites during their captivity in Babylon, as the Rabbins themselves admit, in alleging that the names of the angels and of the months were derived by the house of Israel from Babylon (Rosh Hashanah, p. 56). SEE CAPTIVITY. The system of opinion and manner of thinking which the captives met with in Babylon was made up of elements whose birthplace was in various parts of the East, and which appear to have found in Babylon a not uncongenial soil, where they grew and coalesced into one general system. Of these elements the two principal were the Chaldaean and the Medo-Persian or Zoroastrian.

"The former of these, which alone we shall here consider, seems to have originated in the cultivation of astronomy (q.v.), a science very early pursued under the clear sky of Babylonia, although generally corrupted with a mixture of astrology (q.v.). Light naturally came to be regarded as a divine principle, and the heavenly bodies were worshipped as the residence or impersonation of Deity. This soon diverged into polytheism, as the celestial luminaries were assigned to separate powers of Nature. SEE IDOLATRY. An observation of the astronomical phenomena led not only to the formation of horoscopes with a view to divining the future, but it likewise induced. a belief in certain intermediate powers, which were supposed (as by the now discovered bond of gravitation) to link all bodies together, and whose presence was. made to fill the void between them and the invisible Being at the center. Thus arose the emanation theory, which figures so conspicuously in the Cabbala (q.v.) and in Gnosticism (q.v.). These intermediate or derived existences were invested with intelligence, and formed again a link between spirit and matter, giving rise to a whole world of daemons (q.v.), of various characters and capacities. To guard against the malignant influence of some of these, talismans (q.v.) were used, and the arts of sorcery (q.v.) were resorted to. SEE CHALDEES.

"The fragments of Berosus, preserved by Eusebius and Josephus, and to be found in Scaliger (De Emendat. Temp.), and more fully in Fabricius (Bib. Gr. 14:175), afford some information on the subject of Chaldaean philosophy. Berosus was a priest of the god Baal, at Babylon, in the time of Alexander the Great. The Talmud and other works of the, Jewish Rabbins may also be advantageously consulted, together with the following authorities: Euseb. Pre-p. Evang. 9:10; Philo, De Mig. Mun.; Selden, De Diis Syris, Proleg. 3; Stanley's History of Oriental Philosophy; Rosenroth, Cabbala denudata (t. 1, Solisb. 1677, t. 2); 'Liber Johan. restitutus' (Francof. 1684); Kleuker, Emanations-lehre bei den Kabbalisten (Riga, 1786); Molitor, Philosophie der Geschichte (1827-8); Hartmann, Verbindung des A. T. mit dem Neuen. (1831); Fritz, Ketzer-Lexikon (1838); Brucker, Hist. Crit. Phil.; Nork, Vergleichende Mythologie (Lpz. 1836)." SEE MAGI.

## Chaldcean Mythology[[@Headword:Chaldcean Mythology]]

             The following is the pedigree of the Chaldee pantheon:

## Chaldeans, Or Chaldaean Christians[[@Headword:Chaldeans, Or Chaldaean Christians]]

             a name by which the Nestorians (q.v.) call themselves. More commonly it is used to designate that portion of the Nestorians who have acknowledged the supremacy of the Pope.

The writings of Ibas, bishop of Odessa, and the activity of the school of Odessa, disseminated the Nestorian doctrines in Mesopotamia, Assyria, Persia, and other Eastern countries in the 5th century. The adherents of these doctrines received from the orthodox party the name of Nestorians, while they chose for themselves that of Chaldean Christians. Thus separated from cooperation with the Western Church, and the breach being subsequently widened by the schism of the Greek Church, they formed a separate organization, and established an ecclesiastical system of their own, having at its head Ctesiphon, patriarch of Seleucia. After the Council of Florence (q.v.) had to some extent reunited the Greek and Latin Churches, a large number of Nestorians returned to them. Timotheus, archbishop of the Nestorians of Cyprus, among others, abjured Nestorianism, and was received into the Roman Church in virtue of a bull of Pope Eugene IV (1445), which bull also decided that the name of Nestorians should no longer be applied to the Chaldean Christians. After this, partial accessions of Nestorians to the Roman Catholic Church took place from time to time; a number of them joined it during the reign of Pope Julius III (1552), When Sind, patriarch of the Nestorians of Mosul, asked and obtained the ratification of his election by the Pope.

This union was continued by the patriarch Elias, who, in 1616, assembled a synod at Amid, where the patriarch, together with five archbishops and one bishop, endorsed the Roman Catholic Confession of Faith, and declared in favor of union with Rome. Yet separations occurred from time to time. Under Pope Innocent IX a large number of Nestorians joined the Roman Church, and he gave them, as well as to all Chaldean Christians, a patriarch in the person of Joseph I, who made his residence at Amid, usually called Diarbekir. From this time forward the Roman Catholics of Chaldaea have had a patriarch of their own, bearing the title of patriarch of Babylon, and residing at Bagdad. They also preserve a ritual of their own in the Chaldaic language. Besides the patriarch, the Chaldeans have archbishops at Amadie and Seleucia in Asiatic Tulkey, four bishops in Turkey, and two in Persia. "This sect is accessible through the missions of the A. B. C. F. M. at Oroomiah and Diarbekir, but principally through the station at Mosul, where some of the members of the Protestant Church are converted Chaldeans. Recently, through papal intrigues with the pasha, the large Chaldean village of Telkeif has been closed to missionary efforts, and even Protestants who own property there have been forbidden to visit it. But such a state of things cannot last, and we may hope soon to hear that such measures have redounded, as they always do, to the furtherance of the truth" (Newcomb, Cyclop. of Missions, 243). — Wetzer und Welte, Kirchenlexikon; Schem, Year-book for 1859, p. 33; Assemani, Biblioth. Orient. t. i, p. 203-251, 543-549; 2, p. 457; 3, part 2, p. 412; Guriel (a Chaldean priest), Elementa linguae Chaldaicae quibus accedit series Patriarchaium Chaldaeorum (Rome, 1860); Annals of the Propagation of the Faith (1845); Perkins, Eight Years among the Aestorian Christians (N. Y. 1843). SEE NESTORIANS.

## Chaldee Language[[@Headword:Chaldee Language]]

             SEE SHEMITIC LANGUAGES.

is the name by which the elder or Eastern form of the Aramaic idiom is generally distinguished (see the Introd. to Winer's Chald, Grammn. 2d ed. tr. by Prof. Hackett, N. Y. 1851, p. 9 sq.). Whether there is any authority in the Old Testament for applying this designation to the Aramaic language is a question which depends on the sense in which the expression "tongue of the Chaldees," in Dan 1:4, is to be taken, and which involves such important historical points that it does not come within the scope of this article (see Hengstenberg, Authentie des Daniel, p. 310). Another preliminary question is, whether there is any propriety in the common definition of the Chaldee language as the Eastern, and especially as the Babylonian dialect — or, indeed, even as a dialect at all — of the Aramaic. Hupfeld strenuously maintains the negative of all these propositions in the Theologische Studien for 1830, p. 290 sq. Avoiding these debatable points, however, we apply the name Chaldee language to that Aramaic idiom which, in our present text of the Old Testament; is employed in the passages of Daniel, from Dan 2:4, to Dan 7:28; in Ezra, from Ezr 4:8, to Ezr 6:18; Ezr 6:7, from 12 to 26; in Gen 31:47; and in Jer 10:11; as also to that in which several translations and paraphrases of portions of the Old Testament, the so-called Targums, are written. The language is thus distinguished, as to the nature of the documents in which it is employed, into Biblical and Targumical Chaldee. Winer, however, regarding linguistical characteristics chiefly, distinguishes three grades of its purity: the language, as found in the Targum of Onkelos, as most free from Hebraisms; the Biblical Chaldee, which, as it frequently intermixes certain peculiarities of Hebrew (as the הof the article, the plural ending ִאּאִּם, the dual form, and the conjugation Hophal), ranks below the first class; and the idiom of the other Targums, which not only abounds with foreign words, but possesses several peculiar formations bordering on those of the Syriac and of Rabbinical Hebrew. SEE TARGUM.

The language of the Talmud is also usually called Chaldee; and, if we except the Mishnah (which is written in an idiom not so very far removed from Biblical Hebrew, with a tincture of Chaldee), it is true of the Gemaras that they are written in such very corrupt Chaldee that their idiom is more properly designated as the Talmudical dialect. SEE TALMUD.

Under the article ARAMJEAN LANGUAGE have been noticed those several features which the Chaldee possesses in common with the Syriac; and it now remains to define those, certainly not marked, characteristics by which it is distinguished from it. These are — the predominance of the A sound where the Syriac has O; the avoidance of diphthongs and of otiant letters; the use of dagesh-forte; the regular accentuation of the last syllable; and the formation of the infinitives, except in Peal, without the preformative מ. The mode of writing is also much less defective than in Syriac.

Works auxiliary to the study of the Chaldee: — GRAMMARS: Cellarius, Grammat. Ling. Chald. (Cizae, 1684); Opitz, Chaldaismus Targum. Talmud. Rabbin. (Kiel, 1696); Hegelmaier, Chaldaismi Biblici frndamenta (Tab. 1770); J. D. Michaelis, Grammatica Chaldaica (Gotting. 1771); Hexel, Anweisung zum Chald. (Lemgo, 1787); Schroeder, Institut. ad Chaldaism. Biblicum (1787, 1810); Wittich, Grundziige d. bibi. u. targ. Chaldaismus (Leipzig, 1824); Hirzel, De Chaldaismi biblici orig. et auct. critica (Lips. 1830); Dietrich, De sermonis Chaldaici proprietate; Longfield, Introduction to Chaldee (Lond. 1859); Riggs, Manual of Chald. Language (N. Y. 1858); Guriel (a Chaldaean priest), Elementa linguae Chaldaicae (Rome, 1860); Fürst, Lehrgebäude der aram. Idiome (Leipz. 1835). The best manual is Winer's Grammatik (Lpz. 1824), 2d ed. translated by Professor Hackett, Grammar of the Chaldee Language as contained in the Bible and Targuums (N. Y. 1851). The most complete LEXICON is Buxtorf's Lexicon Chaldico-talmudico-rabbinicum (Basil, 1639; a new ed. by Fische and Gelbe is announced, Lpz. 1866 sq., 4to). There are also Landau's Rabbinisch-aramäisch-deutsches Wörterb. (Prague, 1819-24), new ed. by Sperling (Lemberg, 1857); Levy. Chald. Wosterbuch (Lpz. 1866, sq.). The Biblical Chaldee words are contained in the Hebrews lexicons. CHRESTOMATHIES have been edited by Bauer (Norimb. 1792); J. Jahn (Wien, 1800); Grimm (Lemgo, 1801); Winer, Chald. Lesebuch a. d. Targumirm, m. Anmerk. u. Wortregister (Leipzig, 1825); P. Ewald, "Pirke Aboth," übers. u. erklärt nebst punctirte Texte u. Wortregister (Erlang. 1825); Petermann (Berol. 1840). The Biblical Chaldee is contained in the Hebrews Bible.

## Chaldee Paraphrases[[@Headword:Chaldee Paraphrases]]

             SEE TARGUMS.

## Chaldee Versions[[@Headword:Chaldee Versions]]

             SEE TARGUM.

## Chaldees[[@Headword:Chaldees]]

             (or "Chaldaeans," Hebrew Kasdim´, כִּשְׂדַּים, Sept. Χαλδαῖοι, Chald.

כִּשְׂדָּאַין, or כִּשְׂדָּיֵא) appear in Scripture, until the time of the Captivity, as the people of the country which has Babylon for its capital (2 Kings 25; Isa 13:19; Isa 23:13; comp. Isa 48:14; Jer 21:4; Jer 32:2 sq.; Eze 22:15, etc.), and which is itself termed Shinar (שׁנְעָר); but in the book of Daniel, while this meaning is still found (Dan 5:30; Dan 9:1), a new sense shows itself. The Chaldaeans are there classed with the magicians and astronomers, and evidently form a sort of priest class who have a peculiar "tongue" and "learning" (1:4) and are consulted by the king on religious subjects. The same variety appears in profane writers. Berosus, the native historian, himself a Chaldaean in the narrower sense (Tatian, Or. adv. Gr. 58), uses the term only in the wider sense, while Herodotus, Diodorus, Strabo, and the later writers almost universally employ it to signify a sect or portion of the people whom they regard either as priests or as philosophers. With this view, however, is joined another, namely, that the Chaldeans are the inhabitants of a particular part of Babylonia, viz. the country bordering on the Persian Gulf and on Arabia (Strab. 16:1, § 6; Ptol. 5:20, 3). SEE BABYLONIA.

1. It appears that the Chaldaeans (Kaldai or Kaldi) were in the earliest times merely one of the many Cushite tribes inhabiting the great alluvial plain known afterwards as Chaldaea or Babylonia. Their special seat was probably that southern portion of the country which is found to have so late retained the name of Chaldaea. Here was Ur "of the Chaldees," the modern Mugheir; which lies south of the Euphrates, near its junction with the Shat el-Hie. Hence would readily come those "three bands of Chaldseans" who were instruments, simultaneously with the Sabaeans, in the affliction of Job (Job 1:15-17). In process of time, as the Kuldi grew in power, their name gradually prevailed over that of the other tribes inhabiting the country, and by the era of the Jewish Captivity it had begun to be used generally for all the inhabitants of Babylonia. We may suspect that when the name is applied by Berosus to the dynasties which preceded the Assyrian, it is by way of prolepsis. The dynasty of Nabopolassar, however, was (it is probable) really Chaldaean, and this greatly helped to establish the wider use of the appellation. It had thus come by this time to have two senses, both ethnic; in the one it was the special appellative of a particular race, to whom it had belonged from the remotest times; in the other it designated the nation at large in which this race was predominant. — Smith, s.v. Probably it was a branch of the same people that are spoken of in Greek writers as an uncultivated tribe of mountaineers, on the Carduchian mountains, in the neighborhood of Armenia, whom Xenophon describes as brave and fond of freedom (Cyrop. 1:31; Anab. 4:3, 4, 7, 8, 25). In Hab 1:6-10, the Chaldaeans are spoken of in corresponding terms. The circumstance, moreover, that a Shemitic dialect is found to have prevailed in Babylon, corroborates the idea that the Chaldaeans were of a mixed character. SEE CHALDAEA.

2. The kingdom of the Chaldees is found among the four "thrones" spoken of by Daniel (Dan 7:3 sq.), and is set forth under the symbol of a lion having eagles' wings. The government was despotic, and the will of the monarch, who bore the title of "king of kings" (Dan 2:37), was supreme law, as may be seen in Dan 3:12; Daniel 14:28. The kings lived inaccessible to their subjects in a well-guarded palace, denominated, as with the ancient Persians (Xenoph. Cyrop. 1), "the gate of the king" (Dan 2:49, compared with Est 2:19; Est 2:21; Est 3:2). The number of court and state servants was not small; in Dan 6:1, Darius is said to have set over the whole kingdom no fewer than "a hundred and twenty princes." The chief officers appear to have been a sort of "mayor of the palace," or prime minister, to which high office Daniel was appointed (Dan 2:49), "a master of the eunuchs" (Dan 1:3), " a captain of the king's guard" (Dan 2:14), and "a master of the magicians," or president of the magi (Dan 4:9). Distinct, probably, from the foregoing, was the class termed (Dan 3:24; Dan 3:27) "the king's counsellors," who seem to have formed a kind of "privy council," or even "cabinet," for advising the monarch and governing the kingdom. The entire empire was divided into several provinces (Dan 2:48; Dan 3:1), presided over by officers of various ranks. An enumeration of several kinds may be found in Dan 3:2-3. The head officers, who united in themselves the highest civil and military power, were denominated סַגַנַים, "rulers" (Jer 51:23; Jer 51:28; Jer 51:57), or אֲחִשְׁדִּרַפְּנין, "presidents" (Dan 6:2); those who presided over single provinces or districts bore the title of פִּחוֹת, "governors" (Hag 1:1; Hag 2:2; in Chald. פֵּחֲוָתָא). The administration of criminal justice was rigorous and cruel, will being substituted for law, and human life and human suffering being totally disregarded. Nebuchadnezzar (Dan 2:5) declares to the college of the magi: "If ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dung-hill" (see also Dan 3:19; Dan 6:8; Jer 29:22). The religion of the Chaldees was, as with the ancient Arabians and Syrians, the worship of the heavenly bodies; the planets Jupiter, Mercury, and Venus were honored as Bel, Nebo, and Meni, besides Saturn and Mars (Gesenius, Jesa. 2:332 sq.). The language spoken in Babylon was what is designated Chaldee, which is Sheinitic in is origin, belonging to the Aramaic branch. SEE CHALDEE LANGUAGE.

3. That the Kaldi proper, however, were a Cushite race, is proved by the remains of their language, which closely resembles the Galla or ancient language of Ethiopia. Now it appears by the inscriptions that while both in Assyria and in later Babylonia the Shemitic type of speech prevailed for civil purposes, the ancient Cushite dialect was retained, as a learned language, for scientific and religious literature. This is no doubt the "learning" and the "tongue" to which reference is made in the book of Daniel (Dan 1:4). It became gradually inaccessible to the great mass of the people, who were Shemitized by means (chiefly) of Assyrian influence. But it was the Chaldean learning, in the old Chaldaean or Cushite language. Hence all who studied it, whatever their origin or race, were, on account of their knowledge, termed Chaldaeans. In this sense Daniel himself, the "master of the Chaldaeans" (Dan 5:11), would no doubt have been reckoned among them; and so we find Seleucus, a Greek, called a Chaldean by Strabo (16:1, § 6). It may be doubted whether the Chaldeans at any time were all priests, though no doubt priests were required to be Chaldeans. They were really the learned class, who by their acquaintance with the language of science had become its depositaries. They were priests, magicians, or astronomers, as their preference for one or other of those occupations inclined them; and in the last of the three capacities they probably effected discoveries of great importance.

According to Strabo, who well distinguishes (16:1, § 6) between the learned Chaldaeans and the mere race descended from the ancient Kaldi, which continued to predominate in the country bordering upon Arabia and the Gulf, there were two chief seats of Chaldean learning, Borsippa, and Ur or Orchoe. To these we may add from Pliny (H. N. 6:26) two others, Babylon, and Sippara or Sepharvaim. The Chaldeans (it would appear) congregated into bodies, forming what we may perhaps call universities, and pursuing the studies in which they engaged together. They probably mixed up to some extent astrology with their astronomy, even in the earlier times, but they certainly made great advances in astronomical science, to which their serene sky, transparent atmosphere, and regular horizon specially invited them. The observations, covering a space of 1903 years, which Callisthenes sent to Aristotle from Babylon (Simplic. ad Arist. de Cel. 2, p. 123), indicate at once the antiquity of such knowledge in the country, and the care with which it had been preserved by the learned class. In later times they seem certainly to have degenerated into mere fortunetellers (Cicero, de Div. 1:1; Aul. Gell. 1:9; Juv. 6:552; 10:94, etc.); but this reproach is not justly levelled against the Chaldaeans of the empire, and indeed it was but partially deserved so late as the reign of Augustus (see Strabo, 16:1, § 6). Josephus, however, uses the word in this sense (War, 2:7, 38).

Upon the walls of the Assyrian palaces are representations of various magi, all distinguished by a peculiarity of dress. It may be difficult to determine the class to which they respectively belong, but there is one (Botta, pl. 43) who may be particularized as a diviner, and probably of the Chaldean race, for his person is much thinner, and his features are more delicate than are those of the other attendants of the court, I indicating a different order of occupations, and an exemption from the ruler and more active employments of life. SEE DIIVINE.

## Chalemot[[@Headword:Chalemot]]

             a French theologian, lived in the latter part of the 17th century. He belonged to the Cistercian order, and wrote, Series Sanctorum et Beatorum ac Illustrium Virorum Ordinis Cisterciensis (Paris, 1670, 4to). —Hoefer, Nouv. Biog. Générale, s.v.

## Chalgrin, Jean Francois Therese[[@Headword:Chalgrin, Jean Francois Therese]]

             an eminent French architect, was born at Paris in 1739, and studied under Moreau and Boulet. Having gained the grand prize of the academy, he went to Italy, but soon returned to Paris. Among his principal works is the Church of St. Philippe du Roule, and the Triumphal Arc de l'Etoile. He died Jan. 20, 1811. See Hoefer, Nouv. Biog. Générale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Chalice[[@Headword:Chalice]]

             (Lat. calix), the cup in which the wine of the Eucharist is administered. At first, when the Christians were poor, the cups were of common materials; but when they grew rich, the cups were of the most costly materials they could afford, such as onyx, sardonyx, silver, and gold. The chalices are of two kinds, the greater, containing a large quantity of wine, and the less, called ministeriales, because the priests deliver the wine to be drunk out of them. — Binpham, Orig. Ecclesiastes bk. 8, ch. 6, § 21; Doughtseus, de Cailic. Euchar. Vet. (Helmst. 1726); Siegel, Alterthümer, 1:61.

Chalice

Of this important ecclesiastical vessel we give the following additional particulars, which serve to illustrate their various forms and applications:

I. Kinds. —There were four principal sorts of chalices: (1) communeal, that used by the celebrant; (2) ministerial, large and small, for communicating the faithful; (3) offertory, in which the deacons received the wine offered by communicants; possibly the chalices found in tombs of the catacombs were those into which the deacon poured the wine, and were religiously preserved for burial with their late owners; (4) baptismal, used for communion in the case of the newly baptized, and for administering to them milk and honey.

At that early period, when the administration of the Eucharist was connected, both as regards time and locality, with the feasts of charity (agapae), the distinction between the vessels used for each purpose was less strongly drawn than afterwards came to be the case, and in the earliest centuries there was little or: no distinction of either form or decoration between the Eucharistic cup and that of the domestic table.

Besides the chalices actually used in the rites of the church, vessels called “calices” were suspended from the arches of the ciborium and even from the intercolumniations of the nave and other parts of the church as ornaments. Many of these were, however, most probably cups or vases, not such as would have been used for the administration or consecration of the Eucharist. The ansatae in the 6th century, being of great weight, were often suspended by chains above the altar.

II. Form and Position. —In a chalice there are four parts — the foot, the stem, the knob, and the bowl. The foot should extend considerably beyond the bowl, to prevent the possibility of its being upset. On one division of the foot it is usual to engrave a representation of our Lord's Passion, which should always be turned towards the celebrant. The stem unites the foot to the bowl, and on it is fixed the knob for the convenience of holding the chalice. The knob is often enriched with enamel, jewels, tracery, and tabernacle work, while the stem is frequently engraved or enameled. The height of the stem is generally about four inches, and seldom exceeds six. The bowl should vary from three to six inches in dimension, and be of a proportionate depth; it should have a plain rim of about an inch, below which it may be enriched with engravings, inscriptions, and chasings. The chalice should never have turnover lips, which are extremely liable to cause accident in communicating.

In mediaeval chalices the pommel, or knob, and foot were usually covered with niello-work, gems, and elaborate chasings. The foot was indented in order to keep it steady when laid down to drain upon the paten, according to ancient usage, before the effusions were drunk by the priest, or at the commencement of mass. At York the curves are wanting, but in one case the foot has a crucifix. Until the 12th century the communion was given in both kinds, but subsequent to that date the chalice was administered only to the celebrant and his acolytes; the vessel, therefore, which had previously been of large dimensions, for the use of all the faithful, and was provided with two handles, shrank into a cup-like form about that period in the Western Church. The Greeks retain communion in both kinds, and  consequently the two-handled chalice. Several of this shape are still preserved in the treasury of St. Mark's, Venice. In the 11th and 12th centuries the stalk was short, the foot large, the knob in the center thick, the bowl wide; after that the cup became small, the stalk long, and the knob tall and flat, and in some cases enriched with tabernacled figures of saints. In the 15th century it underwent a further modification, the knob became diamond-shaped in profile, the cup more long and shallow, and the foot indented, like the petals of a flower.

According to Alexander of Hales and Leo of Chartres the chalice should stand on the right side of the paten, but by the Salisbury use it is placed behind it.

III. Use. —In 418 pope Zosimus restrained the use of the chalice to the cells of the faithful and of clerks. Pope Martin V gave it to the Roman people, and the Council of Basle permitted it to the Bohemians. The emperor of Constantinople, at his coronation, partook of the chalice; and Clement VI allowed the king of Gaul to partake at pleasure, although other princes were permitted the privilege only at their coronation and at the hour of death. The pope, at solemn celebration, communicates the cardinal deacon with the chalice. The monks of St. Bernard dipped the bread in the wine. Pope Victor III and the emperor Henry of Luxembourg are said to have been poisoned by the chalice.

The denial of the cup to the laity by the Roman Church was introduced at the close of the 12th century, and confirmed in 1414 by the Council of Constance.

IV. Materials and Specimens. —It has been asserted that in the apostolic age chalices of wood were in use; but for this assertion there is no early authority. Glass was no doubt in use from a very early date. Pope Zephyrinus, cir. 202, ordered the material to be glass; and St. Jerome speaks, of a bishop of Toulouse who bore the Lord's body in a wicker canister and his blood in glass. Tertullian also alludes to the latter' material.

Wooden chalices were in use until the 9th century. St. Boniface said, when permitting their use: “One golden priests used wooden chalices; now; on the contrary, wooden priests use golden chalices.” The Council of Rheims,  in 226, forbade glass, and in 883 the use of wood, tin, glass, and copper. Pope Leo IV, in 847, prohibited wood or glass; the Council of Tribur, in 897, proscribed wood; the Council of Cealchythe, in 785, forbade wood; but Elfric's canons, in .957, allowed wood, probably owing to the devastations of the Danes; yet, three years later, king Edgar's canons allowed only molten metal. Honorius, Caesarius of Aries, and St. Benedict used, or at least mention, glass chalices, which certainly were not disused in the 8th century. Glass was considered improper, owing to its fragility; horn, from blood entering into its composition, by the Council of Cealcythe; wood, from its porousness and absorbent nature; and brass and bronze, because liable to rust.

In 1222 the Archbishop of Canterbury forbade tin or pewter; but tin was used in France so lately as 1793, and by the canons of 1604 the wine was to be brought in “a clean and sweet standing pot or stoup of pewter, if not of purer metal.” The most precious metals and materials were, however, at an early date used. Onyx, ivory, sardonyx, and agate are mentioned by early French writers; marble is spoken of by Gregory of Tours; gold and silver are mentioned by St. Augustine; in 227 pope Urban required the latter; in the time of pope Gregory II chalices were jeweled, and Tertullian mentions that they had carvings of the Good Shepherd; from the 6th to the 13th century their handles were sculptured with animals or foliage, and blue, red, and green enamel was used in their ornamentation. At Clairvaux, St. Malachy's chalice was surrounded with little bells; one at Rheims, of gold, was inscribed with an anathema, imprecated upon any person who should steal it. Sometimes the maker's name was engraved upon it; one, formerly belonging to St. Alban's Abbey, is now at Trinity College, Oxford, and another ancient specimen, of the 12th century, at Chichester; three of early date are at York.

Chalices of earthenware or pewter were buried in the grave with priests. There is a chalice, that of St. Remigius, of the 12th century, at Paris; St. Wolfgang's cup, cir. 994, and the chalice of Weintgarten are preserved at Ratisbon; another is at Mayence. There is a Jacobean chalice of wood at Goodrich Court, and a German chalice, of the 15th century, is in a case in the British Museum. There are several chalices still preserved, one of ivory and silver, of the 14th century, at Milan; that of Rheims, of gold, with enamel and gems, of the 12th century, now in the Imperial Library at Rome; that of Troyes, cir. 1220; and one of Cologne, of the 13th century, with the apostles under niches below the rim sometimes sacred subjects from the life of our Lord adorn the base; another at St. Gereon's, of the 15th century, has only an arabesque pattern; but a  beautiful specimen at Hildesheim, of the 13th century, represents, in compartments, the offering of a lamb by Abel, Melchisedek's oblation of wine, the brazen serpent, and the bunch of grapes from Eshcol. The use of bronze is exceptional, and perhaps peculiar to the Irish monks, probably because of the tradition that our Savior was affixed to the cross by nails of this make. This traditional use of bronze was no doubt continued by the successors of the Irish missionaries in the south of Germany, and explains why the Kremsmiinster chalice is of that material. The precious metals were, however, from a very early, perhaps the earliest, period most probably the usual material of the chalice.

We have at least proof of the use of both gold and silver in the sacred vessels in the beginning of the 4th century, for we are told by Optatus of Milevi that in the Diocletian persecution the Church of Carthage possessed many “ornamenta” of gold and silver (Opt. Mil. De Schism. Donat. 1, 17). The Church of Cirta in Nsumidia at the same time possessed two golden and six silver chalices (Gesta. Purgat. Cceciliasni, in the Works of Optatus). Many instances of gifts of chalices of the precious metals to the churches of Rome by successive popes are to be found in the Lib. Pont. Of these the following may deserve special mention; a great chalice (calix major) with handles anti adorned with gems, weighing fifty-eight pounds; a great chalice with a” syphon (cum Cyphone) or tube, weighing thirty-six pounds; a covered (spanoclystus, i.e. ἑπανώκλειστος) chalice of gold, weighing thirty-two pounds; all three given by pope Leo III (795).

The earliest chalice still existing is probably that found, with a paten, at Gourdon, in France. This is of gold ornamented with thin slices of garnets. With it were found one hundred and four gold coins of emperors of the East; twenty-five of Justin I (518-527), in a fresh condition and' unworn, were the latest in date. The deposit was, therefore, probably made in the early part of the 6th century. Of not much later date were the splendid chalices belonging to the basilica of Monza, no longer in existence, but of which representations, evidently tolerably accurate, have been preserved in a large painting probably executed in the latter half of the 15th century, and now in the library of that church. These chalices were both of gold, set with jewels, and their weight is variously stated at from one hundred and five to one hundred and seventy ounces. There is ground for believing that these chalices were in possession of the Church of Monza before A.D. 600. In the sacristy of the Church of Santa Anastasia at Rome a chalice is preserved as a relic, as it is said to have been used by St. Jerome; the bowl  is of white opaque glass with some ornament in relief, the foot is of metal. A chalice is preserved (? at Maestricht), which is believed to have belonged to St. Lambert, bishop of that city (ob. 708); it is of metal (? silver) gilt, the bowl hemispherical, the foot a frustum of a cone; the whole without ornament. A chalice of exactly the same form is to be seen in an illumination in the very ancient Gospels preserved in the library of Corpus Christi College at Cambridge, and known as St. Augustine's. Until the year 1792 the Abbey of Chelles, in the diocese of Paris, possessed a most splendid example of a golden chalice, which ancient inventories asserted to have been the work of St. Eligius, and therefore., to date from the first half of the 7th century.

An engraving of it has been preserved, and the character of the work corresponds with the alleged date. It is obviously an instance of transition from earlier to later forms, though somewhat exceptional from the great depth of the bowl. It was about a foot high and nearly ten inches in diameter. A singular exception in point of form was the chalice found with the body of St. Cuthbert when his relics were examined in the year 1104; this was of small size and in its lower part of gold and of the figure of a lion, the bowl, which was attached to the back of the lion, being cut from an onyx. This was probably not made for a chalice, but had been presented to him and converted to that use. Of the 8th century, a very remarkable example still exists in the convent of Kremsmünster, in Upper Austria; this chalice is of bronze ornamented with niello and incrustations of silver. — As the inscription shows that it was the gift of Tassilo, duke of Bavaria, it is probably earlier than A.D. 788. One of the bass-reliefs of the altar of St. Ambrogio at Milan (finished in 835) gives a good example of the form of a chalice in the beginning of the 9th century. It has a bowl, foot, and end handles.

## Chalice, Ablution of[[@Headword:Chalice, Ablution of]]

             SEE PURIFICATION.

## Chalice-cover[[@Headword:Chalice-cover]]

             s a lid or covering for a chalice. Anciently, chalices were without covers, the paten being slightly indented, so as to form a cover. At the period of the Reformation covered chalices came into use, and so continued for a considerable period.

## Chalice-pall[[@Headword:Chalice-pall]]

             is a covering for a chalice when in use. This is commonly made of a piece of stiff cardboard, covered with silk on the top, and with lawn underneath, and is placed on the chalice after the consecration.

## Chalice-veil[[@Headword:Chalice-veil]]

             is a lawn or linen cover for the chalice, used after the communion, about twelve inches square, mentioned in the English Prayer-book as a “fair white linen cloth.”

## Chalippe, Louis Francois Candide[[@Headword:Chalippe, Louis Francois Candide]]

             a French theologian, of the order of the Rdcollets, was born at Paris-in 1684, and died there in 1757. There remain of his writings, Oraison Funebre du Cardinale de Mailly (Paris, 1722, 4to): —Viede Saint Francois d'Assise (ibid. 1727, 4to). See Hoefer, Nouv. Biog. Générale, s.v.

## Chalitsah[[@Headword:Chalitsah]]

             (Heb. חֲלַיצָה, a snatching) is the ceremony among the Jews called “the loosing of the shoe,” which is performed when a man refuses to marry his brother's widow, and to raise up seed to his brother. It is done in pursuance of the ordinance in Deu 25:9-10, and is performed in the following manner: Three rabbis go out on the preceding evening, and agree upon a proper spot where the transaction is to take place. Next day, at the close of the morning service, the congregation repair to the place agreed upon, and the widow and brother-in-law present themselves before the assembly and make a public declaration that the object of their appearance is to procure their freedom and discharge. The principal rabbi examines the man, argues with him, and endeavors to prevail upon him to marry his brother's widow. After a second examination, if he still refuse, he puts on a shoe which is too large for him, and the woman, attended by one of the rabbis, repeats Deu 25:7, “And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.” Whereupon the brother-in-law replies, “I like not to take her;” then the woman looses the shoe and takes it off, throwing it upon the  ground with the utmost anger and disdain, repeating, with the assistance of the rabbi, “So shall it be done unto the man that will not build up his brother's house.

And his name shall be called in Israel, The house of him that hath his shoe loosed.” She repeats this form of words three times, and each time the witnesses reply, “His shoe is loosed.” The rabbi now informs the widow that she is at liberty to marry whom she pleases, and a certificate of the fact is given her if she desires it. The permission to marry is called by the Jews chalitsah or caliza. The custom here described is seldom followed by modern Jews; but when they marry a daughter to one of several brothers, they are in ‘the habit of requiring a contract that, in case of her husband's decease, the widow shall be set at liberty without any ceremony. Some will even oblige the husband, if he happen to become dangerously ill, to grant his wife a divorce, that her brother-in-law, after her husband's decease, may have no claims on her. SEE LEVIRATE.

## Chalk[[@Headword:Chalk]]

             The Hebrews גּיר, gir, thus rendered in Isa 27:9, properly denotes lime. To make the stones of the Hebrew altars like lime-stones is to crumble and destroy them. SEE LIME.

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

             a Presbyterian minister, was born in Connecticut. He graduated from Yale College in 1728, and was ordained in 1734 by the East Jersey Presbytery pastor of Bethlehem and Walkill, in the Highlands of New York. In 1743 he left the bounds of the synod, and in 1744 settled at Eastbury, Conn., where he remained till 1760. He died May 28, 1765. See Webster, Hist. of the Presb. Church in America, 1857. (J.C.S.)

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

             a minister in the Society of Friends, was born in Southwark, London, March 3,1685. He came to Pennsylvania about 1701. A part of his time was devoted to trade, but when he felt what he believed to be the moving of the Spirit, he went where Providence seemed to direct him to preach the Gospel. He made a trip through Great Britain, Holland, and Germany, returning to America in 1710. In 1716 he visited the Bermuda Islands, the Barbados and Great Britain again in 1718. He died on the island of Tortola, Sept. 4, 1740, while on one of his evangelical errands. He is said to have been a man of many virtues, and was endeared to his acquaintances by the gentleness of his manners. He laid the foundation for the valuable library of the Friends in Philadelphia. A collection of his writings and his journal were published in Philadelphia in 1749, and in New York in 1808. (J.C.S.)

## Challah[[@Headword:Challah]]

             SEE TALMUD.

## Challamish[[@Headword:Challamish]]

             SEE FLINT.

## Challamuth[[@Headword:Challamuth]]

             SEE PURSLAIN.

## Challe, Charles Michel Ange[[@Headword:Challe, Charles Michel Ange]]

             a French artist, was born at Paris, March 18, 1718. He gained no great reputation as a painter, but attained sufficient distinction as an architect and mathematician to be chosen an academician in 1753, and professor the same year. He painted several works, among which was a picture in the Church of St. Hippolyte, representing the priests congratulating that saint on his conversion. He died at Paris, Jan. 8, 1778. See Hoefer, Nouv. Biog. Générale; s.v.; Spooner, Biog. Hist. of the Fine Arts, a.s.

## Challenge[[@Headword:Challenge]]

             SEE SINGLE COMBAT.

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

             an English divine and scholar, was born in 1803, and was educated at Trinity College, Cambridge, where he graduated in 1825 as senior wrangler. He was ordained in 1830, and in 1836 was appointed professor of astronomy and experimental philosophy in Cambridge University, and director; positions which he held until his death, Dec. 4, 1882. In 1861 he published Creation in Plan and Progress, a reply to Charles Wycliffe Goodwin's treatise on the Mosaic cosmogony in the celebrated Essays and Reviews. He was also the author of twelve volumes of astronomical observations and of many scientific papers.

## Challis, James M[[@Headword:Challis, James M]]

             a Baptist minister, was born in Philadelphia, Pa., Jan. 4,1779. He united with the Church in Salem, N.J., which gave him a license to preach. After studying for a short time with Rev. Dr. Holcombe of Philadelphia, he was ordained in 1822 pastor of the Church at Upper Freehold, N.J., and remained there till 1830, when he went to Lower Dublin, Pa. Of this Church he was pastor till 1840, and then he returned to New Jersey. He was pastor of the Church in Cohansey till 1850, when he resigned and removed to Bridgeton. He died there in April, 1868. See Cathcart, Baptist Encyclop. p. 198. (J. C. S.)

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

             an English Romanist, was born at Lewes, Sussex, Sept. 29, 1691. His parents were Protestants, but he was led over to Rome by his tutor, Mr. Gother, a Romish chaplain at Warworth, Northamptonshire. In 1704 he went to the English college in the University of Douay, where he was appointed professor of poetry, afterwards of rhetoric, in 1713 of philosophy, and in 1718 of divinity. In 1720 he became vice-president of his college, and ten years afterwards was sent on a mission to England. He now commenced a series of controversial works, among which was a reply to Conyers Middleton's Letter from Rome. In 1741 he was made titular bishop of London and Salisbury, and vicar apostolic. He was accused of acting against the anti-papal law of William III, but was acquitted. In 1780 he was again in danger from Lord George Gordon's riots. He died in 1781. See Barnard, Life of Richard Challoner (Lond. 1784, 8vo). Among his writings are,

1. The Catholic Christian instructed in the Sacraments, Sacrifices, and Ceremonies of the Church (against Middleton's Conformity between Popery and Paganism): —

2. Britannia Sancta (Memoirs of British Faints, 1745, 2 vols. 4to): —

3. A Caveat against Methodism, etc. — Gorton, Biog. Dictionary, s.v.; Allibone, Dictionary of Authors, 1:301.

## Chalmer[[@Headword:Chalmer]]

             is the early form of the frequent Scotch name CHALMERS, and hence both appear in the same family below.

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

             a Scotch clergyman, was licensed to preach in 1695; called to the living at Forteviot in 1696, and ordained, and died before Feb. 17,1697. See Fasti Eccles. Scoticanae, 2, 641.

## Chalmer, George (1), A.M[[@Headword:Chalmer, George (1), A.M]]

             a Scotch clergyman, originally of Barra as first Protestant minister, was transferred to Crimond before 1596, and to Botarie before 1599, having Gartly in his charge before 1608. He was named as constant moderator by the General Assembly of 1606, and transferred to Kinore and Dumbennan before 1614. He adhered to the protestation for the liberties of the Kirk in 1617, with fifty-four other ministers, and died before Oct. 24,1626, aged about fifty-four years. See Fasti Eccles. Scoticanae, 3, 189, 624.

## Chalmer, George (2), A.M[[@Headword:Chalmer, George (2), A.M]]

             a Scotch clergyman, took his degree at Edinburgh University in 1592; was appointed to the living at Barra, but the parishioners would not receive him; nevertheless he continued there in August, 1594. He was pursued by Will Hay, a rebel, who would have slain him with a pistol, but by his rapid flight he secured safety within the gates of Haddington. There is no further record of him. See Fasti Eccles. Scoticanae, 1, 332.

## Chalmer, George (3), A.M[[@Headword:Chalmer, George (3), A.M]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1620; became schoolmaster at Inveraven, having no salary; was licensed to preach in 1642, and ordained minister at Rhynie the same year. He died after April 3, 1660, having two sons, George and Hugh, in the ministry. See Fasti Eccles. Scoticanae, 3, 212.

## Chalmer, William (1), A.M[[@Headword:Chalmer, William (1), A.M]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1634; was appointed to the living at Knockando in 1641. The inhabitants of Botriphnie petitioned him to become their pastor in May, 1652. He died April 7, 1668, aged about fifty-four years. See Fasti Eccles. Scoticanae, 3, 223.

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

             a Scotch clergyman, son of the minister at Boyndie, took his degree at King's College, Aberdeen, in 1640; was admitted to the living at Marykirk in 1648; was transferred to Fettercairn in 1665, and went to London, where he died in 1669, aged about forty-nine years. See Fasti Eccles. Scoticanae, 3, 866, 880.

## Chalmer, William (3), A.M[[@Headword:Chalmer, William (3), A.M]]

             a Scotch clergyman, son of the minister at Fettercairn, took his degree at King's College, Aberdeen, in 1656; was licensed to preach in 1670, and admitted to the living at Bervie in the same year; transferred to Glammis in 1674, and died in March. 1681, aged about forty-five years. See Fasti Eccles. Scoticanae, 3, 770, 859.

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

             a Scotch clergyman, was admitted to the living at Gartly in 1666; conformed to the Presbyterian government, was received into communion by the Assembly in 1694, transferred to Rathven in 1699, thence to Kinedar in 1704, and died in 1718. See Fasti Eccles. Scoticanae, 3, 197, 662, 678.

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

             a Scotch clergyman, retired from Episcopacy in 1687; was licensed to preach by the Presbytery in 1691, and called the same month to the living at Monzie, and ordained. English and Gaelic being spoken by the people, he had difficulty there, not knowing both, and was transferred to Mutlil in 1702, but returned to Monzie. It had long been the custom of many of his parishioners to play at foot-ball on the Sabbath morning, so he had great difficulty in getting their attendance at the church; but by taking part with them occasionally, he at length prevailed on them to accompany him to the sanctuary. He was transferred to Dunkeld and Dowallv in 1705, and thence to Kinloch in 1718. He died Dec. 30, 1742. See Fasti Eccles. Scoticanae, 2, 774, 787, 808.

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

             a Scotch clergyman, son of the minister at Marnoch, was licensed to preach in 1706; called to the living at Marnoch, as successor to his father,  in 1707, and ordained. He died Feb. 20, 1752, leaving a son, John, principal of King's College, Aberdeen. See Fasti Eccles. Scoticanae, 3, 208.

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

             a Scotch clergyman son of George, the minister at Botriphnie, was called to the living at Glass in 1734; ordained in 1735; and died April 7, 1756. See Fasti Eccles. Scoticanae, 3, 199

## Chalmers, Alexander (3)[[@Headword:Chalmers, Alexander (3)]]

             a Scotch clergyman, studied at Marischal College, Aberdeen; was licensed to preach in 1746; and presented to the living at Cairnis in 1747. He was appointed chaplain to the 88th Foot in 1759; obtained an augmentation of stipend in 1794, and died Oct. 2,1798, aged seventy-seven years. He was highly esteemed for his attention to parochial duty, and his benevolence to the poor in his parish. See Fasti Eccles. Scoticanae, 3, 195.

## Chalmers, Daniel, A.M[[@Headword:Chalmers, Daniel, A.M]]

             a Scotch clergyman, son of a burgess of Edinburgh, took his degree at the University of St. Andrews in 1582; was presented to the vicarage of Barra in 1586; called to be a reader in the king's house in 1589, and re-entered on the living of Barra in 1592. He was summoned before the Assembly to answer for non-residence in the parish, and resigned in 1593. See Fasti Eccles. Scoticanae, 1, 332.

## Chalmers, George (1) D.D[[@Headword:Chalmers, George (1) D.D]]

             a Scotch clergyman, a native of Aberdeen, took his degree at King's College in 1674; was admitted to the living at Kennoway before 1685; was deprived by the privy council in 1689 for not praying for the king and queen, and other acts of disloyalty. He went to England, and was presented to the living at Ford in 1690. He died in January, 1722, aged about sixty- eight years. See Fasti Eccles. Scoticanae, 2, 541.

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

             a Scotch clergyman, was licensed to preach in 1678; called to the living at Botriphnie in 1682; survived the Revolution and most of his contemporaries, and died Feb. 24 1727, aged seventy-two years, leaving  two sons, Alexander and James, in the ministry. See Fasti Eccles. Scoticanae, 3, 193.

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

             a Scotch clergyman, son of the minister at Rhynie, was admitted to the living at Drumblade before 1687, and died in 1702. See Fasti Eccles. Scoticanae, 3, 652.

## Chalmers, George (4)[[@Headword:Chalmers, George (4)]]

             a Scotch clergyman, principal of King's College, Aberdeen, was appointed to the living at Old Machar in 1729, which he held in conjunction, although opposed for some time, but reaffirmed in 1730. He died May 4,1746, aged seventy-five years. See Fasti Eccles. Scoticanae, 3, 485, 486.

## Chalmers, George (5)[[@Headword:Chalmers, George (5)]]

             a Scotch clergyman, was licensed to preach in 1795; presented to the living at Mordington in 1804; ordained in 1805, and died Feb. 21, 1831, aged sixty-four years. See Fasti Eccles. Scoticanae, 1, 446.

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

             a Scotch clergyman, son of the minister at Rhynie, was ordained helper at Marnoch in 1671; presented to the living by the king in 1680, and died June 6, 1707, leaving his son Alexander, who became his successor, and James, minister at Dyke. See Fasti Eccles. Scoticanae, 3, 208.

## Chalmers, James (1), A.M[[@Headword:Chalmers, James (1), A.M]]

             a Scotch clergyman, was promoted from being regent at King's College, Aberdeen; admitted to the living at New Machar before 1651; transferred to Cullen in 1652; appointed by Parliament in 1662 one of the visitors to the University of Aberdeen, and the same year was called south by the bishop of St. Andrews, and was promoted to Dumfries in 1663. The privy council ordered that as he had been at great charges in caring for the king's interest in Church and State, he was to have the salary due to his predecessor (who had been deprived and imprisoned), as well as that from his former parish. He was transferred by the king to Paisley in 1667; continued Aug. 18,1669, and died before Aug. 4,1675, aged about fifty years. See Fasti Eccles. Scoticanae, 1, 569; 2, 197; 3, 508, 673.

## Chalmers, James (2), A.M[[@Headword:Chalmers, James (2), A.M]]

             a Scotch clergyman, took his degree at Edinburgh University in 1682; was appointed minister at Kirkpatrick-Fleming in 1686, and deprived by the privy council in 1689 for not praying for the-king and queen. See Fasti Eccles. Scoticanae, 1, 622.

## Chalmers, James (3), A.M[[@Headword:Chalmers, James (3), A.M]]

             a Scotch clergyman, son of the minister at Fettercairn, was admitted to the living at Cullen in 1689 and deprived in 1695 for non-jurancy. He was the last minister settled there under Episcopacy, which was abolished one month before his deprivation. See Fasti Eccles. Scoticanae, 3, 673.

## Chalmers, James (4), A.M[[@Headword:Chalmers, James (4), A.M]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1698; was licensed to preach in 1699; called to the living at Elie in 1700, and ordained. He died Jan. 20, 1741, aged about sixty-three years. His son John succeeded to the benefice. See Fasti Eccles. Scoticanae, 2, 425.

## Chalmers, James (5)[[@Headword:Chalmers, James (5)]]

             a Scotch clergyman, son of the minister at Marnoch, studied at Marischal College, Aberdeen; was licensed to preach in 1709; appointed to the living at Dyke, and ordained, but for some years had no salary. He was transferred to the second charge at Aberdeen in 1726; the appointment was opposed, but the General Assembly, by a small majority, affirmed it. He was transferred to the living at Greyfriars Church in 1728, with the professorship of divinity at Marischal College in conjunction. He died Oct. 6, 1744, aged fifty-seven years. See Fasti Eccles. Scoticanae, 3, 181,467, 475.

## Chalmers, James (6)[[@Headword:Chalmers, James (6)]]

             a Scotch clergyman, was licensed to preach in 1729; appointed to the living at Daviot in 1731, and died Aug. 3, 1787, aged eighty-four years. See Fasti Eccles. Scoticanae, 3, 581.

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

             a Scotch clergyman, was minister at Auchterderran in 1599. He was one of the fifty-four ministers who signed the protestation in behalf of the liberties  of the Kirk in 1617, and appeared before the Court of High Commission in 1620, for not keeping holy-days, and not administering the communion according to the Perth form, but owing to sickness he was excused. He died in 1642. See Fasti Eccles. Scoticanae, 2, 521, 522.

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

             a Scotch clergyman, subprincipal of King's College, Aberdeen, was appointed first to the living at Dyce, but was refused; then to the living of second charge, Old Machar, in 1601, which he held in conjunction. Objection was taken to his holding the two offices, as his charge was neglected, and he was transferred to Keith in June, 1610. In a fit of melancholy he attempted suicide, but survived a week, and died June 11, 1611, after full confession and repentance. See Fasti Eccles. Scoticanae, 3, 205, 207, 486, 500.

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

             a Scotch clergyman, son of the minister at Kinore, entered bursar at Marischal College, Aberdeen, in 1619; was admitted to the living at Inveraven in 1630, and ordained. The troubles of the rebellion and the Irish army prevented divine service for a long time, and to escape there from he was transferred to Gartly in 1649, where he was admitted in 1650, and continued in 1661. There is no further record of him. See Fasti Eccles. Scoticanae, 3, 197, 221.

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

             a Scotch clergyman, of Balnacrage, took his degree at King's College, Aberdeen, in 1630; was appointed suffragan assistant and successor at Glenbervie in 1634, and died in April, 1635, aged about twenty-five years. See Fasti Eccles. Scoticanae, 3, 878,

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

             a Scotch clergyman, son of the minister at Boyndie, took his degree at King's College, Aberdeen, in 1655, was appointed to the living at Arbuthnot in 1662, transferred to Peterhead in 1664, and died after Oct. 8, 1678. See Fasti Eccles. Scoticanae, 3, 633, 855.

## Chalmers, John (6), A.M[[@Headword:Chalmers, John (6), A.M]]

             a Scotch clergyman, brother of the principal at Aberdeen, supplied the congregation at Rotterdam in 1698, during a vacancy was admitted to the living at Campvere, Scotland, in 1699; transferred to Duffus in 1722, and died there in September, 1729. See Fasti Eccles. Scoticanae, 1, 153.

## Chalmers, John (7), D.D[[@Headword:Chalmers, John (7), D.D]]

             a Scotch clergyman, son of the minister at Elie, was licensed to preach in 1737; called to the living at Elie in 1738, in succession to his father, and ordained. He was transferred to Kilconquhar in 1760, though his settlement was the subject of a long debate in the General Assembly. He died April 7, 1791, in his eightieth year. He was superior to many for ancient learning, but his usefulness was marred by a species of buffoonery, which excited much prejudice against him. See Fasti Eccles. Scoticanae, 2, 425, 438.

## Chalmers, John (8)[[@Headword:Chalmers, John (8)]]

             a Methodist Episcopal minister, was born in Annapolis, Md. He embraced religion when but a boy; began preaching before he was sixteen; and in 1788 entered the itinerancy. In 1797 he located; re-entered the Baltimore Conference in 1832 as a supernumerary, which relation he sustained until his death, June 3,1833. Mr. Chalmers was zealous in his work and exemplary in his life. See Minutes of Annual Conferences, 1834, p. 279.

## Chalmers, Patrick, A.M[[@Headword:Chalmers, Patrick, A.M]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1668; was admitted helper and successor to his father at Bondie in 1671, and Was deprived, on his own confession, for not praying for the king and queen, in 1689. He intruded into the living at Boyne in 1703. See Fasti Eccles. Scoticanae, 3, 600, 671.

## Chalmers, Peter, D.D[[@Headword:Chalmers, Peter, D.D]]

             a Scotch clergyman, was licensed to preach in 1814; presented to the second charge at Dunfermline in 1817; and transferred to the first charge in 1836. He joined the Free Secession in May. 1843, but changed his mind, applied to the presbytery, and was again received in June. He was living in 1863. He published, Two Discourses on the Sin, Danger, and Remedy of Dueling (Edinb. 1822): —Strictures on the Dunfermline Voluntaries  (Glasgow, 1835): The Province of Reason win Matters of Divine Revelation and Skepticism Considered (1847): —A Historical Account of Dunfermline (Edinb. 1844-59, 2 vols.): —An Account of the Parish, etc. See Fasti Eccles. Scoticanae, 2, 570, 572.

## Chalmers, Thomas, A.M[[@Headword:Chalmers, Thomas, A.M]]

             a Scotch clergyman, a native of Moray, took his degree at Edinburgh University in 1611; was proposed for the living at Livingston in 1616, but the absence of the patron caused delay in his admission. He was admitted minister at Kirkpatrick-Fleming in 1634; but was deposed in July, 1649, and died in February, 1673, aged about eighty-two years. See Fasti Eccles. Scoticanae, 1, 622.

## Chalmers, Walter[[@Headword:Chalmers, Walter]]

             a Scotch clergyman, was licensed to preach in 1766; appointed and ordained as missionary at Cairnie in 1768; then removed to Portsoy, and was presented to the living at Deskford in 1780. He died Dec. 20,1828, aged eighty-three years. He published two single Sermons (1793, 1794). See Fasti Eccles. Scoticanae, 3, 675.

## Chalmers, William (1), A.M[[@Headword:Chalmers, William (1), A.M]]

             a Scotch clergyman, son of the provost of Aberdeen, took his degree at King's College in that city in 1617; was admitted to the living at Boyndie before 1635, being the first minister of the separated parish. When the army of the Royalists, under Montrose, were plundering the country in 1645, they made spoil of his goods, gear, and books. He was a member of the Commission of Assemblies in 1647 and 1649, and died in February, 1671, aged about seventy-four years. He had four sons, James, John, Patrick, and William, in the ministry. Patrick succeeded him in the benefice. See Fasti Eccles. Scoticanae, 3, 670, 671.

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

             a Scotch clergyman, was .baptized Feb. 17, 1755; licensed to preach in 1783; appointed to the living at Auchtergaven in 1784, and ordained. He died June 10, 1838, aged eighty-three years. See Fasti Eccles. Scoticanae, 2, 790.

## Chalmers, William (3), D.D[[@Headword:Chalmers, William (3), D.D]]

             a Scotch clergyman, was licensed to preach in 1835; presented to the living at Aberdour in 1836 by desire of the parishioners, and ordained and transferred to Daily in 1841. He joined the Free Secession in June, 1843, and was admitted minister to the Presbyterian congregation, Edward Street, London, in 1844. He published a sermon on the death of Sir Alexander Gibson Carmichael. See Fasti Eccles. Scoticanae, 2, 576.

## Chalmers. Thomas, D.D., LL.D.[[@Headword:Chalmers. Thomas, D.D., LL.D.]]

             eminent alike as preacher, philanthropist, and philosopher, was born in Anstruther, in Fifeshire, Scotland, March 17, 1780. He was sent at an early age to the ancient University of St. Andrew's. He devoted himself chiefly to physical science, especially to astronomy, in which he became a proficient. In May, 1803, he was appointed minister of Kilmany, in Fifeshire. During his first years of service there he gave himself more to science than to pastoral duties, and published his first important work, the Inquiry into the Extent and Stability of National Resources, in which two points are especially prominent — an intense dislike of the spirit of trade, and a burning military ardor. About 1809 he was engaged to write the article on Christianity for the Edinburgh Encyclopaedia. In prosecuting the studies necessary for this article, he began to perceive that there was something in Christianity which he had never yet comprehended. The reflections to which a severe illness gave rise completed his "conversion," and on his recovery he began to confess publicly his previous blindness, and to preach Christ crucified. In 1815 he was invited by the town council of Glasgow to take charge of the Tron Church and parish in that city. It was here, perhaps, that the highest triumphs of his eloquence were achieved. In 1823 he was transferred to the chair of moral philosophy in the University of St. Andrew's. The ethical class-room, which had before presented a beggarly account of empty benches, was soon crowded with classes of enthusiastic students. In 1828 he was appointed to the chair of theology in the College of Edinburgh — the summit of ecclesiastical elevation and influence in the National Establishment. In this post he continued to labor until the disruption of the Establishment. SEE FREE CHURCH OF SCOTLAND. In May, 1843, the pride and power of the ancient Church — four hundred ministers, with Chalmers at their head — departed from her, and organized the first "General Assembly of the Free Church of Scotland," over which he presided. "With the stupendous exertions that were then put forth to erect churches, manses, school-houses, and colleges; to send missions to Jews and heathen, and to set on foot all the machinery of an efficient Church; with the amazing labors of Chalmers, who traveled over the length and breadth of Scotland, breathing his own burning spirit into every class, while he seemed, like the eagle, to have renewed his youth; and with the wonderful success that crowned these exertions, we cannot be detained without exceeding our limits. Suffice it to say that, in a great measure, by the infusion of his own untiring energy into every class, rank, and age, the stupendous structure of the Free Church went up, like Aladdin's palace, as it were in a single night, and the world stood amazed at the unparalleled spectacle." Chalmers was appointed principal and professor of theology in the Free Church College, in which post ha continued till his death. Busied with his professorship, with the preparation of his Institutes of Theology and his Daily Scripture Readings, he yet found time for varied works of benevolence and philanthropy. On Sunday night, May 30, 1847, he retired to his chamber apparently in his ordinary health, and was found dead in his bed next morning.

In analyzing the "intellectual character of Dr. Chalmers we find but two prominent peculiarities. The first is the large development of the perceptive faculties. It was this peculiarity that directed his mind to natural science, and fitted him to excel in those departments that demanded the exercise of the perceptive powers; that determined his thoughts to the details of economics, poor-laws, statistics, etc.; that furnished him with the exuberance of illustration that adorns his discourses, and led him generally to reason by analogy rather than on abstract principles or by metaphysical deductions. The other prominent fact in his intellectual structure was imagination. He did not look at a subject in the cold, dry light of pure intellection, but in the warm and vivid light of a pow etic fancy. The 'body of divinity,' or ethics, which in the hands of other analysts became a skeleton of rattling bones, by his plastic touch was transformed into an image of living, breathing beauty, warm and bright with a glorious life. The abstractions of colder and more logical minds were to him concrete, embodied realities. But when we examine his sermons critically we find much to condemn. There is an utter disregard of all the laws of style and language. The sentences are long, involved, and tangled. The veriest colloquialisms, the most unauthorized idioms, and in some cases even an approach to vulgarisms, appear in his language. Thus, in one of his most magnificent efforts, he tells his hearers that he does not expect by such appeals to break the 'confounded spell' that chained them to the world. The most offensive trait in his style is its endless amplification and repetition" (Moore, cited below).

We cannot assign Chalmers a high rank as an expositor of Scripture. His Lectures on Romans, and still more fully his Posthumous Works, prove that his excursions into this vast field were but short and narrow in their range.

The Works of Dr. Chalmers are published in a uniform edition by T. Constable, Edinburgh (25 vols. 12mo). They are as follows: Natural Theology, 2 vols.; Christiani Evidences, 2 vols.; Moral Philosophy, 1 vol.; Commercial Discourses, 1 vol.; Astronomical Discourses, 1 vol.; Congregational Sermons, 3 vols.; Public Sermons, 1 vol.; Tracts and Essays, 1 vol.; Essays on Christian Authors, 1 vol.; Christian and Econonic Polity, 3 vols.; Church Establishments, I vol.; Church Extension, 1 vol.; Political Economny, 2 vols.; Parochial System, 1 vol.; Lectures on Romans , 4 vols. Besides these, his Posthumous Works contain, Daily Scripture Readings, 3 vols.; Sabbath Scripture Readings, 2 vols.; Discourses hitherto unpublished, 1 vol.; Lectures on Butler, Ilill, etc. 1 vol.; Institutes of Christianity, 1 vol. His Life and Correspondence, by the Rev. W. Hanna, D.D. (4 vols. 12mo), is not equal to the reputation of Dr. Chalmers. An abstract of his Theology, by the Rev. J. M. Manning, is given in the Bibliotheca Sacra, 13:477 sq. — Moore, in the Methodist Quart. Review, Oct. 1849; Hanna, Life of Chalmers (New York, Harpers, 1850); N. Brit. Review, 7:299; 8:210; 17:110; Princeton Review, 13:30.

## Chalon[[@Headword:Chalon]]

             SEE HALI.

## Chaloner, Edward, D.D[[@Headword:Chaloner, Edward, D.D]]

             an English divine, was born in 1590, at Chiswick, in Middlesex, and graduated at Oxford in 1610. In 1611 he was chosen fellow of All Souls, and soon after principal of Alban Hall. He died at Oxford. July 25, 1625. Some of his sermons were published at London in 1623, 1624, and 1629. See Chalmers, Biog. Dict. s.v.

## Chalons[[@Headword:Chalons]]

             a town in France, on the Saone, on the site of the ancient Cabillonum. SEE FRANCE.

Several provincial COUNCILS were held here during the Middle Ages, of which the most important was that of A.D. 813, ordered by Charlemagne. It published sixty-six canons, of which the first eleven relate to bishops, and direct that they shall read the holy Scriptures, the councils, and the pastoral of St. Gregory; that they shall preach to their people and edify them, establish schools, etc. The twenty-seventh forbids the repetition of confirmation. The thirty-second declares that spiritual sins must be confessed, as well as bodily sins. The thirty-sixth declares that almsgiving avails only to release from venial sins, arising from frailty, and reproves those who go on in sin, thinking to escape punishment for their much almsgiving. The forty-ninth orders prayers for the dead to be said at every mass, and declares it to be an ancient custom in the Church to commend to the Lord the spirits of those asleep. The forty-third declares the ordination of certain priests and deacons conferred by certain Scotch bishops to be null and void, being done without the consent of their diocesans, and with I suspicion of simony. The forty-fifth condemns pilgrimages made in order to obtain remission of sins, which, on that pretext, the persons about to make the pilgrimage go on committing more freely; pilgrimages made from proper devotional motives are commended. The forty-seventh orders all Christians to receive the holy Eucharist on Maunday Thursday. Labbe and Cossart, Concil. t. 7, p. 1270; Landon, Manual of Councils, s.v.

## Chalons, Councils Of (Concilium Cahilmense)[[@Headword:Chalons, Councils Of (Concilium Cahilmense)]]

             Of these the following were provincial:

I. Held A.D. 470, to elect John, bishop of Chalons.

II. Held A.D. 579, to depose Salonius and Sagittarius, bishops respectively of Embrun and Gap, deposed by a previous council (of Lyons, A.D. 567), restored by Pope John III, and now again deposed.

III. Held A.D. 594, to regulate the psalmody at the Church of St. Marcellus after the model of Agaune.

IV. Held A.D. 603, to depose Desiderius, bishop of Vienne, at the instigation of Queen Brunichilde Smith, Dict. of Christ. Antiq. s.v.

V. Held Nov. 1, 649 (or 650, Le Comte says 694) by order of Clovis II; present, thirty-nine bishops, the deputies of six who were absent, six abbots, and one archdeacon. Agapius and Bobonus, bishops of Digne in Provence, were here deposed from the episcopate for violation of the canons. The council also drew up twenty canons:

1. Orders that the true faith, as right by the Council of Nicaea and confirmed by that of Chalcedon, be observed.

4. Forbids the consecration of more than one bishop to the same church at the same time.

5. Forbids the laity to meddle in the administration of churches and church property

14. Directs that the clergy who serve chapels shall be subject to the bishop in all things.

16. Is directed against simony.

19. Inflicts penalties upon lascivious dancers, and women who sang immodest songs within the church enclosure, on saints' days and festivals of dedication.

See Labbe, Concil. 6:387.

VI. Held in 1062, by Peter d'Amiens, cardinal and legate, at the head of thirteen bishops. The subject of the council was the confirmation of the privileges of the Abbey of Clugny, which Drogon, bishop of Macon, had attacked. Peace was restored between him and the abbot. See Labbe, Concil. 9, 1177.

## Chalucet, Armand Louis, Bonin De[[@Headword:Chalucet, Armand Louis, Bonin De]]

             a French prelate, was appointed bishop of Toulon in 1684, and consecrated in 1692. He displayed a rare courage when the armies of the allies, commanded by Victor Amadeo, duke of Savoy, came, in August, 1707, to besiege the city. Chalucet died in 1712, leaving some controversial works and excellent Ordonnances Symodasles (Toulon, 1704, 12mo). See Hoefer, Nouv. Biog. Générale, s.v.

## Chaluza[[@Headword:Chaluza]]

             SEE CHELLUS.

## Chalvet, Hyacynthe de[[@Headword:Chalvet, Hyacynthe de]]

             a French theologian, was born on Sept. 14, 1605, at Toulouse. He entered, when still quite young, the order of preaching friars, and followed the count of Romorantin to the aid of the city of Candia, which was besieged by the Turks. He stopped there for one year, and started, in September, 1648, to visit the holy places, but was taken captive by the infidels, and was not relieved until 1650. After returning to Toulouse, he printed the first volumes of his Theologus Ecclesiastes, a large work, of which the sixth volume was published at Caen, in 1659. He obtained, in 1662, the chair of theology at the university of that city, and occupied it for fourteen  years, having a large concourse of auditors. Chalvet died at Toulouse, in 1683, leaving a work on the Grandeurs de Saint-Joseph, and another on the Avantages de Saint-Dominique. See Hoefer, Nouv. Biog. Générale, s.v.

## Chalybaeus, Heinrich Moritz[[@Headword:Chalybaeus, Heinrich Moritz]]

             a German philosophical writer; was born July 3, 1796, at Pfaffroda, in Saxony. He studied philosophy, theology, and philology at Leipsic, and was, in 1839, called as professor to Kiel, but was deposed on account of his anti-Danish sentiments. He died at Dresden, Sept. 22, 1862, leaving Historische Entwickelung des Speculatives Philosophie von Kant bis tegel (Dresden, 1837, 5th ed. 1860; Engl. transl. Historical Development of Speculative Philosophy from Kant to Hegel, Andover, 1854): —System der Speculativen Ethik (Leipsic, 1850, 2 vols.): —Philosophie und Christenthum (Kiel, 1853): —Fundamental philosophie (ibid. 1861). See Zuchold, Bibl. Theol. 1, 219. (B. P.)

## Chama[[@Headword:Chama]]

             in the mythology of the Burmese, is one of the three classes into which they divide all living things. The Chama are divided into eleven grades, seven happy and four unhappy. In one of the seven happy grades manly lives; in the remaining six, higher beings; the four unhappy are the grades of fallen spirits, who dwell in the dark abysses of the earth.

## Chamber[[@Headword:Chamber]]

             (the translation of various Hebrews words). Oriental houses have in general a court in the center, with cloisters and a gallery, into which the chambers open, the apartments of the women being at the back, and only to be approached by passing through the others. Toward the street is a dead wall, with a porch, over which is a chamber, sometimes used as a lodging for guests, and sometimes as a store-room, it being well suited for either of these purposes, by being connected with the rest of the house by a door in the gallery, and having a separate staircase opening into the porch. This is the "chamber on the wall" (עֲלַיִּתאּקַיר, wall-loft, Sept. ὐπέρῳον) which the Shunamite prepared for the prophet Elisha (2Ki 4:10). Such an "upper chamber" (ὐπέρῳον) is still the guestchamber. where entertainments are made, which was the custom with the Greeks as well as the Jews (Mat 9:14; Mar 14:14). Among the former it occupied the upper story; among the Hebrews it seems to have been on, or connected with, the flat roof of their dwellings (comp. Act 20:8). These upper chambers were also sometimes used for the performance of idolatrous rites (2Ki 23:12), and in them the bodies of the dead were laid out (Act 9:37). The early Christians, too, held their meetings for worship in such places. Besides these, there were inner chambers, or a "chamber within a chamber" (1Ki 22:25), such as that into which the messenger of Elisha retired to anoint Jehu (2Ki 9:2). SEE HOUSE.

The term chamber is used metaphorically in many places of the Scriptures, as Psa 104:3; Psa 104:13; Pro 7:27. To apply ourselves to earnest prayer and supplication, and to depend on the promises and providence of God for special protection, is to enter into our chambers, that we may be safe, as the Hebrews were in their houses, from the destroying angel (Isa 26:20). SEE BED-CHAMBER.

The "chambers of the south" (Job 9:9) are the constellations, or clusters of stars, belonging to the southern part of the firmament. SEE ASTRONOMY.

The term "Chambers of Imagery" (חִדְרֵי מִשְׂכַּיח, figure-apartments; Sept. κοιτῶν κρυπτός) is used by the prophet Ezekiel (Eze 8:12) to denote the vision which he had of the abominations practiced by the Jews in the distant Jerusalem. As the practices there denounced were evidently borrowed from their Chaldaean oppressors, they derive striking elucidation from the gorgeous halls of the Assyrian palaces lately brought to light by Layard, with their long lines of sculptured animals, and kings worshipping before them (Nineveh, 2:209). SEE IMAGERY.

"Chambering" (κόται) signifies in Rom 14:13, that lewd association with courtesans and similar characters that was a peculiar feature of the heathenism of that age. SEE HARLOT.

Chamber

in architectural usage, is a room or apartment, distinguished from the hall, chapel, etc. The great chamber usually adjoined, or was contiguous to, the hall, and answered to the modern drawing-room, or withdrawing-room. The camera of an abbot or prior means his suite of lodgings in. the establishment. The guest chamber was usually over the buttery and pantry, at the lower end of the hall, in a medieval house, and in monasteries near the entrance. In some instances there was a separate hall called the Guesten-hall, as at Worcester.

## Chamberlain[[@Headword:Chamberlain]]

             (סָרַיס, saris', 2Ki 23:18; Est 1:10; Est 1:12; Est 1:14; Est 2:3; Est 2:14-15; Est 2:21; Est 4:4-5; Est 6:2; Est 6:14; Sept. regularly εὐνοῦχος, twice σπάδων, all signifying castrated; in other places it is translated "eunuch," or "officer"). The term appears to have been applied to officers confidentially employed about the person of the sovereign; thus Potiphar, who was also captain of the guard, in the Egyptian court, is styled thus (Gen 37:36; Gen 39:1). It probably also occurs in the title Rabsaris (q.v.). The title "chamberlain" (οἰκονόμος), in Rom 16:23, probably denotes the steward or treasurer of the city, called by the Romans the quaestor. The Vulg. renders it by arcarius, which was the title of a class of inferior magistrates, who had the charge of the public chest (area publica), and were under the authority of the senate. They kept the accounts of the public revenues. (See Reinesius, Syntagm. Inscr. p. 431; La Cerda, Advers. Sacr. cap. 56; Elsner, Obs. Sacs. 2, p. 68; and a note by Reinesius to the MAarmora Oxoniessia,' p. 515, ed. 1732.) Blastus is said in Act 12:20, to have been "the king's (Herod's) chamberlain" (ὁ ἐπι τοῦ κοιτῶνος τοῦ βασιλέως), by which is probably meant his personal attendant or valet de chambre. It was a post of honor, which involved great intimacy and influence with the king. The margin of our version gives "that was over the king's bedchamber," the office thus corresponding to that of the praefectus cubiculo (Suetonius, Dom. 16). SEE EUNUCH.

Chamberlain

in a monastery, was overseer of the dormitory, and purchased clothes, bed furniture, and other necessaries. He received all considerable sums of money or other dues. He acted as treasurer, having the charge of nearly  every considerable payment. At Durham his exchequer was near the abbey gates, under which was the tailors shop for making linsey-woolsey shirts and tunics for the monks and novices, and whole and half socks of white woolen cloth. At Abington his chamber was in the dormitory. He provided copes, albs, cowls, coverlets, hoods, shoes and boots, towels, combs, knives, beds, straw pelisses, stools, bed-perches, hot water, tools for the tailors and cordwainers, five lights burning in the dormitory from twilight to dawn, and baths three times a year. At Canterbury he provided mats, blankets, razors, all the monks' clothing, horseshoes for the farriers, and glass for the dormitory. The old clothing was distributed by him to the poor. Under him were the laundry folk, peltmen, or skin dressers, tailors, shoemakers, etc. In a cathedral he was often called the provost, and, like the massarius in Italy chamarier of Lyons, Strasburg, and Saragossa, was the receiver of rents and paymaster of the stipends and money for pittances, and general accountant of income and keeper of the common chest. He was annually elected, and took precedence of canons while in office. At St. Paul's he found the necessaries for divine service and posted the summonses of prebendaries to chapter on their stalls, and at York acted as punctator of the absences of the vicars. In the latter instance he might be a vicar.

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

             a Congregational minister, was born at Holliston, Mass., Oct. 4,1813. For a time he was a student in Leicester Academy. In 1836 he graduated from Brown University, and in 1839 from Union Theological Seminary, having spent one year at the Andover Seminary. Meanwhile, in 1837 and 1838, he was tutor in Brown University. Two years he served as a home missionary in Ohio and Indiana. He was ordained pastor in Berkley, Mass., July 8,1842, and was dismissed in 1844. The three years following he was acting pastor in Freetown; in 1847 and 1848, in Newmarket, N. H.; from 1848 to 1850, in Mendham, Mass. From July, 1851, to December, 1853, he was pastor in Auburn. In June, 1854, was installed in Ashford, Conn.; from April, 1858, to March, 1867, was pastor in Eastfiord, Conn. Then he served as acting pastor as follows: at Oxford, from 1867 to 1869; Reading, from 1869 to 1871; Burlington, from 1871 to 1873; East Granby, from 1874 to 1881. His death occurred in East Granby, March 30, 1881. He published The Layman's Assistant and Home Monitor. See Cong. Yearbook, 1882, p. 24.

## Chamberlain, Chester[[@Headword:Chamberlain, Chester]]

             a Methodist Episcopal minister, was born at Thetford, Vt., Jan. 19,1807. He removed in his youth to Watervliet, N. Y., where he experienced religion; and, in 1834, united with the Troy Conference, wherein he labored with fidelity and success twenty-two years. In 1866 he became supernumerary, in which relation, and that of a superannuate, he continued to the close of his life, July 30, 1875. Mr. Chamberlain was a man of devout and genial spirit, of harmonious and uniform Christian character. See Minutes of Annual Conferences, 1876, p. 82.

## Chamberlain, Hiram[[@Headword:Chamberlain, Hiram]]

             a Presbyterian minister, was born at Monkton, Vt., April 2, 1797. He graduated from Middlebury College in 1822; studied theology at Princeton Seminary for one year, and subsequently at Andover Theological Seminary, where he graduated in 1825. He was ordained evangelist by the Presbytery of N.Y., Oct. 16, the same year; became a home missionary in St. Louis, Mo. (1825-1826); served as stated supply at Darden (1827), at Boonville (18281833), at Franklin and. Fayette (1833-1835); and was pastor of the 2d Church of St. Charles (18371844). He was editor of the Herald of Religious Liberty, St. Louis, for about two years. He became stated supply of Somerville and Bethany, Tenn. (1846-1850); and thereafter at Brownsville, Texas, where he died, Nov. 1, 1866. See Genesis Cat. of Princeton Theol. Sem. 1881, p. 44; Trien. Cat. of Andover Theol. Sem. 1870, p. 63.

## Chamberlain, Jason[[@Headword:Chamberlain, Jason]]

             a Congregational minister, teacher, and lawyer, was born at Itolliston, Mass., Feb. 9, 1783. His early-education was thorough, and he graduated with the highest honors at Brown University in 1804. He first preached at Thomaston, Me., was ordained at Guilford, Vt., in 1808; and was dismissed from that church in 1811, to become professor of Latin and- Greek in the University of Vermont. In 1814 he went West, and was one of the founders of Jackson, Mo. Retiring from the ministry, he went into the practice of law, and in 1820 was drowned while going the circuit of the courts in Arkansas. Mr. Chamberlain's publications were a Sermon at the funeral of Genesis Henry Knox, 1807; and an Inaugural Oration at Burlington, Vt., in 1811.  C

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a Baptist minister, was born at Thetford, Vt., Feb. 25, 1800. Early in his life the family moved from Vermont to Western New York, and there, in a log school-house, while attending a revival meeting, he became a Christian when he was seventeen years of age. He went, in 1825, to the Hamilton Institute, now Madison University, to prepare for the ministry. He was ordained in 1828, and settled in South Berlin, N.Y. His pastorate there covered the period of twenty-seven years, and his residence in the vicinity continued fifty-two years. For brief periods he lived in other places. He was, for a year and a half, agent of the Education Society at Hamilton. When not acting as a pastor, he performed a large amount of evangelistic labor in Norwich, Oxford, Greene, Coventry, the Hudson valley, and other places. He possessed more than ordinary gifts as a preacher. It is said of him that his eccentricities of speech and manner were marked, but it is thought that they added to rather than impaired his power. “When the heavenly gale blew upon him,” as he often said, he loved to preach, and at such times his audiences heard him with delight. He was able to stir both the fountain of laughter and the fountain of tears. It is believed that during his long and laborious ministry he baptized more than one thousand persons on a personal profession of their faith in Christ. He died at Holmesville, N.Y., March 24, 1880. See New York Examiner, April 8, 1880. (J.C.S.)

## Chamberlain, Jeremiah, D.D.[[@Headword:Chamberlain, Jeremiah, D.D.]]

             a Presbyterian minister, was born in York Co., Pa., Jan. 5,1794, graduated at Dickinson College in 1814, and studied theology at Princeton. He was licensed in 1817, when he became a missionary to the West and South, visiting Natchez, New Orleans, and Mobile. In 1818 he supplied the Bedford church, Pa., and in 1822-23 removed to Danville, Ky., to the Presidency of Centre College. In 1824 he became President in a State institution at Jackson, La., but resigned in 1828, and opened an academy. In 1830 he was made President of Oakland College, Claiborne Co., Miss., the establishment of which was the result of his own enterprise. He was stabbed to the heart (Sept. 5th, 1850) by a student, who afterward committed suicide. He published A Sermon on the Sanctity and Perpetuity of the Sabbath, 1831. Some of his Addresses and Letters were published in the current newspapers. — Sprague, Annals, 4. 590.

## Chamberlain, Josiah P[[@Headword:Chamberlain, Josiah P]]

             a Methodist Episcopal minister, was born Sept. 6,1786. He was converted in 1800; began preaching in 1811; and subsequently became a member of the Vermont Conference, wherein he labored faithfully till his death, March 26, 1864. Mr. Chamberlain was exemplary and eminently successful. See Minutes of Annual Conferences, 1864, p. 110.

## Chamberlain, Levi[[@Headword:Chamberlain, Levi]]

             a lay missionary, was born at Dover, Vt., and for many years devoted himself successfully to business in Boston. He finally determined to relinquish secular life and devote himself to the work of aiding in the spread of the Gospel among the heathen, and for that purpose went to the Sandwich Islands and was appointed secular superintendent of the missions there. “His various toils were, incessant and most important, as he had judgment, caution, prudence, economy, and self-denial.” After twenty  years of service in the cause of his Master, he died at Honolulu, July 29, 1849. See Missionary Herald, Dec. 1849. (J. C. S.)

## Chamberlain, Philip[[@Headword:Chamberlain, Philip]]

             a Baptist minister, was born at Hebron, Me., in 1796. His opportunities for obtaining an education were very limited, and at the age of thirty-five years he was a hard worker on a small farm in Maine. After this he was set apart to the work of the ministry, and for many years traversed what was then the wild region of Coos Co., N.H., and through his simplicity of character and earnestness of purpose accomplished much good. In later life he was settled in Bradford and other villages in New Hampshire, and in places in Vermont. He spent his last days in East Milford, N.H., where he died, Feb. 25, 1878. (J.C.S.)

## Chamberlain, Pierce[[@Headword:Chamberlain, Pierce]]

             a Presbyterian minister, was born at Newark, Del., June 11,1790. He attended the Academy of Andover, and also at Newark Academy, and studied theology with private instructors. In 1822 he was licensed to preach by the New Castle Presbytery. He had much of the missionary spirit, and for a time labored in the almshouses and prisons of Philadelphia. After a few years he was ordained as an evangelist by the Presbytery of New Castle, and received a commission from the Board of Missions to labor within the bounds of the Presbytery of Erie. He first visited the shore of Lake Erie in 1826, and labored for some time in the vacant churches with much acceptance. In 1828 he was installed pastor of the Church of Springfield, in Erie Co. On account of ill-health this relation was dissolved the same year, and then, till 1836, he labored as a missionary throughout the bounds of the presbytery, preaching wherever he could collect a congregation. In 1836 he accepted calls from Waterford and Union; giving up the latter, he labored at Gravel Run. His health failing, he was released from the pastoral charge. He soon after left Erie Presbytery and returned to Newark. At the time of the division of the Church in 1838, Mr. Chamberlain identified himself with the New School. After his return to Newark he took charge of a female seminary, where he labored till his death, Aug. 23,1850. See Hist. of the Presbytery of Erie.

## Chamberlain, Remembrance[[@Headword:Chamberlain, Remembrance]]

             a Presbyterian minister, was born in Vermont. He graduated at Middlebury College in 1814, and at Princeton Theological Seminary in 1819, and was ordained a minister in the Presbyterian Church. He preached at Madison, Ga., in 1825; went in 1826 to Bethel and preached for two years; from 1828 to 1830 was stated supply at Decatur, from 1830 to 1833 at Forsyth, and for the next year at Jackson. He acted in the capacity of an agent for the Church thereafter until his death in 1855. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 22.

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

             an English Congregational minister, was born at Ravenstonedale, Westmoreland, Sept. 5, 1797. He was educated at a free grammar-school. After his conversion he commenced to study for the ministry, under Rev. M. McLean, of Kendal. In August, 1819, he was admitted to Hoxton Academy. He became pastor at South Shields in 1823, where he was ordained; at Petworth in 1828, and at Swanage in 1832. In 1852 he was at Falcon Cliff, Isle of Man. In December, 1855 he went to Oakham, and died there on the 30th of the same month. He was unaffected, upright, and conscientious in public as well as in private life. See (Lond.) Cong. Yearbook, 1857, p.170.

## Chamberlain, Schuyler[[@Headword:Chamberlain, Schuyler]]

             a minister of the Methodist Episcopal Church, was born in Woodstock, Conn., Sept. 4th, 1800. In 1818 he joined the first Methodist class formed in Craftsbury, Vt. He was received into the New England Conference in 1828, and during his itinerant career filled a number of important appointments, including the presiding eldership. He died at Craftsbury, May 5, 1862. He possessed superior abilities as a preacher; his style was easy, impressive, and attractive, and there was great clearness and definiteness in his sermons. He was elected three times a delegate to the General Conference. He also represented the town of Craftsbury in the State Legislature three terms. — Minutes of Conferences, 1863, p. 104.

## Chamberlain, Uriah Tracy[[@Headword:Chamberlain, Uriah Tracy]]

             a Congregational minister, was born at Richmond, N.Y., March 3, 1809. His academic education was acquired in Rochester, N. Y. For a year he was a member of the Lane Theological Seminary, but graduated at Oberlin Seminary in 1838. Feb. 16 of the same year he was ordained pastor of the Church in Fitchville, O., where he served until April 1,1840. The next year he was acting pastor in Frederictown. From 1841 to 1843 he preached in Lafayette and Seville. Feb. 15, 1844, he was installed pastor in Strongsville, but only remained until the following November. From 1847 to 1849 he was acting pastor in North Madison; from 1849 to 1853, in West Andover; from 1853 to 1856, in Conneaut, Penn.; from 1856, to 1859, in Cambridge; from 1861 to 1870, in Centreville and Riceville; from 1870 to 1872, in Churchville, N. Y., and also in Stockholm; from 1872 to 1875, without charge; from 1875 to 1878, was acting pastor in Hartford, 0. Subsequently he resided, without charge, in Cambridge, Pa., where he died, Jan. 10,1880. See Cong. Yearbook, 1881, p. 19.

## Chamberlayne, Israel, D.D[[@Headword:Chamberlayne, Israel, D.D]]

             a Methodist Episcopal minister, was born at Butternuts, Otsego Co., N.Y., Sept. 6,1795. He joined the Church at the age of fifteen; received license to exhort in 1811, to preach in 1812, and in 1813 united with the Genesee Conference. From extreme nervous sensibility he was obliged to retire from the itinerancy in the meridian of life, and thereafter devoted himself to writing sermons, essays, reviews, and valuable volumes. His most important publications are, The Past and the Future: —Australian Captive: —Saving Faith. He died at Lyndonrville, Orleans Co., N.Y., March 20, 1875. Dr. Chamberlayne was a master in logic, an original explorer in metaphysics and theology; intensely exact as a linguist; keenly sharp as a controversialist, and poetically critical as a rhetorician. As a preacher, he was interesting, instructive, and powerfully eloquent. See Minutes of Annual Conferences, 1875, p. 136; Simpson, Cyclop. of Methodism; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Chamberlin, Nelson P[[@Headword:Chamberlin, Nelson P]]

             a Presbyterian minister, was born in New York. He graduated at Oberlin College in 1842, and at Princeton Theological Seminary in 1845; and was licensed by the Presbytery of New York, April 17, 1845. He was stated supply at the First Church, Madison Parish, La., from 1847 to 1850; missionary and stated supply at Thibodeaux, in 1858, and pastor from 1859 to 1863. He was infirm at Houma in 1867 and 1868; and resided thereafter at Wheeling, W.Va. He died in 1869. See Gen. Cat. of Princeton Theol. Sem. 1881, p. 135.

## Chamberlin, Parmele[[@Headword:Chamberlin, Parmele]]

             a Methodist Episcopal minister, was born at Dalton, Mass., Aug. 11, 1801. He was converted at the age of sixteen, began preaching two years later, and in 1823 entered the New York Conference, wherein he labored as health permitted to the close of his life, in March, 1856. Mr. Chamberlin was an instructive and useful preacher, a faithful pastor, and an exemplary Christian. See Minutes of Annual Conferences, 1856, p. 58.

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

             a Presbyterian minister, was born at Newbury, Orange Co., Vt., Feb. 29, 1791. He attended the academy at Wilkesbarre, was licensed in 1817, and  was very soon commissioned by the American Board as missionary to the Cherokees. In 1840 he entered the service of the Alton Presbytery. He was largely instrumental in forming many churches. His labors extended through all the counties bordering on the Mississippi, the Ohio, and the Wabash. He died March 14, 1849. See Norton, Hist. of the Presb. Church in Illinois.

## Chamberlin, William Rogers[[@Headword:Chamberlin, William Rogers]]

             a Universalist minister, was born in Brookfield, Carroll Co., N.H., Nov. 2, 1816. He taught school in his young manhood; was licensed to preach in 1844, and ordained at Dighton, Mass., in 1847, where he spent some time preaching, and then engaged as missionary in Virginia. In 1849 he went to Cincinnati, O., where for twelve years he was employed as a bookkeeper, acting in the meantime as Sunday-school superintendent of the Universalist churches in the city. In 1867 he again entered the ministry, and labored successively at Mendota, Ill.; Vinton, Council Bluffs, and Dubuque, Ia.; and finally at Clinton, N.Y., where he continued to the close of his life, April 28, 1876. Mr. Chamberlin was a man of marked ability, especially as an extemporaneous speaker, and possessed great geniality. See Universalist Register, 1877, p. 113.

## Chambers, E. C[[@Headword:Chambers, E. C]]

             a Methodist Episcopal minister, was born in 1813. He was for several years a local preacher, and in 1853 was ordained local deacon. In 1854 he entered the Michigan Conference, and was ordained elder in 1858. He labored consecutively at Addison, Reading, California, Osseo, Burr Oak, Union City, Bedford, Richfield, Oshtemo, North Adams, Whitehall, and Pentwater, and died at Victor, Mason Co., Mich., March 11,1881. For seven years previous he had held a superannuated relation. He was a sweet-spirited Christian man, and his zealous labors were abundantly successful. See Minutes of Annual Conferences, 1881, p. 311.

## Chambers, John R[[@Headword:Chambers, John R]]

             an English Wesleyan minister, was born in London, June 24, 1812. When six years of age his parents removed to South Wales, where he was converted. He was called to the ministry in 1838, and died at Llandysil, June 10, 1864. He was a plain, practical preacher. See Minutes of the British Conferences, 1864, p. 23.

## Chambers, John W[[@Headword:Chambers, John W]]

             a Baptist minister, was born in Wayne Co., Miss., Sept. 21, 1818. He united with the Church in 1836, and was ordained Feb. 3,1843. His first pastorate was with the Antioch Church, Tenn., and he afterwards ministered to several churches in. Scott and Newton counties, Miss., until 1855, when he moved to Marshall County, but soon after returned to Tennessee, and took up his residence in Saulsbury, preaching to the Rocky Spring and other churches. In 1871 he was appointed agent for home missions, and in 1872 agent of the Foreign Mission Board for West Tennessee. He died at Milan, Feb. 23, 1873. See Borum, Sketches of Tennessee Ministers, p. 120-122. (J.C.S.)

## Chambers, John, D.D[[@Headword:Chambers, John, D.D]]

             a Presbyterian minister, was born in Stewartstown, Ireland, Dec. 19, 1797, and brought to America while an infant. At the age of sixteen the son went to Baltimore and took a situation as clerk ill a hardware store. On becoming a Christian he began his theological studies under Rev. James Gray. He was ordained at New Haven in 1825, and called to the charge of  a Presbyterian Church in Philadelphia, which subsequently bore his name, and in which he ministered upwards of fifty years. He early rose to eminence as a preacher. His natural endowments were remarkable. To a fine physique, showing great muscular and nervous force, he had a voice which rang out like a bugle's blast, and it never gave an uncertain sound in the cause of truth and righteousness. He was abundant in labors, seeming never to need rest, preaching almost incessantly. During a stay of nine days in Baltimore, he preached seven times and delivered nineteen addresses. He died Sept. 22, 1875. See Presbyterian, Oct. 23, 1875. (W. P. S.)

## Chambers, Robert Daniel, A.M[[@Headword:Chambers, Robert Daniel, A.M]]

             a Methodist Episcopal minister, was born at Martinsburg, Berkeley Co., Va., Jan. 4,1823. He received a private preparation for college, but his father's resources being too limited to assist him further, he was apprenticed to a printer in his native town, and, while thus employed, improved every available opportunity for extending his knowledge. He was soon after converted, and in 1845 entered the East Baltimore Conference; in 1859, became professor in Irving Female College; in 1864, president of Emory Female College, of which he was the founder, and died in Carlisle,  Pa., Sept. 8, 1864. Mr. Chambers was conscientious, intensely patriotic, a bold, fierce denouncer of evil; possessed an iron will and deep piety. See Minutes of Annual Conferences, 1865, p. 254.

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

             an English engraver, was born in London about 1724. The following are his principal plates: The Holy Family; St. Martin Dividing his Cloak; St. Peter and St. John Healing the Sick; The Good Man at the Hour of Death. See Spooner, Biog. Hist. of the Fine Arts, s.v.

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

             an English Wesleyan minister, became a local preacher in 1830, and studied theology for a time at Edinburgh. He entered the ministry in 1832, and labored faithfully for a long period. He became a supernumerary in 1872, and died at Clapham, Jan. 14,1882, aged seventy-five years. See Minutes of the British Conference, 1882, p. 20.

## Chambray, Robert De[[@Headword:Chambray, Robert De]]

             a French ecclesiastic, was born at syreux, of the Norman family Ferte- Fresnel, He was elected abbé of Saint-Etienne at Caen, and pope Clement VI gave him the right of carrying the pontifical ornaments even in the presence of the bishop of the diocese. He died in 1393. See Hoefer, Nouv. Biog. Générale, s.v.

## Chameleon[[@Headword:Chameleon]]

             a reptile belonging to the saurian or lizard-like order. In the original of Lev 11:30, occur the words ko´äch (כֹּחִ, so called apparently on account of its great strength) and tinshe´meth (תַּנְשֶׁמֶת), the first of which, in our version, is rendered "chameleon" (after the Sept. and Vulg. χαμαιλέων, chamaeleon), and the second "mole;" but Bochart and others consider both words as relating to animals of the saurian or lizard tribe, and that which our translators have termed the mole is, in reality, the chameleon (Chamaeleo vulgaris), while the chameleon of our version is some other and larger creature of the same order, perhaps a species of the land crocodile. SEE MOLE. "The chameleon is a small species of lizard, celebrated for the faculty it has of changing the color of its skin. This property, however, has no reference to the substance it may be placed on, as generally asserted, but is solely derived from the bulk of its respiratory organs acting upon its transparent skin and on the blood of the animal. The chameleons form a small genus of saurians, easily distinguished by the shagreened character of the skin, and the five toes on the feet, divided differently from those of most other animals, there being, if the expression may be allowed, two thumbs opposed to three fingers. Their eyes are telescopic, move separately, and can be directed backward or forward. Chameleons are slow, inoffensive, and capable of considerable abstinence from food, which consists solely of flies, caught by a rapid protrusion of a long and viscous tongue. Among themselves they are irascible, and are then liable to change their colors rapidly; dark yellow or gray is predominant when they are in a quiescent state, but, while the emotions are in activity, it passes into green, purple, and even ashy black. The species found in Palestine and all Northern Africa is the common 'African chameleon,' and probably is that referred to in Lev 11:30, where unclean animals are mentioned." (See Penny Cyclopaedia, s.v.). SEE LIZARD.

## Chamfer[[@Headword:Chamfer]]

             (or Champfer), an arris or angle which is slightly pared off is said to be chamfered: a chamfer resembles a splay, but is much smaller, and is usually taken off equally on the two sides; it applies to wood-work as well as stone. In the Early English and Decorated styles, more especially in the former, chamfers frequently have' ornamental terminations of several kinds, some of which are sufficiently marked to be characteristic of the date of the architecture, and they are more varied, and produce a stronger effect, than might be expected in such minute features. The angles of Early English buttresses are very commonly chamfered.

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

             a French Protestant divine, was born in 1565; studied at Orange; and at 16 became one of the professors of the college at Nismes. In 1583 he went to study at Geneva, where he was ordained. On his return he was made pastor of Vans, and afterward of Aubenas, and some time after succeeded his father, Adrian Chamier, as pastor of Montelimar. In 1596 he was sent by the province to the National Synod of Saumur, and several times afterwards to the Assemblies of Laudun, Vendome, Saumur, and Chatellerault. He gained great credit by his firmness in the negotiations relating to the Edict of Nantes. In 1600 he distinguished himself in a controversy with Father Coton at Nismes, and the next year with the Jesuit Gaultier. In 1601 be became a delegate to the National Synod of Gergeau, and, together with Maraval, went as a deputation to the king to ask for the continuation of the Saumur Assembly; this was refused, but the convocation of an assembly at Sainte Foix was granted, and of this he also became a member, as well as of several succeeding assemblies. Made pastor of Montauban, he also applied himself to the restoration of its college, and continued his labors as preacher and professor until he was killed by a cannon-ball at the siege of that city on Oct. 21, 1621. His principal works are: Dispute de la vocation des ministres en l'Eglise Reformee (La Rochelle, 1598, 8vo); Epistolae Jesuiticae (Genesis 1599, 8vo); Confusion des disputes papistes (Genesis 1600, 8vo); Disputatio scholastico-theologica de oecumenico pontifice (Genesis 1601, 8vo); La honte de Babylon (pt. 1:1612, 8vo); Panstratiae catholicae sive controversiarum de religione adv. pontificios corpse (Genesis 1626, 4 vols. fol.; 2d ed. Frankf. ad M. 1627, 4 vols. fol.); Corpus theologicum, sive Loci communes (Genesis 1613, fol.). See Memoir of Chamier (Lond. 1852, 8vo). — Haag, La France protestante, 3:317.

## Chamilard (or Chamillart), Gaston[[@Headword:Chamilard (or Chamillart), Gaston]]

             a French theologian, and doctor at the Sorbonne, died about 1690, leaving De Corona, Tonsura et Habitu Clericorum (Paris, 1659, 8vo).: — Declaration de la Conduite de M. Parcheveque de Paris Contre le Monastere de Port-Royal (ibid. 1667). See Hoefer, Nouv. Biog. Générale, s.v.

## Chammak[[@Headword:Chammak]]

             is a name frequently found in the designation of churches in the west of Scotland, indicating the existence of a local saint of that name, or more probably Coman (Orig. Par. Scot. 2, 29 sq.; Forbes, Kal. Scot. Saints, p. 299).

## Chammanim[[@Headword:Chammanim]]

             SEE IDOL (14).

## Chamnee, Maurice[[@Headword:Chamnee, Maurice]]

             a Roman Catholic writer, probably born in London, was bred a friar at the Charter House. He was imprisoned in the reign of Henry VIII for refusing the oath of supremacy with eighteen others of his order, all of whom lost their lives for fidelity to their conscience, Chamnee alone escaping to write a history of their execution. His convent was also destroyed. Fearing persecution, he fled beyond the seas, and passed the rest of his life on the Continent, dying in 1581. See Fuller, Worthies of England (ed. Nuttall), 2, 382.

## Chamois[[@Headword:Chamois]]

             the rendering in the Auth. Vers. at Deu 19:5, of the Hebrews זֶמֶר, ze'mer (so called from leaping; Sept. and Vulg. understand the giraffe, καμηλοπάρδαλις, camelopardalus; Luther "elend" or elk). The enumeration there requires us to understand zemer to be a clean ruminant; but it is plain that the Mosaic list of clean animals would not include such as were totally out of the reach of the Hebrew people, and at best only known to them from specimens seen in Egypt, consisting of presents sent from Nubia, or in pictures on the walls of temples. The camelopard is exclusively an inhabitant of Southern Africa (comp. Strabo. 16:771; 17:827; Pliny, 8:27), and therefore could not come in the way of the people of Israel (see Michaelis, Suppl. 3:628). The same objection applies to the elk, because that species of deer never appears further south than Northern Germany and Poland (Cuvier, Anim. Kingd. 1:376 sq.). As to the chamois (Gesenius, Thes. 1:420), though it did exist in the mountains of Greece, and is still found in Central Asia, there is no vestige of its having at any time frequented Libanus or any other part of Syria. Zammer is still used in Persia and India for any large species of ruminants, particularly those of the stag kind. In the sacred text, however, the word zemer is not generical, but strictly specific. Ail, or "stag," is mentioned, as well as several Antilopidae, in the same verse; we must, therefore, look for an animal not hitherto noticed, and withal sufficiently important to merit being named in such an ordinance. SEE DEER; SEE GOAT; SEE GAZELLE, etc.

The only species that seems to answer the conditions required is a wild sheep, still not uncommon in the Mokattam rocks near Cairo, found in Sinai, and eastward in the broken ridges of Stony Arabia, where it is known under the name of kebsh, a slight mutation of the old Hebrew כֶּשֶׂב, keseb, or rather, כֶּבֶשׂ, kebes, which is applied, indeed, to a domestic sheep, one that grazed. This animal is frequently represented and hieroglyphically named on Egyptian monuments (Wilkinson, Anc. Eg. 3:19). It is a fearless climber, and secure on its feet, among the sharpest and most elevated ridges. In stature the animal exceeds a large domestic sheep, though it is not more bulky of body. Instead of wool, it is covered with close, fine, rufous hair: from the throat to the breast, and on the upper arms above the knees, there is abundance of long, loose, reddish hair, forming a compact protection to the knees and brisket, and indicating that the habits of the species require extraordinary defense while sporting among the most rugged cliffs (see Bochart, Hieroz. 2:273 sq.; Rosenmüller, Alterth. IV, 2:186 sq.). The head and face are perfectly ovine, the eyes are bluish, and the horns, of a yellowish color, are set on as in sheep; they rise obliquely, and are directed backward and outward, with the points bending downward. The tail, about nine inches long, is heavy and round. SEE ANTELOPE.

## Chamor[[@Headword:Chamor]]

             SEE ASS.

## Chamorro, Juan[[@Headword:Chamorro, Juan]]

             a Spanish historical painter, studied under Herrera the elder. From 1669 to 1673 he was president of the Academy of Seville. His principal works were in the Convent of Mercy at Seville. They represent subjects from the life of the Virgin, and the Four Doctors of the Church. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale,

## Chamousset, Claude Humbert Piarrona De[[@Headword:Chamousset, Claude Humbert Piarrona De]]

             a French philanthropist, was born at Paris in 1717, of one of the most distinguished families. As soon as he became master of his fortune he changed his residence into a hospital, and hired a house at the gate of  Sadres for a similar purpose. He was also appointed general intendant of the military hospitals. The “Petite Porte de Paris” was established after his plans, and to him we owe the first idea of fire insurance companies. Chamousset died April 27, 1773. He published among other works a large number of Memoires on military hospitals, on abandoned children, on the extinction of mendicity, etc. His complete Works were published by Catton des Houssayes (Paris, 1783, 2 vols. 8vo). See Hoefer, Nouv. Biog. Générale, s.v.

## Champagne (or Champaigne), Philippe de[[@Headword:Champagne (or Champaigne), Philippe de]]

             a Belgian painter, was born at Brussels, May 26, 1602. The greatest assistance he ever obtained was from Fouquieres, who lent him some of his drawings. His works were distinguished for an admirable system of coloring, and he was a close imitator of nature. The best are in the ceiling in the king's apartment at Vincennes, on the subject of the peace of 1659; St. Philip in Meditation; and in the Carmelite Convent at Paris, The Nativity; The Adoration of the Magi; The Circumcision; The Assumption; The Raising of Lazarus; The Descent of the Holy Ghost. Champagne died in Paris, Aug. 12,1674. See Hoefer, Nouv. Biog. Générale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Champagny, Francois, Count De[[@Headword:Champagny, Francois, Count De]]

             a French writer, was born at Vienna, Sept. 10,1804, and was the second son of the duke of Cadore, the minister of Napoleon I. He took an active part in the issue of the Ami de la Religion and the Corresponant, and was one of the founders of the Revue Contemporains. In 1869 he was elected a member of the French Academy, and died May 4, 1882. His most important works are, L'Histoire des Cesars (4 vols. 1841-43; 2d ed. 1853): —Les Antonins (3 vols. 1863; 2d ed. 1866): — and Les Cesars du III Siecle (3 vols. 1870). (B. P.)

## Champaign[[@Headword:Champaign]]

             (עֲרָבָה, arabah´, desert), an open or uninhabited district (Deu 11:30). SEE ARABAH.

## Champchevrieux, Guillaume de[[@Headword:Champchevrieux, Guillaume de]]

             a French religious writer, was born at Orleans in 1558. He was made doctor of theology, and taught in the Convent of La Place Maubert at Paris; but during the political troubles of the time he remained faithful to he king. He became provincial of his order, and labored for its reformation and the extension of its privileges. He died in 1631, leaving De Antiquitate  et Privilegis Ordinis Carmelitani (Paris, 1627), and several-other treatises in MS. See Hoefer, Nouv. Biog. Générale, s.v.

## Champeaux[[@Headword:Champeaux]]

             SEE WILLIAM OF CHAMPEAUX.

## Champeil, Pierre (or Lonard)[[@Headword:Champeil, Pierre (or Lonard)]]

             a French theologian, was born at Treignac in 1590. He entered the Jesuit order at the age of nineteen, and taught theology and moral philosophy at Bordeaux, as a zealous sectary of Occam and the Nominalists. He died April 12,1669, leaving Les Vesrites Catholiques (Paris, 1664). See Hoefer, Nouv. Biog. Générale, s.v.

## Champfleur, Francois de[[@Headword:Champfleur, Francois de]]

             a French theologian who lived in the first part of the 17th century, was of the order of the Benedictines, and wrote Le Detestable Parricide de Henry le Grand, translated from the Latin of Nicolas Bourbon, in verse (Paris, 1610, 8vo): —Funebres Cypres sur la Mort de Henry IV, in verse (ibid. eod.): —La Grandeur sur le Sacrae de Louis XIII (ibid. eod.). See Hoefer, Nouv. Biog. Générale, s.v.

## Champion[[@Headword:Champion]]

             (גַּבּוֹר, gibbor', 1Sa 17:51; elsewhere "mighty man"). The Hebrews phrase אַישׁאּהִבֵּנִיַם, ish hab-bena´ yim, rendered "champion" in 1Sa 17:4; 1Sa 17:23, literally signifies a man between the two, that is, a go-between, an arbiter, or one who offers a challenge, and appropriately denotes the position of Goliath when he stood up between the Hebrew and Philistine armies. Single combats at the head of armies were not unusual in ancient times, and in many cases it was a condition that the result should determine the national quarrel. An example of this kind is the combat between Paris and Menelaus, described by Homer. A similar practice obtains in the present day among the Bedouin Arabs. SEE SINGLE COMBAT.

## Champion (De Cice) Jerome Marie[[@Headword:Champion (De Cice) Jerome Marie]]

             a French prelate and statesman, was born at Rennes in 1735. In 1765 he was appointed general agent of the clergy of France; five years afterwards he was made bishop of Rhodes. In 1781 he was elevated to the archbishopric of Bordeaux, and in 1787 to the assembly of the notables. As a member of the constitutional committee, he made, in 1789, the report on the rights of man, which his brother, the bishop of Auxerre, also a member of the national assembly, opposed as useless. Louis XVI selected Champion de Cice, in place of Barantin, as keeper of the seals; an office which, since the times of cardinal de Biragnd, who had done so much harm to France (1570-78), no minister had ever held. This nomination displeased many of the extreme parties; but Champion maintained his position from 1789 till November, 1790, when he resigned it, having, meanwhile, addressed to the national assembly several memoirs on the royal prerogatives. Afterwards the archbishop of Bordeaux was obliged to go into foreign countries (being in danger of persecution), where he lived ten years; but this exile ended by his submission to pope Pius VII, after which he was appointed archbishop of Aix, by the first consul, and directed all his attention to the erection of charitable establishments and schools. He died at Aix, Aug. 22,1810. See Hoefer, Nouv. Biog. Générale, s.v.

## Champion (De Nilon), Charles Francois[[@Headword:Champion (De Nilon), Charles Francois]]

             a French theologian, was born at Rennes, Feb. 1, 1724. He entered the order of the Jesuits, Feb. 2, 1757, and taught theology at La Fleche. After the dissolution of his order he became priest of the Church of St. Vincent at Orleans; but having refused to take the oath to the constitution, he had to hide himself during the reign of terror, and died at his retreat, in 1794, leaving Critique Posthume d'un Ouvrage de Voltaire (London, 1772, 8vo): —Reflexions sur les Observations de Clement (Orleans and Paris,  1772, 2 vols. 12mo): —Morceaux Choisis des Prophetes (1777, 2 vols. 12mo): —Amusements Lyriques (Paris, 1778, 8vo): —Catechisme Pratique (1783, 12mo): —Nouvelles Histoires et Paraboles (Paris, 1786,12mo; Lyons, 1820 12mo; and Paris, 1825,18mo). See Hoefer, Nouv. Biog. Générale, s.v.

## Champion (De Pontalier), Francoise[[@Headword:Champion (De Pontalier), Francoise]]

             a French theologian, was born at Rennes, Oct. 21. 1731. He became a Jesuit, Sept. 19, 1752, and went to Paris. On the abolition of his order in France he retired first to Orleans, near his brother, and then to Rennes, ‘where he pursued theological studies, and died Sept. 10, 1812. The following are the titles of his principal works: Varietes d'un Philosophe Provincial (Paris, 1767, 12mo): Le Tresar du Chretiens (ibid. 1778, 2 vols. 12mo, etc.): Le Theologien Philosophe (ibid. 1786, 2 vols. 8vo):Nouvelles Lectures de Pitef (Rennes, 1804, 4 vols. 12mo). See Hoefer, Nouv. Biog. Générale, s.v.

## Champion (Nee Palmer), Esther[[@Headword:Champion (Nee Palmer), Esther]]

             a minister in the Society of Friends, was born about 1680. She was converted in youth, and in the course of her ministry, after having traveled many thousand miles in America, visited some parts of Great Britain, and was especially useful in London. She died Sept. 3, 1714. See Piety Promoted, 2, 94-98. (J.C.S.)

## Champion, Antoine de[[@Headword:Champion, Antoine de]]

             a Swiss prelate, was first senator and then president of the senate of Chambery. On the death of his wife he embraced the ecclesiastical state, and was appointed bishop of Mondovi in 1485. Pope Innocent VIII nominated him bishop of Geneva in 1491, but the chapter there called as their bishop Charles du Seyssel, a divine of the order of Saint Anthony of Vienna. Champion transferred his official court to Annecy, but was finally induced to return to Geneva by a present of four hundred florins. He held a synod in 1493 for the reformation of his diocese, and died in 1495, leaving Constitutiones Synodales Episcopatus Genevensis (Geneva, 1493, 8vo). See Hoefer, Nouv. Biog. Générale, s.v.

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

             a French theologian of the order of the Carmelites, who lived in the latter part of the 17th century, left a Latin poem called Stagna (Paris, 1686; in the Panata Didascalica, Paris, 1749,3 vols. 12mo). See Hoefer, Nouv. Biog. Générale, s.v.

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

             a Congregational minister, was born in Connecticut in 1809. He graduated from Yale College in 1831, and from Andover Theological Seminary in 1834; was ordained and became a missionary to South Africa the same year, and died at Santa Cruz, W. I., Dec. 17, 1841. See Trien. Cat. of Andover Theol. Sem. 1870, p. 107.

## Champion, Judah[[@Headword:Champion, Judah]]

             a Congregational minister, graduated from Yale College in 1751; was ordained pastor of the Church in Litchfield, Conn., July 4, 1753, and died in 1810. See Sprague, Annals of the Amer. Pulpit, 1, 512.

## Champion, Pierre[[@Headword:Champion, Pierre]]

             a French Jesuit and biographer, was born at Avranches, Normandy, Oct. 19, 1631. He entered the order of the Jesuits in 1651, and taught rhetoric ten years. Afterwards he went with a French fleet to Cayenne as chancellor, and on his return settled at Nantes, where he died, June 28, 1701. He wrote, La Vie du Pere Rigouleux (Paris, 1666,1694, 12mo; Lyonsi 1735,1739,12mo): —La Vie du Pere Sallemand. (Paris, 1694, 12mo; Lyons, 1735, 12mo; Avignon, 1826, 12mo): —La Vie des Fondateurs des Maisons de Retraite (Nantes, 1698, 8vo), under the anagram Phonamic. See Hoefer, Nouv. Biog. Générale, s.v.

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

             a Methodist Episcopal minister, was born in St. Just, near Penzance, England, May 23, 1817. He united with the Church in 1840; began preaching in 1843; emigrated to America in 1848, and in 1850 was admitted to the Baltimore Conference. Between 1861 and 1867 he held a superannuated relation, and from that time was a supernumerary to the close of his life, Jan. 20, 1873. Mr. Champion was characterized by meekness, fidelity, zeal, and success. See Minutes of Annual Conferences, 1873, p. 31.

## Champlin, Albert[[@Headword:Champlin, Albert]]

             a Methodist Episcopal minister, was born in East Middlebury, Vt., Dec. 3,1809. He was converted among the Congregationalists in 1825; joined the Methodists in 1827; soon after was licensed to exhort, and in 1834 entered the Troy Conference. He became superannuated in 1868, and died in Charlotte, Vt., June 18, 1872. Mr. Champlin labored on twenty-one different charges, was in thorough sympathy with all the interests of the Church, and devoted to God. See Minutes of Annual Conferences, 1873, p. 67.

## Champlin, James Tift, D.D[[@Headword:Champlin, James Tift, D.D]]

             an eminent Baptist minister and educator, was born at Colchester, Conn., June 9, 1811. He graduated from Brown University with the highest honors in 1834; was tutor there from the fall of 1835 to March, 1838; and then became pastor of the First Baptist Church in Portland, Me. In 1841 he was made professor of ancient languages in Waterville College, now Colby University, and was president of the college from 1847 to 1872, greatly promoting the prosperity of the institution. He had the gift of awakening the sympathies and calling forth the aid of men of wealth. Soon after he resigned his office as resident he returned to Portland, where he died, March 15, 1882. Dr. Champlin was the author of several classical text books. See Cathcart, Baptist Encyclop. p. 199. (J. C. S.)

## Champness, William Weldon[[@Headword:Champness, William Weldon]]

             a deacon in the Church of England, was born in 1808. At St. Ebbe's, Oxford, he exhibited wonderful talent for teaching children by catechization; was some time curate in that place, and subsequently  preached in Whitechapel, London. He died about 1875. See Christian Observer, March, 1875, p. 231.

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

             a Congregational minister, was born at Cambridge, Mass. He graduated from Harvard College in 1721; was ordained in Beverly, Mass., Dec. 10, 1729, and died Feb. 23, 1773, aged sixty-nine years. See Sprague, Annals of the Amer. Pulpit, 2, 25.

## Champollion, Jean Francoise[[@Headword:Champollion, Jean Francoise]]

             a famous French Egyptologist, was born Dec. 23,1790, at Figeac. In 1816 he was appointed professor of history at the Academy of Grenoble, after having two years previously become known by his Egypte sous les Pharaons (Paris, 1814, 3 vols.). From 1828 to 1830 he traveled in Egypt, and after his return was called to the chair of Egyptology, which had been established for him in the College de la France. He died March 4, 1832, leaving, besides the above, De l'Ecriture Hieatique des Anciens Egyptiens (Grenoble, 1821): —Precis du Systeme Hieroglyphique des Anciens Egyptiens (Paris, 1824, 1828): —Pantheons Egyptien (ibid. 1823). After his death was published, Grammaire Egyptienne (ibid. 1836-41, 3 vols.): —Monuments de l'Egypte et de la Nubie, etc. (1835-45, 5 vols.): — Dictionnaire Egyptien en Ecriture Hieroglyphique (1842-44). See Hoefer, Nouv. Biog. Générale, s.v.; Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B. P.)

## Champs, Etienne Agard de[[@Headword:Champs, Etienne Agard de]]

             a French Jesuit and theologian, was born at Bourges in 1613; He taught theology in the College of Rheims and at Paris, was three times provincial and deputy of his order to the papal court, and died at La Fibche, July 31, 1701, leaving Disputatio de Libero Abitrio, etc. (Paris, 1642, 12mo; 1646): —Responsio ad Theriacam. Vincentii Lenis (ibid. 1648; Cologne, 1650): —Le Secret du Jansenisme Decouvert (1651): —De Haeresi Jansensiana (Paris, 1654, etc.): Quaestio Facti (ibid. 1660): Sanctus Augustianus Theologorum Aristoteles (published in the Selectce Orationes Panegyricae Societatis Jesu, Lyons, 1667): —Neuf Lettres sur la Grace, Addresses au Prince de Conti et Suivies de Reponses (Cologne, 1689, 12mo). See Hoefer, Nouv. Biog. Générale, s.v.

## Champs-Neufs, Pierre des[[@Headword:Champs-Neufs, Pierre des]]

             a French Jesuit of Nantes, who died May 20, 1675, in the seventy-third year of his age, is the author of Axiomata Evangelica ex Libris N. Testamenti Psalmi Davidici et Sacra Cantica in Breviario Romano Occurrentia cum Explanatione: —Suspiria Davidica: —Axiomata Evangelica Christi et Apostolorum Verbis Respondentia. See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B. P.)

## Chamsi[[@Headword:Chamsi]]

             SEE SOLAVES.

## Chanaan[[@Headword:Chanaan]]

             (Xαναάν), a mode of Anglicizing, or, rather, Graecizing the name CANAAN in the A. V. of the Apocrypha and N.T. (Jdt 5:3; Jdt 5:9-10; Bar 3:22; Sus. 56; 1Ma 9:37; Act 7:11; Act 13:19).

## Chanaanite[[@Headword:Chanaanite]]

             (Χαναναῖος), another form for CANAANITE (Jdt 5:16).

## Chanamal[[@Headword:Chanamal]]

             SEE FROST.

## Chananel Ben-Chushiel[[@Headword:Chananel Ben-Chushiel]]

             a rabbi of Kairwan, in Africa, was born about 990, and died about 1050. He was one of the greatest teachers of his time, and is the author of a commentary on the Pentateuch and Ezekiel. He also wrote a commentary on the Talmudic treatise Makkoth. See Dr. Berliner's Migdal Channel, sein Leben und Schriften, etc. (Leipsic, 1876); First, Bibl. ud. 1, 163; De' Rossi, Dizionario Storico (Germ. transl.), p. 75. CB. P.)

## Chananja ben-Teradion[[@Headword:Chananja ben-Teradion]]

             a Jewish teacher of the 2nd century, was one of the ten martyrs who died in the revolt of Bar-Cochba. He was found engaged in the perusal of a roll of the law. To the question how he had ventured to defy the imperial edict, he replied by appealing to the higher duty of unconditional obedience to the laws of his God. Chananja was sentenced to be wrapped in the roll which he had been studying, and thus to be bound to the stake. One of his daughters was the wife of the famous rabbi Meir (q.v.). See Elershelm, History of the Jewish Nation, p. 239 sq.; Hamburger, Real-Encyclop. für Bibel u. Talmud, s.v. (B. P.)

## Chananja, Kohen[[@Headword:Chananja, Kohen]]

             a Jewish writer, who was born Nov. 18, 1757, at Reggio, and died March 29,1834, at Florence, is the author of זמירות ישראל, on ancient and modern Hebrew poetry (Leghorn, 1793): — לשון מענה, Vocabulario Ebraico-Italiano et Ital. —Ebraico (Reggio, 1811-12, 2 vols.): — חדשה  רוח, Seu Nova Methodus Versficationis Hebr. (ibid. 1822): — לשון הקודש שערי, a Hebrew grammar (Venice, 1808): שפה אהת, on the Hebrew words in the Mishna which do not occur in the Bible at all, or do occur. but in a different sense (Reggio, 1822): —Raggio di Eloquenza Ebrea (Florence, 1827). See Ghirondi, Toldot, p. 104; Steinschneider, Bibliogr. Handbuch, p. 35; First, Bibl. Jud. 1, 181 sq. (s.v. Coen). (B. P.)

## Chancel[[@Headword:Chancel]]

             (Lat. cancelli, from cancer, a lattice), in modern usage, part of a church set off from the rest by a railing. SEE CANCELLUS. Modern French writers use the word cancel in its original sense of a lattice or screen, as they apply it to the screen (transenna) which separates the choir or side chapels from the nave or main body of the church. In English Protestant churches the term chancel is applied mostly to that part of the smaller churches cut off from the nave by the cancel, or, rather, the railing where formerly the cancel stood. The original term choir (q.v.) is retained in the larger churches and cathedrals. The chancel is reserved for the use of the clergy in the administration of their offices during divine service. In the German churches the term "kanzel" is applied to the pulpit, which projects from the side of a gallery, that all in the church may easily hear.

"By the rubric of the Church of England before the Common Prayer, it is ordained that" the chancels shall remain as they have done in times past, "that is to say, distinguished from the body of the church in manner aforesaid; against which distinction Bucer and bishop Hooper (at the time of the Reformation) inveighed vehemently, as tending only to magnify the priesthood; but though the king and the Parliament yielded so far as to allow the daily service to be read in the bode of the church, if the ordinary thought fit, yet they would not suffer the chancel to be taken away or altered." See Bingham, Orig. Eccl. bk. 8, ch. 3; Hook, Church Dictionary, s.v.; Guericke, Manual of Antiquities, p. 104 (Engl. transl.).

## Chancellor[[@Headword:Chancellor]]

             (בְּעֵלאּטְעֵם, beël´-teëm´; Sept. Βαλτάμ and Βαλτάν). The original word signifies a commander, or lord of the edicts or causes; it was the Chaldee title of the Persian governor at Samaria, but is rendered in our version "chancellor" (Ezr 4:8-9; Ezr 4:17).

Chancellor

(Cancellarius), a lay officer who is judge in a bishop's court, under his authority. "In ancient times bishops had jurisdiction in particular causes, as in marriages, adultery, last wills, etc., which were determined by them in their consistory courts. But when many controversies arose in these and other causes, it was not consistent with the character of a bishop to interpose in every litigious matter, and it became necessary for the bishop to depute some subordinate officer, experienced both in the civil and canon law, to determine those ecclesiastical causes, and this was the original of diocesan chancellors. Henry II of England, requiring the attendance of bishops in his state councils, and other public affairs, it was thought necessary to substitute chancellors in their room, to dispatch those causes which were proper to the bishop's jurisdiction. In a few years a chancellor became such a necessary officer to the bishop that he was not to be without him; for if he would have none, the archbishop of the province might enjoin him to depute one, and if he refused, the archbishop might appoint one himself. The person thus deputed by the bishop has his authority from the law, and his jurisdiction is not, like that of a commissary, limited to a certain place and certain causes, but extends throughout the whole diocese, and to all ecclesiastical matters; not only for reformation of manners, in punishment of criminals, but in all causes concerning marriages, last wills, administrations, etc." (Hook, Church Dictionary, s.v.). In England the chancellor presides in the bishop's court; and is called his vicar-general, as being clothed with the bishop's authority. In Ireland the chancellor has no ecclesiastical jurisdiction, all matters pertaining to his office being executed by a distinct officer, called the vicar- general. — Bingham, Orig. Ecclesiastes bk. 2, ch. 7, § 5; Marsden, Churches and Sects, 331.

## Chancellor of the Choir[[@Headword:Chancellor of the Choir]]

             is the dignitary is a cathedral next in rank to a precentor, and presides over the readers of the lessons in church, and the schools of the city and cathedral. The office was instituted in England in the 12th century, but in France apparently not until the 13th. The dignitary bore the name in foreign chapters of scholasticus scholarca cabiscol, that is, caput scholae, head of the school, magistral and theologal. Like the Greek chartophylax, he was the librarian and secretary of the chapter, and sealed the capitular correspondences. He also acted as the theological lecturer and reader in canon law. The chancellor's name is derived from that of the law officer who stood at the bar ad cancellos to receive the pleas of suitors, and was keeper of the court seal. The chancellor of a university has the sole executive authority within the precinct.

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

             an English Congregational minister, was born at Kensington, Jan 12,1795. During the greater part of his life he labored at his trade of coach-building, but spent his leisure time in self improvement and diligent study. He was first engaged as a Sunday-school teacher, then in itinerant labors in and around Kensington, twenty-six years, on the Sabbaths. For a short time he accepted a charge at Hayes, in Middlesex, and in 1847 at Epping, Essex. He died suddenly, Nov. 23, 1853. See (Lond.) Cong. Yearbook, 1854, p. 221.

## Chancels[[@Headword:Chancels]]

             (cancelli) are screens, often of great beauty and richness, set round an altar, or the choir, or tombs of saints. The original chancels were those which divided the choir from the nave, forming a line of demarcation between the clergy and the laity. Leo III erected a chancel of pure silver, and Stephen IV placed another of the same material round an altar. The second council of Tours enjoined the people not to stand near the altar  among the clerks at vigils or mass, because that part of the church which is divided off by chancels is restricted to the use of the singing clerks. Gregory of Tours mentions a chancel in the chord of the apse in San Pancrazio near Rome, and at Santa Sophia, Constantinople. The chancel fenced the entrance to the sanctuary.

The chancel-screens round the choir were called, in Spain, rejas, and elsewhere pectorals, being a wall breast-high at which the faithful communicated and received the palms and ashes when they were distributed. It was identical with the peribolos which was introduced when the hours were first sung in choir during the 4th century. The solid and taller screen does not date earlier than the 12th century. Sometimes the chancels had a balustrade and columns, called regulars, placed at intervals; on these curtains were suspended, so as to resemble the Greek iconostasis; Gregory of Tours notices that they were embroidered and painted with sacred images in France. At certain times in the service these veil-like draperies were drawn back and again closed, unlike the modern custom of leaving the whole vista of the interior and the altar in full view; this utter change from the more ancient idea of seclusion of the sacred mysteries emanated from the Jesuits, contemporaneously with the introduction of the ceremony of benediction, and has resulted in a wholesale destruction of the rood-screens. The latter, which are the true representatives of the primitive chancels, marked the separation between the clergy and laity, and also symbolized the entrance to the Church triumphant. For this reason they were painted, as at Hexham, with figures of saints or with the sentences of the creed, or with the destruction of the dragon, or the Last Judgment. Two of these Screens, of open-work, of the time of Wren, exist at St. Peter's, Cornhill, and All-Hallows the Great, Thames Street, London; while beautiful specimens of lateral choir screens remain at Alby, at Paris, of the 14th century, at Chartres and Amiens, of the 15th century, and of the 13th century at Canterbury. The chancels mostly, however, have shrunk into the mere altar-rail round or in front of the altar, dividing, not as before, the nave from the choir, but the choir from the sanctuary.

## Chanche, John Joseph[[@Headword:Chanche, John Joseph]]

             a Roman Catholic bishop, was born in Baltimore, Md., of French refugees from St. Domingo, Oct. 4, 1795. He was ordained in 1819, became a member of the Society of St. Sulpice, acquired a high reputation as professor and president of St. Mary's College, Baltimore, was consecrated  bishop of the newly erected diocese of Natchez, Miss., March 14, 1841, and after attending the Council of Baltimore in 1852, died suddenly at Frederick, Md., July 22 of the same year. Chanche, a man fitted to shine among the learned, gave his talents to an obscure and laborious field, zealously serving as a missionary priest, building up with no-resources a new diocese. See De Courcy and Shea, Hist. of the Cath. Church in the U. S. p. 150, 604-606.

## Chanderma[[@Headword:Chanderma]]

             in Hindu mythology, is one of the forms of the name of the moon-god. He is also the sovereign of the entire expanse of the air, in which he lives. He loved Tarci, the young and beautiful wife of Vyasha, and from this love the celebrated Buddha is said to have come. Vyasha adopted the latter as his son, and instructed him in all branches of science. SEE CHANDRA.

## Chandieu[[@Headword:Chandieu]]

             SEE SADEEL.

## Chandler, Amariah, D.D[[@Headword:Chandler, Amariah, D.D]]

             a Congregational minister, was born at Deerfield, Mass., Oct. 27, 1782. He graduated at the University of Vermont in 1807, and was ordained pastor of the Church in Waitsfield, Vt., in 1810; here he remained until 1830; preached two years at Hardwick, and was installed over the Church in Greenfield, Mass., in 1832, and died there in the pastoral office, Oct. 20, 1864. Dr. Chandler was a delegate to the Massachusetts Convention for the Revision of the State Constitution in 1853. He published several sermons and treatises, including A Review of Dr. Willard's Historical Discourse (1857). His mind was strong and independent; his manners were simple; he was much beloved for his kindness and sociability, and his sermons were solid and impressive. See Cong. Quarterly, 1865, p. 208, 421. Chandler, Augustus, a Congregational minister, was born in North Woodstock, Conn., Dec. 1,1830. He graduated from Williams College in 1855 and during the following year taught school in Westbrook. In, 1859 he graduated from Andover Theological Seminary. Sept. 12, 1860, he was ordained at Saxton's River in Rockingham, Vt., and remained there one year as acting pastor. From 1861 to 1864 he ministered in Lempster, N. H., and on Dec. 28 of the latter year was installed pastor in Strafford, Vt. Having removed to Dummerston, he was made pastor of the church there,  Dec. 18,1867, and held that charge until Aug. 24,1870. After this he resided in Brattleboro. In 1875 he became editor and proprietor of the Record and Farmer. He died March 26,1880. See Cong. Yearbook, 1881, p. 19.

## Chandler, Charles N., D.D[[@Headword:Chandler, Charles N., D.D]]

             a Protestant Episcopal clergyman of the diocese of Maryland, was originally a member of the Baptist Church, but about the year 1866 he entered the Episcopalian communion. He was appointed secretary of the Church Book Society, New York City, about this time, and in 1868 became secretary of the Society for the Increase of the Ministry, residing in Poughkeepsie, N. Y. This office he held until 1871, when he removed to Baltimore, Md., as the associate secretary and general agent of the Domestic Committee of Missions. He died in Baltimore, in February, 1878, at the age of sixty years. See Prot. Episc. Almanac, 1879, p. 168.

## Chandler, Edward, D.D.[[@Headword:Chandler, Edward, D.D.]]

             bishop of Durham, was born in Dublin about 1670. He received his education at Emanuel College, Cambridge, where he took his degree of M.A., and in 1693 he became chaplain to bishop Lloyd, of Lichfield (afterwards of Worcester), who gave him preferment in both those cathedrals. In 1717 Dr. Chandler was nominated to the see of Lichfield, from whence, in 1730, he was translated to Durham. He died in London July 20th, 1750. Among his writings are A Defence of Christianity from the Prophecies of the O.T., in reply to Anthony Collins (London, 1725, 8vo), a work which compelled Collins to produce, in 1727, his The Scheme of Literal. Prophecy considered, which occasioned a second answer from the bishop, entitled A Vindication of the Defence of Christianity from the Prophecies of the O.T. (Lond. 1728). He also wrote Eight Occasional Sermons; the Chronological Dissertation prefixed to Arnald's Ecclesiasticus; and a preface to Cudworth's Immutable Morality. — Rose, New Biographical Dictionary, 6:200; Hook, Eccl. Biography, 3:550.

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

             a Presbyterian minister, was born at Middletown, Conn., Jan. 24, 1790. He graduated from Yale College in 1813, and was licensed by the Huntingdon Presbytery, and stationed in Newark, N. J. In 1814 he was called to the First Presbyterian Church of Kensington, Philadelphia, where he remained till his death, Feb. 15, 1860. He was greatly beloved by his people, and the Church prospered under his ministration. See Wilson, Presb. Hist Almanac, 1861, p. 157.

## Chandler, George Clinton, D.D[[@Headword:Chandler, George Clinton, D.D]]

             a Baptist minister, was born at Chester, Vt., March 19,1807. He graduated from Madison University in 1835, and from the Newton Theological Institution in 1838. After ordination at North Springfield, Vt., Sept. 5 of that year, he went to Indiana as home missionary there, and afterwards pastor at Indianapolis from 1.839 to 1843. He was president of Franklin College, Ind., for the next seven years, and went as a missionary to Oregon in 1851. He had an attack of paralysis Nov. 22, 1874, and died at Forest Grove, Or., Jan. 19, 1881. See The Watchman, Feb. 24, 1881. (J. C. S.)

## Chandler, George Clinton, D.D (2)[[@Headword:Chandler, George Clinton, D.D (2)]]

             a Baptist minister, was born at Chester, Vermont, March 19, 1807. He was baptized in 1825, and licensed to preach in 1831; graduated from Madison University in 1835, and from Newton Theological Institution in 1838; preached as a missionary among the Indians, and at Terre Haute, Indiana; became pastor at Indianapolis in 1839, president of Franklin College in 1843, in 1850 of the new Baptist college in Oregon, but soon resumed missionary work; became pastor at Dalles in 1874, and died there in November of the same year. See Cathcart, Baptist Encyclop. s.v.

## Chandler, Hubbard[[@Headword:Chandler, Hubbard]]

             a Free-will Baptist minister, was born at-Wilton, Franklin Co., Me., Jan. 11, 1798. He was converted at twenty, and immediately began preaching.  He was ordained in Phillips, June 27, 1822, and traveled extensively and successfully in Maine as an evangelist. As a speaker he was dramatic and powerful, but eccentric. During his last years he preached only occasionally. He died at West Poland, Me., Nov. 5, 1866. See Free-will Baptist Register, 1868, p. 88. (J. C. S.)

## Chandler, J[[@Headword:Chandler, J]]

             an English Baptist minister, was pastor over the Church at Wedmore, Somerset, during his whole public career, commencing in 1814. He was the means of introducing the Gospel into several villages around, and for many years preached in one of them nearly every evening. He died Feb. 11, 1851.

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

             a Congregational minister, was born at Andover, Mass., in June, 1706. He graduated from Harvard College in 1728; was ordained minister of the second parish in Rowley, Mass., Oct. 18, 1732, and died April 16,1789. See Sprague, Annals of the Amer. Pulpit, 1, 454.

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

             an English clergyman and poet, was born at Witley, in Surrey, June 16,1806. He graduated from Corpus Christi College, Oxford, in 1827; became vicar of Witley in 1837, afterwards rural dean, and died at Putney, July 1, 1876. Besides some prose productions, he published translations called Hymns of the Primitive Church (1837), of which several have been inserted in most hymnals..

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

             an English minister of the Society of Friends, was born at Great Bardfield, Essex, April 10, 1787. He was a linen-draper by trade, and had but little scholastic education; but he applied himself diligently to study, familiarizing himself with Latin and several of the modern European languages, and general literature. In 1839 he went to the West Indies, under sanction of the Meeting for Sufferings, to relieve the miseries of the emancipated Negroes. During his visit he explored many of the islands. In 1849 he made a second voyage to the West Indies in behalf of the Antislavery Society. In 1850 he visited America. In 1852 he went to Portugal, to present to the queen of that country an address from the Society of Friends on slavery; and in the latter part of the same year he visited Brazil on a similar mission. In 1853 he was sent to America, to present to the governor of each state, and the president of the United States, a declaration from the Yearly Meeting of London on the unrighteousness of slavery. In 1862 he went to Norway as a missionary. He was one of the founders of the Auxiliary Bible Society, and was secretary of the same for fifty years. He died at Springfield, Chelmsford, July 4, 1869. See Annual Monitor, 1870, p. 39.

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

             a Methodist Episcopal minister, was born at Enfield, Conn., Oct. 16,1797. He was reared a Calvinist; experienced conversion at the age of twenty- four, and immediately joined the Methodists. He received license to preach in 1824, and in the same year united with the Pittsburgh Conference, in which he traveled large circuits for twelve years, and served as presiding elder eight years. In 1844 he entered the Rock River Conference, and labored faithfully until 1865, when he became superannuated, which relation he sustained to the close of his life, at his home in Peoria, Aug. 14, 1873. Mr. Chandler was deeply pious; powerful in prayer and preaching; a prudent, princely leader in Israel. See Minutes of Annual Conferences 1873, p. 147; Simpson, Cyclop. of Methodism, s.v.

## Chandler, Joshua[[@Headword:Chandler, Joshua]]

             a Congregational minister, was born at Andover, Mass., May 17,1787. He graduated at Harvard College in 1807; was ordained at Swansea, N. H., Jan. 20,1819, and remained pastor there until Nov. 6, 1822. The day following he was installed in Orange, Mass., where he continued about five years. He became pastor in Bedford, Jan. 20,1836, and finally in Pembroke, Feb. 9, 1842. He removed to Boston, and died there, May 31, 1854. See Necrology of Harvard College, p. 29. (J. C. S.)

## Chandler, Leonard Niles[[@Headword:Chandler, Leonard Niles]]

             a minister in the Methodist Episcopal Church South, was born in Mississippi, July 9,1841. He was converted in 1868, and in the same year was licensed to preach, and received into the Little Rock Conference, wherein he labored until his death, Oct. 11, 1871. Mr. Chandler exemplified Christianity by his true, devout life, earnest service, and great faith. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 619.

## Chandler, Richard, D.D[[@Headword:Chandler, Richard, D.D]]

             an English divine and antiquary, was born in 1738 at Elson, in Hampshire, and. was educated at Winchester school and Queen's College, Oxford. His first work consisted of fragments from the minor Greek poets, with notes, in 1759; and in 1763 he published a fine edition of the Arundelian marbles, Marmora Oxoniensia, with a Latin translation. The same year Chandler,  together with Revett, the architect, and Pars, the painter, was sent by the Dilettanti Society to explore the antiquities of Ionia and Greece. They returned to England in 1766, and, as a result of their joint investigations, they produced the two magnificent folios of Ionian antiquities, in 1769. Chandler also edited a valuable collection of inscriptions, entitled Inscriptiones Antiquae Plereque Nondum Edites (Oxford, 1774). In 1775 he published his Travels in Asia Minor; in 1776, his Travels in Greece; and in 1800, his History of Ilium. After his return from Greece he obtained several Church preferments. He died in England in 1810. See Encyclop. Brit. (9th ed.)

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

             a Congregational minister, was born at Andover, Mass. He graduated at Harvard College in 1735; became pastor of the second parish of York, Me., Jan. 20, 1742; was dismissed in 1751; installed at Gloucester, Mass., Nov. 13, the same year; and died April 16, 1775, aged sixty-three years. See Sprague, Annals of the Amer. Pulpit, 1, 274.

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

             an eminent dissenting minister, was born at Malmesbury in 1693, and completed his studies at Leyden. In 1716 he was chosen minister to a congregation at Peckham, and during his stay there was also a bookseller. In 1718 he was chosen lecturer at the Old Jewry, and, about 1726, pastor at the latter place; this last office he held forty years. In 1748 the universities of Edinburgh and Glasgow gave him the degree of D.D. He died May 8,1766. Among his numerous works are, Sermons published from MS. (Lond. 1768, 4 vols. 8vo); A Critical History of David (Lond. 1766, 2 vols. 8vo); a Vindication of the Christian Religion (Lond. 1728, 8vo); The History of Persecution (Lond. 1736, 8vo); Vindication of the Authority of Daniel's Prophecies (Lond. 1728, 8vo); Paraphrase and Notes on Galatians and Ephesians (Lond. 1779, 4to); Paraphrase and Commentary on Joel (Lond. 1735, 4to). His apologetical writings are still of value. In theology he was a semi-Arian. — Biographia Britannica, 3:430; Allibone's Dictionary of Auchors, 1:366; Rose, New Biog. Dict. 6:201.

## Chandler, Theophilus Bradbury[[@Headword:Chandler, Theophilus Bradbury]]

             a Methodist Episcopal minister, was born in East Woodstock, Conn., March 28, 1826. He experienced religion at the age of fourteen; graduated at Wesleyan University in 1850, and in the same year entered the New York East Conference. During the years of 1856-58 he was obliged to retire from regular work, but preached occasionally. In 1859 he resumed his place in the effective ranks, labored faithfully four years, when he was prostrated by hemorrhage of the lungs, and continued to decline in strength by repeated attacks until his death, June 20, 1866. Mr. Chandler possessed rare excellences, a quick mind, fine perceptions, poetic taste, retentive memory, genial temper, and an earnest, practical, sympathetic spirit. See Minutes of Annual Conferences, 1867, p. 77; Alumni Record of Wesl. Univ. 1881, p. 103.

## Chandler, Thomas Bradbury, D.D.[[@Headword:Chandler, Thomas Bradbury, D.D.]]

             A Protestant Episcopal Minister, Was Born In Woodstock on the 26th of April, 1726, and graduated at Yale College in 1745. On his return from England in 1751, he entered upon the duties of a mission at Elizabethtown and Woodbridge, N. J. In the winter of 1763-4 Whitefield visited Elizabethtown, and Mr. Chandler refused him his pulpit on the ground of "the rules of our ecclesiastical policy." In 1766 he was made D.D. by the University of Oxford. In 1767 a controversy arose between him and Dr. Chauncy, of Boston, on the subject of episcopacy, and the pamphlets on both sides showed great ability. The Revolution did not enlist the sympathies of Dr. Chandler, and he retired to England, where he remained till 1785, when he returned to Elizabeth, having previously declined the appointment of bishop of Nova Scotia. He died at Elizabeth, June 17th, 1790. — Sprague, Annals, 5:137.

## Chandler, Thomas W[[@Headword:Chandler, Thomas W]]

             a Methodist Episcopal minister, was born Dec. 30, 1799. He was converted in 1823, licensed to exhort in 1826, and in 1827 was licensed to preach, and admitted to the Kentucky Conference. In 1840 he was transferred to the Illinois Conference, in 1841, to the Missouri Conference, and in 1846, to the Ohio Conference. He located and returned to Illinois in  1850, and in the following year was readmitted to the Southern Illinois Conference, wherein he continued zealous and faithful until 1858 as an effective preacher, and from thence as a superannuate to the close of his life, Sept. 7,1859. Mr. Chandler was an earnest student of theology, and a man of exemplary life. See Minutes of Annual Conferences, 1860, p. 362.

## Chandler, William Penn[[@Headword:Chandler, William Penn]]

             one of the most eminent Methodist preachers of his time, was born in Charles Co., Maryland, June 22d, 1764. He entered the Philadelphia Conference in 1797, and filled in succession the most important stations in the Church. He took a superannuated relation in 1811, and located in 1813, returning to the Conference, however, in 1822, the year in which he died. As a Christian and a minister, Mr. Chandler was a man of no ordinary mark; in the pulpit, the divine unction that rested upon him, and the evangelical energy of his sermons, gave eminent success to his labors (Minutes of Conferences, 1:402). Boehm styles him "one of the most powerful ministers that ever wielded the sword of the Spirit." In May, 1820, he had a paralytic stroke. He visited the West Indies in hope of benefit, but returned no better, and died in Philadelphia, Dec. 8th, 1822. — Stevens, Hist. of the M. E. Church, 3:409-413; Sprague, Annals, 7:287; Boehm, Reminiscences of Methodism, chap. 15; Ware, Autobiography.

## Chandra[[@Headword:Chandra]]

             in Hindu mythology, is one of the names for the moon or the genius inhabiting it. He married twenty-seven daughters of Daksha, but loved Rohini especially, and neglected the rest, for which their father cursed him, and he consequently died; but having repented of his error, he was again awakened. His children are called Children of the Moon, and form a separate family in the mythology of India. SEE SOMA.

## Chandrayana[[@Headword:Chandrayana]]

             (or Tsiandrayana), in Hindu mythology, is the moon-penance which the men, born again as Brahmins, practice as an atonement for sins committed in a lower grade of their existence. The body is scantily fed, only nuts of the woods being eaten.

## Chanemundus[[@Headword:Chanemundus]]

             SEE ANNEMONDUS.

## Chaney, Bailey E[[@Headword:Chaney, Bailey E]]

             a Baptist minister, was born in South Carolina, and moved to Natchez about 1790. During the persecutions to which the Protestants in that part of Mississippi were subjected, Mr. Chaney managed to conceal himself. When the territory was brought under the government of the United States, “the people assembled in large numbers, a brush arbor was constructed, and he was sent for; and, while the flag of the United States floated over him, he preached the Gospel of Christ unawed by the minions of Rome.” He visited, in 1798, an American settlement near Baton Rouge, La., and preached. He was arrested by the authorities and forced to leave the country. He went back to Mississippi, where he continued to labor until his death, which occurred about 1816. Sec Cathcart, Baptist Encyclop. p. 200. (J.C.S.)

## Chaney, S. Freeman[[@Headword:Chaney, S. Freeman]]

             a Free-will Baptist minister, son of Rev. John Chaney, was born in 1819. He was converted at fifteen, entered upon a course of study at Parsonsfield, Me., was ordained June 2, 1842, and became pastor of the Church in Buxton. At once there was a remarkable revival of religion, but he was attacked with bleeding at the lungs, retired from active service, and, in August, 1843, went to Plainfield, N. Y., where his father then resided. He continued to decline, until his death, Oct. 13,1843. See Free-will Baptist Register, 1845, p. 74, 75. (J. C. S.)

## Chanfailly LOrpelin[[@Headword:Chanfailly LOrpelin]]

             a French theologian, who lived in the former part of the 18th century, wrote L'Antiquaire de la Ville d'Alenpon (1 vol. 16mo). See Hoefer, Nouv. Biog. Générale, s.v.

## Chang-ko[[@Headword:Chang-ko]]

             is a Chinese goddess worshipped by bachelors, and held in, great esteem by the learned men, as Minerva was by the Greeks and Romans.

## Change Of Clothing[[@Headword:Change Of Clothing]]

             SEE GARMENT.

## Change Of Raiment[[@Headword:Change Of Raiment]]

             SEE GARMENT.

## Changer Of Money, Or Money-Changer[[@Headword:Changer Of Money, Or Money-Changer]]

             (κερματιστής, Joh 2:14; κολλυβιστής, Mat 21:12; Mar 11:15; Joh 2:15). When Judaea became a province of Rome, the Jews were required to pay taxes in Roman currency, and at the same time the annual tribute for the service of the sanctuary was the half shekel of Jewish currency. SEE TAX. To exchange these, one for the other, was the business of the money-changers, like the business of modern brokers. To obtain custom, they stationed themselves in the outer courts of the Temple, the places of general resort for strangers from every part of Judaea, and their oppressive and fraudulent practices probably justified the allusion of our Savior to "a den of thieves." Perhaps they were also (like the τραπεζίται, "exchangers") accustomed to pay and receive interest on loans, and this practice is recognized in Mat 21:12; Mat 25:16; Mat 25:27; Joh 2:14. At the present day, in Oriental cities, money-changers are found in the most public places, sitting at little tables covered with coins. SEE MONEY.

## Chanina Ben-Dosa[[@Headword:Chanina Ben-Dosa]]

             a Jewish teacher of the 1st century, was celebrated for his piety. It was said that a voice from heaven daily declared that the whole world was only preserved for the sake of Chanina. Among his recorded sayings are these: “The wisdom of a man will be abiding if his fear of sin is greater than his desire after wisdom only; but where search after wisdom takes precedence of the fear of sin, the former also will only prove a temporary possession;” also, “The man whose works exceed his wisdom really possesses firm and lasting wisdom; but he whose wisdom excels his works, will find that the former also will prove unstable” (Pirke Aboth, 3, a). Many anecdotes are related to show this rabbi's power over angels. See Hamburger, Real- Encyclop. fur Bibel u. Talmud, 2, 130 sq.; Friedlander [M. H.], Geschichtsbilder aus der Zeit der Tanaaiten und Amoraer (Briinn, 1879), p. 53 sq.; Edersheim, Hist. of the Jewish Nation, p. 141; Friedlander [M.], Ben Dosa und seine Zeit (Prague, 1872). (B. P.)

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

             an English Baptist minister, was born at Bristol in 1701. He came to Ashley River, near Charleston, S. C., about 1733, where he served as pastor fifteen years. He died Nov. 30, 1749, having published a treatise entitled The Doctrines of Glorious Grace Unfolded, Defended, and Practically Improved; also a treatise on Original Sin. See Sprague, Annals of the Amer. Pulpit, 6, 47; Cathcart, Baptist Encyclop. s.v.

## Channel[[@Headword:Channel]]

             the rendering in the Auth. Vers. in certain passages of two Hebrews words:

אָפַיק, aphik´, the bed of a brook (2Sa 22:16; Psa 18:15; Isa 8:7; elsewhere "stream," "river," etc.); and שַׁבֹּלֶת, shibbo´leth, a stream (Isa 27:12; "flood," Psa 69:2; Psa 69:15).

## Channing, Henry[[@Headword:Channing, Henry]]

             a Unitarian minister, was born at Newport, R.I., in 1760. He graduated at Harvard College in 1781, where also he was tutor from 1783 to 1786. He was ordained and installed over the Congregational Church in New London in 1787. A revival of religion commenced with his ministry, and continued two years. He was dismissed, at his own request, May 20, 1806. In January, 1808, he was called to the Congregational Church in Canandaigua, N. Y., and continued till May, 1811, when he resigned. His preaching during this period was never distinctively Unitarian, and, indeed, little was known of Unitarianism, at least in that part of the country. In 1817 he returned to New London, and in the two following years was a member of the Legislature of Connecticut. After this he went to New York City, where he died in 1840. He published two Sermons. See Sprague, Annals of the Amer. Pulpit, 8:361.

## Channing, William Ellery, D.D.[[@Headword:Channing, William Ellery, D.D.]]

             an eminent Unitarian divine and philanthropist, was born at Newport, Rhode Island, April 7th, 1780; entered Harvard University in his 14th year; graduated at the age of 18; spent a part of the ensuing two years as a private tutor in Richmond, Va.; returned to Cambridge as regent (a subordinate office) in 1801; was settled as pastor of Federal Street Church, Boston, in June, 1803: visited Europe in 1822; began his celebrated essays on Milton, Napoleon, and Fénélon, which distinguish the commencement of his literary career, proper, in 1826; visited the West Indies in 1830; commenced his antislavery labors in 1835; and died Oct. 2, 1842.

To the American community in general Channing is chiefly known as a theologian, while on the other side of the Atlantic his fame is chiefly that of a literary man and a philanthropist. The common impression that he was the leader of the Unitarian movement in this country is false. By the publication of his celebrated sermon at the ordination of Mr. Sparks, in Baltimore, in 1819, the doctrinal position of Unitarianism was, more generally made known in the American community than at any former date. By this accident, and still more, perhaps, by the fact that his literary reputation elevated him above all others engaged in the movement, he became recognized as its head, although it could boast of earlier advocates and abler polemics. He is perhaps rather to be classed with Samuel Clarke and Locke, as a high Arian, than with Priestley, Belsham, and the Socinians generally. He is described by his biographers "as a member of the Church Universal of the lovers of God and lovers of Man." But he himself says that "he had long ceased to attach any importance to the rank or dignity of Christ, or to believe in the Trinity; that the idea of Christ's death being a satisfaction is nowhere taught in Scripture; and that evil spirits have no existence, Satan being merely a figurative personation of moral evil." Still, according to his peculiar views of religious faith and duty, Dr. Channing was a devout and serious man, who had a profound reverence for the authority of Scripture, and was accustomed habitually to view all things in connection with eternity.

With Unitarianism as a system or movement, he unquestionably did not feel satisfied in his later years. In 1837 he wrote as follows: "I feel that among liberal Christians the preaching has been too vague, has wanted unity, has scattered attention too much." In 1839 he thus expresses himself: "I would that I could look to Unitarianism with more hope. But this system was, at its recent revival, a protest of the understanding against absurd dogmas, rather than the work of deep religious principle, and was early paralyzed by the mixture of a material philosophy, and fell too much into the hands of scholars and political reformers; and the consequence is a want of vitality and force, which gives us but little hope of its accomplishing much under its present auspices or in its present form."

As a preacher Channing was pre-eminent, though he had very few natural oratorical qualities. His presence in the pulpit was not commanding; he was small in stature, exceedingly emaciated, and enveloped in a superabundance of clothing; his cheeks were sunken, his eye hollow, and his voice feeble, though remarkably flexible. He generally read his discourses. Throughout his long ministry he was the most popular preacher in Boston. In philanthropic enterprise he was the Chalmers of America. His journals contain "long lists" of plans "for public works, benevolent operations, special reforms." These plans include, "Associations among Mechanics," a "Work to be written on ardent Spirits," "Fire Clubs," "Poor-houses," "Female Employment Societies," "Provisions of Wood on a large Scale," "Bake-houses for the Poor," "Associations for the Relief of the Sick, Old, Debtors," Societies for the Advice of Emigrants, for the Reformation of Prostitutes, the Improvement of Africans," etc. His liberality was not absorbed in devising plans of good, but his personal charities were great. His latest and maturest strength was devoted to the discussion of American slavery, and no writer has treated the subject with more candor or more impressive eloquence. His literary reputation, especially in England, was scarcely paralleled by that of any other American author of his time. He possessed the best elements of immediate success as a writer — a poetic temperament, and a style of remarkable transparency and power. The greatest faults of his style are repetition and expansion, the fine gold being often beaten out into very thin leaf. Channing's works were reviewed by Macaulay in the Edinburgh Review (vol. 69, p. 214), and a graphic sketch of him is given by Stevens in the Methodist Quarterly Review (Jan. 1849, art. 4), from which the present article is condensed. His Works have been published in Boston in 6 vols. 12mo (reprinted in England). Many of them have been translated into German (Berlin, 1850-55), also into French, with an Essay on his Life and Writings, by Laboulaye. — Memoirs and Correspondence of Changing (Bost. 1848, 3 vols. 12mo); Ware, American Unitarian Biography, 2:139; Sprague, Unitar. Pulpit, 360 sq.; British Quarterly, Nov. 1848, art. 1; Literary and Theological Review, 1:304; N. American Review, 41:366; Democratic Review (Bancroft), 12:524; Westminster Review (J. Martineau), 1, 317; Edinburgh Review, 69:214; Allibone, Dict. of Authors, 1:367.

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

             a Unitarian divine, nephew of Dr. William E. Channing, was born in Boston, May 25, 1810. He graduated from Harvard College in 1829, and from Cambridge Divinity School in 1833; was ordained in 1839; successively served independent congregations at Meadville (Pennsylvania), New York city, Cincinnati, Ohio, Nashua, N.H., Boston, Massachusetts, Rochester, N.Y., and Liverpool, England, and finally resided without. charge in London until his death, December 24, 1884. He edited various journals, wrote frequently for the reviews, and was the author of several sermons and memoirs, particularly of his uncle (1848, 3 volumes).

## Channing. William Henry[[@Headword:Channing. William Henry]]

             a Unitarian minister, nephew of William Ellery, was born in Boston, May 25, 1810. He graduated from Harvard University in 1829, and the divinity school in 1833; became pastor at Cincinnati in 1839; at Boston in 1847; afterwards at Rochester and New York. During a visit to England in 1854 he was much admired as a preacher, and in 1857 was established as the successor of Reverend James Martineau, of Hope Street Chapel, Liverpool. In 1862 he returned to America, and became pastor in Washington, D.C., and served as chaplain of the House for two years. After the war his life was chiefly spent in England, and he died in London, December 23, 1889. He edited his uncle's Life and Correspondence (1848): — also published a translation of Jouffroy's Ethics: — A Memoir of James H. Perkins: — and was chief editor of the Memoirs of Margaret Fuller d'Ossoli. See his Life, by O.B. Frothingham (1886).

## Channunaeus[[@Headword:Channunaeus]]

             (Xανουναῖος), given (1Es 8:48) as a person, several of whose "sons" (there named) were among the priests or Levites secured by Ezra to accompany his party to Jerusalem; corresponding apparently to MERARI of the Hebrews text (Ezr 8:19).

## Chanorrier (Or Chanorier), Antoine, De Meranses[[@Headword:Chanorrier (Or Chanorier), Antoine, De Meranses]]

             a-French Protestant minister and theologian, lived about 1550. He was sent by the Church of Geneva to the Church at Blois in 1558; the following year he was appointed pastor of Orleans. Chanorrier published La Legende des Pretres et des Moines (Geneva, 1556, 16mo; Paris, 1560, 8vo). See Hoefer, Nouv. Biog. Générale, s.v.

## Chant[[@Headword:Chant]]

             (פָּרִט, parat´, to chatter, spoken contemptuously; Sept. ἐπικρατέω) occurs only in Amo 6:5, where the passage, "That chant to the sound of the viol," may be rendered, "That sing to the sound of the harp." The Chaldee, Syriac, and Vulgate read, "who sing to the sound of the psaltery;" and the margin of our version gives "quaver." Josephus informs us that the instrument here termed nebel was of a triangular shape, and carried in the hand. In the paintings on the monuments at Thebes we find players on the harp in the act of singing to the sound of their own music. (See the cut below.) Similar scenes are depicted on the Assyrian monuments. SEE MUSIC. Both among the Jews and the Egyptians musical instruments were chiefly played upon by women: the Psalmist, describing a musical procession,' says, "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels" (Psa 68:25). SEE HARP.

Chant

(cantus, a song), the word employed in the early Church to designate the vocal music of the congregation. The term was applied, later, to special tunes adapted to prose; e.g. the Ambrosian, established by St. Ambrose, and the Gregorian, introduced by Pope Gregory the Great, who established schools of chanters, and corrected the Church music. This, at first, was called the Roman song; afterwards the plain song, as the choir and people sing in unison. In modern liturgical worship, the word designates the musical performance of all those parts of a prose liturgy which are permitted to be sung or recited in a musical tone. In a wider sense, it is used to denote those forms of sacred music in which prose (e.g. passages of Scripture) is sung in simple harmonies. SEE MUSIC.

## Chant, Ecclesiastical[[@Headword:Chant, Ecclesiastical]]

             The following are additional particulars:

“Singing is mentioned in the apostolical times (Act 16:25; 1Co 14:26), just as our Lord and his disciples sang a ‘hymn,' that is, certain psalms; but what the music was is unknown. The church song was probably founded on Greek music; and antiphonal singing, alluded to by Pliny, took its origin at Antioch, and was adopted by St. Basil at Neo-  Caesarea, in Egypt, Palestine, and Arabia. St. Ambrose introduced it into the West at Milan, employing the use of the East in psalms and hymns, which were responsively sung in the night hours during the Arian persecution by the empress Justina to relieve the weariness of watching. Previously, in many times and in many churches, single voices chanted while the congregation merely joined in at the end, and meditated in silence.

The people now joined zealously in the chanting, until at length their extreme vociferation necessitated the institution of a distinct order of singers or choristers by the councils of Laodicea and Carthage, and at length, despite popular opposition, in the West. Milan became the school of music for western Europe, and the title of the old melody for the Te Deum, the Ambrosian Chant, preserves the name of its originator, although Gregory's name, as, that of the later reformer, is now mole commonly associated with it. In the East, Chrysostom, with melody and sweet harmony at night, the choral processions accompanied by tapers which were carried in cruciform stands, endeavored to outvie the attractive hymnody of the Arians. Athanasius, at Alexandria, caused the reader to intone the Psalms with so slight an inflection of the voice that it was more like singing than reading, and Augustine contrasts it with the Arlee table modulation used at Milan.

Jerome complained of theatrical modulations in singing. Pope Gelasius, in 494, condemned the abuse, and in the 6th century Pope Gregory introduced the plain chant, a grave and natural tone which repressed the caprice of the singers and reduced them to uniformity. In 705 Charlemagne enforced its observance throughout the Western Church. The Gregorian school at Rome was imitated by those of Lyons in France, and of Africa, mentioned by Gregory of Tours: St. Patrick in Ireland, Benedict and Theodore at Metz and Soissons, Augustine and Theodore at Canterbury, Precentor John of Rome at Wearmouth, James the Deacon at York, Eddi in Northumbria, cir. 668, Putta at Rochester, and Mabran at Hexham, were the founders of the ecclesiastical chant in Great Britain. The councils of Cloveshoe and Trent, St. Bernard and John of Salisbury, in the reign of Henry, reprobated a florid style in church, for as early as the 11th century Thurstan of Caen, abbot of Glastonbury, endeavored to introduce more lean more pleasing melody than the Gregorian tones. Trumpets, cornets, pipes, and fiddles in 1512 are mentioned in English churches by Erasmus; virginals, violins, harps, lutes, fiddles, recorders, flutes, drones, trumpets, waits, and shawms by Bale; bagpipes, lutes, harps, and fiddles by Whitgift.

In 1635, lyres and harps were used at Hereford, and two sackbuts and two cornets at Canterbury;  and at the Chapel Royal, Lincoln, Westminster, Durham, and Exeter orchestral music accompanied the chant after the Restoration. Country churches but recently lost such accessories. The early Anglican single chant was founded upon the plain chant, and the double chant occurs first in Dean Aldrich's MSS. Several of the Roman school rose to the pontificate, as Gregory II, Stephen III, and Paul I, on the Continent; and in England many of the precentors were raised to the episcopate or an abbacy, and were usually recommended for their office by their learning as well as for their musical skill, like Eadmer and John of Thanet at Canterbury, Simeon of Durham, Somerset of Malmesbury, and Walsingham of St. Alban's. Monks in their monasteries followed the example of the clergy in their churches, and Lerins became the school of southern France. Some conventual rules, such as those of Hilarius, Macarius, and Serapion, allowed only the abbots to chant. Women joined in the chant, as appears from Gregory of Nazianzum, and Isidore of Damietta. The Capitulars permitted them to sing the rite antiphonally with men at funerals: and the Councils of Chalons and Aix-la-Chapelle, in the 19th century, desired nuns to sing the offices.

## Chantal, Jean Francoise Fremyot de[[@Headword:Chantal, Jean Francoise Fremyot de]]

             a French abbess, was born at Dijon, Jan. 23, 1572. When twenty years of age she married Christophe de Bussy-Rabutin, baron of Chantal, by whom she had six children. After the assassination of her husband, in 1604, she placed herself under the spiritual guidance of Francis of Sales, and at his advice she founded, in 1610, the Order of Visitation at Annecy. When she died, Dec. 13,1641, the order had already eighty-seven convents. Pope Benedict XIV beatified her in 1751, and Clement XIII canonized her in 1767. Her letters were published by Edouard de Barthelemy (Paris, 1860). See Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B. P.)

## Chantelou (Lat. Cantalupus), Claude[[@Headword:Chantelou (Lat. Cantalupus), Claude]]

             a French Benedictine, was born at Vion, in Anjou, in 1617. He entered as a novice at Fontevrault, but in 1640 took the vows at St. Louis of Toulouse, a monastery of the congregation of St. Maur. He went later to St. Germaindes-Pres, and was commissioned with revising some editions of the fathers. He died at Paris, Nov. 28, 1664, leaving, Regk de Saint Basile (1660, 8vo): Sermons de Saint-Bernard (1662, 4to). Claude Chantelou is believed to have been author of La Carte Benedictine, published in 1726,  under the name of Frederic le Chevalier, and of the collection entitled Bibliotheca Patrum Ascetica (1661-64, 5s vols. 4to). He was also one of the collaborators of Luc d'Achery for the Spicilegium, and of Mabillo for the Acta. See Hoefer, Nouv. Biog. Générale, s.v.

## Chantrey, Sir Francis[[@Headword:Chantrey, Sir Francis]]

             an eminent English sculptor, was born in 1782, at Norton, in Derbyshire. He received some instruction from John Raphael Smith, and in 1802 he advertised in the Sheffield papers to take crayon portraits. Shortly. afterwards he visited Edinburgh and Dublin, and then London. In 1817 he was elected an associate of the Royal Academy. He was employed upon several statues for St. Paul's, besides designs for church sepulchers. He died in 1841. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Chantry[[@Headword:Chantry]]

             (old French chanterie, from chanter, to sing), an ecclesiastical benefice or endowment to provide for the chanting of masses for the repose of the souls of the founders. Money was often left also for the building of a chapel in which the masses were to be chanted, and hence the term was applied also to such chapels. They were sometimes built in or near a church, hut more usually were attached to an abbey or monastely, and were frequently very richly decorated.

## Chanuca[[@Headword:Chanuca]]

             SEE DEDICATION (FEAST OF).

## Chanukah[[@Headword:Chanukah]]

             was a Jewish festival of dedication or purification, which lasted eight days, during which everybody burned lights, each day one more than the preceding, and' said prayers, but did no work as long as these lights burned. It was believed to have been instituted by Judas Maccabseus in memory of the repossession of the Temple, after its profanation by strange gods. Many fables of brutal ceremonies were said (by enemies) to have been practiced, which called forth the most cruel persecutions of the Jews on the part of their foreign masters. SEE DEDICATION.

## Chanut, Pierre Marshal[[@Headword:Chanut, Pierre Marshal]]

             a French theologian and translator, was abbé of Issoire, chancellor of queen Anne of Austria, and visitor-general of the Carmelites. He died Nov. 13, 1695, leaving Seconde Apologie de Justins pour les Chrtiens (from the Greek, Paris, 1670, 12mo), under the assumed name of Pierre Tondet, and in 1686, under the true name of the author: — Catechisme du Concile de Trente (ibid. 1693, 12mo): —Vie et Aeuvres de Sainte Therese (written by herself, and translated from the Spanish, ibid. 1691, 8vo). See Hoefer, Nouv. Biog. Générale, s.v.

## Chaos[[@Headword:Chaos]]

             in Greek mythology, was the primitive element, the formless, out of which everything arose the deities, as well as heaven, air, earth, and sea, and all  their inhabitants. Chaos united with Darkness (Caligo) and produced Ether, Day, Erebus, and Night. The pairs again united, and thus Ether and Day produced Heaven, the Earth, and the Sea. Erebus and Night had as their children, Fate, Age, Death, Sleep, Dreams (Phantasus, Morpheus, Momus); the Parcse, Discord, Misery, Revenge, Sympathy, and finally the Hesperidas (Egle, Hesperia, Arethusa). From the Earth and the Sea there descended a no less numerous offspring, Pain, Crime, Fear, Falsehood, Perjury, Intemperance, the Furies, Pride; also the Ocean, Pontus, Tartarus, Themis and the Titans. It is plain that here are only personified powers or attributes of nature, and that these in the course of production were gradually separated more and more until the Titans and the deities quarreled about the land, which finally was peopled with human beings by Prometheus when he secured the fire from Olympus. SEE COSMOGONY.

Chaos

a term taken from the Greek mythology, according to which Chaos was the first existence and the origin of all subsequent forms of being (Hesiod, Theogon. 116; Ovid, Metatmorph. 1:5). The word itself (in Gr. χάοζ, immeasurable space) signifies the vast void, or the confused mass of elements from which it was supposed by the ancient philosophers that the world was formed. It has been employed in later times to denote the unformed mass of primeval matter described by the sacred historian in Gen 1:2, corresponding to the Hebrews words תֹּהוּ, to´hu, and בֹּהוּ, bo´hu, a waste void, a desert, a waste solitude, rendered in the Sept. ἀόρατος καὶ ἀκατασκεύαστος, invisible and without order. These two words, combined for the sake of the paronomasia into the phrase תֹּהוּ וָבֹהוּ, in which the repetition of similar terms is a Hebrew method of designating intensity or superlativeness, signify simply utter desolation. The description which Ovid (1. c.) gives of Chaos itself, and of the formation of the world from the chaotic mass, is very remarkable. The following is a literal version:

Ere sea, or land, or sky, that covers all, Existed, over all of nature's round One face there was, which men have Chaos named — A rude, unfathomed mass, with naught save weight; And here were heaped the jarring elements Of ill-connected things. No sun as yet His rays afforded to the world; the moon Filled not afresh her horns by monthly growth; Nor hung the globe in circumambient air, Poised by its balanced weight; nor had the sea Reached forth its arms along the distant shore. Where'er was earth, there also sea and air; No land to stand upon, no wave to swim, And rayless air. Nothing preserved its form: Each thing opposed the rest; since in one frame The cold with hot things fought, the moist with dry, The soft with hard, and light with heavy things. This strife the God and kind? Nature quelled, By cleaving sky from land, and land from sea, And parting liquid sky from thicker air. These thus evolved and from the blind mass drawn, Disjoined in space, were tied in friendly peace: The fiery force of heaven's weightless arch Leaped forth, and chose the topmost point its seat; The air comes next in gravity and place; The denser earth drags down the bulky parts, Crushed with its weight; the water, flowing round, The outskirts held, and bound the orb entire.

"This statement bears so many striking resemblances to the Mosaic account of the creation that one can scarcely fail to regard it as having been derived by tradition from the same source. There is, however, this great difference between the scriptural and the heathen cosmogonies — that the former sets out with the emphatic declaration that the unformed mass was the creation of God; while the latter speaks of it as the already existing materials out of which he formed the world, or even as itself the cause and author of all things. Most interpreters, who have been ignorant of geological phenomena, have at once decided that the chaos of which Moses speaks was the form in which matter was first created. Some have even declared that there cannot have been any such interval as we have spoken of (Prof. Stuart, in Bib. Relpos. No. 21, Jan. 1836). But, on the other hand, the world gives intimations, in the rocks which compose its crust, of various and long-continued changes both of condition and of inhabitants. Hence we conclude:

(1) that the world has existed during some long period before the Mosaic record of creation in six days;

(2) that during that period it was the abode of animals differing in organization and structure from those now found on its surface; and

(3) that it has been exposed to various convulsions and reorganizations, more or less general. A favorite mode of explaining the Mosaic account, a few years back, was to take the six days of creation for unlimited periods, during which the changes we are speaking of took place. This ground has, however, been almost completely abandoned, both because the account, so understood, does not agree with the physical phenomena, and because such an interpretation is, to say the least, hardly admissible on exegetical principles. The first sentence of the inspired record may therefore be regarded as the majestic declaration of a fact, which the world had lost sight of, but which it deeply concerned men to know. What occurred subsequently, until the earth was to be furnished for the abode of man, is to be gathered, not from the written word, but from the memorials engraven on the tablets of the world itself. The succeeding verse of the Mosaic account then relates to a state of chaos, or confusion, into which the world was thrown immediately before the last reorganization of it. Nor is such a chaos opposed to geological phenomena, which plainly tell of 'critical periods' and of 'revolutions of organic life' (Phillips's Geology, in Cab. Cyclop. 2:264). Whether the chaos of which we are now speaking was universal, or was confined to those regions which formed the cradle of the human race, is a distinct question. The latter supposition has been adopted by Dr. Pye Smith, in his lectures On the Relation between the holy Scriptures and some Parts of Geological Science. To these lectures, as well as to the articles by Prof. Hitchcock, in the Biblical Repository (Nos. 17,18, 20, and 22), and to various papers which have appeared at different times in the Christian Observer, the reader is referred for a fuller discussion of this and kindred questions" (Kitto, Cyclop. s.v.). The difficulty advanced by some that geology (q.v.) gives no intimation of any such total break in the chain of organized beings as is implied in a chaotic condition of the globe just prior to man's introduction upon it, is hardly consistent with truth; for although the rocky tablets of the earth's crust do indeed exhibit a continued series of organized life, yet they also record great changes of species, and even wholesale demolitions of imperfect orders, not now extant, while they contain few, if any, specimens identifiable with those that inhabit the present surface of our planet. See also Hitchcock's Religion of Geology (Boston, 1855). SEE CREATION.

## Chapeauville (or Chapeaville), Jean[[@Headword:Chapeauville (or Chapeaville), Jean]]

             a Belgian theologian and historian, was born at Liege, Jan. 5, 1551. He studied first at Liege and at Cologne, and then at the University of Louvain, where he received the title of doctor of theology. On his return to his native place (1578) he was appointed examiner of the synod, and the following year pastor of St. Michel, and canon of the Church of St. Pierre. He next taught theology in several seminaries, and showed the greatest devotion during the plague which desolated Liege and its neighborhood in 1581. He was successively inquisitor of the faith, canon of the cathedral, grand penitentiary, grand vicar of the prince-bishop, Ernest of Bavaria, archdeacon-and provost of the chapter of St. Pierre. Chapeauville was honest, grave, and laborious, but he condemned Jean Delvaux, subprior of the Abbey of Stavelot, as guilty of magic and delivered that unfortunate monk to the secular arm. Chapeauville died at Liege, May 11, 1617, leaving several works, of which the principal are, De Casibus Reservatis (Liege, 1596, 8vo; Louvain, 1637, 12mo): —Vita et Miracula Sancti Perpetui, Episcopi Trajectensis (Liege, 1600, 8vo): —De Necessitate et Modo Ministrandi Sacramenta Tempore Pestis (Mayence, 1612, 8vo): — Qui Gesta Pontificum Tungrensium, Trajectensium, et Leodiensium Scripserunt (Liege, 1612-16, 3 vols. 4to), esteemed as a collection of histories originating from Liege, with critical notes. After the death of the author, an abridgment of his life was put at the head of the first volume (May 11. 1617), and the work, with the date of 1618, received the following title: Historia Sacra, Profana, nec non Politica, etc. See Hoefer, Nouv. Biog. Générale, s.v.; Wetzer u. Welte, Kirchen-Lexikon, s.v.

## Chapel[[@Headword:Chapel]]

             ( מַקְדָּשׁ, mikdash´, holy place), a general name for a sanctuary (as it is elsewhere rendered) or place of worship, occurs in Amo 7:13, where Bethel is called "the king's chapel" by one of the idol priests, because there the kings of Israel paid idolatrous worship to the golden calves. In 1Ma 1:47, the Greek word is εἰδωλεῖον, and in 2Ma 10:2; 2Ma 11:3, τέμενος; both used in a similar sense.

Chapel

(Lat. capella, a little cloak or hood). The kings of France are said to have preserved a piece of the cloak of St. Martin in a little church, and to have taken it with them to the field of battle. The tent or church containing this capella hence received its name. The term was afterward applied to all small churches, and especially to the side rooms or chapels added to the side aisles of a church, and which were separately dedicated, usually to the service of some saint. Before the Reformation nearly all castles, manor- houses, courthouses, and religious or charitable establishments had such chapels. These had not the right of sepulture, nor of sacramental services.

The term chapel was also sometimes applied to the sets of vessels or the vestments necessary for the celebration of the church services. It is also sometimes applied to a choir of singers; also to a printer's workhouse, or a body of printers, because printing in England was first carried on in a chapel of Westminster Abbey.

In England the word is now used to denote,

1. Domestic chapels, built by noblemen for private worship in their families;

2. College chapels, attached to colleges;

3. Chapels of ease, built for the use of parishioners who live at too great a distance from the parish church;

4. Parochial chapels, which differ from chapels of ease on account of their having a permanent minister or incumbent, though they are in some degree dependent upon the mother church;

5. Free chapels, such as were founded by kings of England, and made exempt from episcopal jurisdiction;

6. Chapels which adjoin to any part of the church; such were formerly built by persons of consideration as burial-places. In the great Roman cathedrals and churches of Europe side-chapels are commonly fitted up for prayer, with an altar and the other necessary appendages.

The Methodists and Disseinters in England call their churches chapels, and this erroneous use of the word has crept somewhat into use in America.

Chapel (ADDENDUM)

Chapels may be divided into several classes:

(1) as regards their relation to other churches; being

(a) dependent on the church of the parish, or (b) independent, in some cases even exempt from episcopal visitation.

(2) As regards their material structure; being

(a) apartments in palaces or other dwellings; (b) buildings forming part of or attached to convents, hermitages, or the like; (c) buildings forming appendages to larger churches; (d) sepulchral or other wholly detached buildings.

The following classification has sometimes been made:

(1) Isolated or detached buildings for religions worship annexed or affiliated to mother churches, without the right of having a font or cemetery; called in the statutes of Canute, “a field church,” and in modern times chapels of ease.

(2) Those attached to a palace, castle, mansion, or college, less generally known as oratories; the earliest recorded in a college or university is at Paris in 1254.

(3) Chantries, or internal buildings within a church.

(4) An aisle furnished with its own altar, chalice, paten, cruets, basin, pyx, and sacring-bell.

(5) A set of vessels and vestments used in the service of the church, as when we read that a bishop bequeathed his chapel to a cathedral.

(6) A well chapel, like that of the Perpendicular period, at Hempstead; Gloucestershire, or the still more famous St. Winifred's at Holywell, where the bath, which was a place of great resort, is star-shaped, and was  formerly enclosed with stone screens; round it is a vaulted ambulatory, and in front there is an entrance porch; in the upper story there is a chapel. The chapels of the first class are not permitted to contain a font, and usually have no cemetery. The Salutes Chapelles of Paris, Vincennes, Dijon, Riom, Champiguy, and Bourbon, so called as containing presumed relics of the Cross, were peculiar to France. That of Dijon is called the Palatine, from the palace of the dukes of Burgundy, in which it stood.

A strictly accurate division is, however, impossible, as some cases may be placed in either class. It is also impossible to draw a clear line between churches and chapels with regard to their material aspect, some of the latter being too important in a historical point of view, or too extensive and magnificent, to be omitted' from any attempt to trace the progress of church building.

“In the 11th century, when the practice of building crypts or subterranean churches fell into desuetude, the chapel became an integral portion of the upper structure; usually there were three at the east end, one in the center dedicated to St. Mary, set between two adjuncts. In the 12th century chapels were multiplied round the sanctuary; throughout the Norman style they were apsidal, but gradually became polygonal. In the 13th century, the Eastern chapels were added in still greater numbers round the choir; at Tours there were as many as fifteen. In this and the succeeding century chapels were erected between the buttresses of the nave-aisles. These are common abroad; and occur at King's College (Cambridge), and at Windsor, at Lincoln, in the presbytery, and formerly there was one in the nave at Canterbury.

“In England there are a group of chapels round the presbytery at Westminster, Tewkesbury, Pershore, radiating from the main building, but it was an uncommon arrangement, like the external range of chapels in the naves of Chichester and Manchester; and the lateral or transeptal line (as at Gurk) of those at Fountains, Peterborough, the Nine Altars of Durham, formerly at Bridlington, and that recently destroyed at Hexham, and the second or choir transept, as at Salisbury, Lincoln, and Canterbury. Chapels were usually founded as sepulchral chantries and maintained by families of distinction, by the bequests of ecclesiastics, and very frequently by  confraternities and guilds. They resemble in many particulars the cubicles or side rooms of churches, which Paulinus of Nola says were allotted for prayer, devout reading, and commemoration of the departed; but they were no doubt rendered indispensable by the multiplication of altars which blocked up the nave and aisles, and by the enclosure of the choir with screens: and in foreign churches to strengthen the enormous stride of the buttresses, which was necessary to support the vast height of the walls, weakened by being pierced with a large clerestory. In order to provide still more room, aisles were added on either side of the transept, and in some cases there were both upper and lower chapels, as at Christchurch (Hants), and St. John's (Chester), like that built over the Clugniac ante-churches.

“In conventual establishments there was a chapel of the infirmary and a chapel of the guest-house. Occasionally we find chapels in towers, as at Canterbury and Drontheim in western towers the dedication was usually to St. Michael, as the conductor of souls to Paradise. In Christchurch (Halts) and at Bury St. Edmund's and Abingdon there were several chapels built in the cemetery and close, and this may have been a not uncommon arrangement, until such parasitical buildings were absorbed into the central minister after its reconstruction with larger dimensions on a grander scale. In the Eastern Church at Moscow, Blanskenoi, on Mount Athos, and in several parts of Ireland, there were similar groups, usually seven in number, probably to preserve the principle of having only one altar in a church.”

I. Domestic Chapels. — The earliest existing example of this class is probably the small chapel now known as the Sancta Sanctorum (originally St. Lawrence) in the fragment of the ancient palace of the Lateran which still remains. It was the private chapel of the popes, and appears to have existed as early as A.D. 383; for pope Damasus then placed there certain relics (MSS. Bibl. Vat. ap. Baronius). It is a small oblong apartment on an upper floor. The example next in date has, fortunately, been singularly well preserved. It is the domestic chapel in the archbishop's palace in Ravenna, constructed or decorated by archbishop Peter Chrysologus (elected A.D. 429). Of the same character is the chapel at Cividale, in Friuli, which, although forming part of a Benedictine convent, as it measures only thirty feet by eighteen feet, can hardly have been other than a private chapel, probably of the abbot. It is attributed on historical evidence to the 8th century.. It is a parallelogram without an apse, about two fifths being- parted off by a low wall, to serve as a choir.

II. Conventual Chapels were intended for the private and daily use of the community. In some instances even more than two chapels existed in a monastery; for Adaman (De Situ Terrae Sanctae, 2, 24) says that at Mount Tabor, within the wall of enclosure of the monastery, were three churches, “non parvi sedificii.” In the tower or keep of the convent of St. Macarius in the Nitrian valley are three chapels, one over the other (Sir Gardner Wilkinson, Handbook of Egypt); but it does not appear what their date is.

In Ireland there still exist some small chapels which may be assigned with probability to very early dates. Mr. Petrie (Ecclesiastical Architecture of Ireland, p. 133) thinks that such structures as the oratory at Gallerus, in Kerry (shown on p. 893), may be considered to be the first erected for Christian uses, and at least as ancient as the conversion of the Irish by St. Patrick. This example measures externally twenty-three feet by ten, and is sixteen feet high, the walls being four feet thick. It has a single window in its east end. As early as the 5th or 6th centuries are such buildings as Tempull Ceannanach, island of Arran, bay of Galway; Church of St. MacDara, island of Cruach Mic Dara, which are simple quadrangular buildings, without distinction between nave and chancel. Others, apparently of equal antiquity, have a small chancel attached to the nave, and entered by an archway. In no case is an apse found in Ireland.

Many of these small chapels were built of wood, and were known as “Duirtheachs,” or “Dertheachs,” (i.e. house of oak). Buildings of very similar character exist in Cornwall, and their foundation is attributed to missionaries from Ireland: such was the chapel of Perran zabuloe, or, St. Piran in the Sand, said to have been founded by St. Piran (or, as he is called in Ireland, St. Kieran) in the 5th century. It had been completely buried in the shifting sand of the coast, but in 1835 the sand was removed, and the building discovered in an almost perfect state.

III. Parochial Chapels. — Structures of the third class, those attached to churches, may be divided into several sections, according as they form part of the main building above ground, or are connected with the main building, but distinct from it; and as they are under ground, like vaults.

1. Above Ground and Connected. — One almost unique example falling under this section in very ancient times exists in the church of Roman Motier, where the upper story of the narthex has a small apse on the east, and was therefore probably intended to serve as a chapel; it is nearly square  in plan, and divided into three aisles by two ranges of columns supporting groined vaults. As the church of which this forms a part was a large conventual one, this was probably intended to serve as the smaller chapel generally found in convents. The church is believed to date from 753, the narthex to be somewhat later.

2. Above Ground and Separate. The chapels which belong to this section, viz. those attached to churches, but distinct buildings, are not very numerous, and in most cases their primary object was sepulchral. Such the three attached to the Church of San Lorenzo at Milan would appear to have been, though that on the south may have been a baptistery, and that on the north a porch or vestibule.

The practice of constructing such appendages to a church continued exceptional. None appear on the plan for the monastery of St. Gall, no doubt prepared between 820 and 830; nor do any seem to have formed parts of the minster of Aix-la-Chapelle.

In the East the rule has always been to have only one altar in a church; and chapels have, therefore, rarely formed parts of churches, but are sometimes found attached to them. An instance of the latter would appear to exist in a church of St. Demetrius at Thessalonica; and to the Convent of St. Catherine on Mount Sinai six chapels are attached on each side of the nave, but these are doubtless not of the original fabric.

3. Subterraneous Chapels, or crypts (q.v.). We have probably an instance in the remains of the Basilica of San Stefano, in Via Latina, built by pope Leo, 440-461, at Rome. Where, however, no chamber existed, a crypt was not constructed; Hence, in the earlier churches of that city, we find no crypt forming part of the original plan, but small excavations under the altar, to receive some holy corpse brought from the extramural cemeteries. In San Apollinare-in-Classe, at Ravenna, a crypt appears as part of the original structure; it consists of a passage running within the wall of the apse, and another passing under the high altar.

Although French antiquaries (Martigny, Dict. des Antiq. Chret. art. Crypte) have claimed a very high antiquity for crypts under several churches in France, they are probably not structural crypts. Two crypts, however, exist, which were, it would seem, structural; these are those of St. Irenseus (founded in the 4th century) at Lyons, and of St. Victor at Marseilles (5th century).  Two remarkable crypts exist in England, one in the cathedral of Ripon, and the other in the abbey church of Hexham; both attributed to St. Wilfrid (A.D. 670-678). The model which he followed was evidently not the “confessio” of a church, but the cubiculum and galleries of a Roman catacomb. Crypts existed in the Saxon church of Canterbury, in the plan for the Church of St. Gall (made about 800), and there is one in the Church of Brixworth, Northamptonshire. A remarkable crypt, or “confessio,” exists under the raised presbytery of the Church of St. Caecilia at Rome, and apparently dates from the construction of the building by pope Paschal I. (817-824). It consists of a vaulted space south of the altar (the church stands nearly north and south), a passage running round the interior of the apse, and another passage running south from the north end of the former, but stopped by a mass of masonry supporting the high-altar. Within this mass is a sarcophagus, containing the body of the saint. SEE CONFESSIO.

4. Sepulchral Chapels, or Mausoleums (q.v.), were constructed at a very early period. The greater part of the chambers in the catacombs near Rome may be considered as belonging to the class of sepulchral chapels. At what time the practice of placing an altar and of celebrating the eucharistic service in a sepulchral chapel was first introduced cannot be stated with precision. As, however, the practice of praying for the dead existed in the 4th and even in the 3rd century, it seems not unlikely that the practice of placing altars in sepulchral chapels may have come into use in the former of those periods. Perhaps the earliest undoubted instance of such a chapel is that of the “Templum Probi,” a small basilica attached to the exterior of the apse of St. Peter's at Rome, and built by Sixtus Anicius Petronius Probus, who died A.D. 395. SEE CELLA.

IV. Detached chapel-like buildings not attached to convents, and not sepulchral, are seldom met with, though probably once common. In most instances they have perished either from time or neglect. In the Hauran, however, where since the 6th century the ruined cities have been uninhabited and the country a desert, many buildings which Count de Vogiiu (La Syrie Centrale, Avantpropos, p. 8) considers to have been oratories or chapels still exist. A good example of these Kalybes is that of Um-es-Zeituf. which an inscription engraved on its front shows to have been built in A.D. 282. One example may be mentioned of a detached chapel of an early date, which was not necessarily sepulchral, that, namely, built by pope Damasus (367-385) near the baptistery of the Lateran at Rome, but not now in existence.

## Chapelle (De Jumilhac) Pierre Benoit[[@Headword:Chapelle (De Jumilhac) Pierre Benoit]]

             a French theologian and Benedictine of St. Maur, was born at Saint-Jean- Ligoure. After having been visitor of the province of Bretagne in 1651, of Toulouse in 1654, and assistant of the general of his order in 1657, and also superior of several monasteries, he retired to the abbey of St. Germain-des-Pres, where he ended his days, March 22, 1682. He left La Science et la Pratique du Plain Chant (Paris, 1677). See Hoefer, Nouv. Biog. Générale, s.v.

## Chapelle Ardente[[@Headword:Chapelle Ardente]]

             a peculiar ceremony in the Roman Church in connection with the masses for the dead. The chapelle is a small tent in which the corpse is laid, and is called ardente in allusion to the lights placed round the catafalque. Incense is burned, holy water is sprinkled, prayers are chanted, and absolution is given, ending with requiescat in pace.

## Chapelle, Armand Boisbeleau de[[@Headword:Chapelle, Armand Boisbeleau de]]

             SEE LA CHAPEPLLE, ARMAND.

## Chapels, Union[[@Headword:Chapels, Union]]

             is a name given to those places of worship in which the service of the Church of England is performed in the morning, and the service of Dissenters in the evening.

## Chaperon, Nicolas[[@Headword:Chaperon, Nicolas]]

             a French engraver, was born at Chateaudun in 1596, and studied painting under Simon Vouet. He visited Rome for improvement, and remained several years, in which time he published his set of fifty-two plates from the loges of Raphael in the Vatican. The following are some of his original works: The Holy Family; The Virgin Suckling the Infant. He died in 1647. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Générale, s.v.

## Chapharperah[[@Headword:Chapharperah]]

             SEE MOLE.

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

             a Methodist Episcopal minister, was born at Kirkland, N.Y., Nov. 5, 1809. He was very precocious in childhood; experienced conversion at the age of sixteen; began school-teaching three years later, and settled on a farm in Oswego County, in 1835. He was reclaimed from a backslidden state in 1839, licensed to exhort in 1840, and in 1842 entered the Black River Conference. In 1859 he became superannuated, and sustained that relation to the close of his life, Dec. 1, 1878. Mr. Chapin was an excellent preacher and pastor, a judicious counselor, and a highly esteemed friend. See Minutes of Annual Conferences, 1879, p. 59.

## Chapin, Alonzo B., D.D[[@Headword:Chapin, Alonzo B., D.D]]

             a Protestant Episcopal clergyman, was born in 1808 at Somers, Conn. lie practiced law for six years, entered the ministry in 1838, and was rector of the Church in South Glastonbury for several years, until about 1856; subsequently he removed to Hartford, to devote himself more especially to literary work, and died there, July 9, 1858. He wrote several works, among them, The Primitive Church (1845): —Gospel Truth (1847): —besides numerous pamphlets and contributions to periodicals. See Prot. Episc. Almanac, 1859, p. 90; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Chapin, Asahel[[@Headword:Chapin, Asahel]]

             a Baptist minister, was born at West Springfield, Mass., July 20, 1804. He graduated at Amherst College in 1829, and at the Newton Theological Institution in 1833. He was ordained at Ashtabula, 0., Feb. 13, 1834, where he remained about one year and then removed to Buffalo, N. Y., and was pastor in 1836 and 1837; then pastor at Jamestown, from 1837 to 1843; at Tariffville, Conn., in 1846 and 1847; Second West Springfield, Mass., from 1847 to 1849; Second Holvoke, from 1849 to 1852; Galena, 11l., from 1852 to 1856; Vinton, Ia., from 1856 to 1863; Dubuque, from 1863 to 1870. On leaving Dubuque, he removed to Rice, Peace Co., Kansas, where he resided without charge the remainder of his life. See Newtons General Catalogue. (J. C. S.)

## Chapin, Calvin, D.D.[[@Headword:Chapin, Calvin, D.D.]]

             an eminent Congregational minister, was born in Springfield, Mass., about 1764. He graduated at Yale in 1788, and in 1791 became tutor in the same college, where he remained until March, 1794, when he was ordained pastor at Rocky Hill. He was a trustee of the Conn. Miss. Soc., and one of the five organizers of the American Board of Commissioners for Foreign Missions." He was a strong advocate of the principle of "total abstinence." He was made D.D. by Union College in 1816. He resigned his pastoral charge in 1847, and died March 16, 1851. He published several sermons on funeral and other occasions. — Sprague, Annals, 2:323.

## Chapin, Stephen, D.D.[[@Headword:Chapin, Stephen, D.D.]]

             a Baptist minister, was born at Milford, Mass., Nov. 4, 1778. He graduated at Harvard in 1804, and in 1805 was ordained pastor of the Congregational church in Hillsborough, N. H., from whence he removed, in Nov. 1809, to the Congregational church in Mount Vernon, N. H. Here he remained nine years, but, on account of a change in his views concerning baptism, he was discharged Nov. 18, 1818, and the same month he was received a member of the Baptist Church. In the fall of 1819 he was installed pastor of the Baptist church in North Yarmouth, Me., where he was greatly esteemed. In 1822 he was made D.D. by Brown University. In 1823 he became professor of Theology at Waterville College, Me., and remained there until his appointment as president of Columbia College, Washington, D. C., where he was inaugurated in March, 1829, and labored for twelve years with unflagging zeal and energy. In consequence of growing infirmities he resigned the presidency in 1841, and retired to a small farm near Washington, where he died Oct. 1st, 1845. Dr. Chapin published a pamphlet on Baptism in 1819, and a number of occasional sermons, addresses, etc. — Sprague, Annals, 6:673.

## Chapiter[[@Headword:Chapiter]]

             (ראשׁ, rosh, head, as it is usually rendered; but in the account of the Temple it is translated "top," as 1Ki 7:16, etc.), or CAPITAL, as it is called in modern architecture, is the upper or ornamental part of a column (Exodus 26:38; Exo 38:17; Exo 38:19; Exo 38:28), in which passages those of the Tabernacle are spoken of as being overlaid with gold. SEE TABERNACLE. In 1Ki 7:19, the chapiters on the tops of the pillars were formed of "lily work." SEE JACHIN. By comparing these descriptions with the re- mains of ancient temples in Egypt, we find that it was the practice to gild and paint the columns of various colors. The lotus or lily ornament was also a. favorite in Egyptian architecture. SEE PILLAR. A more distinctive term thus rendered is צֶפֶת(tse´pheth, literally something overlaid), which occurs in 2Ch 3:15, evidently in this sense. In all other passages the Hebrews word thus rendered is the specific one כֹּתֶרֶת(kothe´reth, literally a coronet), which in the case of the Sanctuary was of brass, and in some instances decorated with artificial pomegranates (Jer 52:22). SEE ARCHITECTURE. "The prevalent idea of the Hebrew term is the roundness of the forms which characterized the capitals of the Egyptian and Assyrian columns (First, Hebr. Wört. p. 643). The kothereth consisted of two portions, the crown or ledge (in which sense it is applied to the laver [q.v.],1Ki 7:31), and the 'pommel' or turban-shaped bowl beneath (גֻּלָּה). According to R. Levi ben-Gershom, this chapiter rather resembled a pair of crowns or caps, so joined as to form an oval figure of five cubits high, bulging out all around beyond the breadth of the column which it surmounted, not unlike, as we may suppose, the truncated lotus- bud capitals of the grand pillars of the Memnonium, Thebes (see Frith's Egypt and Palestine Photographed, vol. 1, pl. 35). Lightfoot, who adopts Gershom's view (Descriltio Templi, 13:2, 3), reconciles the discrepancy between 1Ki 7:16, and 2Ki 25:17, as to the height of the chapiters, by observing that the three cubits contained the sculpture or "wreathenwork" mentioned in the same verse, whereas the other passage included two belts or necks of plain space of two more cubits below the ornamental portion. The chapiters were festooned with 'nets of checker- work and wreaths of chain-work,' with sculptured 'pomegranates,' forming an ornate group similar to that which still adorns the columns of the beautiful temple ruins of Wady Kardassy in Nubia (Frith, 2, pl. 4). Lightfoot (ut supra) translates thus: 'The chapiters upon the top of the pillars possessed lily-work of four cubits over the porch,' and supposes that the lily-work surrounded the column under and not around the chapiter; the lily-leaf not enveloping the chapiter, which had its ornaments already, but curving laterally over the space of the porch, and occupying four cubits of the column below the chapiter. The more natural view, however, is that the lily-leaves or lotus ornaments formed the capital itself. A vast amount of learned information, from ancient and modern sources, is accumulated on the subject in Plesken's Dissertation Philologica de Colummnis AEneis (Vitemb. 1719)." SEE COLUMN.

## Chaplain[[@Headword:Chaplain]]

             (capellanus), a person who performs divine service in a capella (chapel). The position of the chapllin was contingent upon the nature of the capella, which either denotes a church without parochial rights, an oratory, a sanctuary, or even a part (altar, etc.) of a particular church. SEE CHAPEL. Thus the chaplain was sometimes the assistant of a parish priest; sometimes even exempted from episcopal jurisdiction. The "royal or palace chaplains" (capellani regii or palatini) usually received large privileges from the popes. At the head of the army chaplains (capellani militum) was a chaplain general (Capellanus major regius), to whom usually extraordinary faculties were transferred. There I were also special chaplains in the castles of noblemen and in the houses of wealthy citizens. The chaplains of the bishops usually served as their secretaries. The chaplains attached to the papal court were divided into three classes: titular chaplains (capellani honorarii), chaplains assisting at the pontifical ceremonies (ceremoniarii), and chaplains employed as private secretaries of the pope (capellani secreti). Chaplains were also commonly appointed for the religious services in monasteries, hospitals, and other ecclesiastical institutions; but the most common employment of chaplains in the Church of Rome soon became, and still is, service at non-parochial churches and sanctuaries, or as assistants of the parish priests at large churches requiring the services of more than one clergyman.

In many of the Protestant churches the name chaplain was for a long time retained for the assistant clergymen at large churches, but this use has gradually disappeared, and is now only to be found in a few places, especially in Hungary. It is used in modern I times as the title of court preachers, of preachers appointed for the chapels of ambassadors or for private chapels, and more commonly for clergymen appointed exclusively to minister in the army or navy (army and navy chaplains). "In England there are 48 chaplains to the king, who wait four each month, preach in the chapel, read the service to the family, and to the king in his private oratory, and say grace in the absence of the clerk of the closet. While in waiting they have a table and attendance, but no salary. In Scotland the king has six chaplains, with a salary of £50 each; three of them haying, in addition, the deanery of the chapel royal divided between them, making up above £100 to each. Their only duty at present is to say prayers at the election of peers for Scotland to sit in Parliament." In England, "when the system of army chaplains was remodeled in 1796, a chaplain-general was appointed: his office was abolished by the Duke of Wellington soon after the termination of the great war, but revived by Mr. Sidney Herbert in 1846. The chaplain- general, who receives £1000 per annum, has duties partaking somewhat of those of an archdeacon. He assists the War Office in selecting chaplains, and in regulating the religious matters of the army. His office forms one of the 17 departments under the new organization of the War Office. There are about 80 chaplains on the staff, besides assistant clergymen and chapel clerks. The commissioned chaplains receive from 16s. to 23s. per day, and there are always some on half pay, while the assistant clergymen receive from £200 to £400 a year. The whole expenditure for commissioned chaplains, assistant clergymen, chapelclerks, and church and chapel books, figures in the Army Estimates for 1860-61 at about £45,000. In the navy every ship in commission, down to and including fifth-rates, has a chaplain. The Navy Estimates (1860-61) provide for 99 commissioned chaplains, at stipends varying from £160 to £255 per annum; 9 others in district guard- ships, at average stipends of about £175; and 66 on half-pay, at 5s. to 10s. per day. The chaplains perform divine service at stated times on shipboard, visit the sick sailors, and assist in maintaining moral discipline among the crew."

In the United States the national government has not only army and navy chaplains, but also chaplains for both houses, Senate and Representatives. Many of the state Legislatures have chaplains also.

## Chaplet[[@Headword:Chaplet]]

             (French chapelet), a string of beads, or other material, used by Romanists in counting the number of their prayers. It is more commonly called the Rosary (q.v.).

## Chaplin, Charles Crawford, D.D[[@Headword:Chaplin, Charles Crawford, D.D]]

             a Baptist; minister, was born at Danville, Virginia, September 22, 1831. Her was converted in 1853, spent two years in Richmondl College, became pastor at Danville in 1856, at Owensborough, Kentucky, in 1870, at Paducah in 1873, and died at Brentana, Texas, November 2, 1884. See Cathcart, Baptist Encyclop. s.v.

## Chaplin, Daniel, D.D.[[@Headword:Chaplin, Daniel, D.D.]]

             a Congregational minister, and native of Rowley, Mass., was born Dec. 30, 1743. He graduated at Harvard, 1772, and was made D.D. by the same college in 1817. He was ordained pastor at Groton, Jan. 1, 1778, and remained in the same charge for fifty years. His great piety and decision of character gave him great influence in the stormy times of the Revolution, and his long ministry was acceptable and useful, until, toward the close of his life, part of his congregation chose a Unitarian ,minister. He died in peace in 1831. — Sprague, Annals, 2:150.

## Chaplin, Jeremiah, D.D.[[@Headword:Chaplin, Jeremiah, D.D.]]

             a Baptist minister, was born at Georgetown (then Rowley), Mass., Jan. 2, 1776; graduated at Brown University in 1799, and took charge of the Baptist Church in Danvers, Mass., about 1802. In 1817 he became principal of a theological school in Waterville, Me., of which, after its being chartered as Waterville College in 1820, he was elected President. He held the office thirteen years with great success. He was made D.D. by the College of South Carolina in 1819. In 1833 he resigned the presidency of the college, and, after preaching for some time at Rowley, Mass., and at Willington, Conn., finally settled at Hamilton, N.Y., where he died suddenly, May 7th, 1841. Dr. Chaplin published The Evening of Life; or, Light and Comfort amidst the Shadows of declining Years. — Sprague, Annals, 6:463; Pattison, Eulogy on Dr. Chaplin, Boston, 1843.

## Chaplin, Jonathan E.[[@Headword:Chaplin, Jonathan E.]]

             a Methodist Episcopal minister, was born in Connecticut in 1789, was converted in 1830, and entered the travelling ministry in the Ohio Conference in 1834. He was three years principal of Norwalk Seminary, Ohio, and then remained in the itinerant work in Ohio till 1840, when he removed to the Michigan Conference, and was made principal of White Pigeon Branch of the Michigan University. Here he remained until his death, Sept. 15, 1846. While young he studied law in the State of New York, and during the war of 1812 was aid-de-camp to General Porter. Soon after the peace he settled at Urbana, Ohio, where he practiced law till his conversion. In the cause of education he was of lasting service and benefit to the Church in Ohio and Michigan. His care of the institutions committed to him was very satisfactory. His last words were, "Live holiness, and preach it from the heart." — Minutes of Conf. 4:178.

## Chapman[[@Headword:Chapman]]

             (אנֵוֹשׁ הִתּוּר, enosh´ hat-tur´, man of the journeying, traveler, i.e. for purposes of traffic), a trader who transports articles of commerce from the place of production to a mart (2Ch 9:14); a merchant-man, as the same phrase is rendered in the parallel passage (1Ki 10:15). SEE MERCHANT.

## Chapman, John, D.D.[[@Headword:Chapman, John, D.D.]]

             an eminent English theologian, was born at Strathfieldsaye in 1704; studied at King's College, Cambridge, and in 1739 became rector of Mersham, in Kent, from whence, in 1744, he removed to the rectorship of Alderton. He afterwards became archdeacon of Sudbury, and treasurer of Chichester, and died Oct. 14, 1784. The most important of his works are: Eusebius; or, the true Christian's Defence against a late Book entitled the Moral Philosopher [by Dr. Morgan] (1739-41, 2 vols. 8vo); Miscellaneous Tracts relating to Antiquity, revised and corrected, with Additions (Lond. 1743, 8vo); Expedienacy and Credibility of Miraculous Powers among the primitive Christians after the Decease of the Apostles (Lond. 1752, 4to). — Darling, Cyclopaedia Bibliographica, 1:632; Hook, Eccl. Biography, 3:554.

## Chapman, Robert Martin, D.D[[@Headword:Chapman, Robert Martin, D.D]]

             a Protestant Episcopal clergyman, was born at Petersburg, Virginia, April 20, 1810. He was ten years president of the State University, Vincennes, Indiana; rector successively at Jeffersonville, Indiana, Pewee Valley, Kentucky, Sacramento and Oakland, California, and died at Los Gatos, April 8, 1883.

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

             bishop of Cork, was born at Lexington, Nottinghams., Dec. 10, 1582, and was educated at Mansfield, from whence he removed to Christ's College, Cambridge, where he obtained a fellowship. By the favor of archbishop Laud he was made dean of Cashel, Ireland, in 1633, and soon after provost of Trinity College, Dublin. In 1638 he was made bishop of Cork. He suffered many hardships in the Rebellion, and on landing in England was sent to prison, but soon obtained his liberty. He died at Derby in 1649. He wrote Methodus Concionandi (London, 1648), and A Treatise on the Use of Holy Scripture (London, 1653, 8vo). The Whole Duty of Man has also been ascribed to him, but without probability. Archbishop Usher and bishop Martin opposed him on account of his apparent leaning to Romanist views of discipline. — Hook, Church Dictionary, 3:554; Kippis, Biographia Britannica, 3:439.

## Chappelow, Leonard, B.D.[[@Headword:Chappelow, Leonard, B.D.]]

             an eminent Oriental scholar, was born in England in 1683. He was educated at St. John's College, Cambridge, chosen fellow in 1717, and became Arabic professor in that university in 1720. He also obtained the livings of Great and Little Hormead. He died in 1768. His principal works are, A Commentary on the Book of Job, in which is inserted the Hebrew Text and English Translation (Camb. 1752, 2 vols. 4to); Elementa linguae Arabicae (1730, 8vo); Six Assemblies, or ingenious Conversations of learned Men among the Arabians (1767, 8vo). — Darling, Cyclopaedia Bibliographica, 1:633; Rose, New Genesis Biog. Dict. 6:211.

## Chapter[[@Headword:Chapter]]

             an abbreviated form of the word chapiter (q.v.), heading, e.g. of a column.

## Chapter (Or Convenitual) Mass[[@Headword:Chapter (Or Convenitual) Mass]]

             is the highmass or mass of the day, usually sung before 10 A.M.; in France the hour is 8 or 9 A.M.

## Chapter Of The Bible[[@Headword:Chapter Of The Bible]]

             The present numeral division of the Scriptures into chapters and verses is, in some respects, of comparatively recent origin. The Pentateuch was divided by the Jews, at an early period, into fifty-four parshioth (פִּרְשַׁיּוֹת) = sections, one of which was read in the synagogue every Sabbath day (Act 13:15). These sections were subdivided, probably by the Masoretes, into 669 sidrim (סַדְרַים), or orders. After the reading of the law, it was also customary, from an early period, to read a passage from the prophets, and with that to dissolve the assembly. Such passages were called haphtoroth´ (הִפְטָרוֹת) = dismissions, and appear to have been selected according to the choice of any reader (Act 13:15; Act 27:43; Luk 4:16). The divisions or sections found in the Greek and Latin manuscripts are different from those of the Hebrew books; they are of unequal and arbitrary length, and very different from the chapters in our printed Bibles. So, also, the books of the New Testament were divided, at an early period, into, certain portions, which appear under various names. The division into church lessons, read in the assemblies like the sections of the law and the prophets, was the most ancient. Subsequently the New Testament was divided into two kinds of sections, called titles (τίτλοι) and chapters (κεφάλαια =heads). The titles were portions of the Gospels, with summaries placed at the top or bottom of the page. The chapters were divisions, with numeral notations, chiefly adapted to the Gospel harmony of Ammonius. Other sectional divisions are occasionally seen in manuscripts, which appear to have varied at different times and in different churches, accordingly as festival days were multiplied. SEE BIBLE.

The numerical division of the Old and New Testaments into modern chapters is by some ascribed to Lanfranc, who was archbishop of Canterbury in the reigns of William the Conqueror and William II, while others attribute it to Stephen Langton, who was archbishop of the same see in the reigns of John and Henry III. Its authorship, however, is usually assigned to the schoolmen, who, with cardinal Hugh of St. Cher, were the authors of the Concordance for the Latin Vulgate, about A.D. 1240. This cardinal wrote remarks, or Postils, as they were called, on all the books of Scripture; and this Latin Bible, published by him, is generally supposed to be the first Bible divided into the present chapters. Yet cardinal Humbert, about A.D. 1059, cites the 12th and 13th chapters of Exodus, and the 23d of Leviticus, according to our present division of chapters. Whoever was the author, from about this period the division of the several books into chapters was gradually adopted in the Latin and other versions; and, finally, in the Hebrew, with a few variations, and also in the Greek text. The several Psalms were not included in this division. SEE VERSE. Chapter, as an ecclesiastical term, the name of a corporation of ecclesiastics, bound by canonical rules, and generally attached to a cathedral. The name chapter arose from the fact that the first communities of canons (q.v.) were called together daily in a common hall, to hear a chapter of the Bible, or of their common rules, read aloud. The hall was hence called the Chapter, or Chapter-house (q.v.), and the name finally passed to the body of ecclesiastics assembling in it.

Originally the property of the chapter belonged to the diocese; and the monks or canons had a common life, and kept strict obedience. Corporations of this kind rapidly multiplied, however, and soon began to have wealth of their own; by the 12th century these capitula canonicorum were attached to almost every see. The nomination of the bishop fell to the chapter, and this was allowed by the popes, thus enlarging greatly the power of the chapter, and diminishing the authority of the bishop over it. The nobility of Europe found the canonries rich, and the chapters were made sources of income for their children, who in some dioceses filled every stall. These secular canons absorbed the revenues of the chapters, and appointed vicars to do the work. The Council of Trent introduced many reforms (sess. 23, 25). In 1803 the chapters, as corporations, were abolished in South Germany, and in 1810 in Prussia. Whatever rights the chapters now have are based upon the canon law, and upon the special legislation of each country in which they exist. In Switzerland, Prussia, and other Protestant countries of Germany, the chapters have received the right of electing the bishops, who in most of the Roman Catholic countries are appointed by the sovereigns.

In England the chapter of a cathedral church consists "of persons ecclesiastical, canons and prebendaries, whereof the dean is chief, all subordinate to the bishop, to whom they are as assistants in matters relating to the church, for the better ordering and disposing the things thereof, and for confirmation of such leases of the temporalities and officers relating to the bishopric as the bishop from time to time shall happen to make" (Hook, s.v.). The dean and chapter had formerly the right to choose the bishop in England, but that right was assumed by Henry VIII as a prerogative of the crown. In Germany, Luther made an attempt to preserve the chapters as ecclesiastical corporations, but soon most of them lost altogether their ecclesiastical character, and nearly all of them perished at the beginning of the present century. A few chapters, like those of Halberstadt, Minden, and Osnabruck, had both Protestant and Roman Catholic canons, and in Osnabruck even the election of the bishop had to alternate between the two denominations. Herzog, Real-Encyklopädie, 2:554 sq.; Ersch u. Gruber, Encyklop. 26:383 sq. SEE CANON; SEE DEAN.

## Chapter, Monastic[[@Headword:Chapter, Monastic]]

             This was held in winter after tierce, but after prime in summer. At the sound of a bell, rung by the prior, the monks entered two and two, and bowed to a cross in the centre of the room, to the superior's chair, and to one another. The ordinary business transacted comprised reading the martyrology, announcement of coming festivals, reading the rule, or, on Sundays and holy-days, a homily of the fathers, commemoration of the departed and living benefactors, nomination of celebrants and the officiating priest for the week ensuing, public confession of faults, infliction of. penance and discipline, and once a year recital of charters. The novice was admitted in chapter; the superior was elected, and the great officers of the house were confirmed in it; the inventory of the library was also carefully inspected in chapter every Lent. In the secular chapter, held after prime, all business connected with the church, the services, and lands was transacted, and all disputes determined. Every canon had his voice in chapter, and his stall in choir. In 1279 there were two general archidiaconal chapters and four quarterly ruridecanal chapters held yearly in England.

## Chapter, The Little[[@Headword:Chapter, The Little]]

             SEE CAPITULARIES.

## Chapter-House[[@Headword:Chapter-House]]

             SEE CHAPTER, an apartment or hall in which the monks and canons of a monastic establishment, or the deans and prebendary of cathedrals and collegiate churches, meet for transacting the business of the body of the society. Chapter-houses were often built in the most magnificent and costly style of architecture. They are of various forms, more usually located contiguous to a church, and often mere places of burial, having occasionally crypts under them.

In mediaeval Latin the chapter-house is denominated capitulum, and also Domus Capitularis. The former term was also applied to the east end of the church (caput ecclesiae), and hence there have been errors of translation.

ADDENDUM FROM VOLUME 11:

The following details further illustrate this subject: "The conventual or. capitular parliament-house, rare in France and Germany, was used daily by the regulars, and on- every Saturday by the secular canons. In it also the bishop convened the community at. his visitation or diocesan synod. It derived its name from the little chapters or rubrics of the statutes being read over in it in the monastery it is said. At Valencia and Hereford the pulpit for the theological lecture stood in it until recently. In the 9th century, the north alley served for the purpose of the chapter- house, as at St. Gall; but in the 10th century a separate building was erected at Fontenelle, and Edward the Confessor built one of a circular form at Westminster.

The chapter-house in a convent was almost invariably an oblong, sometimes terminating in an apse, and round or polygonal .in a secular establishment. The latter form may have been suggested by the column with radiating arches which is found at the east end of an apsidal crypt, or by the Italian baptistery, in which councils were sometimes held. The-rectangular  form was more convenient for the judicial character of the building, as the polygonal was for syniodical meetings convened by the diocesan. There are two apparent, rut not real exceptions; at Exeter, where the chapter-house is oblong, and the Benedictines were replaced by, canons; and at Worcester, where it is polygonal without and circular within, and canons were superseded by Benedicties. At Barin, the baptistery, round on the exterior, is twelve-sided within, each compartment formerly having a figure of an apostle. At Wells, Lincoln, Licifield, Southwell, York, and Elgin, this council-chamber stands on the north side of the church, connected with it by a passage for marshaling processions; but at Salisbury it occupies its normal position in convents, the centre of the east side of the cloister.

At Chichester and St. David's it is in an upper story, adjoining the transept. In the secular canons' chapter- house a large crucifix stood in the centre, near a pulpit for sermons and reading, and stalls were ranged round the sides of the walls; the dignitaries occupying the east end, and the canons sitting in order of installation, reckoning from the east to the west. In the Benedictine houses the walls were generally arcaded to form stalls, and a large coffer, called the trunk, was placed at the entrance, as the place of offenders. The abbot's or prior's chair fronted it, and every monk who, approached it performed the venia, an inclination of reverence. The apse of the chapter-house possibly contained an altar; since the building was regarded as only less sacred than the church, and a light burned constantly in it, and before the door. At Tongres the altar remains; and at Exeter the chapel of the Holy Ghost adjoins it in the usual position of the steeple.

At Belvoirand St. Paul's it stood in the centre of the cloisters. 'At Bristol, Exeter, Beulieu, Haughmond, and Chester, a large vestibule, with a central" door and windows opening eastward, is built in front of the chapter-house, in order to afford additional accommodation to the general assemblies of the orders. The Cistercians had sermons in the chapterhouse; and, like the other regular orders, admitted novices, administered punishment, and transacted general business in this room, which abroad was known as the chapter-hall. It was a peculiarity with the Cistercians to [subdivide their chapter-houses into alleys by ranges of pillars, and between it and the transept they invariably pilaced a large aurmbry or cloister library; and the Clugniracs at Wenlock followed the example; but in the  Benedictiue houses the slype, or way to the cemetery, always intervenes in this position. Burials were permitted in the chapter- house to bishops, priors, and eminent -laymen, before interments within the church itself were suffered to be made.. At Durham and Norwich penitential cells adjoined the chapter-house, the offenders being at once taken to them, after sentence had been delivered."

## Chapters, The Three[[@Headword:Chapters, The Three]]

             a title given to three points (κεφάλαια, capitula) condemned by the fifth Council of Constantinople. They were, 1. The person and writings of Theodore of Mopsuestia; 2. The writings of Theodoret, so far as they were directed against Cyril; 3. The letter of Ibas of Edessa to Maris, concerning the Council of Ephesus. The emperor Justinian, under the influence of his wife Theodora, who was at heart a Monophysite, and of Theodore, bishop of Caesarea, published an edict A.D. 544, in which the above were condemned. This edict was signed by most of the Eastern bishops, but was opposed by the African and Western bishops, especially by Vigilius, the Roman pontiff, who was ordered to Constantinople (A.D. 547), and obliged to give a written declaration (Judicatum) approving the condemnation of the "Three Chapters." They were afterwards condemned anew by Justinian, A.D. 551, and by the fifth Council of Constantinople, A.D. 553. Dr. Schaff remarks (3:770) that the "controversy of the 'Three Chapters' has filled more volumes than it is worth lines." — Mosheim, Ch. Hist. cent. 6, pt. 2, ch. 3, § 10, note; Schaff, Ch. History, 3, § 144; Gieseler, Church History, 1, § 109. SEE CONSTANTINOPLE.

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

             a Swiss Protestant divine, was born at Geneva of a poor family originally from Poitiers. After practicing as a physician, he was appointed preceptor and governor in the royal family. He died at Zell in 1701; leaving a Traiti de la M'arire e de Preh'esr, and several geographical works, among them Tavernier's Voyages (1682). See Rose, Gen. Biog. Dict. s.v.

## Charaathalar[[@Headword:Charaathalar]]

             (Xαρααθαλάρ v. r. Xαρααθαλάν, Vulg. Carmella et Careth) is given among the pseudopriests in 1Es 5:36, where "Charaathalar, leading them and Aalar," is the confused translation for " CHERUB SEE CHERUB (q.v.), Addan (or Addon), and Immer," of the Hebrews texts (Ezr 2:59; Neh 7:61).

## Characa[[@Headword:Characa]]

             (Xάραξ, Vulg. Characa), a place obscurely mentioned only in 2Ma 12:17 (εἰς τὸν Χάρακα), as that to which Judas Maccabaeus retired after his attack of the Nabatheeans. It was on the east of Jordan, being inhabited by the Jews called "Tubieni," or of "Tobie" (see Ton), who were in Gilead (comp. 1Ma 5:9; 1Ma 5:13); and it was 750 stadia from the city Caspin; but where the latter place was situated, or in which direction Charax was with regard to it, there is no clew. Ewald (Isr. Gesch. 4:359, note) places it to the extreme east, and identifies it with Raphon. The only name now known on the east of Jordan which recalls Charax is Kerak, the ancient KIR- Moab, on the S.E. of the Dead Sea, which in post-biblical times was called Χαράκμωβα, and Μωβουχάραξ (see Reland, Palcest. p. 705). The Syriac has Karka, which suggests Karkor (Jdg 8:10).

## Character[[@Headword:Character]]

             (χαρακτήρ, impress, image), CHRISTIAN, is the force of a man's moral personality, as modified and developed by the work of the Holy Spirit.

Christianity does not seek to destroy the natural and moral qualities of man, but to elevate, strengthen, and sanctify them. But the individual man, under the Christian system, is taught "of the Holy Spirit" the way of life; and, under his own responsibility, the influence of the Holy Spirit must be voluntarily accepted as the inspiring and controlling principle of the qualities which belong to him by nature. If this be not the case, the man remains a "natural man," and his character is his natural character. But the beginning of a new moral course of life, through the work of the Holy Spirit, is regeneration, and in regeneration the true foundation of the Christian character is laid. But this regeneration, though it requires active faith on the part of man, is, nevertheless, the work of God, and therefore character is necessarily a divine work, "lest any man should boast" (Eph 2:9). Of course, all the practical forms of goodness, the cardinal virtues, so called (2Pe 1:5-7), and the special Christian virtue of charity, are elements of this Christian character. It manifests itself in the "fruits of the Spirit," which always, in turn, react upon the character, bringing it constantly into nearer identity with the "inner" or "spiritual" man (Eph 3:16; Eph 4:23). It fixes the moral worth of the individual, as well as his fitness for the kingdom of God, in which the entire character, the whole man, is peremptorily required (Mat 6:24; Mat 12:23). Christianity demands the whole heart; for "out of the heart are the issues of life," and the ruling disposition of a man's heart forms the essence of his character. With Paul, character is the man: the holy character is the " new man;" the corrupt character the "old man."

But, though the Spirit works this Christian character in man, it leaves free play for the special gifts and endowments of the individual. Although "in Christ there is neither Jew nor Greek," there is room in Christ's kingdom for diversities springing from temperament, race, or nationality. The apostles Peter, Paul, John, and Jude have been taken, by some writers, as types of the four temperaments, sanguine, nervous, lymphatic, and bilious. The Word of God is regarded, in the Christian system, as the rule of life and standard of appeal for the Christian character. On perfection of character, SEE HOLINESS; SEE SANCTIFICATION; SEE PERFECTION. — Herzog, Real-Encyklop. 7:376; Bibliotheca Sacra, 3:22.

## Character Dominicus[[@Headword:Character Dominicus]]

             (the mark of the Lord), a name by which, as well as character regius (royal mark), Augustine designates the sacrament of baptism; "by which he does not mean any internal quality or spiritual power distinct from baptism imprinted on the soul, but only the external form common to all receivers, both good and bad, who are duly baptized in the name of the Holy Trinity; that they are so far signed by the mark or character of the Lord as thereby to be distinguished from unbaptized Jews and Gentiles, who never made any formal profession of Christianity, nor ever received so much as the external indication of it. He allowed this character to be so far indelible that a Christian, though he turn Jew or pagan, can never need a second baptism, but only repentance and absolution to reinstate him in the Church." It is clear that Augustine did not dream of the later Romanist theory of sacramental "character." — Bingham, Orig. Ecclesiastes bk. 11, ch. 1, § 7. SEE CHARACTER INDELEBILIS.

## Character Indelebilis[[@Headword:Character Indelebilis]]

             In the Church of Rome it is held that a spiritual sign, called character, is impressed in the soul by certain sacraments. Aquinas taught that, "in consequence of the death of Jesus, the sacraments instituted in the New Testament have obtained what is called virtus instrumentalis, or effectiva, which those of the Old Testament did not possess. Therefore, by partaking of the sacraments, man acquires a certain character, which, in the case of some sacraments, such as baptism, confirmation, and the ordination of priests, is character indelebilis, and, consequently, renders impossible the repetition of such sacraments"(Aquinas, Summa, pt. 3, Qu. 60-65).

The Council of Florence (1439) laid down the following canon (Mansi, t. 31, col. 1054 sq.): Inter haec sacramenta tria sunt, baptismus, confirmatio et ordo, quse characterem, i.e. spirituale quoddam signum a caeteris distinctivum imprimunt in anima indelebile. Unde in eadem persona non reiterantur. Reliqua vero quatuor characterem non imprimunt, et reiterationem admittunt. — "Among the sacraments there are three, baptism, confirmation, and orders, which impose in the soul a character, that is, a certain spiritual and indelible sign, distinguishing it from others. Hence, in the same persons, these sacraments are not repeated. The other four do not impress a character, and admit of repetition." The Council of Trent gives the following: "9. Whoever shall affirm that a character, that is, a certain spiritual and indelible mark, is not impressed on the soul by the three sacraments of baptism, confirmation, and orders, for which reason they cannot be repeated, let him be accursed" (sess. 7, can. 9). There is a great variety of opinions (naturally enough) among Romanist theologians concerning the nature of this "character." See Ferraris, Promta Bibliotheca, 8:221 (s.v. Sacramentum); Elliott, Delineation of Romanism, bk. 2, ch. 1.

## Charak Pujah[[@Headword:Charak Pujah]]

             is one of the most popular festivals in Eastern India. It is held in honor of Siva (q.v.), in his character of Maha Kali, or. Time, the great destroyer of all things; and by association of thought, the goddess Kali (q.v.) has come' to occupy a most conspicuous place in this annual festival. The name of the festival is derived from chakra, a disk or wheel, in allusion to the circle performed in the rite of swuisging, which forms so prominent a part of the observances. An upright pole, twenty or thirty feet in height, is planted in the ground. Across the top of it, moving freely on a pin or pivot, is placed horizontally a long beam. From one end of this transverse beam a rope is suspended, with two hooks affixed to it, which are fastened into the fleshy parts of the back of the devotee. while another rope at the opposite end of the beam serves to whirl the machine around and carry the victim in a circle swiftly through the air. As this is an exercise of great merit to the devotee, he endures the torture as long as possible, usually from ten minutes to half an hour. Thousands of these swinging posts. are in operation at one time in Bengal. If the ligaments of the back of any one' should prove too weak for the strain resulting from the very rapid motion, and the poor victim should be dashed in pieces, his violent death is considered by the spectators the just punishment of crimes committed in a previous state of existence. Other  practices equally cruel are carried on at these festivals, with the hope of obtaining the favor of their deity. See Duff, India and India Missions.

## Charalampes (Or Charilampes), Saint[[@Headword:Charalampes (Or Charilampes), Saint]]

             is the name of two early Christian martyrs:

1. Bishop of Magnesia, who was stripped of his priestly attire and flayed alive. The prefect Lucian tried to tear him to pieces himself, but his own hands were by some accident cut off on the spot, and we are told that the saint prayed and made his persecutor whole. The lictor Porphyrius, and Adametus, and three women who saw it, thereupon believed, but the ungrateful prefect had them all. beheaded. Charalampes is commemorated Feb. 10, according to Basil's Menology.

2. Martyr at Nicomedia, with Eusebius, Romanus, Melitius, Christilia, and many others, probably in the persecution of Diocletian. May 30 is the day assigned for his commemoration in Basil's' Menology,

## Charan Dasis[[@Headword:Charan Dasis]]

             is one of tlhe Vaishnava (q.v.) sects among the Hindus. It was instituted by Charan Das,. a merchant of the Dhusar tribe, who resided at Delhi in the reign of the second Alemgir. They assert the pre-eminence of faith above every other distinction. They require no particular qualification of caste, order, or sex for their teachers; and they attach great importance to morality. Their decalogue is as follows:

1, not to lie;

2, not to revile;

3, not to speak harshly;

4, not to discourse idly;

5, not to steal;

6, not to commit adultery;

7, not to offer violence to any created thing;

8, not to imagine evil;

9, not to cherish hatred;

10, not to indulge in conceit or pride.

These sectaries consist of two classes, the clerical and the secular. The latter are chiefly of the mercantile order; but the former lead a mendicant and ascetic life, and are distinguished by wearing yellow garments, a single  streak of sandal-color down the forehead, a necklace and rosary of Tulasi beads, an-d a small-pointed cap, around the lower part of which they wear a yellow turban. The authorities of the sect are the Sri Bhagavat and Gita.

## Charashim[[@Headword:Charashim]]

             (Hebrews Charashim´, חֲרָשַׁים, craftsmen, as it is explained in the text; Sept. Α᾿γεαδδαϊvρ v. r. Γησρασείμ), the name of a valley (גֵּיא, ravine) inhabited by the descendants of Joab (q.v.), of the tribe of Judah, so called from their employment as artificers (1Ch 4:14). The same place is mentioned in Neh 11:35 (A. V. "valley of craftsmen;" Sept. γῆ ἀγασείμ) as extant after the Captivity, and inhabited by the Benjamites, and as lying not far from Jerusalem. The Talmud (as quoted by Schwarz, Palest. p. 135) reports the valley of Charashim to consist of Lod and Ono, which lay therein. These notices appear to fix its position as in the undulating ground at the back of the plain of Sharon, east of Jaffa, being, in fact, the depression now marked by Wady hazeirah. SEE CRAFTSMAN.

## Charashim (Or Craftsmen), Valley Of[[@Headword:Charashim (Or Craftsmen), Valley Of]]

             Lieutenant Conder suggests (Tent-work, ii, 335) that a trace of this name still lingers at Khurbet Hirsha, a ruin on the edge of the great valley east of Lydda, in the general region indicated by the scriptural notices.

## Charaunus[[@Headword:Charaunus]]

             SEE CARAUNUS.

## Charcano[[@Headword:Charcano]]

             SEE CARCANO.

## Charchamis[[@Headword:Charchamis]]

             (Χαρκαμύς v. r. Χαλχαμύς, 1Es 1:25),

## Charchemish[[@Headword:Charchemish]]

             (2Ch 35:20), other methods of Anglicising the name CARCHEMISHS

SEE CARCHEMISH (q.v.).

## Charcus[[@Headword:Charcus]]

             (Βαρχουέ; Vulg. Barcus), given (1Es 5:32) as one of the heads of the Temple servants that returned from Babylon; a corruption for Barkos (q.v.) in the lists of Ezra (Ezr 2:53) and Nehemiah (Neh 7:55), possibly by a change of ב into כ. But it does not appear whence the translators of the A. V. got their reading of the name. In the edition of 1611 it is "Chareus."

## Chardaniel[[@Headword:Chardaniel]]

             in Jewish mythology, is an angel, ruler of the firmament, who is six million times larger than other angels. - He continually irradiates light in twelve brilliant rays.

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

             a famous French Oriental traveller, was born at Paris, Nov. 16, 1643. While vet scarcely of age he went to the East Indies to buy diamonds. From Surat he went to Persia, and remained six years at Ispahan. In 1670 he returned. home, but :went back again to Persia the next year, where, as well as in India, he remained until 1681. After his return he was knighted by Charles II of England, and was sent as plenipotentiary of England and agent of the Anglo-East-Indian Company 'to Holland. He died at London, Jan. 15, 1713. He is the author of a highly esteemed. work, Voyage en Perse et Autres Lieux de l'Oriente (Lond. 1686, 1711; new edition by L. Langles, Paris, 1811,10 vols.). See Lichtenberger Encyclop. des Sciences Religieuses, s.v.; Winer, Handbuch. der theol. Lit. i, 152; Rose, Gen. Biog. Diet. s. v,.; Hoefer, Nouv. Biog. Generale, s..v. .(B. P.)

## Chardon (De Lugny), Zacharie[[@Headword:Chardon (De Lugny), Zacharie]]

             a French theologian, was born in 1643. His family was Protestant, but when quite young he became one of the pages of Louis XIV, and Bossuet effected his conversion to Catholicism.. Chardon took orders, and was attached to the parish church of St. Sulpice. He died June 23, 1733, leaving, Traite de la Religion Chretieznne (Paris, 1697, 2 vols. 12mo):- Recueil des Fulsifications que les 1Ministres de Geneve ont Faites de l'Ecriture Sainte (ibid. 1707, 12mo) : -Nouvelle Mithode pour Refuter l'Etablissement des Eglises Psretendues Regbrmees (ibid. 1731, 12mo):- Remarques Historiques sur l'Eglise de St. Sulpice (published in the Journal des Savants, 1697, p. 179). See Hoefer, Nouv. Biog. Generale, s.v.

## Chardon (Or Charldon), John, D.D.[[@Headword:Chardon (Or Charldon), John, D.D.]]

             an English prelate, was educated at Exeter College, Oxford, and consecrated bishop of Down and Connor in 1596. He published a number of Sermons (1580-95). See Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Chardon, Charles (Or Claude) Mathias[[@Headword:Chardon, Charles (Or Claude) Mathias]]

             a French theologian, was born at Ivoi- Carignan, Lorraine, Sept. 22, 1695. He took, the vows of the reformed order of St. Benedict, July 3,1712, in  the Abbey of St.Vanne, at Verdun. -He taught rhetoric,-philosophy, and theology at Novies-Moines, near Rethel; was acquainted with Greek, Hebrew, and Syriac, and had a profound knowledge of ecclesiastical history He was dispossessed in 1730, because of his opposition to the bull Usmqienitus, and died at St. Arnould de Metz, Oct. 20, 1771, leaving, Histoire des Sacrements, a very elaborate work (Paris, 1745, 6 vols. 12mo; translated into Italian, Brescia, 1758, 3 vols. 4to):-Histore des Variations dans la Discipline de Englise (MS.):-Contsle les Incrsedules Modernes (MS.). See Hoefer, Nouv. Biog. Generale, s.v.

## Chardon, Gervais[[@Headword:Chardon, Gervais]]

             a French theologian, born at Froid- Fond, near Chateau- Gontier, taught by turns philosophy and theology at Saint-Nicolas of Angers. He was banished July 9, 1676, to Riom, and died Dec. 21, 1686, protesting with energy against the triumph of the new Pelagians. He left, unpublished, an extensive course of theology, See Hoefer, Nouv. Biog. Generale, s.v.

## Charea[[@Headword:Charea]]

             (Xαρέα), given (1Es 5:32) as the name of another head of the Temple servants who returned with Zerubbabel, instead of the HARSHA SEE HARSHA (q.v.) of the Hebrews text (Ezr 2:52; Neh 7:54).

## Charelli, Benedetto[[@Headword:Charelli, Benedetto]]

             an Italian theologian, who lived in the first part of the 18th century, wrote - Memorie Sacre Della Citta di Messina (Messina, 1705, 4to). See Hoefer, Nouv. Biog. Generale, s.v.

## Charency, GUILLAUME[[@Headword:Charency, GUILLAUME]]

             a French theologian, born in Saint-Sauveur de Cresset, live in the former part of the 17th century. He became canon of his native place, and wrote, La Clef du Sens Litteral et Moral de Quelques Psaumes de David. See Hoefer, Nouv. Biog. Generale, S. V.

## Charentinus (Chareternus)[[@Headword:Charentinus (Chareternus)]]

             eighth bishop of Cologne, succeeded Domitian, and was followed by Ebregesilus. The date assigned to him is 570, and he is commemorated by Fortunatus in an elegiac poem..

## Charenton[[@Headword:Charenton]]

             a town of France, five miles from Paris. A Protestant Synod was held there in 1631, in which the Confession of Augsburg was declared free of errors on all fundamental doctrinal points, and its adherents to be entitled to the sacrament of the Lord's Supper in the Reformed churches, to be accepted as sponsors for children, and to intermarry with the Reformed. SEE FRANCE, REFORMED CHURCH OF.

## Charenton, Joseph Nicolas[[@Headword:Charenton, Joseph Nicolas]]

             a French ecclesiastic, was born at Blois in 1659. He entered the Jesuit order in 1675, and went to India as a missionary. After his return to France he lived successively at Orleans, Nantes, and Paris. He died in the latter city, Aug. 10, 1735, leaving, Entretiens de I'Ame (from Thomas a Kempis, Paris, 1706) :-a French translation of the General History of Spain of P. Mariana, with notes and maps (ibid. 1725, 6 vols.). See Hoefer, Nouv. Biog. Generale, s.v.

## Chares[[@Headword:Chares]]

             (Xαρής), one of the most influential of the Jewish commanders, who died of illness during the final struggle with the Romans (Josephus, War, 9, 1:4, 9).

## Charey-Yonim[[@Headword:Charey-Yonim]]

             SEE DOVES DUNG.

## Charge[[@Headword:Charge]]

             is, in ecclesiastical terminology,

(1) a sermon preached by the bishop to his clergy

(2) among the Dissenters, a sermon preached to a minister at his ordination, generally by some aged or able divine, and containing a view of the Christian ministry-in its nature, duties, trials, and encouragements..

## Charger[[@Headword:Charger]]

             The silver vessels offered by the heads of the tribes for the service of the Tabernacle (Numbers 8) are thus termed in our translation, being in the original קְעָרָה(keärah´, literally a deep dish), a bowl, elsewhere rendered "dish" (Exo 25:29; Exo 36:16; Num 4:7). These are said to have been of silver, and to have weighed each 130 shekels, or 65 oz. (Hussey, Anc. Weights, chap. 9, p. 190). The "charger" upon which the Baptist's head was presented to Herodias (comp. Homer, Il. 1:141) must have been a large platter (πίναξ, strictly a broad tablet [comp. πινακίδιον a writing-tablet, Luk 1:63], hence a wooden trencher, Mat 14:8; Mat 14:11; Mar 6:25; Mar 6:28; rendered "platter" in Luk 11:39). The "chargers" of gold and silver, in Ezr 1:9 (אֲגִרְטָל, agartal'), were probably, as interpreted by the Sept., Vulg., and Syriac, basins for containing the blood of sacrifices; although others make them to have been baskets for first-fruit offerings. SEE BASIN; SEE DISH.

## Chargol[[@Headword:Chargol]]

             SEE BEETLE.

## Chariatho[[@Headword:Chariatho]]

             is the name of two or three noted persons in early Christian records:

1. One of the bishops addressed (A.D. 452) by Leo of Bourges- Victorius of Le Mans, and Eustochius of Tours, in. a letter ordaining that, as the emperors have given the bishops the power of judging civil cases, ecclesiastics shall appeal to them, and never to lay judges, tinder. pain of excommunication. The teaching of the letter was adopted in a council held at Angers the next year, in which Chariatho took: part (Tillemonnt,: Mmoies, xvi, 394; Labbe, Concil iii, 1420; iv, 1020)..

2. The name Chariatho occurs in the Jerusalem Martyrology as belonging to a martyr in Syria with Martin and Peter, March 5, and to a martyr at Rome, with. Stercorius,. Clement, Julian, Emeritus, etc., July 25.

## Charicles[[@Headword:Charicles]]

             was a priest in the 5th century, rebuked by St. Nilus of Sinai (Epist. iii, 243) for imposing hard penances on an humble penitent named Faustinus, and refusing him absolution till they were performed. '

## Charilaea[[@Headword:Charilaea]]

             in Greek religious usage, was an annual festival. .At Delphi a threatening famine had broken out, during which Charila, a poor orphan, came to-'the king and begged for bread. As the king had already distributed all he had, he in an angry mood, threw his shoe at the girl, upon which she hung herself in despair. But the misery became still greater, for infectious diseases made their appearance. Hereupon the Pythian priestess was sought for advice; her answer was that the plague would only subside when sacrifices of atonement should be offered to the shade of the murdered girl.' This was done, and the evil disappeared. After that time these festivities were repeated every nine years, in which the king took the lead, distributing provisions to natives and strangers, and finally threw some at the image of Charila, together with his shoe, after which he had the figure buried with a rope around its neck.

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

             bishop of Verdun, succeeded St. Airic in the bishopric in 588. He was referendarius to king Childebert II.

## Chariot[[@Headword:Chariot]]

             (properly מֶרְכָּבָה, merkabah´, a vehicle for riding; ἄρμα), a car used either for warlike or peaceful purposes, but most commonly the former. Of the latter use there is but one probable instance as regards the Jews (1Ki 18:44), and as regards other nations, but few (Gen 41:43; Gen 46:29; 2Ki 5:9; Act 8:28). The Scriptures employ different words to denote carriages of different sorts, but it is not in every case easy to distinguish the kind of vehicle which these words severally denote. We are now, however, through the discovery of ancient sculptures and paintings, in possession of much new information respecting the chariots of Egypt, Assyria, Babylon, and Pera, which are, in fact, mentioned in the Scriptures. There has been some speculation as to any difference of meaning between the above word and the briefer (masc.) form מֶרְכָּב, merkab´, which occurs in three passages only. In 1Ki 5:6, the latter obviously means chariots, taken collectively. But in Lev 15:9 (Auth. Vers. "saddle"), and Son 3:10 ("the covering"), it has been understood by some to denote the seat of a chariot. To this view there is the fatal objection that ancient chariots had no seats. It appears to denote the seat of a litter (the only vehicle that had a seat), and its name merkab may have been derived from the general resemblance of the body of a litter (distinguished from the canopy, etc.), both in form and use, to that of a chariot. Another still simpler form, the word רֵכֵב, re´keb (with the analogous forms רַכְבָּה, rikbah´, Eze 27:20, and רְכוֹב, rekob´, Psa 104:3), from the same root, appears to signify a carriage of any kind, and is especially used with reference to large bodies of carriages, and hence most generally of war-chariots; for chariots were anciently seldom seen together in large numbers except in war. It is applied to the war- chariots of the Egyptians (Exo 14:9), the Canaanites (Jos 17:18; Jdg 1:19; Jdg 4:3), the Hebrews (2Ki 9:21; 2Ki 9:24; 2Ki 10:16), the Syrians (2Ki 5:9), the Persians (Isa 21:7; Isa 21:9). To this corresponds the ῥέδη of Rev 18:13; the Latin rheda, a carriage with four wheels, an improvement of later times. By a comparison of these references with those passages in which merkabah occurs, we find the two words applied to all sorts of carriages indifferently and interchangeably, just as we should say either "carriage" or "coach" — "neither of which is specific, and both of which differ more from each other than the Hebrew words in question — to denote the same vehicle. Indeed, there are passages in which both words are manifestly applied to the same identical vehicle, as in 2Ki 5:9; 2Ki 5:21, and 1Ki 22:35; 1Ki 22:38, where some have endeavored to make out a difference between the Hebrews terms. There is another word once rendered chariot, viz. עֲגָלָה(cgalah´, Psa 46:9), but it denotes a plaustrum, cart, or wagon drawn by oxen. SEE CART.

The only other words rendered "chariot" in the Bible are אִפַּרְיוֹן(qappiryon´, Son 3:9), which the etymol, as well as the rendering in the Sept. and Vulg., shows to have been a portable sedan or palanquisn, SEE LITTER, and הֹצֶן, (ho´tsen, only in Eze 23:24), which, according to etymology and the Rabbins, means weapons or defensive armor. It is demonstrated that the word rekeb, rendered "horsemen," does not mean "cavalry," but merely riders in the chariots — in other words, chariotwarriors; for Exo 14:7, which gives the first account of the Egyptian army, says, "he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them" (or in each). The "horsemen" in Exo 14:9 and the subsequent verses means literally "riders," not upon the horses, but in the chariots. Hence, though Moses's song of triumph mentions the "horse and his rider" (Exo 15:1), yet Exo 15:4 clearly indicates that by rider chariot-rider is understood: "Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also (chariot warriors) are drowned in the Red Sea." SEE HORSE.

The earliest mention of chariots in Scripture is in Egypt, where Joseph, as a mark of distinction, was placed in Pharaoh's second chariot (Gen 41:43), and later when he went in his own chariot to meet his father on his entrance into Egypt from Canaan (Gen 46:29). In the funeral procession of Jacob chariots also formed a part, possibly by way of escort or as a guard of honor (Gen 50:9). The next mention of Egyptian chariots is for a warlike purpose (Exo 14:7). In this point of view chariots .among some nations of antiquity, as elephants among others, may le regarded as filling the place of heavy artillery in modern times, so that the military power of a nation might be estimated by the number of its chariots. Thus Pharaoh, in pursuing Israel, took with him 600 chariots. The Canaanites of the valleys of Palestine were enabled to resist the Israelites successfully in consequence of the number of their chariots of iron, i.e. perhaps armed with iron scythes (Jos 17:18; Jdg 1:19; see Schickendanz, De curribus falcatis, Zerbst. 1754). Jabin, king of Canaan, had 900 chariots (Jdg 4:3).

The Philistines in Saul's time had 30,000, a number chich seems excessive (1Sa 13:5; but comp. the Sept. and Joseph. Ant. 6:6, 1). David took from Hadadezer, hing of Zobah, 1000 chariots (2Sa 8:4), and from the Syrians a little later 700 (2Sa 10:18), who, in order to recover their ground, collected 52,000 chariots (1Ch 19:7). Up to this time the Israelites possessed few or no chariots, partly, no doubt, in consequence of the theocratic prohibition against multiplying horses, for fear of intercourse with Egypt, and the regal despotism implied in the possession of them (Deu 17:16; 1Sa 8:11-12). — But to some extent David (2Sa 8:4), and in a much greater degree Solomon, broke through the prohibition from seeing the necessity of placing his kingdom, under its altered circumstances, on a footing of military equality or superiority toward other nations. He raised, therefore, and maintained a force of 1400 chariots (1Ki 10:25) by taxation on certain cities, agreeably to Eastern custom in such matters (1Ki 9:19; 1Ki 10:25; Xenoph. Anzab. 1:4, 9). The chariots themselves, and also the horses, were imported chiefly from Egypt, and the cost of each chariot was 600 shekels of silver, and of each horse 150 (1Ki 10:29). SEE SHEKEL.

From this time chariots were regarded as among the most important arms of war, though the supplies of them and of horses appear to have been still drawn from Egypt (1Ki 22:34; 2Ki 9:16; 2Ki 9:21; 2Ki 13:7; 2Ki 13:14; 2Ki 18:24; 2Ki 23:10; Isa 31:1). The prophets also allude frequently to chariots as typical of power (Psa 20:7; Psa 104:3; Jer 51:21 : Zec 6:1). Chariots of other nations are likewise mentioned, as of Assyria (2Ki 19:23; Eze 23:24), Syria (2 Samuel 8, and 2Ki 6:14-15), Persia (Isa 22:6); and, lastly, Antiochus Eupator is said to have had 300 chariots armed with scythes (2Ma 13:2). In the N.T. the only mention made of a chariot, except in Rev 9:9, is in the case of the Ethiopian or Abyssinian eunuch of Queen Candace, who is described as sitting in his chariot reading (Act 8:28-29; Act 8:38). SEE RIDER.

Jewish chariots were no doubt imitated from Egyptian models, if not actually imported from Egypt. These appear to have come into use not earlier than the 18th dynasty (B.C. 1530). The war-chariot, from which the chariot used in peace did not essentially differ, was extremely simple in its construction. It consisted, as appears both from Egyptian paintings and reliefs, as well as from an actual specimen preserved at Florence, of a nearly semicircular wooden frame with straightened sides, resting posteriorly on the axle-tree of a pair of wheels, and supporting a rail of wood or ivory attached to the frame by leathern thongs and one wooden upright in front. The floor of the car was made of rope net-work, intended to give a more springy footing to the occupants. The car was mounted from the back, which was open, and the sides were strengthened and ornamented with leather and metal binding.

Attached to the off or right-hand side, and crossing each other diagonally, were the bow-case, and inclining backwards, the quiver and spear-case. If two persons were in the chariot a second bow-case was added. The wheels, of which there were 2, had 6 spokes: those of peace chariots had sometimes 4, fastened to the axle by a linch-pin secured by a thong. There were no traces; but the horses, which were often of different colors, wore only a breast-band and girths, which were attached to the saddle, together with head furniture, consisting of cheek-pieces, throat-lash, head-stall, and straps across the forehead and nose. A bearing-rein was fastened to a ring or hook in front of the saddle, and the driving-reins passed through other rings on each side of both horses. From the central point of the saddle rose a short stem of metal, ending in a knob, whether for use or mere ornament is not certain. The driver stood on the off side, and in discharging his arrow hung his whip from the wrist. In some instances the king is represented alone in his chariot, with the reins fastened round his body, thus using his weapons with his hands at liberty. Most commonly two persons, and sometimes three, rode in the chariot, of whom the third was employed to carry the state umbrella (2Ki 9:20; 2Ki 9:24; 1Ki 22:34; Act 8:38). A second chariot usually accompanied the king to battle, to be used in case of necessity (2 Chronicles 35:34).

On peaceable occasions the Egyptian gentleman sometimes drove alone in his chariot, attended by servants on foot. The horses wore housings to protect them from heat and insects. For royal personages and women of rank, an umbrella was carried by a bearer or fixed upright in the chariot. Sometimes mules were driven instead of horses, and in travelling sometimes oxen; but for travelling purposes the sides of the chariot appear to have been closed. One instance occurs of a 4-wheeled car, which (like the τετράκυκλος ἄμαξα of Herod. 2:63) was used for religious purposes. See CART. The processes of manufacture of chariots and harness are fully illustrated by existing sculptures, in which also are represented the chariots used by neigh. boring nations (Wilkinson, Anc. Egypt. 1:368, 386; 2:75, 76, 2d ed.).

The earliest Egyptian chariot noticed in Scripture (Gen 41:43) was doubtless a state-chariot; but, among the Egyptians, it does not appear to have been different from the war-chariot, the splendid military appointments of which rendered it fit for purposes of royal pomp. Hence, although the same word (מֶרְכָּבָה, merkabah) is again used for chariots of state in Gen 46:29; 1Sa 8:11; 2Sa 15:1, it undoubtedly denotes a war-chariot in Exo 15:4; Joe 2:5. In Isa 2:7, the same word appears to comprehend chariots of every kind which were found in cities. In fact, chariots anciently in the East were used almost entirely for purposes of state or of war, being very rarely employed by private persons. We also observe that where private carriages were known, as in Egypt, they were of the same shape as those used in war, only having less complete military accoutrements, although retaining the case for arrows. One of the most interesting of the Egyptian paintings represents a person of quality arriving late at an entertainment in his curricle, drawn (like all the Egyptian chariots) by two horses (one hidden by the other in profile). He is attended by a number of running footmen, one of whom hastens forward to knock at the door of the house, another advances to take the reins, a third bears a stool to assist his master in alighting, and most of them carry their sandals in their hands, that they may run with the more ease. This conveys a lively illustration of such passages as 1Sa 8:11; 2Sa 15:1.

The principal distinction between these private chariots and those actually used in war was, as appears from the monuments, that in the former the party drove himself, whereas in war the chariot, as among the Greeks, often contained a second person to drive it, that the warrior might be at liberty to employ his weapons with the more effect. But this was not always the case; for in the Egyptian monuments we often see even royal personages alone in their chariots, warring furiously, with the reins lashed round their waist. So it appears that Jehu (who certainly rode in a war-chariot) drove himself, for his peculiar style of driving was recognised at a considerable distance (2Ki 9:20). The Egyptians used horses in the equipment of an armed force before Jacob and his sons had settled in Goshen; they had chariots of war, and mounted asses and mules, and therefore could not be ignorant of the art of riding; but for ages after that period Arab nations rode on the bare back, and guided the animals with a wand. Others. and probably the shepherd invaders, noosed a single rope in a slip-knot round the lower jaw, forming an imperfect bridle with only one rein; a practice still in vogue among the Bedouins. Thus cavalry were but little formidable, compared with chariots, until a complete command over the horse was obtained by the discovery of a true bridle. This seems to have been first introduced by chariot-drivers, and there are figures of well-constructed harness, reins, and mouth-pieces in very early Egyptian monuments, representing both native and foreign chariots of war. In fighting from chariots great dexterity was shown by the warrior, not only in handling his weapons, but also in stepping out upon the pole to the horses' shoulders, in order the better to attain his enemies; and the charioteer was an important person, sometimes equal in rank to the warrior himself. Both the kingdoms of Judah and Israel had war-chariots, and, from the case of king Josiah at the battle of Megiddo, it is clear they had also travelling vehicles, for, being wounded, he quitted his fighting- chariot, and in a second, evidently more commodious, he was brought to Jerusalem (2Ch 35:24). Chariots of war continued to be used in Syria in the time of the Maccabees (2Ma 13:5), and in Britain when Caesar invaded the island (Bell. Gall. 4:29).

In the prophecy of Nahum, who was of the first captivity, and resident (if not born) at Elkosh in Assyria, there is much allusion to chariots, suggested doubtless by their frequency before his eyes in the streets of Nineveh and throughout the Assyrian empire. In fact, when prophesying the downfall of Nineveh, he gives a particular and animated description (Nah 2:3-4) of their action in the streets of the great city:

The shield of his heroes is reddened, The men of prowess are crimsoned [in dress]: With the fire of irons [flashing steel armatures] is the chariot in the day of his array,

And the cypresses [lances] are brandished; In the streets will madden the chariot-force, They will race in the broad places; Their appearance is as the torches, As the lightnings will they rush.

Abundant illustrations of this passage occur on the recently discovered sculptures of Nineveh and Babylon. They are minutely described by Layard (Nineveh, 2:268 sq.). The earlier Assyrian war-chariot and harness did not differ essentially from the Egyptian. Two or three persons stood in the car, but the driver is sometimes represented as standing on the near side, while a third warrior in the chariot held a shield to protect the archer in discharging his arrow. The car appears to have had closed sides. The war- chariot wheels had 6 spokes; the state or peace chariot 8 or more; and a third person in state processions carried the royal umbrella. A third horse, like the Greek παρήορος, was generally attached (Layard, Nineveh, 2:350). In later times the third horse was laid aside, the wheels were made higher, and had 8 spokes, and the front of the car, to which the quiver was removed from its former side position, was made square instead of round. The cars were more highly ornamented, paneled, and inlaid with valuable woods and metals, and painted. The embroidered housings, in which in earlier times the horses were clothed, were laid aside, and plumes and tassels used to decorate their necks and foreheads (Layard, Nineveh, 2:353, 356; Nineveh and Babylon, p. 341, 587, 603, 618; Mon. of Nin. 2d series, pl. 24; comp. Eze 27:20). Chariots used for other purposes than that of war, especially in hunting, were also found sculptured on the Assyrian monuments, as well as occasionally carts for the transportation of persons or baggage.

The Persian art, as appears from the sculptures at Persepolis, and also at Koyounjik, shows great similarity to the Assyrian; but the procession represented at the former place contains a chariot or car with wheels of 12 spokes, while, from the sculptures at the latter, it appears that the Elamites, or Persians, besides chariots containing two persons, which were sometimes drawn by four horses, used a kind of cart, drawn by a single mule or more, consisting of a stage on high wheels, capable of holding five or six persons, of whom the driver sat on a low stool, with his legs hanging on each side of the pole (Isa 22:6; Eze 23:24; see Xenoph. Cyrop. 4:3, 1; 2:22; Niebuhr, Voyage, 2:105; Chardin, Voyage, 7:257, pl. 59; Layard, Nin. & Bab. p. 447,449; Olearius, Travels, p. 302). Chariots armed with scythes (ἃρματα δρεπανήφορα, Xen. Anab. 1:7, 10) may perhaps be intended by the " chariots of iron" of the Canaanites; they are mentioned as part of the equipment of Antiochus (2Ma 13:2), and of Darius (Diod. Sic. 17:53; Appian, Syr. 32). Xenophon mentions a Persian chariot with 4 poles and 8 horses (Cyrop. 6:4). The Persian custom of sacrificing horses to the Sun (Xen. Cyrop. 8:3, 12), seems to have led to offerings of chariots and horses for the same object among the Jewish monarchs who fell into idolatry (Eze 8:17; 2Ki 22:11;. see P. della Valle, p. 255). SEE WAGON.

Not very different from the Persian chariot is one represented on a coin found at Babylon, but somewhat ruder; but the spokes of the wheels are eight, as in the Assyrian chariot. This coin has given occasion to much unsound speculation in the attempt to connect it with the history of Daniel. SEE BABYLON.

Among the Greeks and Romans, chariots were used at all times for purposes of war, and the chariot-races of the "Isthmian Games" were especially famous (see Smith's Dict, of Class. Antiquity, s.v. Currus). SEE CHARIOT-RACE.

Among the parts of wheel-carriages mentioned in the Scriptures are:

1, the wheel, אוֹפָן(ophan , Exo 14:25, etc.); also גַּלְגָּל (gilgal´, Isa 28:28) or גִּלְגִּל (gilgal´, Isa 5:28; Eze 10:2; Eze 10:6; Eze 23:24; Eze 26:10; id. Chald. Dan 7:9);

2, the rim, גָּב(gab, 1Ki 7:33; Eze 1:18);

3, the spokes, חַשֻׁקַים(chishshukim´, 1Ki 6:33);

4, the hub, חַשֻׁרַים(chishshurim´, 1Ki 7:33); 5, the axle, יָד(yad, 1Ki 7:32-33). To harness (yoke) the horses or other animals is designated by אָסִר (asar´, Gen 41:29; 1Sa 6:7; 1Ki 18:14), or רָחִם (ratham´, Mic 1:13); also רָכִב (rakab´, Hos 10:11), which properly signifies to ride or drive. SEE WHEEL.

The word chariots is sometimes used figuratively for hosts or armies (Psa 68:17; 2Ki 6:17); and Elijah, by his prayers and counsels, and power with God, was "the chariot of Israel, and the horsemen thereof" (2Ki 2:12; see Rosh, De curru Israelis, Bautz. 1780), inasmuch as he did more for them than all the chariots they could muster (Psa 20:7; Isa 3:1). SEE WAR.

The term "chariot" is likewise used poetically in Scripture to designate the rapid agencies of God in nature (Psa 104:3; Psa 68:17; Isa 66:15; Hab 3:8).

## Chariot Of The Cherubim[[@Headword:Chariot Of The Cherubim]]

             probably means the frame-work on which the cherubim rested, and one pattern of which might resemble the body of a chariot (1Ch 28:18). SEE CHERUB.

## Chariot-Cities[[@Headword:Chariot-Cities]]

             cities specially designated for storing the chariots of war during the time of peace, as magazines and arsenals of modern times are used (2Ch 1:14). SEE CITY.

## Chariot-Horses[[@Headword:Chariot-Horses]]

             such as were peculiarly fitted, by size, spirit, docility, or special training, for service in chariots, as carriage, draught, and saddle horses of later days (2Ki 7:14). SEE HORSE.

## Chariot-Man[[@Headword:Chariot-Man]]

             the driver or charioteer, or perhaps an officer who had charge of the chariot (2Ch 18:33). SEE DRIVER.

## Chariot-Race[[@Headword:Chariot-Race]]

             the most renowned of all the exercises used in the Olympic games of the ancient Greeks and Romans, and those from which the victors were held to derive the greatest honor. There appear to be but one or two allusions to them in the New Testament, and these are involved in some uncertainty. In Corinthians 16:9, the apostle refers to his great success in collecting a church at Ephesus: "But I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries;" alluding, it is thought, to the door of the circus, which was opened to admit the chariots when the races were to begin; and by the word ἀντικείμενοι, "adversaries," which Doddridge renders "opposers," he is supposed to mean antagonists or competitors. In Col 3:15, he says, "Let the peace of God rule (βραβεύω, preside, as the arbiters or judges of the games) in your hearts;" 2Th 3:1, "that the word of the Lord may have free course (τρέχω, run), and be glorified," referring, as it seems, to the applause of the spectators; 1Ti 4:8, "Bodily exercise (γυμνασία, gymnastic discipline) profiteth little," alluding to the training of the racers; Heb 12:23, "the general assembly" (πανήγυρις, crowd of attendants). SEE GAMES.

## Charioteers[[@Headword:Charioteers]]

             As the public games were considered by the early Church to be intimately associated with idolatry, or comprised in the pomp and service of the devil, which every Christian was expected to renounce, at baptism, charioteers .were commanded to leave their calling 'or be refused baptism. In case one afterwards returned to it, he was considered as renouncing his baptismal covenant, and' thereupon discarded, as an apostate and relapser from Christian communion. See Bingham, Christian Antiquities, bk. xi, ch. v; bk; xvi, ch. iv. The extensive prevalence of these heathen games' accounts for the prominent mention of- this -class of persons. The men who followed this vocation were commonly more or less disreputable, and had been excluded, even- by Roman law, from most of the privileges of citizenship (Tertull. De Spectac. c. 22).' It was, through the eager excitement which attended it, incompatible with meditation and prayer. See Constitut. Apostol. viii, 32. When the games of the circus were reproduced under Christian emperors, the rigor of the Church's :discipline was probably relaxed.

## Chariots Of The Sun[[@Headword:Chariots Of The Sun]]

             The ancient Persians who worshipped the sun dedicated to that luminary certain horses and chariots, which, in allusion to his rapid course, they consecrated to him. The kings of Judah fell into this peculiar idolatry. In these chariots, the Rabbins informs us, the king and nobles rode when they went forth to meet the morning sun. The idolatrous chariots of the sun were burnt by king Josiah (2Ki 23:11). SEE SUN.

In the narrative of the translation of Elijah (2Ki 2:11), it is said "there appeared a chariot of fire, and horses of fire," and a corrupt tradition of this miraculous ascension seems to have been preserved in the East. Mr. Roberts says, "The Hindoos believe their supreme god Siva sends his angels with a green chariot, to fetch the souls of those who are devoted to him; and there are occasionally horses, but at other times none. The holy king Tirru-Sangu (divine chank) was taken to heaven, body and soul, without the pain of dying."

## Chariots Of War[[@Headword:Chariots Of War]]

             (Exo 14:7; 2Sa 8:4). One class of carriages thus denominated were used as the common vehicles of princes and generals; but another formed the most terrible of military engines, and were employed in great numbers to break the enemy's battalions by rushing in among them (1Sa 13:5; 1Ch 18:4). Like other ancient carriages, they had usually only two wheels; and iron hooks or scythes, strong and sharp, were affixed to the extremities of the axles on each side, which made dreadful havoc among the troops (Jos 11:4 Jdg 4:3; Jdg 4:13). Warriors sometimes fought standing on them, or leaping from them upon the enemy. The chariots in the army of Cyrus were capacious enough to permit twenty men to fight from them. If we examine the sculptures of Egypt, we find that the strength of the armies of the Pharaohs was in their chariots, an Egyptian army being composed exclusively of infantry and bigas, or two-horsed chariots, which carry the driver and the warrior. In no instance is an Egyptian ever represented on horseback. Such palpable evidence that the Egyptians did not employ cavalry is difficult to reconcile with the Scripture account of the pursuit of 'the Israelites, which expressly speaks of " the horses and chariots of Pharaoh, and his horsemen" (Exo 14:9). Hengstenberg, after a critical examination of the text, says, in his Egypt and the Books of Moses (p. 126), that "Moses does not mention cavalry at all; that, according to him, the Egyptian army is composed only of chariots of war, and that he therefore agrees in a wonderful manner with the native Egyptian monuments." SEE ARMY;SEE CHARIOT.

## Charis[[@Headword:Charis]]

             (grace), in the system of Valenitinus, is an alternative name with Ennoea and Sige, for the consort of the primary AEon, Bythos (Irenseus, i, 4). ῥ The name expresses that aspect of the absolute Greatness in which it is regarded not as a solitary monad, but as imparting some of its perfection to beings of which it is the ultimate source; and this is the explanation given in the Valentinian fragment preserved by Epiphanius (Haer. xxxi, 6).- The use of the word Charis enabled Ptolemaeus (quoted by Irenaeus, i, 8) to find ill John i, 14 the first tetrad of Leons, viz., Pater, Monogenes, Charis, Aletheia. Charis has an important place in the system of Marcus (Irenseus, i, 13). The name Charis appears also in the system of the Barbelita (Irenaeus, i, 29), but as denoting a later emanation than in the Valentinian system. The word has possibly also a technical meaning in the Ophite prayers preserved by Origen (Contra Celsum, vi, 31).

## Charisi (Or Al Harisi), Jehuda Ben-Solomon[[@Headword:Charisi (Or Al Harisi), Jehuda Ben-Solomon]]

             the Horace of Jewish poets, was born at Jerez, in Spain, about 1170, and bore also the Arabic name, Alchoni. He travelled over many parts of Europe; and into the East, and died about 1230, probably at Granada. He not only excelled as a poet, but also as a philosopher, physician, and  translator. He translated from the Arabic into Hebrew Maimonides' commentary on the Seder Zeraiem; the same author's introduction to the Mishna (Germ. transl. by R. Fuirstenthal, Breslau, 1842), and his Guide or מוֹרֶה נְבֻכַים. ' His principal work is תִּחְכְּמוֹנַיor Diwan, which is not exactly an imitation or translation of Hariri's, though written in the style of the Arabian poet. The author describes human life in a multitude of its phases, relates his own -adventures as a traveller, and takes a critical survey of Hebrew .poetry. Portions of his work have been translated into Latin :by Ure (London, 1772); .into. German by Kiimpf and Dukes; into French by De Sacy. See Furst, Bibl. Jud. i, 164 sq.; De' Rossi, Dizionario Storiico (Germ.:trans.), p. 75 sq.; Gratz, Gesch. der Juden. vi, 209 sq.; Braunschweiger, Gesch. der Juden in der Roman St/aaten, p. 151; Jost, Gesch. d. Juden, u.s. Sekte, iii, 28; Da Costa, Israel and the Gentiles, p. 304 sq.'; Lindo, History of the Jews in Spain, p. 194; Finn, Sephardimn, p. 457 sq.; Etheridge, Introduction to Hebrew Literature, p. 259,382; Hoefer, Nouv. Biog. GeCneral.e, s.v.; Delitzsch, Zur Gesch. der Jud. Poesie, p. 42, 47, 55, 87, 137, 140, 142, 160, 169; Geiger, Jud. Zeitschrof, 1872, p. 178 sq.; Carmoly, in Revue Orientale, iii, 469-73; Gratz, Leket Shoshanimn, p. 126 sq.; Kampf, Die Ersten Maklcamem aus demn Tachkemoni (Berlin, 1845); id. Nichtandalusische Poesie, p. xi sq., 3-144 (Prague, 1858); Dukes, Rabbinische Blumenlese, p. 19, 43, 60, 95, 133, 174, 189, 243; Zunz, Literaturgeschichte der Synagpoyalen Poesie. p. 471; and Zur Geschichte u. Literatur, p. 213, 459, 463. (B. P.)

## Charisia[[@Headword:Charisia]]

             in Greek mythology, -were festivals in honor of the Charites or Graces, celebrated with dancing at night.

## Charisius[[@Headword:Charisius]]

             is the name of two early Christians:

1. Presbyter and economus of the Church of Philadelphia, who presented himself at the sixth session of the Council of Ephesus, July 22, 431, and laid before the assembled prelates an accusation against two presbyters named Antonius and Jaeobus, who had visited Lydia with commendatory letters from Anastasius and Thotius, presbyters of Nestorius's party, and - had induced the Lydians to sign a creed, of which Theodore of Mopsuestia was the author, excommunicating himself (Charisius) because he refused to accept it. Charisius laid the creed before the council together with a list of  those who had signed it, and their anathemas of their former errors. He also gave in a confession of his own faith, in perfect harmony with that of Nicaea. The council condemned the creed produced, as full of Nestorian impiety, carefully abstaining, however, from naming Theodore as its author. See Labbe, Concil. iii, 673-694; Cave, Hist. Lit. i, 417.

2. Bishop of Azotus, one of the subscribers to the Semiarian Council of Seleucia (Epiphan. Haer; xxiii, 874); .

## Charisma[[@Headword:Charisma]]

             (χάρισμα), (1.) one of the names by which baptism was designated in the early Church; (2.) a spiritual gift. SEE GIFTS, SPIRITUAL.

## Charisterius[[@Headword:Charisterius]]

             In the Valentinian fragment preserved by Epiphanius (Haer. xxxi, 6), this name is given to one of five moons without consorts, whose generation took place at a late point in the series of emanations.

## Charistia[[@Headword:Charistia]]

             was a festival of relatives among the Romans, celebrated Feb. 19. The whole family was then assembled, past differences and discords were laid aside, and the bonds of love and unity were made firmer.

## Charites[[@Headword:Charites]]

             SEE GRACES.

## Charitina (Or Charitina)[[@Headword:Charitina (Or Charitina)]]

             was a Christian martyr in the Diocletian persecution, commemorated in the menology of Basil, Oct. 5 and Jan. 15. By some she is identified with the Catharine of whom Eusebius speaks (viii, c. 14).

## Charitina And Charito[[@Headword:Charitina And Charito]]

             were two early Christian martyrs. In the Acts of Justin Martyr we are told that they confessed Christ, and were scourged and beheaded.

## Charito[[@Headword:Charito]]

             a Greek monk, was raised to the patriarchate of Constantinople in 1177, under Manuel Comnenus, and occupied that see for eleven months. See Hoefer, Nouv. Biog. Generale, s.v.

## Charity[[@Headword:Charity]]

             one of the three chief Christian graces. The Greek word ἀγάπη, frequently rendered in the authorized version love, is occasionally translated charity, and is so rendered throughout 1 Corinthians 13. The old English word charity means love — love to God and man, which is the fulfilling of the law. Perhaps it would have been better had the word been rendered "love." The meaning of the term can, however, scarcely be misapprehended after a careful perusal of that important chapter. In popular usage, charity is often restricted to almsgiving, which is only one of its manifestations. See LOVE. Christian ethics teach that charity, in this sense of love, is to be the habitual affection of the heart, in all our relations to our fellow-creatures. Charity considered,

1. As to its source, implies a regenerated state of mind.

2. As to its exclusiveness, shuts out all,

1, anger;

2, implacability;

3, revenge;

4, prejudice;

5, evil speaking;

6, petty aggressions, though legal;

7, artificial distinctions, as its limitations.

3. As to its active expression;

(1) it delights in sympathy, liberality, and, in general, in benevolence;

(2) it dictates and regulates works of mercy;

(3) it teaches us that we are only stewards of the divine goodness.

"All spiritual gifts are surpassed by charity, which alone puts on them the crown of perfection (1Co 12:31 to 1Co 13:13). By this we are to understand not a mere inclination and emotion, however pure, or natural benevolence and philanthropy, however disinterested; but a disposition wrought by the Holy Ghost, springing from the consciousness of reconciliation; a vital supernatural energy, uniting all the powers of the soul with God, the essence of all love, and consecrating them to the service of his kingdom. Without this, even speaking with the tongues of angels were but 'sounding brass or a tinkling cymbal.' Without this, the boldest prophecy, the most comprehensive knowledge, and a power of faith which could call the impossible into being, have no abiding worth or practical importance. Without this, the other gifts would separate, pass into the service of ambition, and thus ruin themselves and the whole church. Without this, the gift of tongues fosters vanity and enthusiasm, knowledge puffs up (1Co 8:1-3), and the gift of government degenerates to despotism. As faith lies at the bottom of all the charisms, and forms their common root, so also love is properly not a gift by itself, but the soul of all gifts, binding them together like the members of a body, making them work in for each other, and directing them to the common good. It maintains the unity of the manifold divine powers, subordinates everything individual and personal to the general, and makes it subservient to the interests of the body of Christ.

"For another reason, love transcends all the other gifts. It never ceases. In the future world the other gifts will disappear, at least in their present nature. The mysterious tongues will cease in the land, where all understand them. Prophecies will be lost in their fulfillment, like the aurora in the moon. Knowledge, which on earth is but partial, will merge in immediate, perfect intuition. Nay, faith itself will be exchanged for sight, and hope for fruition. But love, by which even here we have fellowship of life with God through Christ, remains love. It changes not. It rises not out of its element. It passes not into another sphere. It only deepens and expands. It can never gain higher grounds, never reach another and better form of union with God; but only continues to grow stronger, fuller, more lively, and more blissful (1Co 13:8-13). 'Charity,' says Bishop Warburton somewhere, 'regulates and perfects all the other virtues, and is in itself in no want of a reformer.'

"Hence Paul exhorts the Corinthians, who were inclined to place an undue estimate on the more striking and showy charisms, to strive after charity, above all, as the greatest and most precious gift, the cardinal and universal Christian virtue, of which heathenism had scarce the faintest notion. 'Heathenism,' observes Olshausen (Comment. in, p. 698), 'did not get beyond ἔρως. It knew nothing of the Christian ἀγάπη. In the Old Testament nothing but the stern δίκη reigns. Eros, even in its purest, noblest form, is but the result of want, the longing for love, springing from the consciousness that we have not what is worth loving.

But the Christian ἀγάπη is the streaming forth of positive love, God himself dwelling in the believer, so that streams of living water flow out of him (Joh 4:14).' And he commends it, in the most glowing and attractive description ever uttered by tongue of man or angel, in language which comes to the heart with perpetual freshness, like music from the bowers of eternity, and is of itself enough to put beyond all doubt the divinity of Christianity and its infinite superiority to all other religions. 'And now (in the present earthly life of Christians) abideth faith, hope, charity, these three; but the greatest of these is charity' " (Schaff, Apostolical Church, § 120). See also Watson, Theol. Institutes, pt. 3, ch. 4; Fellowes, Body of Theology, 2:64, etc.; Barrow, Works, vol. 1, ser. 27, 28; Fletcher, Works (N.Y. ed.), 3, 156 sq.

## Charity (Of Our Lady), Nuns Hospitallers Of The[[@Headword:Charity (Of Our Lady), Nuns Hospitallers Of The]]

             SEE HOSPITALLERS.

## Charity (Of St. Hippolytus), Religious Hospitallers Of The[[@Headword:Charity (Of St. Hippolytus), Religious Hospitallers Of The]]

             SEE HIPPOLYTUS, BROTHERS OF THE CHRISTIAN LOVE OF.

## Charity, Brothers Of[[@Headword:Charity, Brothers Of]]

             (called, in Italy, Fate ben fratelli; in France, Frères de a1 Charite; in Spain, Brothers of Hospitality), a Romanist order, founded in 1540 at Seville, by the Portuguese Johannes a Deo, for nursing the sick and reforming immoral females. In 1572 Pope Pius V confirmed it, under the rule of St. Augustine, and it then limited itself to serving hospitals for the sick of all nations and religions. In 1580 it had a number of institutions in France, Italy, Germany, Poland, both Indies, and other countries. In 1617 it was received into the number of regular orders by adopting the solemn vows. In 1619 the brethren were exempted from the jurisdiction of the diocesan bishops, and in 1624 they received all the privileges of the mendicant orders. Among the hospitals of the order, those of Milan, Paris, Rome, Naples, Vienna, Prague, are especially celebrated. The number of houses amounts at present to over a hundred, in Italy, France, Spain, Austria, Prussia, Bavaria, and North and South America. See Helyot, Ordres Religieux, vol. 2; Fehr, Geschichte der Mönchsorden, 2:80 sq.

## Charity, Charter Of[[@Headword:Charity, Charter Of]]

             the name given by pope Stephen to the constitutions which he drew up for the regulation and guidance of the Cistercian monks, when he united their monasteries into one body. SEE CISTERCIANS.

## Charity, Martyr[[@Headword:Charity, Martyr]]

             SEE CARITAS.

## Charity, Sisters Of[[@Headword:Charity, Sisters Of]]

             Called Also Daughters Of Christian Charity

(Saeurs or Filles de la Charite), or, from their dress, GRAY SISTERS (Saeurs grises), a community of women in the Roman Catholic Church for nursing the poor and the sick, founded in 1629 at Chatillon, in France, by Vincent de Paul, aided by Madame Louise de Marillac le Gras. The rule which Vincent gave to his community was confirmed by the pope in 1668, whereupon the community spread so rapidly that by 1685 two hundred and twenty-four houses were established. Until the end of the eighteenth century they remained almost entirely confined to France, where their labors were interrupted by the Revolution. After a few years they were permitted to take them up again, and in 1807 they were placed under the protection of the mother of Napoleon. Since that time they have enjoyed the patronage of all French governments. In 1827 they nursed in France 1145,000 sick persons and 120,000 children, which number has since considerably increased. Since 1815 they have rapidly established themselves in all states in which monastic orders are not forbidden. Several states, as Prussia and Baden, which exclude most of the monastic orders, have made an exception in favor of the Sisters of Charity. Since 1848 they have been admitted into all the German states except Saxony. In all Germany they had, in 1858, establishments in 194 places, with about 2000 members. Spain promised to admit them in the Concordat of 1851. They established themselves in Portugal in 1857, but were there, as also in Brazil, severely attacked by the Liberal party, and mobbed by the populace. Large numbers. of them were called to Russia by the government of Alexander II, and they have penetrated even into Denmark and Sweden. In Turkey they conduct several largely-attended schools. They are also found in many of the missions of Asia, Africa, and Australia, and in several of the states of Central and South America. In the United States they were established in 1809 by Elizabeth Seton (a pervert from Protestantism), with a distinct rule, which is still followed in the dioceses of New York, Brooklyn, Newark, and Halifax. The houses in the other dioceses have abandoned Mrs. Seton's rule, and have united with the French order. In 1852 there were 38 houses under the charge of the sisters in different parts of the United States, and the number of sisters was 420. This number has since considerably increased. In the diocese of New York alone there are now about 250 sisters, having under their care, besides the parish schools in the city of New York, a hospital, a male and female asylum, and an industrial school. Their mother-house is at Fonthill, on the Hudson River, near Yonkers.

Numerous other communities of women have been established on the same plan, and on nearly the same rule. The most important among them is the congregation of St. Carolus Borromaeus, so called because they chose Borromeo as their patron. Their mother-house is at Nancy, France; and in 1845 they counted 70 houses, with about 700 members. Another was founded in 1808 in Westphalia, by baron Droste zu Vischering, who became afterwards archbishop of Cologne. It counted, in 1858, 41 establishments, with about 200 sisters. The United States have also a number of similar institutions, as Sisters of Charity of Montreal, Sisters of Charity of Nazareth, Sisters of our Lady of Mercy, Sisters of Mercy, Sisters of Charity of the Blessed Virgin, Sisters of Charity of St. Augustine, most of which have been founded during the present century.

No monastic institution has spread since the beginning of the present century with equal rapidity, and the increase is still going on in nearly every part of the world. In 1862, the number of establishments, as far as known, was 1064; namely, 947 in Europe, 80 in America, 17 in Asia, 17 in Africa, and 3 in Australia and Oceanica (P. Karl vom heil. Aloys, Statis. Jahrbuch der Kirche, Ratisbon, 1862). The number of members of the French order was estimated at 13,000, and that of all the Sisters of Charity at 28,000. "Conscious that celibacy alone excites little admiration in modern times, Rome has sought, by her 'Sisters of Charity' and by her educational orders, to give her female aristocracy better claims on the gratitude of mankind. In England and America the female orders have attracted many to the Church of Rome, and softened many antipathies. The association of unmarried females for such purposes will ever have an attraction for romantic minds; yet the wellworked Protestant congregations in our cities send out more such sisters of charity and educators of the young than any of the sisterhoods of Rome. 'Without any bond but the law of love, and 'without observation,' because without the dress and separation of Rome's 'Sisters of Charity,' thousands now do the part of Priscilla or Dorcas, yet take part in all home duties and enjoyments, unconscious that they are better than others, or that they have attained a higher perfection than their fathers and mothers" (Lewis, Bible, Missal, and Breviary, 1:124). See also Fehr, Geschichte der Mönchsorden, 2:328 sq.; Eremites, Der Orden der barmherzigen Schwestern (Schaffhausen, 1844); Methodist Quarterly Review, Jan. 1849, art. 5.

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

             an English Puritan divine, was a fellow of Peterhouse College, Cambridge, in 1572, and was expelled. He published some theological treatises (1580, 1581).- See Allibone, Diet. of Brit. and Amer. Authors, s.v. .

## Charlas, Antoine[[@Headword:Charlas, Antoine]]

             a French theologian and priest, was born in the parish of Puymaurin, diocese of Comminges, about 1630, and was educated at Toulouse. He became superior in the seminary of Pamiers, then adjunct: of the ecclesiastical government of that diocese, and opposed the law which gave the kings of France the right to use the revenues of the vacant churches in certain cases. The parliament of Toulouse condemned the writings of Charlas, but he escaped to Rome, where he died, April 7, 1698. His principal works are, Tractatus de Libertatibus Ecclesice Galliccarsc (Liege, 1684; Rome, 1720, 3 vols.):-Cacusa Regalice Penitus Explicata (Liege, 1685, 4to). See Hoefer, Nouv. Biog. Generale, s.v..

## Charlemagne (Charles I, Or The Great)[[@Headword:Charlemagne (Charles I, Or The Great)]]

             Emperor of the West, was born at Salzburg, in Bavaria, about 742, and, jointly with his brother Karloman, succeeded his father, Pepin-le-Bref, in 768. Karloman died in 771, and Charles became sole sovereign. By his wars against the Saxons, the Lombards, and the Saracens of Spain, he increased his empire until he was master of the best part of Europe. Pepin had granted the exarchate of Ravenna to the pope and his successors forever. After Pepin's death, Diedrich, the Lombard king, attacked the pope (Adrian I), who applied to Charlemagne for aid. He crossed the Alps (A.D. 774) with a formidable army, and terminated the contest between the bishops of Rome and the kings of Lombardy forever. The exarchate of Ravenna was overthrown, its vanquished prince was sent into France, and Charlemagne proclaimed himself king of the Lombards. The conqueror visited Rome, where it is said he not only confirmed the grants which Pepin had made to its bishops, but added to them new donations. By these acts he opened a way to the attainment of an object which Pepin had contemplated, but was unable to accomplish — he was enabled to gain the authority as well as to assume the title of Emperor of the West. In A.D. 800 he visited Rome, where Pope Leo III crowned him Emperor of the West, with the title of Carolus I, Caesar Augustus. "Although this added nothing directly to his power, yet it greatly confirmed and increased the respect entertained for him, such was still the luster of a title with which were associated recollections of all the greatness of the Roman empire. Nicephorus I, emperor of Constantinople, also acknowledged him, and between them they fixed the limits of the Eastern and Western empires. A profound statesman and legislator, as well as a successful conqueror, he then devoted the remainder of his life to the internal improvement of his vast empire, and to the fortification of its frontiers against the invasions of the Normans and Danes. In 813 he named his third son, Louis (Louis le Débonnaire), his colleague in the empire, and died at Aix-la-Chapelle January 28, 814. "His last days, after the coronation of his son Louis, were occupied in correcting the text of the four Evangelists, in which he was assisted by Greeks and Syrians. Charlemagne had long shown a great zeal for religion; he never failed, while his health permitted, to attend divine service daily, morning and evening. He took great care that the service should be conducted with decorum and propriety, supplied his chapels with abundance of vestments and ornaments, and, being perfectly instructed in the best manner of reading and singing, he corrected the mode of performing both; but he himself never read publicly in church, but contented himself with singing in a low tone and with others. His alms were not only liberally bestowed in his own dominions, but on all the poor and distressed Christians in Syria, Egypt, Africa, Jerusalem, Alexandria, and Carthage; and he cultivated the friendship of unbelieving princes with a view to assuage the sufferings of the Christians under their dominion" (Palmer, Church History, ch. 15).

Charlemagne was throughout his reign the champion of Christianity. He never rested until the Saxons were not only subjected, but baptized, if not Christianized; his war against the Lombards, whose kingdom he finally annexed, was originally commenced at the instance of the pope, whose power was menaced by the inroads of these barbarians. It cannot be denied, however, that Charlemagne propagated Christianity by the use of "carnal weapons." His "wholesale and indiscriminate mode of administering baptism on the conclusion of his campaigns drew forth the indignant expostulations of Alcuin and men of a kindred spirit" (Mac Lear, Missions in the Mid. Ages, p. 449). "He did not confine his benefactions to the bishop of Rome, but distributed them among all the orders of the hierarchy. He augmented their wealth, he enlarged their privileges, he exalted their dignity, he confirmed and extended their immunities. But the motives of his liberality were such as became a magnanimous and a benevolent monarch. Superstition has never been accounted among them, nor any unfounded fears or undue reverence of the ecclesiastical order; from the former he was perhaps more nearly exempt than would have appeared possible in so rude an age; and in his transactions with the clergy, even with the pope himself, he never forgot, or allowed them to forget, his own supremacy. But he was desirous to civilize his barbarous subjects; he was anxious to influence their rude manners, and correct their vicious morals, by the more general diffusion and comprehension of the Christian truths; and he was willing also to sow the seeds of secular learning, and dispel the ignorance which oppressed his people" (Waddington, Church History, ch. 5.). As a statesman he favored the Church because he considered it a school for the improvement of his people, and, while adding to the temporal power of the Church, was careful not to render it independent. He decided against image-worship, and in his Libri Carolimzi (A.D. 790, Elias Philyra, 1549; Heumann, Han. 1731), he set forth (in opposition to the decision of the second Synod of Nicaea of A.D. 787), that "God could be worshipped only in spirit," and his opinions were indorsed by the Synods of Frankfort (794) and of Paris (825), censuring Adrian's treatise in favor of image-worship. But, while Charlemagne condemned image-worship as idolatry, the Caroline books approve of the crucifix, and of reverence to the relics of saints, etc. — Hase, Ch. History (N. Y. ed.), p. 178; Chambers, Encyclopaedia, s.v. Herzog, Real-Encyklopädie, 7:379 sq.; Gibbon, Decline and Fall, ch. 49; Neander, Church History, 3:235 sq.; Studien u. Kritiken, 1855, Heft 2; Dippold Leben Kaiser Karl des Grossen (Tüb. 1810); Gaillard, Hist. de Charlemagne (Par. 1819, 2d ed. 4 vols.); Abel, Jahrbücher des frank. Reiches unter Karl dem Grossen (Berlin, 1866, vol. 1). SEE CAROLINE BOOKS.

## Charles De Saint-Bernard[[@Headword:Charles De Saint-Bernard]]

             a French Feuillant monk, who was born in 1597, and died March 14, 1621, founded the monastery of Fontailie. His Life was published under the assumed name of Tournemeule (Paris, 1622, 8vo). See. Hoefer, Nouv. Biog. Generale, s.v.

## Charles IX[[@Headword:Charles IX]]

             second son of Henry II and of Catharine de Medici, was born at St. Germain-en-Laye June 27, 1550, and on December 5, 1560, succeeded his brother, Francis II. "His character was a compound of passion, acuteness, heartlessness, and cunninz. Although only twenty-four years of age when he died, so well had his detestable mother trained him to a love of perfidy and cruelty, that he found time, with her assistance and that of the Guises, to perpetrate an act so hideously diabolical that all civilized Europe still shudders at the recollection. The massacre of St. Bartholomew's (q.v.), Aug. 24, 1572, was the culmination of a series of treacheries toward the Huguenots which disgraced his reign. The result was that civil war broke out anew, and assumed a very threatening character, as political malcontents associated themselves with the Protestants. Charles died May 30, 1574. "Chambers, Encyclopaedia, s.v.; and a good article, with an account of the massacre of St. B., in the English Cyclopaedia, s.v. Charles IX. SEE FRANCE, REFORMED CHURCH OF.

## Charles V[[@Headword:Charles V]]

             emperor of Germany and king of Spain (under the title of Don Carlos I), eldest son of Philip, archduke of Austria, and Joanna, second daughter of Ferdinand and Isabella of Spain, was born at Ghent, Feb. 24th, 1500, and died at the monastery of San Yuste, near Placencia, in Estramadura, Spain, Sept. 21st, 1558. His father died when he was only six years of age, and his grandfather Maximilian became his guardian, and placed him under the care of William de Croy, lord of Chièvres, as governor, and Adrian of Utrecht, afterwards Pope Adrian VI, as preceptor. On the death of his grandfather Ferdinand, Charles, conjointly with his mother, was acknowledged as his successor, and visited Spain in 1517, where the conduct of his Flemish ministers gave rise to serious troubles. In the year 1519 his grandfather Maximilian died, and Charles became a competitor for the imperial crown. Through the efforts of Frederick the Wise, elector of Saxony and regent of the empire, he was chosen over Francis I of France, his principal rival, June 28th, 1519. This contest ripened the jealousy between these young and ambitious sovereigns into an enmity which gave rise to four wars, and ended only with the death of Francis. Charles was crowned emperor with great pomp at Aix-la- Chapelle, Oct. 22, 1520. His first act was to issue a call for convoking a diet at Worms early the next year, especially to consider the means of suppressing the new religious ideas awakened by the teachings of Luther. This assembly was held April 17-26, 1521, and thither Luther repaired under a safe-conduct, and plead his cause; but an edict of outlawry was pronounced against him. SEE WORMS.

The prudent action of his patron, Frederick of Saxony, in having him taken to the Wartburg, and the almost sovereign power of the German princes, saved the reformer and his cause from the impending danger; while the wars with France, 1521-6 and 1527- 9 forced Charles to "leave the conduct of German affairs to the established authorities, who were not opposed to a reform of the Church, and who, instead of executing the edict of Worms, persisted in the demand for a general council 'to be held in a German city.' " At the Diet of Spires, 1526, a decree was signed by Charles's brother, Ferdinand, as his representative, which left to each state of Germany the right to regulate its religious affairs, which decree, according to Ranke, was the basis of the legal existence of Protestantism in Germany. At a second diet at Spires, in March, 1529, the Roman Catholic party, emboldened by the more favorable aspect of Charles's affairs abroad, sought to prevent the farther progress of the Reformation by a decree "that the Church should remain in statu quo until the convocation of a council." This led to the celebrated Protest of the Lutheran princes, April 19, 1529, from which the name Protestant arose. This protest was not favorably received by Charles; but the fear of the Turks, who had laid siege to Vienna, compelled moderation on his part until their retreat, when the subject again came up at the Diet of Augsburg (1530). In accordance with the promise of Charles that each party should lay before this diet a statement in Latin and German of their opinions, the Reformers presented the Augsburg Confession (q.v.), drawn up by Melancthon, which was read June 25th, and produced so powerful an impression that many Roman Catholic princes inclined to a milder judgment of the new faith.

No statement was presented by the other party, but the emperor caused a refutation of the Lutheran Confession to be prepared, to which the Protestants replied in the Apologia Confessonis, also from the pen of Melancthon; but this failed to change the purpose of Charles, who, influenced by Campeggio, the papal legate, issued a decree, Nov. 19, 1530, condemning the Confession, and requiring its adherents to submit unconditionally, until a future general council, and to be reconciled to the Roman Catholic Church within seven months. The design of the emperor to force submission to his will in matters of religion was now evident, and, to protect themselves, the Protestant princes and states formed the "League of Smalcald," Feb. 27, 1531, and made treaties with France, England, and Denmark. Confronted by so formidable a coalition, and threatened with a new invasion of Austria by the Turks under Solyman, Charles was forced to grant the "Truce of Nuremberg," July 23, 1532, by which liberty of conscience was allowed until the assembling of a council.

The constant pressure of foreign enterprises, and the necessity of conciliation within the empire, to ward off outward dangers, postponed for some years the armed conflict between Charles and his Protestant subjects; and at the Diet of Spires, 1544, considerable concessions were made to them in order to secure their hearty support against the French. But when the war was ended, the Protestants saw plainly that Charles purposed to compel their submission to the decrees of the Council of Trent, then assembled by Paul III, and they prepared to defend their religious liberties by arms. Owing to the lack of energy and decision on the part of their leaders, and the skill of Maurice of Saxony, who took the side of Charles, they failed of success, and were totally defeated at Mühlberg.

Shortly before this, the death of Francis and Henry VIII had freed Charles from his most powerful external foes, and he might now hope, aided by the pope and the new order of the Jesuits, to compel religious unity in Germany. Accordingly, he convoked a diet at Augsburg with this view; but after he had with great difficulty induced the Protestants to accept conditionally the Council of Trent, the pope removed the council to Bologna, and would neither change the place nor make any concessions to the Protestants. This so irritated Charles that he caused a declaration to be drawn up by Pflug, Helding, and Agricola, called the Interim (q.v.), to serve as a rule of faith and practice until a free and general council — a plan which pleased neither party. But Charles was now too powerful for open resistance. Maurice of Saxony, however, began to form schemes for humbling him, and so well did he conceal his purposes, that he was even appointed to the command of the army intended to compel the refractory city of Magdeburg to receive the Interim. Having formed alliances with France and other powers, and provided for the support of his army, Maurice openly declared against Charles in March, 1552, and by his rapid and successful movements extorted from the emperor the treaty of Passau, Aug. 2, 1552, by which, together with the release of the captive princes, complete religious liberty was granted to the Protestants — terms subsequently confirmed by the Recess or Religious Peace of Augsburg, Sept. 21,1555.

The star of Charles had now passed its zenith. The consuming cares of a life devoted to exciting and ambitious schemes, and the uncontrolled indulgence of an excessive appetite, not to say gluttony, had left their impress in failing powers and tormenting disease; and now that he saw his cherished hope of universal monarchy and an imperial throne for his son fading away, baffled and disappointed by Fortune, which n e, peevishly described as a woman who smiled on his youth, but forsook him in his age, he determined to throw off the prerogatives and responsibilities of power, and seek in retirement ease of mind and body. Accordingly, Oct. 25th, 1555, before an assembly of the estates of the Netherlands, convened at Brussels for that purpose, he resigned the crown of those provinces, and, Jan. 15,1556, at the same place, in the presence of the grandees of Spain, the crown of Spain to his son Philip II; and on August 27, 1556, also the imperial crown, in favor of his brother Ferdinand. He set out, Sept. 17th, 1556, for his chosen retreat, the Hieronymite monastery of San Yuste, where, by his orders, separate buildings had been erected for himself and the few servants who accompanied him. Here he remained until his death, occupied in religious exercises, gardening, and mechanical experiments, without, as recent researches show, losing sight of the political and religious movements of the outer world.

He is described as possessing dignity and elegance of manner, slow in resolving, but prompt to execute, patient of every hardship but hunger, firm and self-possessed in danger, but without the warmth of genius or that noble directness of character which subordidnates selfish aims to the higher claims of humanity and right. Though amiable in private life, his inhuman persecution of his Protestant subjects in the Netherlands, and his testamentary directions to his son, evince the feelings of a bigot and a tyrant; while his course towards the Reformation in Germany proves how readily his secret preferences were made to yield to the promptings of policy, when the furtherance of his ambitious plans demanded a show of moderation in dealing with the newly-awakened desire of the age for religious reform. — Herzog, Real-Encyklopädie, 7:379 sq.; Hoefer, Nouv. Biog. Generale, 9:269; Heine, Briefe an Karl V, geschrieben von s. Beichtvater (Berlin, 1848, 8vo); Sleidan, De statu religionis, etc. Carolo V Caesare commentarii (Frankf. 1785, 3 vols: 8vo); Ranke, History of the Reformation; Prescott, History of Philip II; Ranke, History of the Papacy (2 vols. 8vo, 1851); Motley, The Rise of the Dutch Republic (3 vols. 8vo, N. Y. 1857); Sismondi, Histoire des Frangais, 18 vols. 8vo (Bruxelles, 1849; see index in 18th vol.); Robertson, History of the Reign of Charles V; Lanz, Correspondenz des Kaisers Karl V (Leipz. 1844-46, 3 vols.); Kervyn de Lettenhove, Aufzeichnungen des Kaisers Karl V (German transl. Leipz. 1862); Gachard, Correspond. de Charles Quint (Brussels, 1859). Special works on the life of Charles V after his abdication and retirement have been written by Stirling (Cloister Life of the Emperor Charles the Fifth, N. Y. 12mo), Gachard (Retrait et Mort de Ch. V (Brussels, 1854-55), Pichot (Chronique de Charles V, Paris, 1854), and Migne (Charles Quint, Paris, 1854).

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

             an artist of Lorraine, was born at Nancy in 1661. He was rector of the academy of painting and sculpture of that city, and afterwards herald-at- arms and ordinary painter to duke Leopold. He worked nine years at Rome, under the direction of Carlo Maratti,- and then, after residing for some time at Paris, came back to establish himself in his: native city, where he died in 1747. Among his paintings are, The Crowning of St. Sigisbert and The Banquet of the Poor, both in the choir of the cathedral at Nancy; The Ascension of the Virgin, in the parish church of San Sebastiano; and St. Peter Delivered from Prison, in the church of Faulx. See Hoefer, Nouv. Biog. Generale, s.v.

## Charles, Claude Aime[[@Headword:Charles, Claude Aime]]

             a French preacher, was born at Besanlon in 1719. He entered the Jesuit order, and became remarkable for his oratory. He died :in 1768, leaving .some Orations, for which see Hoefer, Nouv. Biog. Generale, s.v.

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

             a Welsh Baptist minister, was born at Llanelly, Carmarthenshire, July 12, 1841. He began to preach about the beginning of 1860. Having spent two years in theological study, he became pastor, by ordination, in May, 1863, of the Church at Portmadoc, Carmarthenshire, and continued to labor with acceptance until within three weeks of his death, which took place in his native town, Sept. 14,1869. He was an able preacher, a devout Christian, and his ministry was eminently successful. See (Lond.) Baptist Handbook, 1870, p. 190. (J. C. S.)

## Charles, James, D.D.[[@Headword:Charles, James, D.D.]]

             a Scotch clergyman, was tutor in the family of Robert Wardlaw Ramsav; was licensed to preach in 1826; appointed assistant chaplain at Bengal,  India, in 1832, and ordained; promoted to the chaplaincy in 1836; resigned in 1849, and was admitted to the living at Kirkowen the same year. He published two single Sermons. See Fasti Eccles. Scolicance, i, 154,155.

## Charles, John, A.M.[[@Headword:Charles, John, A.M.]]

             a Scotch clergyman, of Laurencekirk, was educated at the parish school; took his degree at Marischal College, Aberdeen, in 1792; became schoolmaster at Glenbervie; was presented by the king to the living at that place in 1821, and ordained. He died Nov. 17,1868, aged ninety-eight years. He published a Sermon (1814):- The Protestant Hand-book (1855) :-An Account of the Parish. See Fasti Eccles. Scoticance, iii, 872.

Charles, Thomas, a Welsh divine, was born in the parish of Llanvihangel, Carmarthenshire, in October, 1755. .He was educated at Llandowrar, at Carmarthen Academy, and in 1775 entered Jesus College, Oxford, where he graduated in 1778, and began his ministry as curate in Somersetshire. He obtained the curacy of Llanymawmddwy in 1784, and in 1785 began his great work of circulating the Bible, which he continued to the time of his death, in October, 1814. Mr. Charles was incessant in labor, and untiring in his faithfulness to the cause of Christ. See (Lond.) Christian Observer, Aug. 1875, append. p. 44; '(Lond.) Christian Guardian, Dec. 1828, p. 491; The Life and Labors of Rev. T. Charles, by Rev. Edward Morgan (Lond. 1828).

## Charles. De Saint-Paul[[@Headword:Charles. De Saint-Paul]]

             a French Church historian, died. Sept. 15, 1644. His family names was Vialart. He became general of the Feuillants, and was appointed bishop of Avranches in 1640. He wrote, Geographia Sacra (Paris, 1641; Rome, 1666, 8vo; Amsterdam, 1703):- Memoires du Cardinal de Richelieu: (Paris, 1640, fol.). See Hoefer, Nouv. Biog. Generale, s.v.

## Charleton, Elizabeth[[@Headword:Charleton, Elizabeth]]

             an English minister of the Society of Friends, was born at Wellington, Somersetshire, in 1793, and died in April, 1867: " Her offerings in the ministry were for the: most part brief, and not frequent; but they were characterized with much weightiness' of spirit, and earnest religious exercise." She had a truly catholic spirit, which enabled her to admire the virtues in other denominations. See (Lond.) Annual Monitor, 1868, p. 28.

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

             bishop of Hereford, who died in 1369, was distinguished for his theological and mathematical learning.

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

             an English minister of the Society of Friends, son of Elizabeth, was born at Bristol in 1809. He was carefully educated by religious parents, and spent several years of his early life with them in France. He was intimately connected with the missionary work, and especially with George Muller, in whose institution he took deep interest. In. 1854 he was sent by the Yearly Meeting .of the Society on a mission to the emperor of Russia, and, in 1858 he went. to Finland, Sweden, and Denmark on a a similar mission. He died Dec. 5, 1873. See (Lond.) Annual Monitor,' 1874, p. 18. -

## Charleton, Walter, M.D.[[@Headword:Charleton, Walter, M.D.]]

             an English physician, was born Feb. 2, 1619, was educated at Magdalen Hall, Oxford, became an eminent practitioner in London, president of the College of Physicians in 1689, and died in 1707. He is mentioned here on account of his Darkness of Atheism dispelled by the Light of Nature (Lond. 1652, 4to); and Harmony of Natural and Positive Divine Laws (Lond. 1680, 8vo). — Darling, Cyclopedia Bibliographica, 1:637; Kippis, Biographia Britannica, 3:448 sq.

## Charlett, Arthur, D.D.[[@Headword:Charlett, Arthur, D.D.]]

             an English divine, was educated at Trinity College, Oxford, became proctor of the university in 1683, master of University College in 1692, and died Nov. 4,1722, He contributed a Letter on the Death of Anthony Wood, to the Philosophical Transactions. (1708). See Allibone, Dict. of -Brit. and Amer. Authors, s.v. ; Le Neve, Fasti, iii, 495, 538.

## Charlevoix, Pierre Francois Xavier De[[@Headword:Charlevoix, Pierre Francois Xavier De]]

             a French Jesuit and traveller, was born at Saint-Quentin, Oct. 29, 1682. He embarked at La Rochelle in July, 1720, for the missions at Canada-n; arrived at Quebec towards the end of September; went up the St. Lawrence river; made an excursion to Illinois, and descended the Mississippi River as far. as its mouth, with the intention of going thence to St. Domingo; but his vessel was wrecked at the entrance to the Bahama Channel. He reached St. Domingo on a second voyage, in 1722, and returned to France in December of the same year. Having been selected to work upon the Journatl de Trieoux, he accomplished his task in twenty- two years, with great success, and died at La Fleche, Feb. 11, 1761, leaving, Histoire et Description du Japan (Rouen, 1715, 3 vols.):-- Histoire de l'le de St. Dominique (Paris,-1730, 2 vols. 4to):-Histoire d la Nouvelle France: (ibid. 1744, 4 vols. 4to):-Histoiire de Paraguay (ibid. 1756, 3 vols. 4to):-La Vie de la Mere Marie de l'Incarnation (ibid. 1724.) See Hoefer, Nouv. Biog. Generale, s.v.'

## Charlier, Giles[[@Headword:Charlier, Giles]]

             (Lat. Eqgidius Carlerius), a Belgian theologian, was born at Cambray, studied at Paris, was professor of theology in the College of Navarre, and  from 1431 to 1472 dean of the Church of Cambray. In 1433 he attended the Council of Basle, and was commissioned by the synod to proceed to Prague, and endeavor to bring the. Bohemians to the council (see Labbe, Concil. xii, p. 1159-1248; in Canisius, Ant. Lect. iii). On his return to France, Charlier was elected dean of the faculty of theology at Paris, where he died, Nov. 23, 1473, leaving Sporta Fragmentorun (Brussels, 1478, 1479, 2 vols.), and several other unedited works. See Hoefer, Nouv. Biog. Generale,.s.v.; Cave, Hist. Lit. ii, append. p. 193; Hefele, Concilien Geschichte, vii, 494, 514 sq.; Jungmann, in Wetzer u. Welte's Kirchen- Lexikon, s. ir. (B. P.)

## Charlton, Frederick[[@Headword:Charlton, Frederick]]

             a Baptist minister, was born in Connecticut in 1822, and united with the Church :in 1840. Having pursued a course of study at Madison University, he was pastor in Webster, Mass. three years, and in Wilmington, Del., five years. For two years he was in the service of the American Baptist Publication Society. He went to -California in 1860, and was pastor of the Church in Sacramento till his death, Aug. 9, 1871. Under his ministrations this Church grew to be one of the largest and most influential in the state. See Cathcart, Baptist Encyclop. p. 205. (J.C. S.)

## Charlton, George W.[[@Headword:Charlton, George W.]]

             a minister in the Methodist Episcopal Church South, was born at Williamsburg, Va., Sept. 26, 1796. He experienced religion at the age of nineteen, entered .the Virginia Conference in 1818 j located in 1828, and in 1840 removed to Petersburg, where he resided to the close of his life, in February, 1863. Mr. Charlton was endowed with extraordinary abilities as a pulpit orator; was well read, cultured, bold and scathing in satire, startling and terrible in philippics, a sincere Christian, and a successful preacher. See Minutes of Annual Conferences of the M. E. Church South, 1863, p. 439.

## Charlton, John Moon, A.M.[[@Headword:Charlton, John Moon, A.M.]]

             an English Congregational minister, was born at-Kendal, March 25, 1817. He was a converted in his youth, received his, ministerial training at Highbury College, and began his ministry in 1842, at Totteridge, Herts. After twelve years of earnest and happy labor there, during which he had made himself thoroughly acquainted with the standard philosophical works  of the day, and become well versed in Hebrew, Greek, and Latin, he filled the pulpit of Masborough, .Yorkshire, a short time, and then was invited to the theological professorship of Western College, at Plymouth, where he died, Dec. 12,1875. See (Lond.) Cong. Year-book, 1877, p. 350.

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

             a missionary of the Church of England, officiated as catechist, first at New Windsor, N.Y., and afterwards in New York city. In the latter place he was the successor of Rev. Thomas Colgan, who had been assistant to the Rev. William Vesey, rector of Trinity Church. His service in New York city extended from 1732 to 1740. In 1749 he became pastor of St. Andrew's Church on Staten Island, N. Y. See Sprague, Annals of the Amer. Pulpit, v, 16.

## Charlton, Thomas (1)[[@Headword:Charlton, Thomas (1)]]

             an English Independent. who is said to have been educated at the Academy under Dr. Ridgley, London, was one of the subscribing ministers at the Salter's-Hall Synod in 1719. In 1727 his name appears as minister of the church in -Aldermanbury. He was a good man, but not popular. He died at Thatcham, Berks, May 1, 1755. See Wilson, Dissenting Churches, ii, 529, 530.

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

             an English Baptist, was brought up a Methodist, and was a popular preacher among that people; but, adopting Baptist views, he was baptized about 1772, having been already minister at Snow's-Fields- Southwark, since 1767, and remained there till his death, Dec. 19,1774, aged thirty- four years. He is said to have been the means of awakening the father of the Rev. A. M. Toplady. He published a Funeral -Sermon on Mr. Hughes, by whom he was baptized. See Wilson, Dissenting Churches, iv, 283, 284.:

## Charm[[@Headword:Charm]]

             (לָחִשׁ, lachash´, to whisper, as enchanters). In Psa 58:5; Jer 8:17; Ecc 10:11 ("enchantment"), this word is used to express serpent-charming. In the first of these passages it occurs in connection with חֶבֶר (che´ber, strictly a confederacy, i.e. with spirits of the other world), which is rendered in the same manner, and has a similar meaning. In other passages, although still rendered "charm," both words, as is the case also with other terms, signify ordinary necromancy or conjuration. That the most venomous reptiles might be rendered tame and harmless by certain charms, or soft and sweet sounds, and trained to delight in music, was an opinion which prevailed very early and universally (see Bochart, Hieroz. I, 3, cap. 6). Virgil speaks of it particularly (AEn. 7:750); so also Lucan (Pharsalia). SEE SERPENT. The most famous serpent-charmers of antiquity were the Psylli, a people of Cyrenaica; and that theirs was relieved to be a natural power appears from the story old by Pliny, that they were accustomed to try the legitimacy of their new-born children by exposing them to the most cruel and venomous serpents, which dared not molest or even approach them unless they were illegitimate. He thinks their power resided in some peculiar odor in their persons which the serpents abhorred (Nat. Hist. lib. 7, 100:2). Shaw, Bruce, and indeed all travelers who have been in the Levant, speak of the charming of serpents as a thing frequently seen (see especially Thomson, Land and Book, 2:216, 233). The much-dreaded Cobra di Capello, or good Serpent of the Hindoos, is capable of being tamed; and the Malabar jugglers have the art of teaching them to dance to the inharmonious and slow notes of their flageolet. The serpent first seems astonished, then begins to rear himself, and sometimes, by a gentle undulatory motion of the head, and with distended hood, seems to listen with pleasure to the notes. These dancing snakes are carried about in baskets by the jugglers all over India, and Mr. Forbes states it as a well- attested fact that when a house is infested with these snakes, and some others of the Coluber genus, which destroy poultry, or with some even of the larger serpents of the boa tribe, the musicians are sent for, who charm the reptiles from their hiding-places to their own destruction (Oriental Memoirs). It is often said that the charmer introduces his tame serpents, and that they obey the accustomed call, and are exhibited in proof of the triumph of the charmer's art. This may sometimes be the case, but instances are known in which: there could not have been any collusion or contrivance; and, after the severest test and scrutiny, many have been obliged to rest in the conclusion that the charmers do really possess the physical means of discovering the presence of serpents without seeing them, and of attracting them from their lurking-places. This is Mr. Lane's conclusion, who also suspects that they discover the presence of serpents by the smell, and compares their attractive powers to those of the fowler, who, by the fascination of his voice, allures the bird into his net (Modern Egyptians). The deaf-adder or asp may either be a serpent of a species naturally deaf (for such kinds are mentioned by Avicenna as quoted by Bochart), or on account of its appearing to be so. In either case, in the language of poetry, it may be said to stop its ear, from its being proof against all the efforts of the charmer (Un. Presb. Quart. Review, July, 1860). SEE DIVINATION; SEE MAGICIAN.

In modern usage the word charm (Lat carmen, a song) denotes a spell, ill a form of words, generally in verse, supposed to possess, when recited, some occult power, either hurtful or beneficial. When written on paper or parchment, and worn on the person, charms are to be classed with amulets (q.v.). SEE INCANTATION; SEE MAGIC.

## Charmaig[[@Headword:Charmaig]]

             commemorated March 16 (cir. A.D. 640). In the west of Scotland a saint of this name is found in the church dedications. He is identified with St. Abban ilac Ua-Corbmaic, of Magh-Ar-naidhe in Ui-Ceinnsealaigh, in Leinster, who is mentioned in St. AEngus's Litany. See Mart. Doneg. by Todd and Reeves, p. 77; Forbes, Kal. Scott. Saints, p. 299 sq.-Smith, Dict. of Christ. Biog.. s.v.

## Charmis[[@Headword:Charmis]]

             (Χαρμίς v. r. Χαλμείς; Vulg. Charmi), son of Melchiel, one of the three "ancients" (πρεσβύτεροι) or "rulers" (ἄρχοντες) of Bethulia (Jdt 6:15; Jdt 8:10; Jdt 10:6). SEE BETHULIA.

## Charmosynus[[@Headword:Charmosynus]]

             was a presbyter, sent, with the presbyter: Theognostus and the deacon Leontius, by Cyril of Alexandria to Constantinople, A.D. 433, on the subject of establishing peace with the Oriental churches. He was present also at the Council of Chalcedon, A.D. 451, as a presbyter and oeconomus of the Alexandrian Church, with Euthalius, an archdeacon, and other Alexandrian churchmen. To them was delivered the sentence against Dioscorus (Cyril. Alex. Epist. xxxvii, ol. xi; Patrol. Graec. lxxvii, 167; Ceillier, viii, 295).-. Smith, Diet. of Christ. Biog. s. vi.

## Charnel-House[[@Headword:Charnel-House]]

             (med. Lat. carnarium), a place in the neighborhood of a church-yard or other cemetery, usually vaulted, where the dry bones of the dead, which the grave-digger had thrown up, were carefully laid in order. Afterwards a chapel was built over it, wherein interment could be made, monuments erected, and masses, SEE CHANTRY, be sung. In this case the "charnel- house" was a vault under the chapel. The chapels of cathedrals sometimes had such charnelhouses under them.

## Charnock, Stephen, D.D.[[@Headword:Charnock, Stephen, D.D.]]

             an eminent English Nonconformist, was born in London in 1628. He received his earliest education from his father, and when very young he entered Emanuel College, Cambridge, under Dr. William Sancroft. He commenced his labors as a minister in Southwark, but soon obtained a fellowship in New College, Oxford, and in 1652 became senior proctor of the university. In 1663 he went to Dublin, and his ministry there was eminently successful. About 1660, ejected by the Act of Uniformity, he returned to England, and spent fifteen years in and about London in study and preaching, but without a settled congregation until about 1675. He died July 27, 1680. "His sermons constitute the chief of his works; and while on the doctrines they contain, being decidedly Calvinistic, a variety of opinions are entertained, yet it is universally admitted that they are distinguished by great originality and genius, and are well deserving of the widely-spread attention they have so long received. His reasonings are nervous and his appeals affecting. His judgment was sound, his taste correct, his imagination lively, his piety undissembled. He was grave without being dull, and perspicuous without being wearisome. His Treatise on the Attributes of God is acknowledged to be the best in the English language" (Jones). His Works were republished in 1815 (Lond. 9 vols. 8vo), with a life prefixed, by Edward Parsons. There is an American edition of the Attributes, with a life of Charnock, by Symington (N. Y. 2 vols. 8vo), and a new edition of his Works is now going on at Edinburgh (Nichols), 1866, vols. 1-5. 8vo. See Jones, Christian Biography, p. 106; Symington, Choice Works of Charnock, with his Life (N.Y. 12mo); Middleton, Ecclesiastes Biography, 3:443; Calamy, Non-conformist's Memorial (Lond. 1778), 1:159 sq.

## Charon[[@Headword:Charon]]

             in Greek and Roman mythology, was the ferryman across the river of death. This representation originated in Egypt, where all the dead who were worthy of an honorable burial were piloted in a small boat to. the islands of the blessed, i.e. to the general place of burial. According to the myths of Greece, Charon, an old servant of Pluto, was placed as a guard oh the river of Hades, and took the souls that Mercury brought to him in a boat across the Styx or Acheron, for which an obolus had to be paid, and this coin was laid under the tongue of the dead. Those of the, dead who had not received a burial were obliged to wander. along the bank of the Styx for one hundred years. Charon was not allowed to ferry the living across, unless specially authorized so to do by the immortals. For rowing Hercules across without requiring him to show the golden bough, which was the sign of deity, he was deprived of his liberty for one year. Homer does not speak of this myth. A representation of this, from an antique bass- relief, is shown -on following page.. Two forms step from Charon's boat; the Parce reaches out her hand to the :first. Her full spindle shows the early death of this shade. - The second shade is of the size of a child. To the right is Lethe, with the draught of forgetfulness. .

## Charpentier[[@Headword:Charpentier]]

             Hubert, a French ecclesiastic, was born at Coulommiers, in the diocese of Meaux, in 1565. He founded the pilgrim shrine of Notre Dame de Garaison, at the foot of the Pyrenees; that of the missionaries of Notre Dame de Betharram, at the foot of a mountain called Calvary, in the bishopric of Lescar; and the congregation of the priests of Calvary, on  Mount Valerien, near Paris. Charpentier became the friend of the abbe of St. Cyran, and had relations with the recluses of Port Royal. He died at Paris, Dec. 10, 1650. See Hoefer, Nouv. Biog. Generale, s.v.

## Charpentier, Pierre Francois[[@Headword:Charpentier, Pierre Francois]]

             (called Pierre Etienne and Firanfois Philippe), a French engraver in aquatinta, was born at Bois in 1739. Some of his principal plates are, The Education of the Virgin; The Descent from the Cross. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Charpentier, Rene[[@Headword:Charpentier, Rene]]

             a French sculptor, was born at Paris in 1680, studied under Girardon, and executed a number of works in the Church of St. Roch. He died at Paris, May 15,1723. See Spooner, Biog. fist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Charpy, Gaetan[[@Headword:Charpy, Gaetan]]

             a French monk, was born at Macon in 1683.. He was of the congregation of the Theatines, of which he became. the superior at -Paris. He wrote, Vie du B. Gaetan de Thienne (Paris, 1657, 4to): Elogium Cardinalis Mazarini Apologeticum, etc. (ibid. 1658, 8vo):-Histoie e 'Ethiopie Orieenttle, translated from the Portuguese of De Santp (ibid. 1684, 12mo):Relation de la- Mission Faite en France par les Theatins en 1644 (MS.). See Hoefer, Nouv. Biog. Generale, s.v.

## Charpy, Nicolas[[@Headword:Charpy, Nicolas]]

             (surnamed Sainte - Croix), a French adventurer and visionary, was born at Sainte Croix (Bresse), and died about 1670. Mezerai says that he had been secretary of M. de Cinq-Mars some time before the latter was arrested at Narbonne. Charpy lay hid for a month, and then escaped to Savigny. Afterwards he returned to France, and fell into a religious frenzy in which he pretended to utter prophecies. Charpy published Le a Herault de lha Fin des Temps (Paris, 1657, 8vo), in which he advances absurd chiliastic- notions concerning the speedy coming of Christ and the end of the world, similar to the frequent delusions on that exciting subject. It was refuted by Arnauld, in Remarques, etc., published at Paris (1665, 8vo [very rare], and 1735, 12mo). There is also under the name of Sainte-Croix Charpy,  Cathichisme Euchasistique en deux Journees (Paris, 1668, 8vo). See Hoefer, Nouv. Biog. Generale, s.v.

## Charran[[@Headword:Charran]]

             (Χαῤῥάν), another mode (Act 7:2; Act 7:4) of Anglicizing the name HARAN SEE HARAN (q.v.).

## Charrier[[@Headword:Charrier]]

             (d.e la Roche), Louis, a French prelate, was born at Lyons, May 17, 1738. He was made doctor. March 17, 1764, and not long after was appointed vicar-general of Lyons, and vice-general of the commons. He attached himself to the Jansenist party, and thus fell into controversy on politico- religious questions. In 1791 he took the oath of the civil constitution of the clergy, and was appointed as constitutional bishop of the department .of Seine-Infbrieure. He continued, however, his inflammatory course, and, on Oct. 26, 1791, resigned his office, left France, and wrote to several of his fellows to follow his example. Some time afterwards Charrier returned to France, and published an Examen of the decree of Aug. 27, 1791, on marriage. He at length became reconciled with the pope, and ceased his political agitation. Being appointed bishop of Versailles, and at length first chancellor of Bonaparte in 1802, Mgr. Charrier assisted at the Council of Paris in 1811.. He died March 17, 1827. Among his publications are, Refutatioin de Iunstruction Pastorale de I'Eveque de Boulogne sur l'Authorite Spirituelle (1791, 8vo) :-Questions sur les Affaires Presentes de l'Eglise de France (179'2, 8vo). See Hoefer, Nouv. Biog. Generale, s.v.

## Charron, Pierre[[@Headword:Charron, Pierre]]

             a French writer, was born at Paris in 1541. At first he studied law at Orleans and Bourges, and practiced several years in his profession, but afterwards betook himself to the study of theology, and soon became a famous pulpit orator. He preached several years in the south of France, and became chaplain to queen Marguerite. When forty-seven years old he returned to Paris, with the intention of joining a monastic order. Being refused, on account of his advanced age, he went again to the south. At Bordeaux he became acquainted with Montaigne, who exercised a great influence upon-him. In 1594 he published his Des Trois Verites (Bordeaux), and the bishop of Cahors appointed him vicar-general. The year following he represented his diocese at the meeting of the French clergy, and was elected its clerk. He died suddenly at Paris, Nov. 16,1603. Of his many writings, besides the above, we mention a collection of sixteen Discours Chretiens (ibid. 1600):-Traite de la Sagesse (ibid. 1601 a. o.). The principles laid down in this last work found some severe opponents,  especially in the Jesuit Garasse, who. accused Charron of atheism. In the second edition, which appeared in 1604, some of the obnoxious passages were left out; but in 1607 a new edition of the correct text was published, which became the basis for later editions as published by Elzevir in 1646 and Didot in 1789. The best and most complete edition is the one published by Renouard (Dijon, 1801, 4 vols.). See Schmidt, in Herzog's Real- Encyklop. s.v.; Bayle, Dictionnaire Historique et Critique, s.v.; Brucker, Historia Philosophies, iv, 512; Arboux, in Lichtenberger's Encyclop. des Sciences Religieuses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Charroux, Councils Of[[@Headword:Charroux, Councils Of]]

             (Concilium Carrofense). Two provincial synods were held here:

I. About 989, by six bishops. Three canons were published.

1. Excommunicates those who break into churches, or carry away anything out of them.

2. Those who rob the poor. 8. Those who lay violent hands upon the clergy. See Labbe, Concil. ix, 733.

II. In. 1028, against the Maniachbans, by William, duke of Aquitaine. See Labbe, Concil. ix, 860. Charrubiun are angels, among the Mohammedans, esteemed to be the rulers of the other spirits., The name seems related to the Hebrew Cherubim, as also the signification.

## Chart[[@Headword:Chart]]

             in Slavonic mythology, is the devil, whom several Wendian tribes worshipped, in common with all Slavonic tribes, who reverenced the evil spirit, Czernebog. Chart probably is derived from Charni (black). He is therefore, like Czernebog, the black evil deity.

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

             is supposed to have been bishop of Marseilles. He took part with Avitus, bishop of Vienne, at a conference of Catholic and Arian bishops, held at Lyons about 499, when king Gundobald was present (Avit. Vieu. Epist. xxviii).

## Charter-House[[@Headword:Charter-House]]

             (a corruption of Chartreuse, i.e. Carthusian house) is a hospital, chapel, and schoolhouse in London, established in 1611 by Sir Thomas Sutton. It had originally been a Carthusian monastery, but after the dissolution of monastic establishments by Henry VIII it fell into various hands, and was finally purchased from Lord Suffolk by Sir Thomas Sutton for £13,000, who endowed it with the revenues of upward of 20 manors, lordships, and other estates in various parts of England. This "masterpiece of Protestant English charity," as old Fuller calls it, serves three uses-it is an asylum for poor brethren, an educational, and a religious institution; hence Bacon terms it a "triple good." The Charter-house school is memorable as the place where Barrow, Addison, and John Wesley received their early education.

## Charteris (Or Charters), Charles, A.M.[[@Headword:Charteris (Or Charters), Charles, A.M.]]

             a Scotch clergyman, took his degree at Edinburgh University in 1697; was licensed to preach in 1701; appointed to the living at Arbirlot in 1702, and ordained. He was deposed by the presbytery in August, 1728, but the sentence was reversed by the assembly in 1729. ' He died in December, the same year, aged about fifty-three years. See Fasti Eccles. Scoticance, iii, 789.

## Charteris, Henry, A.M.[[@Headword:Charteris, Henry, A.M.]]

             a Scotch clergyman, was principal of Edinburgh University; admitted to the living at North Leith in April, 1620; and promoted to the professorship of divinity in Edinburgh University in May, 1627. There is no further record of him. See Fasti Eccles. Scoticance, i, 93.

## Charteris, John, A.M.[[@Headword:Charteris, John, A.M.]]

             a Scotch clergyman, son of the professor of divinity at Edinburgh, took his degree at that university in 1624; was elected and presented to the living at Currie in 1631, and died Feb. 14, 1668, aged about sixty-four years. See Fasti Eccles. Scoticance, i, 145. .

## Charteris, Lawrence, A.M.[[@Headword:Charteris, Lawrence, A.M.]]

             a Scotch clergyman. fourth son of the professor of divinity at Edinburgh, took his degree there-in 1646; was called to the living at Batbhans in 1653, and his examination being satisfactory, he was ordained in 1654. Conforming to episcopacy, he was collated in 1662. In 1670 he was one of those who were styled "bishop's evangelists," sent to preach to the Presbyterian Whigs of the West. .In 1671 he was offered a bishopric, but declined it, and was promoted to the professorship of divinity in 1675, previously occupied by his father. He died at Edinburgh, Dec. 1700, in the 75th year of his age, leaving several small publications. See Fasti Eccles. Scoticance, i, 327, 363.

## Charteris, Thomas (1), A.M.[[@Headword:Charteris, Thomas (1), A.M.]]

             a Scotch clergyman, son of the divinity professor at Edinburgh, took his degree at that university in 1635; preached for several years as a supply at Humbie; was ordained helper and colleague at that living in 1646, and died  before Oct. 27,1647, aged thirty years. See Fasti Eccles. Scoticance, i, 337.

## Charteris, Thomas (2), A.M[[@Headword:Charteris, Thomas (2), A.M]]

             a Scotch clergyman, took his degree at Edinburgh University in 1646; was minister at Stonehouse in 1650; joined the protesting party in 1651, and was transferred to Kilbride before 1654. He died June, 1656, aged about thirty years. See Fasti Eccles. Scoticanice, ii, 290, 303.

## Charterius[[@Headword:Charterius]]

             the ninth bishop of Perigueux, in the latter half of the 6th century was brought before king Chilperic I in 582, charged with dictating. letters derogatory to the king, but was by him forgiven. In 585 Charterius was present at the second synod of Macon.

## Charters (Or Charteris), Samuel (1), A.M.[[@Headword:Charters (Or Charteris), Samuel (1), A.M.]]

             a Scotch clergyman, took his degree at Edinburgh University in 1690; was called to the living at Inverkeithing in 1692. and ordained. He died June 28, 1733, aged about sixty-four years, leaving his son Thomas his successor. See Fasti Eccles. Scoticance, ii, 593.

## Charters, Samuel (2), D.D.[[@Headword:Charters, Samuel (2), D.D.]]

             a Scotch clergyman, grandson of the foregoing, was educated at a grammar-school, and at the Glasgow University, where he gave indications of a superior mind and powerful understanding. He was licensed to preach in 1764; resided for a time at Amsterdam; was presented by the king to the living at Kincardine in 1768, and ordained in 1769. In saying the Confession of Faith, he added "except chap. x, art. 4." He was transferred to Wilton in 1772, and died June 18, 1825, aged eighty-three years. He was a man of quiet life and retired habits, and preferred living on the banks of the Teviot to the attractions of Glasgow, when a valuable preferment was offered to him there in 1784. He was slow, grave, and solemn in manner, but delightfully instructive and warm-hearted. He published a- Sermon for the S. P. C. K. (1779) :-A Instruction Concerning Oaths (1782), which was printed by the sheriff at the expense of the county, and read from the pulpits:-several single Sermons ': Sermons (1786, 2 vols.):- Sermons on Retirement :-Sermons on the Lord's Supper:-An Essay on Bashfulness. See Fasti Eccles. Scoticance , i517; ii, 727.

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

             a Scotch clergyman, was licensed to preach in 1730; called to the living at Inverkeithing in 1731 as assistant to his father, and ordained. He died Feb. 13, 1744, in his fortieth year. ,His son Samuel was minister at Wilton. See Fasti Eccles. Scoticance, ii, 593.

## Chartier, Guillaume[[@Headword:Chartier, Guillaume]]

             a French prelate, was born at Bayeux about 1400. Like his brother Alain, and probably upon the recommendation of the latter, he became a scholar of the University of Paris. After having acquired the degree of licentiate of civil and common law, he sought reputation as a poet. In 1432 he was appointed professor of canonical jurisprudence in the newly erected University of Poitiers, by Charles VII. Soon afterwards he became pastor of St. Lambert, near Saumur, and canon of Tournay. Next he was called as canon of the cathedral in 1436, counsellor of the Parliament of-Paris, chancellor of Notre Dame, and finally bishop of that see, Sept. 4, 1447. He interceded with the archbishop of Rheims to settle the quarrel between the mendicants and the university. In 1455 he was one of the papal commissioners to effect the rehabilitation of Joan of Arc. In 1459 he took part in 'the Convention of Mantua, which was called by Pius II against the Turks. He was at first in favor with Louis XI, but afterwards fell under the displeasure of that prince. He died in Paris, May 1, 1472. See Hoefer, Nouv. Biog. Generale, s.v.

## Chartom[[@Headword:Chartom]]

             SEE MAGICIAN.

## Chartophylax[[@Headword:Chartophylax]]

             SEE CEIMELIARCHAE.

## Chartres, Council Of[[@Headword:Chartres, Council Of]]

             (Concilium Carnotense), was a provincial synod held on the third Sunday after Easter, 1146, at which all the French bishops were present, together with the king, Louis VII. - The object was to arrange matters relating to the crusade, and to-persuade St. Bernard to accept-the office of leader, which, however, he constantly refused. See Labbe, Concil. x, 1102..

## Chartres, Renaud[[@Headword:Chartres, Renaud]]

             (Lat. Reginaldzus) DE, a French prelate and politician, was born about 1380. After having obtained the university degree of a licentiate of law, he first became canon, then deacon of St. Pierre de Beaulvais :in 1406. In September, 1404, he was condemned, with his brother Pierre de Chartres, " for some insult against the bailiff of the bishop of Beauvais." Some time  afterwards pope John XXIII made him his private referendary, and the chapter of Beauvais elected him their bishop. He did not take possession of that see, however, but was elevated in ,January, 1414, to the archbishopric of Rheims. In 1415 he went to the Council of Constance, and received in the same year, at Beauvais, the emperor Sigismund on his coming to France. After being president of the chamber of the counts before 1415, and member of the privy council, he was appointed, Aug. 15, 1418, lieutenant of the king in Dauphiny, Languedoc, and the districts adjoining Lyons and Macon. He was next appointed (March 28, 1424) chancellor of France, but a few months after he resigned in favor of Martin Gouge, his predecessor. In 1425 Charles VII sent him as "orateur d'obedience" to pope Martin V. On Nov. 8, 1428, Renaud received ,a' second time the seals of France as chancellor. When Joan of Arc offered her services to Charles VII, Renaud recommended her examination by a special court. He was present during the remarkable siege of Orleans in 1429, and was largely concerned in the stirring events of that period, in all of which he showed himself a shrewd, but equivocal and unscrupulous, diplomat. He received many other ecclesiastical favors, including the cardinalate (Dec. 29,1439), and died April 4, 1444.: See Hoefer, Nouv. Biog. Generale, s.v.

## Chartreux[[@Headword:Chartreux]]

             SEE CARTHUSIANS.

## Chartsan[[@Headword:Chartsan]]

             SEE KERNELS.

## Charul[[@Headword:Charul]]

             SEE NETTLE.

## Charybdis[[@Headword:Charybdis]]

             in Greek mythology, was the daughter of Neptune and the Earth.- The myth makes her residence-the Sicilian strait. There is a dangerous eddy there, perhaps more formidable to the light-built ships of the ancients than it appears to us. - Charybdis is represented as, a rapacious woman, who robbed Hercules of his herds, land was therefore hurled into the sea by Jupiter's lightnings, still retaining her old nature. She lived in a rock under an overhanging fig-tree, and threatened. all passers-by with death and destruction. In order to still her hunger she devoured whole ships, with all in them. Three times every day she would swallow the sea-water and throw it out again with a loud noise, drowning everything. that came within reach. On the opposite. shore Scylla also destroyed the ships of mariners. Hence the Latin proverb, "Incidit in Scyllam cupiens vitare Charybdin."

## Chasan, Abraham Ben-Jehuda[[@Headword:Chasan, Abraham Ben-Jehuda]]

             a Jewish writer of the 16th century, is the author of חַבּוּרֵי לֶקֶט,or A Commentary on the Prophets, Hagiographa and Five Megilloth (Lublin, 1593, 1612). See Furst, Bibl. Jud. i, 167; De Rossi, Dizionario Storico (Germ. transl.), p. 78 sq. (B. P.)

## Chasan, Chajim[[@Headword:Chasan, Chajim]]

             a learned Jew of Smyrna, who died in 1712 in Poland, while collecting funds in aid of the resident Jews in Palestine, is the author of חִיַּי שְׁנוֹת, or Discussions on the Pentateuch (Venice, 1693). See Furst, Bibl. Jud. i, 167. (B. P.)

## Chasan, Moses Ben-Joseph[[@Headword:Chasan, Moses Ben-Joseph]]

             SEE MOSES THE PUNCTUATOR.

## Chasdai, Ben-Abraham Crescas[[@Headword:Chasdai, Ben-Abraham Crescas]]

             SEE CRESCAS, CHASDAI BEN-ABRAHAM.

## Chase[[@Headword:Chase]]

             (צוּד, רָדִ, διὠκω, etc.). The practice of hunting wild animals early prevailed among the nomade Hebrews (Gen 25:28; Gen 27:3 sq.), and continued to later times to be a common employment (Lev 17:13; Pro 12:27; Josephus, War, 1:21, 13), both for the sake of the flesh of the game (Sir 36:21; but in the Sabbatical year it was allowed to multiply, Exo 23:11; Lev 25:7; comp. Michaelis, Mos. Recht, 3:178 sq.), and also for the extermination of noxious beasts (2Sa 23:20), of both which there was no lack in Palestine (see Harmar, 1:328 sq.). The means employed in this pursuit were usually the bow (Gen 27:3), the spear or javelin (comp. Strabo, 15:734), the net (רֶשֶׁת, מַכְמָר, מָצוֹד; which was likewise used for the larger kinds of animals, as gazelles, Isa 51:21, and even for lions, Eze 19:8), the sling (צִמַּים, פִּח, מוֹקֵשׁ, 9:12; Psa 91:3), and the pitfall (פִּחִת, שִׁחִת, Plin. 10:54; comp. Eze 19:4; 2Sa 23:20), the last especially for the lion (Shaw, Trav. 152 sq.). Compare the description in Job 18:8 sq. They do not appear to have had hunting dogs (yet comp. Joseph. Ant. 4:8, 9), and it is doubtful if in hunting birds they used trained falcons or other species of birds (Elian, Anim. 8:24), although hawks (Harmar, 3:79), like hounds (Odyss. 19:438; Strabo, 5:215; Philostr. Icon. 1:28; Polyb. 31:22; Curt. 9:1, 31; Plin. 8:61; Becker, Charicles, 1:389) were anciently, and, still are universally common in the East (Shaw, Travels, p. 300; Kampfer, Amaen. p. 131). On the Egyptian monuments hunting scenes are frequently represented (Wilkinson, 1:212 sq.). Hunting became an aristocratic sport (Meurs. ad Lycophr. 499) at least in later periods of Jewish history (Josephus, Ant. 15:7, 7; 16:10, 3; see also Philo, 2:356; comp. Heindorf on Horace, Sat. 2:2, 9). Instances occur in which men of strength overcame wild animals even without weapons (Jdg 14:6; 1Sa 17:35). (See Jahn's Bibl. Archceol. § 52.) SEE NIMROD.

The instruments and modes of the chase are sometimes used figuratively, to indicate the wiles of an adversary, great danger, or impending destruction (Psa 9:16; Psa 57:6; Psa 91:3; Psa 94:13; Psa 119:85; Pro 26:27; Isa 24:17; Isa 42:22; Jer 5:26; Jer 6:21; Jer 16:16; Jer 18:22; Jer 48:44; Amo 3:5; Hos 13:14; Luk 21:35; Rom 11:9; 1Co 15:55). SEE HUNTING.

## Chase (mythology)[[@Headword:Chase (mythology)]]

             in Slavonic mythology, was a Wendian deity, principally worshipped in Bohemia.

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

             a minister of the Methodist Episcopal Church, was born in Stonington, Conn., Dec. 11, 1784, and died in Penn Yan, N. Y., April 27, 1854. At the age of 19 he was converted, and joined the Methodist Episcopal Church. When 22 years of age he was licensed to exhort, and soon after received license to preach. He continued as an exhorter and local preacher about six years, laboring very successfully in winning souls to Christ. In 1810 he was admitted on trial in the N. Y. Conference, and appointed to the Delaware Circuit. The next year, at his own request, he was transferred to the Genesee Conference, in whose ranks he remained, part of the time as superannuated, until his death. Vera few men have served the Church more faithfully, acceptably, and useful. — Minutes of Conf. 5:419; Sprague, Annals, 7:497.

## Chase, Albert H.[[@Headword:Chase, Albert H.]]

             a Free-will Baptist minister, was born at Killingly, Conn., June 4, 1823, of English parentage. In early life he united with the Church in East Killingly, and took an active part in religious affairs.: In 1853 he began a course of theological study at New Hampton Institute, N. H.; in November, 1855, removed to Cherry Valley, O., and was pastor there for two years. In November, 1857, he became pastor of the Church in New Lyme, and remained there ten years. From 1864 to 1867 a large part of his time was spent in organizing and collecting funds for the Freedmen's Mission Work, also in raising funds for the erection of a church in Chicago, Ill. Early in January, 1867, he was appointed publishing agent and business manager of the Christian Freeman, a denominational paper established in Chicago. In December, 1868, he became pastor in Cleveland, O., and in 1869 and 1870 was pastor at Harrisburg, Pa. He was corresponding secretary of the Free- will Baptist Home Mission Society for several years, having his residence in Hillsdale, Mich. T- he remainder of his life was spent in ministerial labor, without settlement, among feeble and pastorless churches. He died June 19,1883. See Morning Star, July 25,1883. (J. C. S.)

## Chase, Amos[[@Headword:Chase, Amos]]

             a Congregational minister, graduated from Dartmouth College in 1780; was ordained pastor of the Second Church in Litchfield, Conn., June 27, 1787; was dismissed in 1814. and died in 1849. See Sprague, Annals of the Amer, Pulpit, i, 592.

## Chase, Benjamin A[[@Headword:Chase, Benjamin A]]

             a Methodist Episcopal minister; was born about: 1834. He was converted in 1853, while a student at Newbury, Vt., and in 1858 entered the itinerant ranks. He filled important appointments-in the East -Maine Conference, spent three years in the army, united with the Providence Conference in 1870, and labored zealously until his death at East Cumberland, R. I., Aug. 17,1875. Mr. Chase was systematic, resolute, and devout. See Minutes of Annual Conferences, 1875, p. 58.

## Chase, Benjamin Chapman[[@Headword:Chase, Benjamin Chapman]]

             a Congregational minister, was born at Cornish, N. H., Jan. 29, 1819, and was converted at nine years of age. He graduated from Dartmouth College in 1846, and from Bangor Theological Seminary in 1849. He was ordained pastor in Camden, Me,; Jan. 8,1850; installed in Attleboro', Mass., in July, 1857, and after a pastorate of six years, supplied the Church in Oldtown, Me., for fifteen months, after which he became stated supply in Foxcroft and Dover, and on May 8, 1866, was installed at Foxcroft, where he died, Oct. 13, 1868. See Cong. Quarterly, 1869, .p 290.

## Chase, Benjamin, D.D[[@Headword:Chase, Benjamin, D.D]]

             a Presbyterian minister, was born at Litchfield, N.H., November 20, 1789. He graduated from Middlebury College in 1814, and labored as a missionary in Louisiana; in 1828 took charge of "Carmel Church," ten miles south of Natchez, Mississippi; in 1830 became Bible-agent in the South-western states; in 1840 declined in health, and died October 11, 1870. See Nevin, Presbyterian Encyclop. s.v.

## Chase, Carlton, D.D.[[@Headword:Chase, Carlton, D.D.]]

             a bishop of the Protestant Episcopal Church, was born at Hopkinton, N. H., Feb. 20, 1794. He graduated from Dartmouth College in 1817; was ordained deacon in 1818, priest in 1820; was consecrated in Christ Church, Philadelphia, Pa., Oct. 20, 1844, as bishop of New Hampshire, and died at his episcopal residence in Claremont, Jan. 18, 1870. See Prot. Episc. Almanac, 1871, p. 118.

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

             a Free-will Baptist minister, was born at Stratham, N. H., Nov. 7, 1770. He professed faith in Christ when about twenty years of age; soon after was licensed to preach by Rev. Benjamin Randall, and a few years later was  ordained. He removed to Vermont, and in 1816 to Pennsylvania, where he itinerated, and preached in Susquehanna, Broome, and Wavne counties, accomplishing much good. He died at Mount Pleasant, Wayne Co., Pa., March 2, 1850. See Free-will Baptist Register, 1851, p. 79. (J. C.. S.)

## Chase, Daniel S.[[@Headword:Chase, Daniel S.]]

             a Methodist Episcopal minister, son of the noted Rev. Abner Chase, was born in 1814. He was converted at the age of nine, and at twenty-six entered the Genesee Conference, wherein he labored until the formation of the East Genesee Conference, when he became one of its active members. In. 1872 he was transferred to the Central New. York Conference, in which he served until his death, Feb. 1, 1879. Mr. Chase's sermons were models of careful preparation and thought. - See Minutes of Annual Conferences 1879, p. 61.

## Chase, E. B.[[@Headword:Chase, E. B.]]

             a Methodist Episcopal minister, was born at Dixumont, Me., April 3,1806. He removed with his parents to Ohio in 1819; was converted at sixteen; soon afterwards became an exhorter and local preacher; and in 1830 entered the Ohio Conference. In its active ranks he 'labored until his death, March 4, 1852. Mr. Chase was a plain, practical, and useful preacher. See Minutes of Annual Conferences, 1852, p. 151.

## Chase, Ebenezer[[@Headword:Chase, Ebenezer]]

             a Congregational minister, was born at Bedford, N. H., in 1785. Early in life he united with the Free-will Baptist Church, and in 1810 was ordained an evangelist in that denomination. He published and edited for some years The Religious Informer, which was largely circulated among the Freewill Baptists. In 1828 he united with the Congregational body. He served successively at Gilsum, N. H., West Ireland, Vt., West Tisbury, Mass.. West Yarmouth, and Eastham, and died at West Tisbury, May 22, 1866. Mr. Chase preached many thousand sermons, and many revivals blessed his ministry. See Cong. Quarterly, 1866, p. 392.

## Chase, Edward R.[[@Headword:Chase, Edward R.]]

             a Presbyterian minister, was born at Flint,-Mich., Sept. 20, 1840. He served during the Civil War in the 8th Regiment Michigan Volunteer Infantry; after its close e studied theology at the Union Theological Seminary, Chicago, Ill.; was licensed and, in 1871, ordained pastor in Clyde, O., where he died, May 25, 1874. See Whitney Family of Connects cut, ii, 1202. (J.C. S.)

## Chase, Edwin Bailey[[@Headword:Chase, Edwin Bailey]]

             a Protestant Episcopal clergyman, was ordained deacon in 1857; and entered the active ministry in 1858, as a missionary, at Belvidere, N. J. In 1860 he was chosen rector of St. Michael's Church, Marblehead, Mass.; in  1865 removed to Mansfield, Pa.; in 1866 became rector of St. Peter's Church, Cambridgeport, Mass.; in 1874 left the active ministry, and died May 6, 1875. See Prot. Episc. Almanac, 1876, p. 149.

## Chase, Henry[[@Headword:Chase, Henry]]

             a minister of the Methodist Episcopal Church, was born in Hoosick, N. Y., Sept. 10, 1790. His father being unable to send him to a classical school, he began, unaided, in youth a course of study which ended only with his life, and which included Latin, Greek, Hebrew, French, and German, besides general literature and theology. In 1809 he entered the Methodist ministry, and served in several laborious circuits until 1820, when he removed to New York, and became a teacher in the Wesleyan Seminary. In 1823 he devoted himself to the service of the seamen of New York, and continued, with short interruptions, to be pastor of "The Mariners' Church" until his death, July 8,1853. He was greatly beloved and esteemed both by his own flock and by the general public. — Sprague, Annals, 7:478.

## Chase, Hiram[[@Headword:Chase, Hiram]]

             a Methodist Episcopal minister, was born at Charleston, Montgomery Co., N. Y., Feb. 1, 1801. He received a careful religious training, experienced conversion at the age of twenty, was licensed to exhort in 1823, and in 1827 received license to preach, and entered the New York Conference. On the organization of the Troy Conference, in 1832, Mr. Chase became one of its members, and in it served until 1864, when he became superannuated, and retired to Sandy Hill. He was afterwards effective and supernumerary as his health permitted, until his death at Los Angeles, Cal., Jan. 9,1877. See Minutes of Annual Conferences, 1877, p. 66.

## Chase, Irah, D.D.[[@Headword:Chase, Irah, D.D.]]

             an eminent Baptist minister and biblical scholar, was born at Stratton, Vt., Oct. 5, 1793. He was fitted for college under the direction of Rev. Dr. Sanders, the first president of the University of Vermont, graduated from Middlebury College, Vt., in 1814; and from Andover Theological Seminary in 1817. He was ordained as an evangelist at Danvers, Mass-, in September of the same year, and for some time preached as a missionary in Western Virginia. His attention was early turned to the urgent necessity of starting a seminary of sacred learning to meet the wants of the rising ministry of the Baptist denomination. For seven years (1818-25) he was connected with the theological department of Columbian College, Washington, D. C., during one of which he was in Europe, devoting himself to the studies of his profession, and performing some needed work in the interests of his denomination. Having resigned his position at Washington, he went to Massachusetts and opened a school for theological students at Newton,  Nov. 28,1825, which resulted in the' well-known Baptist seminary there.' He was a hard and most diligent student, patiently plodding to get at anything he wished to reach, cost what it might of time and toil. After twenty years' service he resigned his office, and spent the remainder of his life in Boston and Newton, largely occupied with literary work, chiefly in the line of his lifelong studies. He died at Newton Centre, Nov. 1, 1864. Dr. Chase wrote and published a large amount of matter in Baptist publications, and in the Bibliotheca Sacra, some of his papers embodying the results of patient and protracted investigation. In addition to these were the' following volumes: Life of Bunyan:-The Design of Baptism, Viewed in its Relation to Christian Life: The Apostolic Constitutions: - Infant Baptism an Invention of Men, etc. (J. C. S.)

## Chase, James Morris[[@Headword:Chase, James Morris]]

             a Presbyterian minister, was born at Cornish, N. H., April 4, 1800. He graduated from Dartmouth College in 1827. In 1832 he was licensed by the Schuyler Presbytery, and in 1837 was ordained pastor of Shiloh Church at Macomb, Ill. In 1846 he preached as stated supply at Camp Creek, in 1853 at Mount Sterling, and in 1854 became pastor at Ebenezer, where he died, Feb. 10, 1865. He was a ripe scholar, an able preacher, and a highly respected pastor. See Wilson, Presb. Hist. Almanac, 1866, p. 97.

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

             a Baptist minister, was born at Cornwallis, N. S., in 1804. He was converted in 1808; ordained at Billtown, July 1,1835; was pastor at Bridgetown eleven years; for a time Financial Agent of the Nova Scotia Baptist Educational Society, and died at Wolfville, Nov. 13, 1879. See Baptist Year-book for Maritime Provinces of Canada, 1880; Bill, Fifty Years with the Baptists, p. 569.

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

             a minister of the Society of Friends, and wife of Abijah Chase, was reared in the Protestant Episcopal Church, but abandoned it at the age of nineteen to join the Quakers, and soon after became a preacher among them. Her favorite theme was the fulness and freeness of salvation. She died at Salem, Mass., April 26, 1861, aged eighty-seven years. For several years previous she had been an invalid. See Amer. Annual Monitor, 1862, p. 20.

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

             a Methodist Episcopal minister, was born at Newton, N. H., in 1803. He experienced religion at twenty-three, and in 1833 united with the New Hampshire Conference, in which he. served until his sudden death, Jan. 7, 1866. Mr. Chase possessed more than ordinary ministerial ability. About five thousand were added to the Church through his instrumentality, thirty of whom became ministers. See Minutes of Annual Conferences, 1866, p. 51.

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

             a Baptist minister, was born at Buckfield, Me., about 1770, and was among the original Baptists of the place. In 1796, soon after the formation of a Church in the town, he was licensed, and in 1801 was called to the pastorate of the Church, which prospered under his ministry for thirty-four years. On account of age he then resigned and removed to Hebron, where he preached occasionally, and died about 1850. See Millett, Hist. of the Baptists of Maine, p. 439. (J. C. S.)

## Chase, Nathaniel L.[[@Headword:Chase, Nathaniel L.]]

             a Methodist Episcopal minister, was born at Unity, N. H., Oct. 30,1813. He was converted in 1826, and in 1842 was licensed to preach, and admitted into the New Hampshire Conference. His last years were spent as a superannuate. He died May 3,1875. Mr. Chase was a man of deep and uniform piety, a close student, an instructive and edifying minister, and a laborious pastor. See Minutes of Annual Conferences, 1876, p. 79.

## Chase, Oscar F.[[@Headword:Chase, Oscar F.]]

             a Methodist Episcopal minister, was born in 1825. He was converted in 1856; in 1860 was admitted into the Michigan Conference, and therein labored 'until his death, Oct. 17, 1863. Mr. Chase was a studious, faithful, and able minister, retiring in his social life. See Minutes of Annual Conferences, 1864, p. 223.

## Chase, Philander, D.D.[[@Headword:Chase, Philander, D.D.]]

             a bishop of the Protestant Episcopal Church, was born at Cornish, N. H., Dec. 14th, 1775, and graduated at Dartmouth College in 1795. After ordination, he was occupied for about a year and a half as a missionary in the State of New York, extending his services to Utica, Auburn, Canandaigua, and other places. In 1799 he accepted the charge of the Protestant Episcopal churches at Poughkeepsie and Fishkill. He was next appointed to Christ Church, New Orleans, but returned to New England in 1811 to become rector of Christ Church, Hartford, "where he labored with great assiduity, acceptance, and success." His thoughts, however, were directed to the "Great West," and in 1817 he journeyed thither, preaching as he advanced. In May, 1817, he presided at the first meeting of the parishioners of Christ Church, Cincinnati, and became rector at Worthington, Columbus, and Delaware, and accepted also the charge of an academy. In 1819 he was elected bishop of Ohio; in 1821 he became President of Cincinnati College.

Desiring to supply the West with an efficient ministry, he visited England, and received large contributions for education. About 1826 he engaged in the foundation of Kenyon College and the Theological Seminary of Ohio. This assiduity and energy were, however, ill rewarded, for "a stand was taken by the professors of Kenyon College as to the extent of his powers over the institution of which he was the originator; and on the same day, in September, 1831, with his usual magnanimity, he resigned his offices of president and bishop of Ohio." Being now in search of temporary repose, he selected as his residence a place in Illinois, which he named "The Valley of Peace;" engaged here, and on the St. Joseph, Michigan, in missionary labors, and planning for himself a wide circle of visitation, which "invaded no man's diocese, parish, or labors." In 1835 he was elected bishop, of Illinois, and used similar expedients for the interests of his diocese as those which he had before adopted for Ohio. He again visited England, and collected nearly $10,000 for this purpose. In 1838 he laid the foundation of Jubilee College, and shortly after visited Mississippi, Louisiana, Georgia, and South Carolina, where he received liberal contributions. His colleges were subsequently better endowed, and his own circumstances rendered easy, if not comfortable; and thus, towards his latter end, "the smiles of Providence beamed on his broad philanthropy and indomitable perseverance." He died Sept. 20th, 1852. His published works are: A Plea for the West (1826); The Star in the West. or Kenyon College (1828); Defence of Kenyon College, Ohio (1831); Reminiscences: An Autobiography, comprising a History of the principal Events in the Author's Life to 1847 (1848, 2 vols. 8vo). — Sprague, Annals, 5:45.1; Bp. Chase's Reminiscences, an Autobiography to A.D. 1847 (2 vols. 8vo, Boston, 1848).

## Chase, Plummer[[@Headword:Chase, Plummer]]

             a Congregational minister, was born at Newbury, Mass., in 1794. He graduated from Bowdoin College in 1821, and from Andover Theological Seminary in 1824, and was ordained at Machias, Me., March 1, 1825. He  preached at Carver, Mass., from 1828 to 1835, and died at Newbury, Sept. 17,1837. See Tajean. Cat. of Andover Theol. Senm. 1870, p. 57.

## Chase, Robert G.[[@Headword:Chase, Robert G.]]

             a minister of the Protestant Episcopal Church, was born at Hopkinton, N. H., Dec. 19, 1835. He graduated from Burlington College in 1856, and was ordained deacon the same year. His first curacy was at Pemberton, N. J.; and in 1859 he accepted the rectorship of St. Matthias's Church, Philadelphia, where he labored with great zeal and success, until his death, by drowning, July 24,1867, off Mt. Desert, on the coast of Maile. See Amer. Quar. Church Rev. Oct. 1867, p. 500.

## Chase, Robert P.[[@Headword:Chase, Robert P.]]

             a Protestant-Episcopal clergy-man, became rector, in 1857, in Amesbury, Mass.; the following year in Danvers, of Calvary Church, a position which he continued to hold until 1865, when he was made assistant rector of St. Peter's Church, Philadelphia, Pa., and this position he retained until 1868, when he became rector of St. Matthias's Church, in the same city. In 1870 he resided there without charge, but in the following year was rector of the Memorial Mission of St. Peter's Church. He died Aug. 3, 1872. See Prot. Episc. Almanac, 1873, p. 33.

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

             a Protestant Episcopal clergyman of the diocese of Quincy, Ill., was for many years president of Jubilee College, Robin's Nest, and rector of Christ Church, in the-same place. He died there Jan. 15, 1878, aged sixty-nine years. See Prot. Episc. Almanac, 1879, p. 168.

## Chase, Squire[[@Headword:Chase, Squire]]

             a Methodist Episcopal minister and missionary. He was born in Scipio, Cayuga Co., New York, February 15, 1802; was converted at about fourteen; entered the travelling ministry in the Gencsee Conference in 1822; was set off with the Black Piver Conference at its organization in 1836; sailed as missionary to Liberia, Oct. 15, 1836; returned to America in August, 1837; was delegate to General Conference in 1840; sailed again to Africa in January, 1842; returned to America in May, 1843; and died at Syracuse, N. Y., July 26, 1843. Mr. Chase was of prepossessing appearance, natural amiability, and unaffected piety. In the pulpit his "commanding figure and earnest manner gave him great advantage over his audience, and his sermons bespoke a cultivated mind and diligent preparation." He was a good scientific and classical scholar, and a vigorous writer. As presiding elder he was eminently efficient. In 1840 he published An Examination of the Doctrine, History, and Moral Tendency of Roman Catholic Indulgences. — Black River Conference Memorial, p. 50; Sprague, Annals, 7:664.

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

             an English martyr, was of Amersham, and was cruelly persecuted for the Gospel and word of Christ. He was taken before the blind bishop of Woburn, in Buckinghamshire, examined, and commanded to be put in what was called " Little Ease," in the bishop's house. Here he lay bound most painfully with chains, gyves, manacles, and irons, often almost perishing with hunger. All this he took most quietly and patiently. He was hanged in the Lollard's Tower in 1514. See Fox, Acts and Monuments, iv. 124.

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

             a minister of the Society of Friends, was born in the state of New York in 1805, and was connected with the Scipio Quarterly Meeting. For many years he "was among the foremost in advancing the cause of religion, peace, temperance, and education," by the tongue and the pen. His most valuable work was, Day by Day, being a compilation from the writings of ancient and moderns Friends. He died suddenly at Union Springs, Cayulga Co., N. Y., July 7,1877. See Friends' Review, xxxi, 73. (J. C. S.)

## Chase, William Plummer[[@Headword:Chase, William Plummer]]

             a Free-will Baptist minister, was born at Canterbury, N. H., May 31, 1812. He was baptized in 1829, began to preach in 1831, and was ordained at Canterbury in October, 1834. For five years he toiled as an evangelist in northern New York, amid poverty and hardships, and saw many revivals. He next labored at East Weare, N. H., and, as the result of a powerful revival, organized a Church. In 1841 he removed to Limerick, Me. Overwork and application to study broke .down his health, and in 1843 he returned to New Hampshire. For many years he supplied different church's, as his strength permitted, until his death in South Vineland, N. J., Feb. 5, 1874. See Morning Star, March 18, 1874. (J. C. S.)

## Chaseba[[@Headword:Chaseba]]

             (Xασεβά,Vulg. Caseba), a name among the list of the "servants of the Temple" (1Es 5:31), which has nothing corresponding to it in Ezra (2:48) or Nehemiah (7:50), and is probably a mere corruption of that succeeding it — GAZERA SEE GAZERA (q.v.).

## Chashmal[[@Headword:Chashmal]]

             SEE AMBER.

## Chasible[[@Headword:Chasible]]

             SEE CHASUBLE.

## Chasidah[[@Headword:Chasidah]]

             SEE STORK.

## Chasidim[[@Headword:Chasidim]]

             (חֲסַידַים. i.e. saints; comp. Α᾿σσιδαῖοι. 1Ma 7:13), a name which among the ancient Jews was given to all who manifested their attachment to the Jewish creed in some extraordinary manner. In a more special sense it was given to a sect which was organized for the purpose of opposing Hellenistic innovations, and uniting the true believers by voluntary imposition of works of supererogation. In the time of Judas Maccabaeus the sect readily joined the great leader of the true Jewish faith. The essential principles of the Chasidim were as follows: most rigidly to observe all the ritual laws of purification; to meet together frequently for devotion, carefully preparing themselves for it by ablutions, and wearing their phylacteries longer than others; to seek diligently for opportunities of offering sacrifices (Nedarim, 10, a); to impose upon themselves voluntarily great acts of self-denial and mortification; to abstain from wine and all intoxicating liquors sometimes for several weeks, and sometimes for their whole lives; and to observe, like the priests, the Levitical purifications during the time of their being Nazarites, and sometimes longer. It also appears from the Mishna that they frequently had all things in common (Aboth, 5:10); that they sometimes withdrew altogether from general society, and devoted themselves entirely to contemplation, and to the study of the written and oral law, while others of the sect, by pursuing secular avocations, procured the common means of support; that they would not talk much to their own wives, and would not at all look at strange women.

The Mishna states (Sota, 3:7) that these principles were carried by some to extravagant excesses. In the course of time the association was split up into parties, those insisting upon the rigid observances forming themselves into separate denominations, such as the Essenes, etc., while the moderate party retained the name Chasidim. In the Talmudic period (A.D. 200-500) the meaning of Chasidim was on the whole again that of the word in the Old Testament, denoting those who are pious, temperate, mild, forbearing, benevolent, etc. There were, however, occasionally zealots among them who would not, for instance, extinguish a fire which broke out on the Sabbath; but they were an exception. In the post-Talmudic period, and in the Middle Ages, the philosophical school appears to have understood by the term those who possessed simple piety in contradistinction to scientific knowledge. The Karaites claimed the name for those who earnestly strove to know God as he is, and only gave it to their spiritual heads. The German and French schools also fixed so high a standard for the qualifications of a Chasid that few except the Rabbins could attain it. In these schools it somewhat approaches the asceticism of the old sect, and still more was this the case in the Cabalistic school representing the Sohar, in which a rigorous observance of externals and mortifications is insisted upon.

The Chasidim were reorganized as a special sect in the eighteenth century by Rabbi Israel ben-Eliezer Baal-Shem (בִּעִל שֵׁם, "lord of the name" =θεοῦργος, a man who by words of conjuration and other formulas knows how to exercise a power over the visible and invisible world), also called Besht, בע8שט, from the initials of בִּעִל שֵׁם טוֹב. Baal-Shem made his public appearance about 1740 in Tlusti, in the district of Czartkow, from whence he subsequently removed to Medziboze, in Podolia. His miraculous cures and prophecies attracted attention in large circles; his mode of. life, consisting of contemplation, study of the book Sohar, giving advice to all applying for it, and frequent washings in rivers, soon spread a halo round him, while his liberal views on the gratification of sensual wants, which he declared to be more conducive than prejudicial to true godliness, disposed a large number to become his disciples. To promote the separate organization of a sect, his disciples circulated many miraculous reports; for instance, that his father had been visited by the prophet Elijah, to predict his birth, and that his mother was a hundred years old when she was delivered of him; that, when a youth, he had victoriously struggled with evil spirits, etc. — all of which may be found in the book שׁבְחֵי חִבֵּע8שט, published in 1815 by the grandson of Baal-Shem, R. Bar Linz. Baal-Shem and his successors received the name Zadik (צָדַיק, i.e. righteous), and his fame attracted multitudes of Jews from all parts of Poland, who were desirous to submit themselves to his guidance, and become members of the sect. The following are the chief principles and tenets of the sect:

1. The great aim of every Chasid is to be in intimate communion with (דְּבֵקוּת), or wedded to the Deity (זוּוּג שְׁכַינָה), who is regarded as a bride. This communion is effected through prayer, and more especially through frequent contact with the Zadik, or spiritual head, who is espoused to God, and who, as his delegate upon earth, can do all manner of wonderful things. The Zadik is therefore the king and supreme judge of the community; has absolute power over their thoughts, words, and deeds; is richly supported by the voluntary contributions of his followers; they perform pilgrimages to him to spend the Sabbaths and festivals with him, when the rich sit with him at the table, and the poor esteem it the greatest privilege to touch the hem of his garment, or even to catch a glimpse of him.

2. Revelation and the reward of all good works depend upon absolute faith, which is greatly interfered with by research and philosophy.

3. Miracles must be implicitly believed in; the greatest devotion is to be manifested during prayer, and hence shouting, clapping of hands, singing, dancing before the Lord, etc., must be resorted to, so as to preclude the intrusion of profane thoughts.

4. Repentance and conversion are essential to salvation; a man must always prepare himself for them, and never despair.

5. The Chasid must keep aloof from profane knowledge, and from the love of mammon, which leads to unbelief, but worship God, even in the performance of business.

6. He must be exceedingly cheerful, contented, unselfish, benevolent, peaceable, charitable in judging others, courageous, temperate in his dress and mode of living, etc. In every town or village where ten Chasidim are to be found, they must meet separately for prayer and meditation, and use the Spanish form of prayer, introducing into it the Cabalistic elements.

The Chasidim derive their doctrines from the Bible, the Talmud, and more especially from the Sohar. At the death of Baal-Shem, his three grandsons, Bar of Meseritz, Mendel of Przemislan, and Michael of Kolk, continued to govern the sect, which at that time numbered about 40,000 members, and became firmly established in Poland, Wallachia, Moldavia, Gallicia, and Palestine, in all of which countries it still exists, though divided into several parties. Into Hungary it was introduced in 1809, by R. Moses Dattelbaum, one of the ablest men that have thus far belonged to the sect.

The Chasidim have published a number of works in defense of their doctrines. The following are some of them:

1. A small work called תִּנְיָא(Tradition), by Senior Salman Lidier, 1780, reprinted in Konigsberg, 1823;

2. שִׁעֲרֵי הִיַּחוּד וְהָאמֵוּנָה(Gates of Love and Truth), by R. Aaron the Levite, Sklow, 1820;

3. יְשׁוּרוֹת הִנְּהָגוֹת, a book of ethics, arranged in alphabetical order by R. Nachman, 1821. See Kitto, Cyclopedia, 1:475 sq.; Herzog, Real- Encyklop. 2:637 sq.; Jost, Geschichte des Judenthums und seiner Secten, 3:185 sq.; Ben Chananja, 2:1, 49, 145, 193; Fürst, Bib. Jud. 1:74. SEE ASSIDAEAN.

## Chasil[[@Headword:Chasil]]

             SEE CATERPILLAR.

## Chaska[[@Headword:Chaska]]

             in the mythology of the Peruvians, was the god of the morning star. He had a separate temple in the wall surrounding the great sun-temple, where all kinds of offerings were brought to him. The name is significant of the long hairs (symbol of rays) of gold, with which he was represented. As companion of the sun he was also called its page.

## Chaskuni Ben-Manoach[[@Headword:Chaskuni Ben-Manoach]]

             a learned Jew, who flourished in France about A.D. 1260. He wrote a commentary on the Pentateuch, usually styled חִזְקוּנַי טֵפֶר, in which he made large use of the Midrashic literature; indeed, it is almost entirely a compilation from some twenty older annotators. It was printed by Bomberg at Venice in 1524, fol., and again at Basle in 1606, and in 1559 a carefully revised edition, by Vittorino Eliano, appeared at Cremona, 4to. It may be found also in the Biblia Magina of Moses Frankfurter (q.v.), Amst. 1724-27. — Kitto, Cyclopaedia, 1:478; Fürst, Bib. Jud. 1:171.

## Chassagnion (Chassaignon, Chassanion, Chassinon, Or[[@Headword:Chassagnion (Chassaignon, Chassanion, Chassinon, Or]]

## Chassan[[@Headword:Chassan]]

             SEE CHAZZAN.

## Chasse (Capsa)[[@Headword:Chasse (Capsa)]]

             (1) A coffer for holding the relics of a saint. It formerly had the shape of a long bottle, with a little roof-like covering. It was made of copper, gilt, and sometimes enamelled. From the 13th century it took the shape of a little church.

(2) An embroidered case or covering for the book of the Gospels; sometimes called the camisia. SEE RELIQUARY.

## Chassel, Remi Franois[[@Headword:Chassel, Remi Franois]]

             a French artist, was born at Metz, in Lorraine, in 1666, and received instruction from Lecomte. He was appointed professor of sculpture in the academy at Nancy, and. executed a large number of figures, among which are The Dead Christ, in the Church des Carmes, at Nancy; also one of Charity. He died Oct. 5, 1752. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Chassels, David, D.D.[[@Headword:Chassels, David, D.D.]]

             a Presbyterian minister, was born in Glasgow, Scotland, April 30, 1787. He graduated from Dartmouth College in 1810, and then took charge of the Caledonia County Academy, Peacham, Vt. In 1815 he went to Cambridge, Washington Co., N. Y., as principal of the academy there. He was licensed by the Presbytery of Troy in 1819, and ordained in 1820. In 1821 he taught at Fairfield, in 1840 became principal of the academy in Herkimer, and in 1842-44 again taught in Fairfield Academy. During all this time, after his licensure, he was in the habit of preaching often, as stated supply, and for five years regularly filled the pulpits at Fairfield and Salisbury. He died at Holland Patent, Jan. 10, 1870. He had the gift of teaching in a pre-eminent degree; his scholarship was thorough and profound; his preaching was like his teaching, instructive, thoughtful, intellectual, soundly Calvinistic. See Presbyterianism in Central N. Y. p. 494.

## Chassidim[[@Headword:Chassidim]]

             SEE CHASIDIM.

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

             a Methodist Episcopal minister. was admitted into the itinerant ranks in 1787, and appointed assistant at Bertie, N. C.; in 1788, at Alleghany; in 1789, at Gloucester, Va.; and in 1790 and 1791 at Berkeley. In 1792 he located, and nothing more is recorded concerning him. See Minutes of Annual Conferences, 1787-92; Sprague, Annals of the Amer. Pulpit, vii, 205.

## Chastain, Rane[[@Headword:Chastain, Rane]]

             a Baptist minister, was born in Powhatan County, Va., June 28, 1741, of French extraction. When quite young he removed to Buckingham County, where he remained during the rest of his life. When he was about thirty years of age he became a Christian, and soon after began to preach. He was chosen pastor of the Buckingham Church in April. 1772, and continued in office for fifty-three years. He also, at different times, supplied other churches, as his strength would permit. Although not an accomplished preacher, he was an excellent pastor, and greatly beloved by the churches to whom he ministered. He supported himself chiefly by his own labor on a farm. See Lives of Virginic Baptist Ministers, p. 190-192. (J. C. S.)

## Chaste Brethren And Sisters[[@Headword:Chaste Brethren And Sisters]]

             is a name adopted by the Apostolici (q.v.) of the 12th century, in consequence of their preference of celibacy to marriage.

## Chaste Week[[@Headword:Chaste Week]]

             is an old English term for the period immediately following Ash- Wednesday; so called because the faithful, having just received absolution o Shrove-Tuesday, were expected to remain pure at the commencement of Lent.

## Chasteau[[@Headword:Chasteau]]

             SEE CHATEAU.

## Chasten;[[@Headword:Chasten;]]

             chastise, correct.

(1.) To strike or afflict one for his advantage and correction; and to refuse or despise chastisement, or correction, is to undervalue it, and be not reformed by it (Jer 2:30; Jer 7:28; Heb 12:5). The overthrow of the Jewish nation by the Chaldaeans was the chastisement of a cruel one; it was very severe, and inflicted by cruel instruments (Jer 30:14).

(2.) To punish in just wrath (Lev 26:28). Thus the chastisement of our peace was laid on Christ; that punishment, by the bearing of which our reconciliation with God is effected, was laid on him as our surety (Isa 53:5). To chasten one's self is to be exercised before God in self-abasement, fasting, and prayer (Dan 10:12). The Scriptures are for correction; by their powerful influence they pierce a man to the heart, and make him amend his evil courses (2Ti 3:16).

## Chastillon (Or Chatillon), Louis De[[@Headword:Chastillon (Or Chatillon), Louis De]]

             a French engraver and painter in miniature and enamel, was born at Sainte- Monehould, in Champagne,. in 1639, and died, in 1734. The following are  his principal plates: The' Adulteress Before Christ; The Conversion of St. Paul; The Seven Sacraments; St. John on the Isle of Patmos. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Chastity[[@Headword:Chastity]]

             (Lat. castitas), in the Christian sense, denotes (1.) freedom from impure thoughts, desires, or imaginations; and (2.) abstinence from illicit sexual intercourse. It requires a control of the passions and of the imagination to a degree which no system of morals, except the Christian, has ever succeeded in securing. The love of God in the heart is the only sure safeguard against evil lusts. The body, in Christian ethics, is "the temple of the Holy Ghost." But, apart from pure religious life, a strict morality may do a great deal toward securing purity, if not of heart, at least of life. The evil consequences of sexual disorder should be taught in morals as hindrances to lust. Among them is the certainty that domestic happiness, as well as the physical and mental health of the criminal, are endangered by it. Chastity is the noblest result of pure morality, or of the free mastery of spiritual elevation and purity over the natural instincts; it protects liberty from sinking into subjection to the flesh, so far only, however, as his the result of virtue, not of a natural indifference arising from temperament. The best sources of chastity are, first, the true fear of God, which leads to avoid offending God by a sinful misuse of the noblest force of nature, and disturbing the divine law of human reproduction by beastly indulgences; secondly, education, inculcating honesty, modesty, and morality; thirdly, active occupation both of mind and body; fourth, moderation in the use of drink and spices.

Chastity is highly blessed in its results, for from it result the purity of the soul, the liberty of the will, the preservation of health and strength, and freedom from the difficulties and misfortunes which unchastity entails on its unfortunate victims. It is also the seal of a high mind, a true virtue, and a sincere fear of God (Mar 7:21-22; Rom 13:13, Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; 2Co 6:4; 2Co 6:6; Gal 5:19-22; 1Co 7:5, Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency; Php 4:8; 1Ti 4:12; 1Ti 5:2; Tit 1:8; Tit 2:5; 1Pe 1:22; 1Pe 3:2, While they behold your chaste conversation coupled with fear; 4:3, For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; Jam 3:17). He who is under the guidance of divine wisdom is essentially chaste (Jam 4:8). Those who are δίψυχοι, double-minded, cling on the one side to the earth, and on the other aspire after heaven. When the heart is purified by the spirit of God, this duality ceases, and chastity is easy. — Krehl, N.T. Handwörterbuch, s.v.

## Chastity (Roman)[[@Headword:Chastity (Roman)]]

             was a virtue deified by the Romans, and represented on the reverse of a medal of Faustina the younger, sitting, and dressed in the habit of a Roman matron, holding a sceptre in her hand, with two doves at her feet. Juvenal sarcastically says she was once upon our earth in the reign of Saturn, but that she quitted it about the time Jupiter began to have a beard.

## Chasuble[[@Headword:Chasuble]]

             (casula, a hut, the name of the frock worn by the Roman peasants in the rain), the outer dress worn by the priest at the altar-service; called also poenula. It succeeded the old Roman toga. The poenula was a circular cloth, with an aperture to admit the head in the center, while it fell down over the body, so as completely to cover it. It was otherwise called φαινόλιον, amphiballum, and planeta. This paenula, worn rather longer than common, was adopted at an early age for the outer dress of the clergy. The Romish Church has altered it by cutting it away at the sides, so as to expose the arms, and leave only a straight piece before and behind. The color of the vestment varies according to the different festivals of the Church at which it is used. The Greek Church retains it in its primitive shape. It often appears on the older sculptures and mosaics, and also in old brasses in England. — Palmer, Orig. Liturg. 2:309; Hook, Church Dictionary, s.v.; Siegel, Alterthuimer, 3:63 sq.; Martigny, Dictionnaire des Antiquites, 146.

## Chasuble (Chesible, Or Chesuble)[[@Headword:Chasuble (Chesible, Or Chesuble)]]

             We give additional particulars respecting this important clerical garment: laymen as ecclesiastics in very early ages; but in later times its use has been confined exclusively to bishops and priests, and it has become -the distinctive official. vestment of the holy eucharist. Its primitive form was perfectly round, with an aperture in the centre for the head, and this we find figured in the Benedictional of St. Ethelwold (Fig. 1). If intended for use in processions, a hood was sometimes affixed to the back; for at that period the chasuble was not restricted to the ministry of the altar. There is another form of this vestment, too, almost circular, which appears to be the oldest in existence, figured in the mosaic of St. Vitaliss' Church, at Ravenna, the date of which is A.D. 547.. In England its shape continued to be nearly circular for about six centuries after the mission of Augustine (Fig. 2). A chasuble discovered about thirty years ago in a whlled-up aumbry at Waterford, in' Ireland, is also of this form. When a change was made, the only alteration seems to have been that two opposite parts of the circumference were made to dome to a point.

This form was in use for many ages, and is that frequently represented on memorial brasses; but, - for about three hundred years before the Reformation, the chasuble was likewise made in the shape of a vesica piscis, and the ornaments with which it was then decorated became far more elaborate, and consequently richer and more beautiful. This shape must likewise be very old, for it is figured on the recently discovered frescos at, St. Clement's, Rome, where the wearer, with outstretched arms, is giving the pax. Another shape differing from those depicted in the other illustrations, is that of the ancient and precious vestment of St. Thomas of Canterbury, still preserved at the  cathedral of Sens (Fig. 3). It has the Y-cross both before and behind. The aperture for the head is almost square, and the sides are unusually long and deep. The chasuble of St. Boniface, apostle of Germany, preserved at Mayence, is also very like that of St. Thomas. The chasuble was usually made of silk, satin, velvet, or damask, though sometimes of inferior materials.

"It is now necessary to describe the Orphrey (aurifrigium) and the 'Flower,' as it was called, of the chasuble, which, in the Middle Ayes. were so elaborately decorated by embroiderers. The Chasuble. former was a band, which ran up behind and before' through the middle. Properly speaking, there was no cross upon the old English chasuble, but at the breast sprang out (from the pectorce, or pillar), in the shape of the forked part of a large Y, two other bands (called numerals),.which wen-t over the shoulders, until in the same form from behind they met (in the dorsal) (Fig. 4). In more modern times this Y-shaped figure has been transformed into a cross, while sometimes a crucifix is embroidered ion the back of this vestment.' The illustration of the flowing old English chasuble in the accompanying woodcut (Fig. 5) is from an ancient memorial brass. Here the whole of the eucharistic vestments are depicted, while the-position of the priest, in the act of blessing the chalice, is remarkable, for it is unknown in the case of any other brass in existence. The flower (flos casulce) of the chaseuble was a splendid piece of floriated embroidery round the neck, which spread itself down the front and the back — representations of which 'may be seen in' the cathedrals of Exeter, Peterborough, and Lincoln. Three bransses remain of bishops in full eucharistic vestments of post- Reformation periods-viz., Thomas Goodrich, in 1554, at Ely Cathedral;. John Bell, bishop of Worcester, in 1556, from St. James's, Clerkenwell, in possession of .the late J. G. Nichols, Esq., F.S.A.; and Robert Pursgrlove, suffragan bishop of Hull, in 1579, at Tideswell, Derbyshire."'

"In the Fourth Council of Toledo it was reckoned a sacred habit. Its old English name was Massa hakele, the "mass mantle.” The world occurs first in the year 474, in the will of St. Perpetnus, of Tours. The Greek chasuble was of equal width all round, from the top to the bottom. The Western  form was that of pointed ends behind and before; and the early mosaics of the 6th century show it thus sloping and hollowed, reaching to the feet; but there are other examples which portray it shorter, as it is worn at present, the ends being frequently rounded; A remarkable vestment of this kind It St. Apollinaris,' Ravenna, bears the name of the Chasuble of the Diptychs, as it is. covered with an auriclave, orphrey, or superhumeral, a band of golden stuff, like an ancient archiepiscopal pall, sewn behind and before, and divided round the neck, covered with the names and heads of thirty- five bishops of Verona, in succession, from the foundation of the see to the middle of the 5th century.

The name of auriclave, like orphrey, meaning the 'goldbordered,' was given to the chasulble from its peculiar embroidery on the onophorion or alticlave, a band originally of a different color from the robe, and called the anriclave when made of cloth of gold. One of this kind, of the 5th century, is preserved in the cathedral of Ravenna. St. Stephen's chasuble, made by Grisella, queen of Hungary, in 1031, is preserved at Buda, and worn by the sovereign-at his coronation; its color is green. There are two at Madeley, of the 14th century, which were probably brought from Much-Wenlock. One at Talncre is said to have come from Basingworth. There is one at Salisbury in green and gold, of the 16th century. The chasuble called palliate had the pall sewn upon it. Until-the 12th or 13th century the pectoral or front did hot differ in form from the dorsal or back. The superhumeral dwindled into a narrow collar, and the cross on the back of the chasuble is the last relic of the anliclave. From an early date chasubles were ornamented, with sacred designs, flowers, and symbolical animals and birds, a usage permitted by the Second Council of Nicea. The processional chasuble hand a hood, which was worn in France until the latter half of the 9th century. In England the ends of the chasuble took the shape of the reversed arch of the pointed style of architecture. From being used specially at the time of celebration, it was emphatically called 'the vestment.' Cranmer says, The over-vesture or chesible signifieth the purple mantle that Pilate's soldiers put upon Christ after that they had scourged him; as touching the minister, it signifies charity, a virtue excellent above all other.”

## Chateau (Or Chasteau In Ital. Castello), Guillaume[[@Headword:Chateau (Or Chasteau In Ital. Castello), Guillaume]]

             a French engraver, was born at Orleans, April i8, 1635, and was instructed in the school of John Frederick Greutet. He died in Paris, Sept. 15, 1683. His principal plates are, The Repose in Egypt; The Virgin, with the Infant Jesus Embracing a Cross; The Miraculous Draught of Fishes; The  Baptism of Christ by St. John; Christ Appearing. to, St. Peter; The Stoning of Stephen; The Holy Family with St. John; St. Paul Taken up to Heaven.; Christ Curing the Blind. See Hoefer, Nouvelle Biographie Generale, s.v.; Spooner, Biographical history of the Fine Arts, s.v.

## Chateau-Gonthier (In Anljou), Council Of[[@Headword:Chateau-Gonthier (In Anljou), Council Of]]

             (Concilium apud Castrum Gontheam), was held in 1231, by the archbishop of Tours and his suffragans; who- published thirty-seven canons or regulations, of which the' following are of most consequence:

1. Against clandestine marriages, ordering that those persons who have been so united be separated.

3. Exacts an oath from every clerk presented to a benefice, to the effect that he had. neither directly nor indirectly given or promised anything in return.

4. Orders's the bishops to see that all beneficed clerks serve their own- cures.

9. Forbids to communicate with excommunicated persons.

10. Forbids the frequent use of general excommunication.

15. Deprives of their patron-age patrons who present unfit persons.

16. Forbids to present to a living any one ignorant of the language of the place.

24, and some others relate to the conduct of monks.

30. Orders the sentence of excommunication against usurers to be read every Sunday.

33. Forbids to receive the testimony of Jews against Christians. See Labbe, Concil. xi, 438.

## Chateaubriand, Francois Auguste Ren[[@Headword:Chateaubriand, Francois Auguste Ren]]

             Vicomte de, a famous French poet, historian, philosopher, and statesman, was born; Sept. 4, 1768, at St. Malo; in Bretagne, and died in 'Paris, July 4, 1848.' He deserves an honorable place in this Cyclopaedia as an apologist of Christianity.. His first important work in that direction was, the -Essai Historique, Politique, et Morcal sunr les Revolutions Anciennzes et Modernes, etc.'(Lond. 1797, 2 vols.; Paris, 1814):-Genie du Christianismea (Paris, 1802; Germ. transl. by Schneller, 2d ed. Freiburg, 185657, 2 vols.). This work, which h-be dedicated to Bonaparte, placed - him at once among the first writers of his people and time. In 1807 he published his Les Martyrs, oun le Triomphe de la Religion Chaetieznne (Germ. transl. by Fesenmair, Munich, 1864), in which he glorifies the Christian religion.' In this work, as well as in his Itineraire de Paris a Jerusalem et de Jerusalem a Paris, he admonishes, as a good Catholic, his co-religionists to adhere to their Church. His (Euvres Conpletes were published at Paris in 1826 and 1838; new edition by Sainte-Beuve, in 12 vols. 1859-61; a German edition-of his works was published at Freiburg, 1827-38, in 66 small volumes. See Vinet, Tableau de la Litterat. Fran. a.u Dix-neuvieme Siecle; Sainnte-Beuvne, Chateaubr and et son Graoupe Litterai re sous l'Empire (Paris, 1860, 1873, 2 vols.); Scherer, Etudes. Critiq. sur la Litter. Contemp.; Tzschirtner, Lettraes sur la Religion et la Politique'(1829); Revue Charetienne, v, 680 sq.; ix, 82 sq.; Lichstenberger, Encyclop. des 'Sciences Religieuses. s.v.; Winler, Handbuch der theol. Lit. i, 154, 406. (B. P.)

## Chatel, Du[[@Headword:Chatel, Du]]

             SEE DU CHATEL.

## Chatel, Ferdinand Toussaint. Francois[[@Headword:Chatel, Ferdinand Toussaint. Francois]]

             a French schismatic, was born at Ganlnat, in Bourbonnais, Jan. 9, 1795. He learned the trade of a tailor, but was afterwards sent by his pastor to the seminary of Mont - Ferrand. After studying theology among the Sulpicians, Chatel received the tonsure at the age of twenty, was ordained a few months after. and made subdeacon the year following. Some time before the revolution of July, he wrote for le Rbmernateu;, foreshadowing his future innovations. 'Having assembled several discontented priests in his house, he made known to them his projects. He was appointed bishop of the new Church thus formed. The master of the Templars, Fabre-Palaprat, consecrated him in 1831., Chatel's creed was based upon a high profession of regard for Jesus Christ as a man, and the invariable order of law exclusively natural. In- 1842 a decree of police caused the place of the meetings of Chatel to be shut up as, according to the contents of the document, he had uttered but outrages against public morals. In the revolution of 1848 Chatel used his eloquence in behalf of what he termed "oppressed women;" and as orator of the club, presided over by madame Niboyet, he was heard several times pleading for divorce, one of the  favorite themes of his convensticles. Chatel finally received an appointment at the post- office. He died Feb. 13, 1857, leaving, Sermon- a l'Ouverture de la Nlouvelle Eglise Fruanaise' (8vo): Profession de Foi de 'Eglise Catholique Francaise, etc. (8vo): — Caechisme' a l'Usage de l'Eglise Catholique Francaise (1833, 8vo):-Le Code de l'Humanit- (18538 8vo):- A la Chambare des Deputes (1843), etc. See Hoefer, -Nouv. Biog. Generale, s.v.; Holzapfel, Die Kirche des Abbe Chatel, in the Zeitschriftfuri historische. Thieologie, 1844, ii; Lichteliberger, Encyclop. des Sciences Religieuses, s.v.

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

             a French fanatic, was born in Paris about 1575, and studied divinity under the Jesuits, and philosophy in the University of Paris. He regarded Henry IV as a heretic, and, was: impelled by. religious fanuaticism to stab him, Dec. 27,1594. It was thought that he had been instigated by the Jesuits, but he declared to the last that he acted entirely of his own accord. He was executed Dec. 29,1594. See Biog. Universelle, -s.v.

## Chatellain, Jean De[[@Headword:Chatellain, Jean De]]

             a Flemish preacher, of the order of. the Augustines, a native of Tournay, lived in. the former part of the 16th century. He preached with success in the: principal cities of France and Lorraine. Being accused, of favoring, Lutheranism, in spite of the protection offered him by the :magistrates of Metz, he was arrested and burned at- the stake as a heretic, Jan. 12, 1525. Calimet attributes to him the La Chaonique de la Ville de Metz, in rhyme (Metz, 1698, 12mo); but this was written by Jean Chatel. See Biog. Universelle, s.v.

## Chatenier, Bernard[[@Headword:Chatenier, Bernard]]

             a French prelate, native of Montpellier, distinguished himself by his knowledge of civil and canon law. He settled at Rome, and was auditor of the. sacred palace under Gregory X. After having been chaplain of the pope and archdeacon in the Church of Narbonne, he was appointed to the bishopric of Alb in 1276. Nicholas III commissioned- him to make inquests in the diocese of Lod-eve against those who had usurpated church benefices, and Philippe le Bel sent him to Rome to procure the canonization of St. Louis. In 1306 Chatenier was transferred to the see of  Le Puv in Velasy. He was made cardinal by pope John XXII in 1316, and died at Avignon., Aug. 14,1317. - See Hoefer, Nouv. Biog. Generale, s.v.

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

             an English Independent, was born in London and educated at Plasterers Hall. He became a member of Mr. Bradbury's Church at New Court, Carey Street, in 1752; was dismissed to take charge of the Church at Newport, Isle of Wight, in 1755,' and returned to London in 1758, where he settled as pastor t Silver Street.. In 1765 he adopted. the Sandemanian opinions, became a preacher among them, and commenced a bookselling business, first on Ludgate Hill, then, in 1769, at King Street, Cheapside, where he kept a circulating library. He wrote Tom Rigby, a religious novel, and a pamphlet with the title Another High-road to Bell, in which he denounced some of the pulpit entertainments of that time (1767). ' See Wilson, Dissenting Churches, iii, 111-113.

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

             an English Congregational minister, was born at Coventry, Feb. 16,1805. He was carefully trained by his parents, and when about twenty-one joined the Church, engaged in village preaching and soon after entered Hackney College. At the close of his college course he accepted a call to Lundfield, Sussex, where he labored until 1842, then removed to Newton Abbott. and there remained till 1864. Ill-health then obliging his resignation, he retired to Southport, an-d there died, Jan. 12,1869. See (Lond.) Cong. Yearbook, 1870, p. 281.

## Chatfield, Larmon[[@Headword:Chatfield, Larmon]]

             a Methodist Episcopal minister, was born It Winndham, Greene County, N.Y., Sept. 7, 1807. He spent his early years on his father's farm ; was gifted in the use of the English language.; joined thee Church at the age of twenty-two; and in 1836 entered the old Ohio Conference. On the formation of the Michigan Conference he became one of its members;. was transferred to the Rock River Conference in 1853; returned to the Michigan Conference in the year following, located, and in 1868 was readmitted as a superannuate, which relation he sustained until his death, July 23,1876. See Minutes of Annual Conferences, 1876, p. 113,

## Chatillon, Cardinal De[[@Headword:Chatillon, Cardinal De]]

             SEE COLIGNI, ODET.

## Chatillon, Louis De[[@Headword:Chatillon, Louis De]]

             SEE CHASTILLON.

## Chatizel (De La Neronnizre), Pierre Joseph[[@Headword:Chatizel (De La Neronnizre), Pierre Joseph]]

             a French theologian, was born at Laval in 1733. The province of Maine chose him as one of her representatives in the' states-general. He was afterwards vicar of the Trinite de Laval, and later pastor of Soulaines, in the department of Maine and Loire. He died at Angers in 1817, leaving, Traite du Pouvoir des Eveques sur les Empechements du Marriage (Paris, 1789, 12mo):Lettre de du Diocese d'Angers, au Pere Vialar (1791, 8vo) :- Lettre Adressee a Pie VI (Lond. without date, 8vo). See Hoefer, Nouv. Biog. Generale, s.v.

## Chatlim (Cylut) Or Chatulim[[@Headword:Chatlim (Cylut) Or Chatulim]]

             (תטוליס), a place in Palestine mentioned by the Talmudists (Menachoth, 86 b), and made by Schwarz (Palest. p. 178) to be "the modern village Al- Chatli, east of Matthew Tabor, not far from Jordan," where it is marked as El-Hatli on Van de Velde's Map.

## Chatsir[[@Headword:Chatsir]]

             SEE LEEK.

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

             a Free-will Baptist minister, was born at Acworth, N. H., in 1778. He was converted hi 1805, and soon began to preach; was baptized among the Methodists, and was a class-leader. In 1823 he connected himself with the Free-will Baptist Church in Middlesex, Vt., and was ordained Feb. 3, 1828. His ministerial work was performed chiefly in his own town and in places adjoining. After a long and painful sickness, borne with much Christian resignation, he died at Middlesex, June 17,1855. See Free-will Baptist Register, 1857, p. 88. (J. C. S.)

## Chatterton, Jason[[@Headword:Chatterton, Jason]]

             an English Wesleyan missionary, arrived at Barbadoes, W. I., Dec. 26, 1851, labored with burning zeal and great success, and died Oct. 29,1852. See Minutes of the British Conference, 1853.

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

             a Scotch clergyman, was licensed to preach in 1737; presented to the living at Merebattie in 1739; ordained in 1740; and died June 20,i1770, aged fifty-four years. See Fasti Eccles. Scoticance, i, 465.

## Chattun Erdeni[[@Headword:Chattun Erdeni]]

             (the white maidei), in Lamaism, was a picture painted on gold, belonging to the seven Dolon Erdeni, the sacred relics of the Lamaian temple, placed on the altar before the image of the deity.

## Chauamont, Paul Philippe De[[@Headword:Chauamont, Paul Philippe De]]

             a French theologian, after receiving holy orders, devoted himself for several years to preaching, and then succeeded his father as librarian of the cabinet, and was- admitted as a member of the Academie Frangaise in 1654. He was appointed to the bishopric of Apt in 1671, but gave in his resignation in 1684, and came back to Paris, where. he devoted himself more than ever to study, and died March 24, 1697, leaving, Reflexions sur le Christianisme Enseigne dans 'Eglise Cathholique (Paris, 1693, 2 vols. 12mo). See Hoefer, Nouv. Biog. Generale, s.v.

## Chaucer, Geoffrey[[@Headword:Chaucer, Geoffrey]]

             the "Father of English Poetry," is believed to have been born about 1340. Nothing is known of his early life or parentage further than that his father was a London vintner. Chaucer was not simply a poet and author, but exhibited decided talent for diplomacy, and his acquaintance with commerce and his ability in that direction secured for him some important positions. He was a contemporary of Wycliffe, and is said to have adopted the opinions of that reformer respecting ecclesiastical polity, although it is not known that he sympathized with him in his religious convictions. His influence, however, was not inconsiderable in preparing the-way for the Reformation in England.

Chaucer first comes into public -notice in 1359, when he went with the army of Edward III into France, and there, during a retreat, was taken prisoner, but was soon ransomed by the king. About 1367 he was valet of the king's chamber, with a salary for life of twenty marks, and in 1369 took part in another expedition against France, which proved to be an inglorious one. It is believed that he married Philippa, a lady in attendance on tithe queen, before 1374, for in that year a pension was granted to him for his own and his wife's services. For several years he was employed on public missions in France, Flanders, and Lombardy, and during one of these he may have met Petrarch in Padua. There are evident traces of the effect of Italian literature on all his writings after this journey. In 1382 he became comptroller of the petty customs of the port of London, and in 1386 was sent to parliament as a Knight of Kent. But in the same year came the downfall of his patron, John of Gaunt, and in consequence he was dismissed from all his offices. In this year occurred the death of his wife. She left him two sons, one of whom was named Lewis. Chaucer was afterwards made clerk of the king's works, and in 1394 obtained an annuity of £20, and: a pension of 40 marks on the accession of Henry IV in 1399. It is believed that he died at his house in Westminster in 1400, and an inscription on his tomb in the abbey fixes the date Oct. 25.

Chaucer's style marks the beginning of the modern period of English literature, and his language and forms of expression were so excellent that few of them have. yet become obsolete. Among all his writings the Canterbury Tales are best known and most admired. In them, as well as in the House of Fame and Legends of Good Women, Chaucer strikes out more positively in a style of his own, and exhibits a maturer power and a more masterly freedom than in his earlier works. His characters are sharply defined, living men and women. His narrative skill is unequalled, his tales gliding on with captivating artistic fluency and unobtrusive felicities of phrase. He unites luxuriant invention and piercing satiric shrewdness with delicate pathos, sunny humor, grave love of truth, and refreshing delight in nature. ' There is little to show the date of his various writings. The Book of the Duchess is supposed to have been written to commemorate the death of the wife of John of Gaunt, which occurred in 1369. Many works formerly attributed to him are now rejected among them the Testament of Love, the Assembly of Ladies, and the Lamentations of Mary Magdalene. In the last twenty years there has been a remarkable revival of interest in Chaucer and an enthusiastic study of his life and works, a society having been formed in England for that purpose. 'The best editions of his works are those of Morris (Lond. 1872, 6 vols. 12mo) and Gilman (Boston, 1879, 3 vols. 8vo).

## Chauchemer (Or Ciaucemer), Francois[[@Headword:Chauchemer (Or Ciaucemer), Francois]]

             a French theologian, was born at Blois. At the age of fifteen he entered the order of the Dominicans and was sent to Paris, to study at the convent of St. Jacques. He distinguished himself there by the ingenuity of his discussions and his ready elocution. He was made doctor of theology in 1.673, and acquired such a reputation by his sermons that he was nominated preacher to the king, with a pension of three hundred livres. In 1678 he became provincial of Paris, and in 1687, prior of the grand convent of Paris. He spent the latter part of his life in composing several works, of which the majority remained in MS. He died Jan. 6, 1713, leaving, among other books, Traitg de Piete, etc. (Paris, 1707) :-Sermons (ibid. 1709). See Hoefer, Nouv. Biog, Generale, s.v.

## Chauchon[[@Headword:Chauchon]]

             a French theologian, who lived in the middle of the last century, wrote, La Jouttrne Sainte (Paris, 1742, 12mo):-Reflexions sur la Discretion (Le Mans, 1762, 12mo). See Hoefer, Nouv. Biog. Generale, s.v.

## Chauffepie, Jacques Georges De[[@Headword:Chauffepie, Jacques Georges De]]

             a Dutch Protestant preacher of French extraction, was born Nov. 9, 1702, at Leuwarden. He was pastor successively of the Walloon churches at Flessingen, Delft, and Amsterdam, and was a zealous preacher. He died at Amsterdam, July 3, 1786, leaving, Diss. Philol. de, Supplicio. Crucis apud Hebrcaes (Franeker, 1730) :-Sermons sur Divers Textes (ed. by Sm. Chauffepid, Amsterdam, 1787,3 vols.). But his main work is his Nouveau Dictionnaire Historique et Critique, which is a continuation of that of Bayle (ibid. 1750-56, 4 vols. fol.). See Lichtenberger, Encyclop.. des Sciences Religieuses, s.v.; Winer; Handbuch der theol. Lit. i, 143 ii, 109; Jocher, Allgemeines Gehn.-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Chaugy, Franocise Madeleine De[[@Headword:Chaugy, Franocise Madeleine De]]

             a French biographer, was a nun of the order of the Visitation, and died in 1682, leaving biographies of several abbesses of the order.' See Hoefer, Nouv. Biog. Generale, s.v.

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

             SEE ANNEMONDUS.

## Chaumonot, Pierre Marie Joseph[[@Headword:Chaumonot, Pierre Marie Joseph]]

             a Roman Catholic missionary, was born near Chatillon-sur-Seine in 1611. He entered the society of Jesus at Rome in 1632; went to Canada in 1639; was sent to the Huron River mission, and remained there till 1650; became missionary, to the Onondagas in 1655, and, with father Claude Dablon, founded a permanent mission on the banks of the lake where the city of Syracuse now stands. In November, 1655, these missionaries began the construction of St. Mary's chapel, which was the first church in New York state where mass was offered. This was the beginning of extensive missionary work among the Indian tribes, carried on by the early heroic Catholic missionaries, such as Mercia, Menard, Ragueneau, Duperon, and  others. Chaumonot died at Lorette, near Quebec, Feb. 21, 1693. He wrote a grammar of the Huron language. See Shea, Catholic Missions, p. 98241; De Courcy and Shea, Hist. of the Cath. Church in the United States, p. 314.

## Chaumont, Denis[[@Headword:Chaumont, Denis]]

             a French missionary, was born at Eragny, near Gisors, Nov. 15, 1752. After preliminary theological studies, he entered, in 1775, the seminary of foreign missions. For six years he was employed in the province of Fo- Kien, in China, and was called back in 1784, to become director of the Seminary of Paris. In 1792 he went to England, where he devoted himself to the interests of Catholic missions. During the French Revolution he had the oversight of the missionaries. On his return to France, in 1814, his fellows chose him superior of the seminary, in which position lie remained until his death, Aug. 25, 1819. See Hoefer, Nouv. Biog Generale, s.v.

## Chauncey, Peters, D.D.[[@Headword:Chauncey, Peters, D.D.]]

             a Protestant Episcopal clergyman, was a graduate of the General Theological Seminary, New York city. For ten years he was rector of Christ Church, Rye, N.Y.; became rector of Christ Church, Hartford, Conn., in 1848, and removed to St. James's. New York city, in 1850, of which parish he was rector until his death, Dec. 14, 1866, aged fifty-six. See Prof. Episc. Almanac, 1868. p. 104; Amer. Quar. Church -Rev. April, 1867, p. 153.

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

             a Congregational minister, was born in Yardleybury, Hertfordshire, Eng., 1592. He entered as student in Trinity College, Cambridge, and passed M.A. in 1617. He was chosen fellow, and was made bachelor of divinity in 1624, and, still later, was elected professor of Greek. He left the University, entered the ministry, and in 1627 became vicar of Ware. He was brought before Laud for his opposition to the "Book of Sports" in 1629, and in 1635 he was found guilty of disobedience and contempt of Church authority, but he made a recantation. He was afterwards silenced, and came to New England in 1638. About three years he lived at Plymouth, and then became pastor in Scituate. In November, 1654, he was chosen president of Harvard College, in which station he remained with honor until his death, Feb. 19,1672. He was the author of several Latin and Greek poems, and also of Retractation of Chas. Chauncy, formerly Minister of Ware, in Hertfordshire, written with his own Hands before his going to New England in 1637 (Lond. 1641); Twenty-six Sermns on Justification (4to, 1659); Antisynodalia Americana, and a few occasional sermons. — Sprague, Annals, 1:110.

## Chauncy, Charles, D.D.[[@Headword:Chauncy, Charles, D.D.]]

             a descendant of president Chauncy, of Harvard University (see preceding article), was born in Boston Jan. 1, 1705, graduated at Harvard in 1721, studied divinity, and was ordained pastor of the First Church in Boston in 1727. He was distinguished for learning and independence, and was one of the founders of Universalism. He died Feb. 10, 1787, in the eighty-third year of his age. He published A complete View of Episcopacy: — Seasonable Thoughts (opposed to Whitfield), 1776: — The Fall and its Consequences, 1785: — The Benevolence of the Deity, 1784, 8vo: — The Salvation of all Men, 1784, 8vo; answered by Edwards, jun. (Works, N. Y. ed., vol. 1:5-279).

## Chauncy, Elnathan[[@Headword:Chauncy, Elnathan]]

             a Congregational minister, was born Sept. 10, 1724, at Durham, Conan., and graduated in 1743 from Harvard College. He studied theology with his  father, Rev. Nathaniel Chauncy, and for some time was his assistant. 'In consequence of ill-health he gave up preaching, and for several years devoted himself to agriculture, and afterwards accepted an appointment as captain of a military company. He resumed preaching during the last years of his life, and died May 4,1796. See Chauncy Memorial, p. 175-177.

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

             an English Nonconformist divine (son of Charles Chauncy 1st [q.v.]), was one of the ministers ejected in 1662, and afterwards became pastor of a Congregational church at Andover. In 1687 he became pastor of the Independent Church in London, which had previously been Dr. John Owen's. In 1704 he retired from the ministry, and was professor of divinity for several years in the Dissenters' Academy in London. He died Feb. 28, 1712. Among his writings are, The Divine Institution of Congregational Churches: — The Doctrine according to Godliness (in catechetical form; Lond. 1737, 12mo): — Neonomianism unmasked (Lond. 1692). — Calamy, Nonconformists' Memorial, 2:517.

## Chauncy, Israel[[@Headword:Chauncy, Israel]]

             a Congregational minister, younger son of president Chauncy of Harvard College, was. born at Scituate, Mass., in 1644, and graduated from :Harvard in 1661. He was surgeon as well as chaplain in the army. In 1665 he was ordained pastor of the Church in Stratford, Conn., and was its learned and devoted pastor until his death in 1703. His name appears as second on the list of the founders of Yale College; He was chosen, Nov. 11,1701, rector or president of the infant institution, but did not accept.' See Chauncy Memorial, p. 206-213, (J. C. S.)

## Chauncy, Maurice[[@Headword:Chauncy, Maurice]]

             a monk of the Charter-house, London, was imprisoned in the reign of Henry VIII; for refusing to own the king's supremacy. He managed to remain unmolested in England. and in Flanders until the accession of queen Mary, when he was replaced at a monastery at Shene, near Richmond.- On the queen's death he again went to Flanders, but was obliged to removed to Bruges, where he died, July 15, 1581. The best of his :productions is entitled Historia Aliquot Nostri Securi Martyrum (Mentz, 1550, 4to).

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

             a Congregational minister, was born at Hatfield, Mass., Sept. 26, 1681. He was the son of Rev. Nathaniel Chauncy, and grandson of Charles, Chauncy, president of Harvard College. In his boyhood he was sent to his uncle. Rev. Israel Chauncy, of Stratford, Conn., under whom he prepared  for college, and was one of the first class of six enrolled on the catalogue of Yale College. After graduating he went to Durham in 1706, and was ordained Feb. 7, 1711. He died there Feb. 1,1756. His library was large and well selected. In his tastes and acquisitions he was. a theological scholar of the Puritan type.. As a preacher he was eminently instructive and attractive. His elocution was distinct, and his language carefully chosen. He was a fellow of Yale College. Frequently he had young men under his care preparing for college. His counsel was often sought for by neighboring churches. He published some Sermons (1719, 1734). See Sprague, Annals of the Amer. Pulpit., 263.

## Chautauqua Assembly[[@Headword:Chautauqua Assembly]]

             is the name given to an annual summer gathering. for purposes of instruction in, worship, and recreation. Its meetings open early in July and continue about six weeks. The place is a well-wooded point of land jutting out into the beautiful Lake Chautauqua, a body of water about twenty miles long by two wide; and over fourteen hundred feet above the level of the sea. It is in western New York, ten miles from Lake Erie, and seven hundred feet above it. The assembly grounds contain about one hundred and fifty acres, and are four hundred and sixty miles from New York city ,four hundred and twenty-five from Cincinnati and fire hundred and thirty from Chicago. The air is pure, the water good;, the grounds wellshaded, and the entire place and its neighborhood are noted for salubrity.

I. History. — This place, known as Fair Point, :had been used for two years as a camp-meeting, tinder the control of an association chartered for: that purpose, and consisting of a number of prominent members ,of the Methodist Episcopal Church in western New York and in several adjoining states.. Among these was Mr. Lewis Miller of Akron, Ohio, a man of broad views and great force of character, and. especially interested in Sunday- school work. W hen his friend, the, Rex. J. H. Vincent, D.D., Corresponding Secretary of the Sunday-school Union of the Methodist Episcopal Church, conferred with him on the subject of a Sunday-school Institute to be held for several weeks, Mr; Miller suggested that it be held in the woods, and afterwards proposed the ground by Chautauqua Lake as the place for holding it. It is worthy of mention here, that several: years before this time Mr. Silas, Farmer, of Detroit, Michigan; had suggested the idea of a "Sunday-school Camp-Meeting." (See Sunday-school Journal, April, 1870, p.'155.) - Nothing, however, came from it at that time. Dr.  Vincent, who had years before organized the first Sunday-school Institute ever held, had for a long time cherished the thought that it might be possible, as it would certainly be desirable to gather Sunday-school teachers in a meeting for instruction and practice, which should last a mulch longer time than the ordinary institute; and w hen Mr. Miller suggested the great Fair Point as the place he accepted the suggestion.. There was accordingly held for fourteen days, in August, 1874, a meeting, with this object in view, and called the "'Sunday-school Assembly.": Tie attendance was large, and so deep wast the interest excited that, before the assembly was dissolved, there was by formal action a unanimous desire expressed that another assembly might be held the following year.

For several years the meetings were thus held, especially for Sunday-school teachers. The success was so great that, in 1875, an organization was formed which bought the property from. the Camp-Meeting Association, and has ever since held it for the purposes of the assembly. The plans of work broadened with each successive year. Very early in the history of the assembly Dr. Vincent suggested the desirability of adding to the programme a scientific conference. The idea was soon carried into execution. Since then the Chautauqua: Assembly, while it has retained in its original enthusiasm and power the idea of instruction in Sunday - school work, has greatly broadened its scope, until now it- includes every branch: of human knowledge. It places the Bible at the very centre and foundation of its work, seeking to study. the word of God and the works of God. The religious element is predominant in-all its operations, though there is perfect freedom from asceticism, cait, and sectarianism. Abundant provision is made for innocent recreations but late hours, dancing, and cards are forbidden.

II. Organization. There are at present in the assembly seven different departments besides: the Chautauqua School of Theology and the Chautauqua University, separately noted below.

1. The Chautauqua Assembly: Normal Department. This comprises the Sunday school Assembly :with which the movement started, and includes five classes:

(1) The Chautauqua Children's Class;.

(2) The Chautauqua Intermediate Class, for youths and adults;

(3) "The Chautauqua Sunday-school Normal Class, for parents and  Sunday-school teachers;

(4) The Chautauqua Advanced Normal, which has a post-graduate course in biblical and normal class work;

(5) The Primary Teachers' Union, for primary-class teachers.

2. The Chautauqua Teachers'. Retreat, begun in 1879. Teachers of secular schools may attend this during their summer vacation, and. in the intervals of recreation and of rest have. the advantage of a summer school under, the direction of some of the foremost educators of the age. Lectures are delivered on the Philosophy and Methods of Teaching, and on other subjects-of practical interest to teachers...

3. The Chautauqua School of Languages, begun in 1879. The object of this is to familiarize teachers with what is known as the natural method of teaching the modern languages, as well as to illustrate other methods in both ancient and modern languages, and to increase popular interest in philological studies.

4. The Chautauqua Literary and Scientific Circle, begun in 1878. This is one of the grandest educational conceptions of the day. It aims to help the large number of people, old as well as young, but especially the ;young, who have a desire to read, but do not know what to read. For all such, courses of reading are marked out, and text books indicated, many of them being specially prepared for the purpose. These courses of reading are peculiarly adapted for busy people, who can take but-little time from their daily toil or their domestic cares.. An average of forty minutes for each week - day, or four hours a week, will take one through one of these' annual courses of reading in nine months. It is not necessary that the members of the Circle " should ever come to Chautauqua, though every summer there is a large gathering of them .at that place.- It is expected, however, that members will fill out memoranda of their reading, and send them to the central office at Plainfield, N. J.

The course of reading of the "C. L. S. C.," as it is called by abbreviation, is not by any means designed as a substitute for a regular collegiate course of study. While it covers the college outlook, it is rather designed for those who have not had the advantage of such a training, and yet who have a thirst for knowledge. Already in a number of instances it has awakened in some of its youthful readers an ardent desire for a thorough collegiate course, and has started them on the way. At the same time it is designed to help men of business who are college graduates of former years in reviving  the .studies and literary pursuits of their earlier days. So popular is this new movement that the "C. L. S. C." now numbers sixty thousand members engaged in one. or another of a four years' course of reading. It has over one thousand local " circles," numbering. from three students to several hundred each. These are to be found in all parts of the United States, even in Alaska, and also in Canada, Great Britain, India, China, Japan, and the Sandwich Islands. The first class was graduated in 1882, after having pursued the four years' course of reading, and numbered over seventeen hundred. The second class, which graduated in 1883, consisted of nearly thirteen hundred members.

5. The Chautauqua Young Folks' Reading Union, begun in 1881. ' For this there is an annual course of entertaining reading provided. The design is to drive out interesting bad books by interesting good books. It is especially intended for children and young-people.

6. The Chautauqua Missionary Institute.-This is designed to increase interest in domestic and foreign missions.

7. The Chautauqua College of Music, begun in 1883. This, as its name implies, aims at' the cultivation of the science and of the art of music.

III. General Characteristics and Accessories.-Life at Chautauqua would be anything but rest should one undertake to attend all the different meetings. He would be kept busy from early in the morning until late at night, with but little intermission for recreation or food. But this would be clearly an abuse of the design of the. assembly, and would be as unwise 'as if one should visit Saratoga for his health and drink of all the different springs as rapidly as he could ride from one to another. There is abundant time for recreation and for rest-to those who wish them, as most of the. visitors do... Each must make. a selection of the lectures or other exercises of the day he wishes to attend, and leave the others to those who prefer them. Various departments of instruction are in operation, simultaneously. Then there are certain hours in the morning and evening when all exercises. are closed excepting the popular lecture, or concert, or addresses in the amphitheater. If one be so disposed he may absent himself from all these, and spend the entire day roaming the woods, or sailing on the lake, or quietly seated in tent or cottage, and then at half-past ten at night go to bed at-the sound of the chimes of bells, generally sure of being undisturbed  until the same faithful sentinels shall announce the coming of six o'clock in the morning.

The appliances for the educational purposes designed are very complete at Chautauqua. The original auditorium consisted merely of rough benches fixed under the shade of the forest trees, and a large covered platform. There were sittings — for-about three thousand people. This old place of gathering still remains, and is frequently used, but it long since became too small for the immense congregations who gather in Chautauqua. Five or six years ago an amphitheatre was built, or, to speak more correctly, an amphitheatre which nature had made was seated and roofed over. This will easily accommodate six thousand people. It has an immense pipe ordain for Sabbath worship and for concerts, and is the favorite place for the great lecturers and preachers who every year delight Chautauqua audiences. There are also other buildings for smaller audiences the Hall of Philosophy; the Children's Temple; the Chapel; the Normal Pavilion,

Besides these places for audiences -there are places devoted to education through the eye. 'Newton Hall" has a Museum of Art and of Sacred and General Archaeology. There is a model of the Holy Land nearly three hundred feet long, with Lake .Chautauqua to represent the Mediterranean sea. There is a model of the City of Jerusalem; and a sectional model of the Great Pyramid.

During the height of the assembly season, a daily paper is published on the grounds, edited by the Rev. T. L. Flood, D.D. It has eight large pages and forty-eight columns, and is called The Assembly Herald. There is also a monthly magazine known as The Chautauquan, a quarto of seventy-two pages, under the same editorship. These periodicals are devoted to the interests of the Chautauqua Assembly. In them are published reports of the various meetings held and of-the lectures and addresses delivered. Besides this The Chautauqusan has several series, of papers to be read or studied in the course of reading prescribed for the "C. L. S.C."

The attendance at Chautauqua, especially at the height of the season, is something wonderful. The residents for the- term and the casual visitors are numbered by the ten thousand. In 1883 the receipts from all sources were forty thousand dollars, of which nearly thirty thousand dollars were taken at- the gate, as payment for admission to the premises. The entire receipts are devoted to the payment of expenses and to the improvement of the grounds. The men to whom the management is intrusted, and who do  the most important part of the work, receive no pay for their services, and, if the whole truth were known, it would probably be found that they are sometimes out of pocket. Their work is purely a labor of love, and they consider themselves well paid in beholding the results-. (J.M. F.)

## Chautauqua School Of Theology[[@Headword:Chautauqua School Of Theology]]

             is a chartered institution connected with the Chautauqua Assembly, and incorporated by the New York Legislature in 1881. It is intended for-the' benefit of young-ministers, or of older ones who may wish to review their early studies. It has an elaborate and thorough course. Its work is divided into eight regular departments and four special, each department being under the direction of a dean. The regular departments are-

1. Hebrew;

2. New Testament Greek;

3; Biblical Theology;

4. Historical Theology;

5. Practical Theology;

6. Christian Science and Philosophy;

7. Human Nature;

8. Literature and Art. The special departments are:

1. The Relation between Body and Soul;

2 Elecution;

3. Industrial Economy and Trade

4. Jurisprudence. -

The business of the school, is conducted by correspondence. The studies prescribed are to be pursued at: home. Full and rigid examinations are held in the presence of competent committees, under the direction of the deans of the various departments. Should the student pass satisfactory examinations on all the studies he will receive the degree of "Bachelor of Divinity." The studies of the eight departments will require four or five years to complete. No honorary degrees of any kind will be conferred. The degree of Doctor of Divinity will be conferred only upon graduates of the Chautauqua School of Theology who pass special examinations for-this degree, and who also hold positions of prominence in their respective denominations. his school is not designed as a substitute for the ordinary  theological seminaries of the various churches. It does not claim to be even a rival to them, but rather seeks to supplement their work. It is undenominational in its character. It is at present, and has been from the beginning, under the presidency of the Rev. J. H. Vincent, D.D. The dean of the school is the Rev. A.A. Wright, Boston, Mass.

Besides the deans of the several departments there is a board of "counsellors," and also a secretary of the archaeological department. There has already been., made the beginning of an archaeological library and museum. The design is to have a collection of books, manuscripts, charts, plans, and casts, to assist in the study of the Scriptures. This collection .is kept at Chautauqua.

The whole number of students enrolled at the time of the last report (April, 1884) was three hundred and seven. They are divided among the various denominations and are to be found in all parts of the country.

Connected with the school is the JERUSALEM CHAMBER OF THEOLOGY, the design of which is to furnish ministers lay-preachers. Y.MC.A. workers, evangelists, Sunday-school officers and teachers courses of non-professional studies covering the entire field of theological, religious, and ethical literature. These departments are arranged with special adaptation to ministers who, from any cause, are unable to pursue with profit: the regular curriculum in the sacred languages. The departments under survey are as follows:

1. Historical Theology;

2. Homiletics;

3. Biblical Theology;

4. Doctrinal Theology;

5. Genesis of Man;

6. Sociology (Christian and Pagan);

7. Literature and Art;

8. Religious Biography;

9. Palestine Exploration;

10. Archaeology;

11. Hermeneutics, Old Testament;

12. Hermeneutics, New Testament;

13. Ancient History;

14. Modern History;

15. Philosophy;

16. Mental Science;

17. Philology;

18. Metaphysics;

19. Psychology;

20. Agliosticism;

21. Oriental Travels;

22. Christianity and the Sciences;

23. The Evidences of Christianity;

24. The Great Religions;

25. Greek and Roman History;

26. The Barbaric Incursions;

27. The Ancient Monarchies

28. The Hebrew and Greek Scriptures;

29. Art and Religion

30. Christian Missions:

31. Evangelism;

32. Romanism;

33. Biblical Criticism;

34. The Church and the State:

35. New Testament Greek for. English Readers

36. Egyptology;

37. History of the Primitive Church;

38. The Church Fathers;

39. The Church and her Reformers;

40. Introduction to Theology.

The business of this chamber is conducted by correspondence, the same as' that of the school. As special session of the Chautauqua School of Theology is held for about .four weeks during the summer, at Chautauqua; during this session oral lectures are delivered by the professors., (J. M.F.)

## Chautauqua University[[@Headword:Chautauqua University]]

             is an outgrowth of the Chautauqua Assembly, and was chartered by the legislature of the state of New York in 1883.. There, are in operation, as part of this university, colleges of Latin, Greek, German, French,. and English, the studies of which are prosecuted by students at their homes, by a system of correspondence, with most rigid written examinations. Other  colleges, in science, etc., will be organized in a short time. The university is governed by a chancellor and a board of directors. (J. M. F.)

## Chautrun[[@Headword:Chautrun]]

             SEE GUDRUN.

Chauveau, FnRANCOI, a French painter, designer, and engraver, was born at Paris in 1613, and studied under Laurent de Lahire. The number of his plates is 4000. He was admitted into the Royal Academy of Painting and Sculpture in 1663. The following are his principal works. The Annunciation; The Repose in Egypt; The Virgin and Infant with. St. John; The, Crucifixion; - The, Mystery of the Sacrament; Christ with the Disciples at Emmaus; The. Nativity ; The Holy Family. He died at Paris, Feb. 3, 1676. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner.-Biog. Hist. of the Fine Arts, s.v.

## Chauvelin, Henri Philippe[[@Headword:Chauvelin, Henri Philippe]]

             a French theologian, was born about 1716. He was very active in politico- religious affairs, especially in hostility to the Jesuits. In 1750 he wrote on the subject of ecclesiastical immunities, and the parliament of Paris, in 1753, issued a decree, in consequence of which he was arrested with three of his colleagues, and imprisoned at Mt. Saint-Michel. On recovering his libert- Chauvelin commenced another series of attacks upon the Jesuits, which, on May 9, 1767, resulted in their banishment. He died Jan. 14, 1770. See Hoefer, Nouv. Biog. Generale, s.v.

## Chauvili, Pierre[[@Headword:Chauvili, Pierre]]

             a French philosopher and Protestant theologian of the latter part of the 17th century (often confounded with TIENNE), belongs probably to a family of this name originating at Toulouse. He fled to Holland after the revocation of the Edict of Nantes, and became pastor of a French Church there. He wrote De Religione Naturali, etc. (Rotterdam, 1693, 8vo), intended to show that revealed religion'. has its foundation in natural religion, and to plead for the tolerance of theologians of that period. It excited a lively opposition, against which he defended himself in Eclaircissements sur en Livre de la Religion Naturelle (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Chauvineau (Or Chavineau), Andre[[@Headword:Chauvineau (Or Chavineau), Andre]]

             a French theologian of the order of Franciscans, who lived in the former part of the 17th century, wrote, La Mort de P. Ange de Joyeuse (Tours, 1608, 8vo): — La Maort de Louis de Lborraine (Paris, 1623, 12mo):- Lettre dun Solitaire au, Princes et Seigneurs' (Poictiers, 1628, 8vo). See Hoefer, Nouv. Biog. Generale, s.v.

## Chavarigites[[@Headword:Chavarigites]]

             were a Mohammedan sect who disbelieved .Mohammed's infallibility.

## Chazinzarians[[@Headword:Chazinzarians]]

             (Armaen. chazus, a cross) were a sect which arose in Armenia in the 7th century, accused of worshipping the cross. They held an annual feast in honor of the dog of their false prophet Sergius.

## Chazir[[@Headword:Chazir]]

             SEE SWINE.

## Chazzan[[@Headword:Chazzan]]

             is the reader or chanter in a Jewish synagogue (q.v.),

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

             an English Baptist, was born at Castie Donington, Leicestershire. He was converted in early life, baptized in the river Trent, at Sawley, at the age of sixteen, and soon afterwards began to preach. In 1809 he visited Birmingham as a supply to the Lombard Street Church, which was followed by a unanimous call to the pastorate, and he settled there in January, 1810. Fifty years afterwards, in a jubilee pamphlet, he surveyed the great changes which had taken place. He had commenced with seventeen members, had preached seven thousand sermons, baptized seven hundred persons. and drafted from his church as many members as formed a new General Baptist Church in Birmingham. He lived a useful life, and died Feb. 24 ,1870..

## Chebar[[@Headword:Chebar]]

             (Hebrews Kebar´, כְּבָר, perhaps from its length; Sept. Χοβάρ), a river in the "land of the Chaldaeans" (Eze 1:3), i.e. apparently of Mesopotamia (comp. 2Ki 24:15), on the banks of which some of the Jews were located at the time of the captivity, and where Ezekiel saw his earlier visions (Eze 1:1; Eze 3:15; Eze 3:23; Eze 10:15; Eze 10:20, Eze 43:3). It is commonly regarded as identical with the HABOR (חָבוֹר), or river of Gozan, to which some portion of the Israelites were removed by the Assyrians (2Ki 17:6). But this is a mere conjecture, resting wholly upon the similarity of name, which, after all, is not very close. It is perhaps better to suppose the two streams distinct, more especially if we regard the Habor as the ancient Chaboras (modern Khabour), which fell into the Euphrates at Circesium, for in the Old Testament the name of Chaldea is never extended so far northward. The Chebar of Ezekiel must be looked for in Babylonia. It is a name which might properly have been given to any great stream (comp. כָּבִר, great). Perhaps the view, which finds some support in Pliny (H. N. 6:26), and is adopted by Bochart (Phaleg, 1:8) and Cellarius (Geograph. 100:22), that the Chebar of Ezekiel is the Nahr Malchr, or Royal Canal of Nebuchadnezzar — the greatest of all the cuttings in Mesopotamia — may be regarded as best deserving acceptance. In that case we may suppose the Jewish captives to have been employed in the excavation of the channel. That Chaldea, not Upper Mesopotamia, was the scene of Ezekiel's preaching, is indicated by the tradition which places his tomb at Keffil (Loftus's Chaldaea, p. 35). SEE EZEKIEL.

## Chebel[[@Headword:Chebel]]

             (חֶבֶל, che´bel; usually rendered in the older versions σχοίνισμα, περίμετρον, περίχωρον; regio, funiculus), one of the singular topographical terms (q.v.) in which the ancient Hebrew language abounded, and which add so, much force and precision :to its records. The ordinary meaning of the word is a "rope" or " cord;" and in this sense it frequently occurs both literally (as Jos 2:15, "cord;" 1Ki 20:31, "ropes;" Isa 33:23, "tacklings;" Amo 7:17, "line") and metaphorically (as Ecc 12:6; Isa 5:18; Hos 11:4). From this it has passed — with a curious correspondence to our own modes of speech — to denote a body of men, a "band" (as in Psa 119:61). In 1Sa 10:5; 1Sa 10:10, our word " string" would not be inappropriate to the circumstances — "a string of prophets coming down from the high place." Further it is found in other metaphorical senses, arising out of its original meaning (as Job 18:10; Psa 18:4; Jer 13:21). From the idea of a measuring-line (Mic 2:5), it has come to mean a "portion" or "allotment" (as 1Ch 16:18; Psa 105:11; Eze 47:13). It is the word used in the familiar passage "the lines are fallen unto me in pleasant places" (Psa 16:6). But in its topographical sense, as meaning a "tract" or "district," we find it always attached to the region of Argob, which is invariably designated by this, and by no other term (Deu 3:4; Deu 3:13-14; 1Ki 4:13). Its propriety is illustrated by a late traveler in those regions, who shows the abrupt definiteness of the boundary of the district (Graham, in Cambridge Essays, 1858). A comparison of the fact that Argob was taken possession of by Manasseh — a part of the great tribe of Joseph — with the use of this word by that tribe, and by Joshua in his retort, in the very early and characteristic fragment, Jos 17:5; Jos 17:14 (A. V. "portion"), prompts the suggestion that it may have been a provincialism in use among that large and independent part of Israel. Or its application to the "rocky shore" of Argob may be illustrated and justified by its use (Zep 2:5-7; A. V. "coast") for the "coast line" of the' Mediterranean along Philistia. In connection with the sea-shore it is also employed in Jos 19:29. SEE ARGOB.

## Chebius, A Welsh Saint[[@Headword:Chebius, A Welsh Saint]]

             SEE CYBI.

## Checker[[@Headword:Checker]]

             (שְׂבָכָה, sebakah´, 1Ki 7:17). The original term, thus rendered, is the same as that translated net-work in the context, and signifies a lattice forming the balustrade surmounting the capitals of columns.

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

             a missionary of the Church of, England, was born at. Boston, Mass., in, 1680. After studying at. the grammar school ins his native city, he completed his education at Oxford; travelled throughout Europe, collecting valuable paintings, manuscripts, etc., and was again in Boston in 1715. A pamphlet was published by him in 1723, entitled A Modest Proof of the Order and Government Settled by Christ and his Apostles in the Church- devoted to the interests of the Church of England. This called forth an elaborate answer from Dr. Wigglesworth, of Harvard College, and was the beginning of the first great controversy on the subject of episcopacy in this country. During the same year he published a book bearing on the same subject, but opposing deists and dissenters alike. This gave great offence, both in America and in Great Britain. In 1727 he went to England for ordination; but, in consequence of the opposition from certain Congregational ministers of Marblehead, Mass., the bishop of London refused to ordain him, and he returned to America disappointed. In 1739 he went again to England, succeeded in obtaining ordination, and was sent as a missionary to Providence, R. I. Besides preaching there he officiated. - at intervals, in Warwick and Atfleborough, this pastorate extending over fourteen years. He died at Providence, Feb. 15, 1753. Dr. Elliot declares that he was an excellent linguist, well acquainted with Hebrew, Latin, and Greek, as well as many of the languages of the North American Indians. Witty stories and ludicrous tricks are ascribed to him, and he frequently offended others by the strong expression. of his own opinions. - See Sprague, Annals of the Amer. Pulpit, v, 109.

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

             a Congregational minister, was born at Boston, Mass., and graduated from Harvard College in 1715. He was ordained the first minister of the New or South Church, in Boston, Nov. 22,1719, and died Dec. 1, 1769, aged seventy-three years. He published several pamphlets. See Sprague, Annals of the Amer. Pulpit, i, 31:3.

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

             a Congregational minister, son of the foregoing, was born at Boston, Mass., and graduated from Harvard College in 1743. He was stetted over the Old or North Church, Boston, as colleague with the Rev. Joseph Gee,  Sept. 3, 1747; and died March 19, 1768. See Sprague, Annals of the Amer. Pulpit, i, 313.

## Checquer (Chequer Or Checker)[[@Headword:Checquer (Chequer Or Checker)]]

             is the office, or place of business, of a monastic bursar or financial officer.

## Cheddus[[@Headword:Cheddus]]

             bishop of the East Angles. SEE CEDDA.

## Chedek[[@Headword:Chedek]]

             SEE THORN.

## Chederles[[@Headword:Chederles]]

             in Oriental mythology, was a Turkish hero, similar to Saint George of the Christians, and, as there is. reason to believe, based upon the latter, and modified according to the fashion of Eastern countries.

## Chedorlaomer[[@Headword:Chedorlaomer]]

             (Hebrews Kedorlaö´mer, כְּר7רְלָעֹמֶר; Sept. Χοδολλογομόρ, Josephus Χοδολλόμορος, Ant. 1:9, 1), a king of Elam, who, in the time of Abraham, with three other chiefs, made war upon the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, and reduced them to servitude (Gen 14:1 sq.).' B.C. cir. 2080. For twelve years he retained his hold over them; in the thirteenth they rebelled; in the next year, however, he and his allies marched upon their country, and, after defeating many neighboring tribes, encountered the five kings of the plain in the vale of Siddim. He completely routed them, slew the kings of Sodom and Gomorrah, and carried away much spoil, together with the family of Lot (comp. Psalms 110). Chedorlaomer seems to have perished in the rescue, which was effected by Abraham upon hearing of the captivity of his nephew (Gen 14:17). According to Gesenius (Thes. Hebrews p. 660 b), the meaning of the word may be "handful of sheaves, from the Arabic kadara, handful, and the Heb. עֹמֶר, sheaf," an etymology with which Fürst (Heb. Handw. s.v.) coincides; but this is little satisfactory. The name of a king is found upon the bricks recently discovered in Chaldaea, which is read Kudurmapula. SEE BABYLON.

This man has been supposed to be identical with Chedorlaomer, and the opinion is confirmed by the fact that he is farther distinguished by a title which may be translated "Ravager of the West." "As, however, one type alone of his legends has been discovered," says Colonel Rawlinson, "it is impossible to pronounce at present on the identification. The second element in the name 'Chedorlaomer' is of course distinct from that in 'Kudur-mapula.' Its substitution may be thus accounted for. In the names of Babylonian kings the latter portion is often dropped. Thus Shalmaneser becomes Shalman in Hoshea; Merodach-bal-adan becomes Mardocempal, etc. Kudur-mapula might therefore become known as Kudur simply. The Arabic epithet 'el- Ahmar,' which means the Red, may afterwards have been added to the name, and may have been corrupted into Laomner, which, as the orthography now stands, has no apparent meaning. Kedar el-Ahmar, or 'Kedar the Red,' is in fact a famous hero in Arabian tradition, and his history bears no inconsiderable resemblance to the Scripture narrative of Chedorlaomer. It is also very possible that the second element in the name of Chedorlaomer, whatever be its true form, may be a Shemitic translation of the original Hamite term mapula." "Chedorlaomer may have been the leader of certain immigrant Chaldaean Elamites who founded the great Chaldaean empire of Berosus in the early part of the 20th [21st] century B.C., while Amraphel and Arioch, the Hamite kings of Shinar and Ellasar, who fought under his banner in the Syrian war as subordinate chiefs, and Tidal, who led a contingent of Median Scyths belonging to the old population, may have been the local governors who had submitted to his power when he invaded Chaldaea" (Rawlinson's Herod. 1:348, 356.

Mr. Stuart Poole supposes that the first invasion of Palestine by Chedorlaomer and his confederates caused the shepherd-kings to leave the East and settle in Egypt (Horce AEgypt. p. 150). The narrative is strangely supposed by Hitzig (Psalm 2:176) to be a late fiction referring to the expedition of Sennacherib against Jerusalem (comp. Gen 14:5, and 2Ki 18:13). See, on the other side, Tuch (Genes. p. 308); Bertheau (Israel. Geschichte, p. 217). SEE ELAM.

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

             an English Roman Catholic divine, became prebendary of London in 1548, canon of Windsor in 1554, archdeacon of Middlesex in. 1556, prebendary of Oxford in 1557, and president of Corpus Christi College, Oxford, in 1558. He was deprived of all his preferments in 1559 for not taking the oath of supremacy, and committed to the Fleet Prison. He published several sermons and disputations. See Le Neve, Fasti; Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Chedwalla[[@Headword:Chedwalla]]

             SEE CAEDWALLA.

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

             a bishop in England in the reign of Henry VI, was a native of Gloucestershire, and educated at King's College, Cambridge. He was third provost of the same college for six years; elected bishop of Lincoln, and, with bishop Wainfleet of Winchester, was, at the instance of Henry VI, on a commission to regulate the statutes of Et'n and King's colleges. He was bishop for eighteen years, and died in 1471. See Fuller Wonrthies of England (ed. Nuttall), i, 555.

## Cheek[[@Headword:Cheek]]

             (לְחַי, lechi´, the jaw, as often rendered; σιαγών). Smiting upon the cheek is frequently spoken of in the Scriptures as a most grievous insult and injury (Job 16:10; Lam 3:30; Mic 5:1; Luk 6:29); and the incidental notices of modern travelers on this, as on other subjects, exhibit the literal accuracy of the language of the inspired writers. Lord Valentia, in his Travels, alluding to one of his servants, says, "Davage was deeply incensed; nor could I do more than induce him to come to the factory on business while I was there, Mr. Pringle having, in one of his fits struck him on the cheek with the sole of his slipper." Sir W. Ouseley, speaking of the Persian court, remarks, "When the vizir declared himself unable to procure the money, Fathh Ali Shah reproached him for his crimes, struck him on the face, and, with the high wooden heel of a slipper, always iron-bound, beat out several of his teeth." Roberts remarks that the Hindoo can bear almost anything without emotion except slippering — that is, a stroke with the sole of a slipper or sandal, after a person has taken it off his foot and spit upon it: this is dreaded above all affronts, and considered as no less ignominious than spitting in the face or bespattering with dirt among Europeans. An angry man often says, "I will beat thy cheek, thou low-caste fellow."

The term "cheek-bone," in Psa 3:7, is used figuratively, and presents the Psalmist surrounded by his enemies as by a herd of wild beasts, and denotes their complete deprivation of the power of seizing upon or devouring their prey. In Joe 1:6, the "cheek-teeth" (מְתִלְּעוֹת, methalleöth´), grinders, of locusts are compared to those of a beast of prey.

## Cheek, Samuel Best[[@Headword:Cheek, Samuel Best]]

             a Presbyterian, minister, was born: at Columbia, Ky., May 30, 1824, and graduated from Centre College in 1843. He studied theology in Allegheny Seminary, and, entering the middle class at Princeton, studied there more than a year; was ordained by the Presbytery of Transylvania, Oct. 8, 1850; was pastor at Columbia, Shiloh, and Edmonton, Ky., in 1850 and 1851; stated supply at Mt. Pleasant in 1863 and 1864; teacher in the Deaf-and- Dumb Asylum at Danville from 1852 until his death, May 10, 1869. See Gen. Cat. Princeton Theol. Serm. 1881, p. 155.

## Cheese[[@Headword:Cheese]]

             (in 1Sa 17:18, חֲרַיצֵי הֶחָלָב, charitsey´ he-chalab´, slices of the [curdled] milk; Sept. τρυφαλίδες τοῦ γάλακτος, Vulg. formellcm casei; in 2Sa 17:29, שְׁפוֹתshephoth´, according to the Rabbins, so called from being filtered from the whey; Sept. Σαφώθ, Vulg. pingues; in Job 10:10, גְּבִינָה, gebinah´, coagulated milk; Sept. τυρός). It is difficult to decide how far these terms correspond with our notion of cheese, for they simply express various degrees of coagulation (see Gesenius, Thes. Hebrews p. 25, 526). It may be observed that cheese is not at the present day common among the Bedouin Arabs, butter being decidedly preferred; but there is a substance, closely corresponding to those mentioned in 1 Samuel 17; 2 Samuel 17, consisting of coagulated buttermilk, which is dried until it becomes quite hard, and is then ground: the Arabs eat it mixed with butter (Burckhardt, Notes on the Bedouins, 1:60). It is noticeable that the ancients seem generally to have used either butter or cheese, but not both: thus the Greeks had in reality but one expression for the two, for βούτυρον= βοῦς, τυρός, "cheese of kine." The Romans used cheese exclusively (see Beroald, ad Apulej. Metam. p. 26), while all nomad tribes preferred butter. The distinction between cheese proper and coagulated milk seems to be referred to in Pliny, 11:96. SEE BUTTER.

The most important passage in which this preparation from milk is mentioned in Scripture is that where Job (Job 10:10), figuratively describing the formation of the foetus in the womb, says:

Is it not like milk thou wouldst pour me out, Even like cheese wouldst curdle me?

This text alludes to that progressive solidification which is common to all cheese, which is always soft when new, though it hardens when it becomes old. Undoubtedly the Orientals do eat curds, or curdled milk, but that, therefore, their cheese consists of curdled milk is not the correct inference. We also eat curds, but do not regard curds as cheese; neither do they. The other passages describe "cheese" in the plural, as parts of military provision, for which the most solid and compact substances are always preferred. Persons on a march eould not like to encumber themselves with curdled milk (2Sa 17:29). SEE CURDLE.

There is much reason to conclude that the cheese used by the Jews differed in no respect from that still common in the, East, which is.-usually.- exhibited in small cakes about the size of a tea-saucer, white in color, and excessively salt. It has no rind, and soon becomes exceedingly hard and dry, being, indeed, not made for long keeping. It is best when new and comparatively soft, and in this state large quantities are consumed in lumps or crumbs not made up into cakes. All cheese in the East is of very indifferent quality, and the natives infinitely prefer English or Dutch cheese when they can obtain it. In making cheese the common rennet is either buttermilk or a decoction of the great-headed thistle or wild artichoke. The curds are afterwards put into small baskets made of rushes or palm leaves, which are then tied up close and the necessary pressure applied. (See Kitto, Pict. Bible, note on 1Sa 17:19.) SEE MILK.

There are several decisions in the Mishna relative to the pressure by which cheese was made (Cholim, 8:2). This -proves that, as observed before, no preparation of milk was regarded as cheese while in a fluid state, or before being subjected to pressure. In another place (Aboda Sara, 2:5) it is decided that cheese made by foreigners could not be eaten, from the fear that it might possibly be derived from the milk of some animal which had been offered in sacrifice to idols. It is therefore certain that cheese was known to the Jews (comp. Philo, Opp. 2:337; Otho, Lex. Rabb. p. 120), and there was even a valley at Jerusalem called the Tyropoeon (q.v.), i.e. cheese-makers' valley (φάραγξ τῶν τυροποιῶν), doubtless from its being occupied by persons of this craft (Josephus, War, 5:5, 1). SEE BAZAAR. An instrument for cutting firm cheese is even named in the Mishna (Shabb. 17:2). (See generally Ugolini, De re rustica vet. Hebr. [in his Thesaur. 29:], 2:15.) SEE FOOD.

## Cheese, In The Eucharist[[@Headword:Cheese, In The Eucharist]]

             SEE ELEMENTS.

## Cheeseman, Lewis, D.D.[[@Headword:Cheeseman, Lewis, D.D.]]

             a Presbyterian minister, was born at Princetown, N. Y., Oct. 27, 1803; and, being left an orphan when a child, struggled with poverty in securing an education. He was licensed by the Bath Presbytery when nineteen years of age, and commenced his labors at: Angelica. In 1826 he was called to Albion, where his labors were greatly blessed; in 1830, to Byron; in 1831, to Scottsville; in 1848, to the Fourth Presbyterian Church of Philadelphia, Pa. In 1856 he published a book, entitled Ishmael and the Church; and in 1859 was made superintendent of the Board of Publication of the Presbyterian Church. He died Dec. 21, 1861. Dr. Cheeseman was an energetic and faithful student. He adopted the extempore style for the pulpit. "His nice choice of words and his rich imagery were wonderful." See Wilson, Presb. Hist. Almanac, 1863, p. 144.

## Cheesewrightt Joseph[[@Headword:Cheesewrightt Joseph]]

             an English Wesleyan minister, was a native of Lincolnshire. He entered the ministry in 1818; retired from the itinerant labors in 1852, and died May 4,1861. Cheerful, and generous to the poor, he was respected and beloved. .His style of speaking was colloquial, with illustrations drawn from ordinary life. See Minutes of the British Conference, 1861, p. 19.

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

             a Baptist minister, was born in Boston, July 15, 1787. He was converted at an early age, and baptized Oct. 30, 1803. He graduated from Brown  University in 1811. Soon after he was licensed by the Second Baptist Church in Boston, in July, 1812. He was ordained shortly afterwards, and settled in Warremn, R. I., for two years, and then at Hallowell, Me., for nine years, where the membership of the Church increased under his care from fifty to one hundred and fifty. He was next settled at Lynn, Mass., four years, baptizing, during this period, one hundred and twenty-five persons. He removed in 1834 to Barnstable, and labored most acceptably until his death, May 21, 1839. He was one of the most useful and honored ministers of his denomination in the times in which he lived. See Christian Watchman, June 14, 1839. (J. C. S.)

## Cheesman, Jarvis[[@Headword:Cheesman, Jarvis]]

             an English Wesleyan minister, was born at Mereworth, Kent, Feb. 8, 1803. He joined the Church in 1825, entered the ministry in 1830, became a supernumerary in 1865, settled in Haverford West, and died Feb. 3, 1866.. His ministry was valued. He was amiable and courteous, and was faithful and firm in the discharge of duty. See Minutes of the British Conference, 1866, p. 20.

## Cheeswright, James Henry[[@Headword:Cheeswright, James Henry]]

             an English Wesleyan missionary, was converted in his sixteenth year, sent to the West Indies in 1853, and died at Puerto Plata, San Domingo, August, 1856, in the twenty-sixth year of his age. He overcame difficulties, conciliated the hostile, strengthened the feeble, and aroused the careless. See Minutes of the British Conference, 1857.

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

             an English Wesleyan minister, was born at Heywood, near Manchester, in 1794. He united with the Church at the age of twelve; commenced his ministry in 1823; retired, broken by sickness, in 1854; and died May 12, 1858. Mr. Cheetham was an animated preacher. See Minutes of the British Conference, 1858.

## Cheever, Amos[[@Headword:Cheever, Amos]]

             a Congregational minister, son of Rev. Samuel Cheever of Marblehead, Mass. He graduated from Harvard College in 1707; was ordained at Manchester, Nov. 17, 1716; and died Jan. 15, 1756 See Sprague, Annals of the Amer. Pulpit, i, 253.

## Cheever, Ebenezer[[@Headword:Cheever, Ebenezer]]

             a Presbyterian minister, was born in 1787. He was converted in his twentieth year, and graduated from Bowdoi College, Brunswick, Me., in 1817. He accepted a call to Mount Vernon Congregational, Church, N. H., in 1819; in 1824 became pastor of the Presbyterian Church in Waterford, N. Y., and there labored for six years with zeal and success. In 1834 he took charge of the First Presbyterian Church of Newark, N. J., which under his administration, for twelve years, greatly prospered. About 1847 he accepted a call to the Presbyterian Church in Tecumseh, Mich.; in 1851 received a call to Ypsilanti, and in 1855 returned to New Jersey, and established Hillside Seminary, in West Bloomfield. He died Dec. 31, 1866. See Wilson, Presb. Hist. Almanac, 1867, p. 287.

## Cheever, George Barrell, D.D[[@Headword:Cheever, George Barrell, D.D]]

             a Congregational and Presbyterian minister, was born in Hallowell, Maine, April 17, 1807. He was educated at Hallowell Academy and Bowdoin College, graduating in 1825; also from Andover Theological Seminary in 1830, and was ordained pastor of the Howard Street Congregational Church, Boston, in 1832. In 1835 he published, in a Salem newspaper, an allegory entitled Inquire at Deacon Giles's Distillery, for which he was tried for libel and imprisoned thirty days. He then resigned his pastorate and went to Europe. On his return, in 1839, he took charge of the Allen Street Presbyterian Church, New York city. In 1843 he held three public debates with J.L. O'Sullivan on capital punishment. He was in Europe in 1844. In 1845 he was principal editor of .the New York Evangelist. From 1846 to 1870 he was pastor of the Church of the Puritans, New York city, which was organized for him. He retired from the ministry in 1870, and died October 1, 1890. He was the writer of many volumes and articles, but is especially known as the composer of hymns. He delivered lectures on Pilgrim's Progress, also on Hierarchical Despotism, the latter being a reply to archbishop Hughes. See Appletons' Cyclop. of Amer. Biog. s.v.; The Magazine of Christian Literature, November, 1890, page 136.

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

             a Congregational minister, son of the noted schoolmaster, Ezekiel Cheever, was born at. New Haven, Conn., Sept. 22,1639. He graduated from Harvard College in 1659; was ordained pastor of the Church in Marblehead, Mass., Aug. 13, 1684, after having preached there sixteen years, and died May 29, 1724. . Mr. Cheever was distinguished for his thorough knowledge of the Scriptures, and for the earnestness and simplicity of his preaching. For forty-eight years he was never hindered from performing the duties of his office a single Sabbath. See Sprague, Annals of the Amer. Pulpit, i, 253.

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

             a Congregational minister, brother of the preceding, graduated from Harvard College in 1677; was ordained at Malden, Mass., July 27, 1681; and was dismissed in consequence of charges being sustained against him, May 20,1686. After living many years in retirement he recovered public confidence, was installed first pastor of the Church in Chelsea, Oct. 19,.1715, and died Nov. 27, 1749, aged ninety-three years. :See Sprague, Annals of the Amer. Pulpit, i, 144 .

## Cheever, William M.[[@Headword:Cheever, William M.]]

             a Presbyterian minister, was born at North Vernon, Ind., Sept. 23, 1818. He graduated at Hanover College, Ia., and at Lane Theological Seminary  in 1843; became pastor of the Second Presbyterian Church in Kansas City, Mo., and died there June 2, 1878. (W..P. S.)

## Chef[[@Headword:Chef]]

             is a name for a reliquary head. There is a fine one of St. Candidus, of the 9th or 10th century, of wood plated with silver, preserved in a church of Geneva. One of St. Eustachius, from Basle, of the 13th century, is in the British Museum. At Chichester there was a chapel of St. Richard's Head.

## Chefez[[@Headword:Chefez]]

             (in Italian, Gentile), Moses, a Jewish writer of Italy, was born at Trieste about 1663, and died at Venice in 1711. He is the author of מְלֶאכֶת מִחֲשֶׁבֶת, A' Philosophical Commentary on the Pentateuch (Venice, 17i0) : חֲנֻכִּת הִבִּיַת, or A Description and Explanation of the Second Temple (ibid. 1696). See Furst, Bibl. Jud. i, 172; De' Rossi, Dizionario Storico (Germ. transl.), p. 80 sq.; Luzzatto, Mose Chefez, in Lit.-Blatt. des Orients, 1847, No. 18. (B. P.)

## Cheffontaines[[@Headword:Cheffontaines]]

             (in Low Breton, Penfentenion, in Latin, A Capite fontiumn), CHRISTOPHE DE, a French theologian, was born in the bishopric of Lyons about: 1532. He entered the Franciscan order, taught theology at Rome, and. was elected general of his order in 1571 , was made nominal archbishop of Ceesarea about 1586, and exercised the episcopal functions in the diocese of Sens, in the absence of the regular incumbent. Cheffontaines was therefore accused of having preached without due authority, and went to Rome to justify himself. In the space of five years he applied successively, to five popes, Sixtus V, Urban VII, Gregory XIV, Innocent IX, and Clement VIII, and finally received letters from the pontiff which imposed silence on his enemies. He. died in Rome, May: 26, 1595, leaving, La Defense de la Foi de nos Anctreas (Paris, 1570): translated by the author under the title of Fidei Major umi Nostronum Defehsio, etc. (Antwerp, 1575; Venice, 1581, 8vo):-La Pressence Reelle (Pars, 1571, 1586, 8vo):-Reiponse.Familiere a une Epitre Ecrite contre le Libre Arbitre et le'Merite des Bonnes (Euvres, etc. (ibid. 1571; 8vo); translated into Latin by the author, under the title of Consultatio Epistolse Cujusdamin contra Liberum Arbitriumn et -Merita (Antwerp, 1576, 8vo) : — Chretienne CoSnfutation du Point d'Llonneur, etc. (Paris,  1568,1571,'1579, 8vo), and some other works, including Varii Tractatus et Disputationes (ibid. 1586, 8vo), the first part of which was entered in the Index. See Biog. Universelle, s.v.'

## Cheimazomeni[[@Headword:Cheimazomeni]]

             (χειμαζόμενοι, exposed to the winter; i.e. tempest-tossed), a name given by. Greek, writers to daemoniacs, or energumens, possessed with an evil spirit. Some, however, consider the term to apply to such penitents as, from the heinousness of their crimes, were not only expelled from the communion, but cast out of the very court of the church, and put to do penance in the open air, exposed to the inclemency of the weather.

## Cheiromancy[[@Headword:Cheiromancy]]

             (from χείρ, the hand, and μαντεία, divination) is divining future events in the life of an individual from the appearance of the hand. SEE PALMISTRY.

## Cheirosemantra[[@Headword:Cheirosemantra]]

             (from χείρ, the hand, and σημαίνω, to indicate) is the wooden board which is struck by a mallet, in Oriental Greek churches, to summon the people to service. This is the usual call to worship for all classes in the East, in consequence of the prohibition -of bells by the Turks, who imagine that their sound drives away the good spirits.

## Cheirothesia[[@Headword:Cheirothesia]]

             (from χείρ, the hand, and τίθημι, to put, or place) is a word used in the Greek New Test. to indicate ordination, or. the laying- on of hands. Episcopalians attach great importance to the cheirothesia in the ordination of office-bearers. SEE ORDINATION.

## Cheirotonia[[@Headword:Cheirotonia]]

             (from χείρ, the hand, and τείνω, to stretch out) is.a word used in the Greek New Test. to indicate the election of church-officers, because one method of voting for. them was by holding up or stretching out the hands. SEE ORDINATION.

## Cheisholme Alexander[[@Headword:Cheisholme Alexander]]

             a Scotch clergyman, probably a son of Alexander, an- early minister at Comrie, was appointed the second -Protestant minister at Muthil-in 1576; lived with his aged mother-in-law till 1583; was transferred to Comrie before 1585, :at which place, he was the first minister of the Protestant faith, and had three other parishes in charge. He was transferred to Lecropt before 1588, to which parish he was the first Protestant clergyman, and was deposed in May, 1592,- not having the gift of exhortation -nor application, although he had fifteen days given him to. expound a text. See Fasti Eccles. Scoticase,' ii, 732, 752, 779.

## Cheisholme, Archibald, A.M.[[@Headword:Cheisholme, Archibald, A.M.]]

             a Scotch clergyman of Dumnblane, took his degree at the University of St. Andrews in 1653; was called to the Irving at Newbattle in 1663, and ordained: transferred to Corstorphine in 1666, and died in 1670, aged about thirty-seven years. See Fasti Eccles. Scoticance, i, 137, 295.'

## Cheisholme, Gilbert[[@Headword:Cheisholme, Gilbert]]

             a Scotch clergyman, a member of the convent of the Cistercian monastery at Deer, adopted the principles of the reformation, and was appointed the first Protestant minister at Deer, in 1567, having three other parishes in charge. He was presented to the parsonage at Lunmey by the king in 1569, and to the parsonage. and vicarage of Rathin the same year. In 1574 his charge was reduced to three parishes, and in 1576 to two only. He continued in 1585. See Fasti Eccles. Scoticance, iii, 619.

## Cheisholmne[[@Headword:Cheisholmne]]

             SEE CHISHOLM.

## Cheke, Sir John[[@Headword:Cheke, Sir John]]

             was born at Cambridge June 16, 1514, and was educated at the University there, devoting himself especially to the study of Greek, then much neglected in England. When the first professorship of Greek was founded in Cambridge by king Henry VIII, about 1540, Cheke was appointed professor. He was made tutor of the prince, afterwards Edward VI, but when queen Mary came to the throne his property was confiscated. He fled to the Continent, but was arrested at Brussels by order of Philip II, and sent back to London. He abjured Protestantism, but this act preyed on his mind, and he died in the following year, September 13, 1557. His writings were very numerous and learned; among them are De Obitu Martini Buceri (Lond. 1551, 4to); De Pronunciatione Linguae Graecae (Basil, 1555); Translation of Matthew (from the Greek, edited by Goodwin, Cambridge). — Genesis Biog. Dict. 3:301; Strype, Life of Cheke (Lond. 1705, 8vo); Kippis, Biog. Britannica, 3:484.

## Chel[[@Headword:Chel]]

             SEE TEMPLE.

## Chelal[[@Headword:Chelal]]

             (Hebrews Kelal´, כְּלָל, completion; Sept. Χαλήλ), one of the "sons" of Pahath-Moab who divorced his Gentile wife after the return from Babylon (Ezr 10:30). B.C. 458.

## Chelbenah[[@Headword:Chelbenah]]

             SEE GALBANUM.

## Chelcias[[@Headword:Chelcias]]

             (Χελκίας, i.e. Hilkiah), the name of three or four men.

1. Thz father of Asadiah and ancestor of Baruch (q.v.), (Bar 1:1). B.C. considerably ante 605.

2. A priest, son of Salom (Shallum), and father of Joachim (Bar 1:7); evidently the HILKIAH SEE HILKIAH (q.v.) of the Old Test. (1Ch 6:13).

3. The father of Susanna (Sus. 2, 29, 63). B.C. post 588. He was perhaps identical with the Hilkiah of Neh 12:7, or of Neh 8:4. Tradition, however (Hippol. in Susann. 1:689, ed. Migne), represents him as identical with the father of Jeremiah (Jer 1:1), and also with the priest who found the copy of the law in the time of Josiah (2Ki 22:8).

4. One of the two Alexandrian Jewish generals of Cleopatra in her contest with her son Ptolemy Lathyrus, in which campaign he died in Coele-Syria (Josephus, Ant. 13:10, 4; 13, 1).

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

             one of the most important writers of the Hussite period, who died about 1460, is known by his writings, in which he advocated the free exercise of religion. He rejected every civic as well as ecclesiastical authority, and denounced war and capital punishment as in opposition to true Christianity.  After the-defeat of the Taborites his doctrines found many adherents, and formed, in 1453, the basis of the Kunwalder Union, from which resulted the Bohemian Brethren. See F. Schulz, Peter. Chelcicky (.Prague, 18825; Goll, Quellen und Untersuchungen zur Geschichte deri Bohmischen Br- ider; Peter Chelczizky und -seine Lehre (ibid. eod.). (B.-P.)

## Chelianus[[@Headword:Chelianus]]

             a presbyter :of Llandaff, succeeded St. Samson as archbishop of Dol, in the time of king Arthur, according to Geoffrey of Monmouth (ix, 15, ed. Giles).-Smith; Dict. of Christ. Biog. s.v.

## Chelidonia[[@Headword:Chelidonia]]

             in Greek mythology, was a festival Of boys, on the island of Rhodes. They went from house to house and begged a gift in the name of the swallow χελιδών, singing a song about her. return, which tells of the coming of spring.

## Chelidonius And Haematerius[[@Headword:Chelidonius And Haematerius]]

             brothers and soldiers, were martyred at the Gascon town of Calagurris (Calahorra, in Castile). The date of their martyrdom is wholly uncertain. They are honored with a hymn by Prudentius, περὶ στεφάνων, which is quoted by Gregory of Tours (Glor. Mart. p. 93). The day of the martyrdom of the saints is March 3, according to Gregory. .

## Chelles, Jean De[[@Headword:Chelles, Jean De]]

             a French architect, or rather, master-mason, flourished. about 1250. He erected, among other fine structures, the south entrance of the celebrated church of Notre Dame at Paris. See Spooner, Biog. Hist. of the Fine Arts, s.v. Hoefer, Nouv. Biog. Generale, s.v.

## Chellian[[@Headword:Chellian]]

             (or, rather, Chellaean, Χελλαῖος), an inhabitant of a region mentioned (Jdt 2:23) as adjoining Arabia Deserta on the north; probably that elsewhere (Jdt 1:9) called CHELLUS SEE CHELLUS (q.v.).

## Chelluh[[@Headword:Chelluh]]

             (Hebrews Keluhu', כְּלוּתוּ[text כְּלוּהיּ], v. r. כְּלוּהִי or כְּלּוּהַי, completed; Sept. Χελία v. r. Χελκία and Χελκεία, Vulg. Chelian), one of the " sons" of Bani who divorced their Gentile wives after the Babylonian exile (Ezr 10:35). B.C. 458.

## Chellus[[@Headword:Chellus]]

             (Χελλούς v. r. Χελούς, Vulg. omits), named among the places beyond (i.e. on the west of) Jordan to which Nabuchodonosor sent his summons (Jdt 1:9). Except its mention with "Kades" there is no clew to its situation; this, however, would seem to locate it near Kadesh-barnea. Hence Reland (Palaest. p. 717) conjectures that it may be Chaluza (חִלוּצָה), a place which, under the altered form of ELUSA SEE ELUSA (q.v.), was well known to the Roman and Greek geographers. With this agrees the subsequent mention of the "land of the Chellians” (ἡ Χελλαίων, Vulg. terra Cellon), "by the wilderness," to the south of whom were the children of Ishmael (Jdt 2:23). Movers (Zeitschr. f. Philos. 1835, p. 36) supposes it to be the same as HALHUL (Jos 15:58), and that Betane, mentioned with it, is the same as Beth-anoth (Jos 15:59).

## Chelod[[@Headword:Chelod]]

             (Χελεούδ v. r. Χελεούλ, Vulg. omits, old Lat. ver. Chelleuth, Syr. "Chaldaeans"). "Many nations of the sons of Chelod" were among those who obeyed the summons of Nabuchodonosor to his war with Arphaxad (Jdt 1:6). The word is apparently corrupt (see Fritzsche, Exeg. Handb. in loc.). Simonis suggests Χαλών, i.e. CALNEH, perh. Ctesiphon. Ewald (Gesch. Isr. III, 2:543) conjectures it to be a nickname for the Syrians, "'sons of the mole" (חֹלֵר, choled´).

## Chelsum, James. D.D.[[@Headword:Chelsum, James. D.D.]]

             a learned -English divine, was born in 1740, in Westminster, and educated at Westminster school, whence he went to St. John's College, Cambridge. Subsequently he received a studentship in Christ Church College, and resided there many years. He took orders in 1762, and was presented to the college curacy of Lathbury, near Nenwport-Pagnel, and to. the benefice of Badger, in Shropshire, by Isaac Hawkins Browne. He was also  presented to the rectory of Droxford, in Hampshire, by Dr. North, bishop of Winchester, whose chaplain he was He died in 1801, leaving an able series of Remarks on Gibbons's Roman History (1772, 8vo; 1878, much enlarged). He is supposed to have .had a share in the collection of papers published at Oxford under the title of Olla Podrida, and to have published an Essay on the History of Mezzoitto. He also made a valuable collection of prints and gems, and published some Sermons SEE ROSE, G. Biog. Dict, 5. v.r. s.v

## Chelub[[@Headword:Chelub]]

             (Hebrews Kelub´, כְּליּב, a cage, as in Jer 5:27), the name of two men.

1. (Sept. Χαλέβ.) The; brother of Shuah and rather of Mehir, of the tribe of Judah (1Ch 4:11). B.C. appar. ante 1612.

2. (Sept. Χελούβ.) The father of Ezri, which latter was David's chief gardener (1Ch 27:26). B.C. ante 1014.

## Chelubai[[@Headword:Chelubai]]

             (Hebrews Kelubay', כְּלוּבִי; Sept. Χαλέβ) one of the sons of Hezron (1Ch 2:9); elsewhere (1Ch 5:18) called CALEB SEE CALEB (q.v.). It is worth noting that, while in this passage Jerahmeel is stated to be a brother of Chelubai, it appears from 1Sa 27:10, that the Jerahmeelites were placed on the " south of Judah," where also were the possessions of the house of Caleb (Jdg 1:15; 1Sa 25:3; 1Sa 30:14).

## Chemarim[[@Headword:Chemarim]]

             (Hebrews Kemarim´, כְּמָרַיס, idol-priests). This word occurs only once in our version of the Bible ("chemarims," Zep 1:4; Sept. confounds with ἰερεῖς following); but it is met with in the Hebrew in 2Ki 23:5 (Sept. Χομαρίμ); Hos 10:5 (Sept. omits), where it is rendered "idolatrous priests," and priests;" and in both of these passages the margin has "chemarim." According to Gesenius (Thes Hebrews p. 693), the corresponding Syriac word signifies "a priest in general; but this, as well as other Syriac words relating to divine worship, is restricted by the Hebrews to idol-worship. As to the etymology, the singular form כֹּמֶר, ko´mer, is properly blackness, sadness, and concretely, one who goes about in black, in mourning, hence an ascetic, a priest." First (Heb. Lex. s.v.) suggests a derivation from כָּמִר= אָמִר, in the sense of worship, and remarks that the title chemarim, although proper to the peculiar priests of Baal, was also applied to other idolatrous priests. Zep 1:4, the chemarim are coupled with the priests, and the passage may signify, "I will destroy the chemarim, together with the priests of the tribe of Levi who have joined in the worship of idols." The priests who officiated in the service of the golden calves at Dan and Bethel were called chemarim (see the other passages referred to). Even to this day the Jews retain the word, and apply it in derision to Christian ministers, on account of their black robes. SEE BAAL.

## Chemiin[[@Headword:Chemiin]]

             in the mythology of Central America, especially among the Caribbeans, is the great spirit who made heaven and earth. He is elevated above all temporal concerns. Evil deeds offend him as little as good deeds make him glad. Neglecting everything subordinate, he lives in the enjoyment of his own blessedness. The Caribbeans do not worship him by any cultus; they only think of him in their hearts, because he does not need their offerings., The same name is borne by the good spirits that conduct the women to heaven.

## Chemin, Jean Baptiste[[@Headword:Chemin, Jean Baptiste]]

             a French theologian, pastor of Torneville, in the diocese of Evreux, was born Nov. 26, 1725, and died March 15, 1781, leaving Vie de Saint- Macuxe et de Seiihzt Venerand, Martyrs (Evretux 1752, 12mo). See Hoefer, Nouv. Biog. Generale, s.v.

## Cheminais (De Maontaigu), Timoleon[[@Headword:Cheminais (De Maontaigu), Timoleon]]

             a celebrated French preacher, was born at Paris, Jan. 3, 1652., In 1667 he entered the society of the Jesuits, afterwards taught classical literature and rhetoric at Orleans, and became one of the most popular pulpit orators of his time in Paris. He died Sept. 15, 1689, leaving, Sentiments de Piet' (Paris, 1691, 1734, 1736, 12mo). His Sermons were published by Bretonneau, another preacher of note (ibid. 1690, 2 vols. 12mo, and often since). See Hoefer, Nouv. Biog. Generale, s.v.

## Chemnitz (Properly Von Kemnitz), Martin[[@Headword:Chemnitz (Properly Von Kemnitz), Martin]]

             an eminent German theologian, was born at Treuenbritzen, in Brandenburg, Nov. 9, 1522. His parents designed him for an artisan, but he took kindly to no trade, and a distant relative (Niemann) called him to Magdeburg (1539), where he spent three years preparing for the University. He was compelled by want of money to become a teacher at Kalbe in 1542, and at Wrietzen in 1544; studied mathematics and astrology at Wittenberg in 1545-47; was made rector at Königsberg, Prussia, in 1548, and two years afterwards became librarian of duke Albrecht. He now turned his attention to theology, and became a thorough student of the Bible and the fathers. In the controversy on the doctrine of justification he took part against Osiander; but the controversy so annoyed him that, in 1552, much against the will of the duke, he left Königsberg. He immediately after began the scientific study of dogmatics at Wittenberg, attaching himself closely to Melancthon, and lecturing in the University. He became preacher at Brunswick in 1554, and also delivered lectures there on theology, which gained great celebrity, and were published after his death by Polykarp Lyser (Frankfurt, 1591, 3 vols. 8vo, and often).

His work, entitled Theologiae Jesuitarum prcecipua capita (Greifsw. 1562), involved him in a controversy with the Roman Catholics, and led to his writing the Examen concilii Tridentini (Greifsw. 15651573, 4 vols.; Frankf. 1707, fol.), which is still a classical work on the subject. After the death of Melancthon he showed himself a zealous Lutheran, and in 1566 became associated with Mörlin in the preparation of the Corpus doctrince Prutenicum, designed as the symbolical text-book of Prussia. In 1567, having become superintendent of Brunswick, he prepared the Confession of the Church of Lower Saxony. From 1574 he exerted himself, with Jacob Andrea, to induce the churches of Saxony and Suabia to adopt the Formula Concordiae (q.v.), in the preparation of which he had taken a leading part. He devoted himself almost exclusively to this work, took with Andrea a leading part in all the meetings that were held on the subject, and obtained the admiration of his contemporaries as well by the prudence and firmness of his conduct as by the depth and extent of his knowledge. He resigned his charge in 1585, and died April 8, 1586. Besides the above- named works, he wrote also Repetitio sance doctrine de vera prcsentia corporis et sanguinis Domini in cena sacra (Leipzig, 1561): — Die führnehmsten Hauptstücke der christlichen Lehre (Wolfenb. 1569): — De duabus in Christo naturis (Jena, 1570): — Harmonia evangeliorum, completed by Leyser and Gerhard (Hamburg, 1704, 3 vols. fol.). Chemnitz has been pronounced the "first great theologian produced by the Reformation." Schenkel (in Herzog, cited below) says that it was more from the force of circumstances than from his own theological tendencies that he appeared to be a leader of the Lutheranparty." On his Christology, see Dorner, Person of Christ, div. 2, vol. 2:198 sq. See also Lentz, Dr. Martin Kemnitz (Gotha, 1866); Hachfeld, M. Chemnitz (Leipz. 1867).

## Chemnitz, Christian[[@Headword:Chemnitz, Christian]]

             a Lutheran theologian of Germany, was born at Konigsfeld, Jan. 17, 1615. He studied at Leipsic and Jena, and died while professor of theology, June 3, 1666, leaving, Brevis Instructio Fututri Ministr i Ecclesice: —  Dissertatio 'de Praedestinatione: Collegitum Theologicum iun Epist. ad Galatas:-Collegium Theologicum super Formulam Concordice, etc. See Freheri Theatrum Eruditorum,; Witte, Memorice Thaeologorutin; Zeumer; Vitce Professbrum Jeznensiumi; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Chemosh[[@Headword:Chemosh]]

             (Hebrews Kemosh´, כְּמוֹשׁ, perh. subduer, or [as Fürst prefers] fire-god; Sept. Χαμώς), the national deity of the Moabites (Num 21:29; Jer 48:7; Jer 48:13; Jer 48:46). In Jdg 11:24 (see Kraft, Chamos a Jephtha derisus, Erlang. 1766), he also appears as the god of the Ammonites, but not of the Amorites (as De Wette states, Archiol. p. 328). Solomon introduced, and Josiah abolished, the worship of Chemosh at Jerusalem (1Ki 11:7; 2Ki 23:13). SEE IDOLATRY. With regard to the meaning of the name, and the position which Chemosh held in mythology, we have nothing to record beyond doubtful and discordant conjectures. Jerome (Comm. in Isa 15:2) identifies him with Baal- Peor (comp. Selden, De diis Syr. p. 165, 341); others with Baal-Zebub, on etymological grounds (Hyde, De rel. vet. Pers. 100:5); others, as Gesenius (Thesaur. p. 693), with Mars, or the god of war, on similar grounds; and others (Beyer ad Selden, p. 323) with Saturn, as the star of ill omen, Chemosh having been worshipped, according to a Jewish tradition (comp. Pococke, Specim. p. 307), under the form of a black stone; and Maimonides states that his worshippers went bareheaded, and abstained from the use of garments sewn together by the needle (see Calmet, Dissertt. 2:277 sq.). This last identification is favored by the connection of the name Chemosh with that of Moloch or Milcom (1Ki 11:7; 2Ki 23:13), and by the sacrifice apparently of children to him (see 2Ki 3:27). Hackmann, however (Diss. de Chemoscho, Brem. 1730; also in Oelrich's Opusc. histor. philol. theol. I, 1:19 sq.), makes the name to be equivalent to royal deity. Jerome (ut. sup.) notices Dibon as the chief seat of his worship. Eusebius asain (Onomast. s.v. Α᾿ρινά, i.e. Α᾿ριήλ) names Ariel (?fire-god) as the chief deity of Ar-Moab (thence called Areopolis), and in this character he is represented on coins (Eckhel, Doctr. Numbers I, 3:504). SEE SATURN.

## Chenaanah[[@Headword:Chenaanah]]

             (Hebrews Kenaänah´, כְּנִעֲנָה, femn. forr of Canaan), the name of two men. Furst (Hebr. Worterb. s.v.) suggests that the prevalence of such names as this, and Tarsish and Cush among the Benjamites, indicates special connection by intermarriage with the earlier race; the straits to which this tribe was reduced by its civil war (Judges 21) may have driven its members to special alliances with their Phoenician neighbors.

1. (Sept. Χανανάν v. r. Χανανά). The fourth named of the seven " sons" of Bilhan, son of Jediael, of the tribe of Benjamin, a leading warrior apparently in the time of David (1Ch 7:10). B.C. cir. 1020.

2. (Sept. Χαναάν v. r. Χανανά and Χαναανά). The father of the false prophet Zedekiah, which latter encouraged Ahab against Micaiah (1Ki 22:11; 1Ki 22:24; 2Ch 18:10; 2Ch 18:23). B.C. ante 896.

## Chenalopex[[@Headword:Chenalopex]]

             was a species of goose worshipped as sacred at Thebes, in Egypt.

## Chenani[[@Headword:Chenani]]

             (Hebrews Kenani´, כְּנָנַי, probably abridged from כְּנִנְיָה, Chenaniah; Sept. Χανανί v. r. Χωνενί), one of the Levites who offered the public prayer on the occasion of the fast at the return from the captivity (Neh 9:4). B.C. 459. By the Sept. the word "Bani" (בני) preceding is read υἱοί (like others adjoining), as if meaning "sons of Chenani." This reading is very probable, for there is not only another Bani in the verse, but one of Kennicott's MSS. (180), and six of De Eossi's, read בְּטֵי כְּנָנַי, "sons of Chenani," instead of בָּנַי כּ8, "Bani, Chenani" (for there is no conjunction in the original). The Peshito version assimilates the names of Neh 9:4 to those of Neh 9:5, omits Chenani. and in place of it reads Pethahia. In the omission of Chenani, it is supported by the Cod. Frid.-August of the Sept., which omits υἱοὶ Χωνενί (prima mana). The Vulgate and A. V., adhering to the Masoretic pointing, insert "and."

## Chenaniah[[@Headword:Chenaniah]]

             (Hebrews Kenanyah´, כְּנִנְיָה, established by Jehovah; 1Ch 15:27; Sept. Χενενίας v. r. Χωνενίας; elsewhere in the longer form Kenanya´hu, כְּנִנְיָהוּ; 1Ch 15:22, Χωνενία; v. r. in 1Ch 26:29, Χωνενίας), a Levite of the family of Izharites (1Ch 26:29), and chief of the temple singers (1Ch 15:22), who conducted the grand musical services when the ark was removed from the house of Obed-edom to Jerusalem (1Ch 15:27). B.C. 1043. SEE CONONIAH.

## Chene, Heirome[[@Headword:Chene, Heirome]]

             (or Thomas Jeromy), a Scotch clergyman, was the first Protestant minister at Tingiwall, appointed in 1567, having one third of the benefice for his stipend. He resigned in favor of his son -in 1572, but continued in 1580, and died in 1584. See' Fasti Eccles. Scoticalce, iii, 429.

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

             a Scotch clergyman, was presented by the king to the living at Tingwall, in 1572, in succession to his father. In 1574 he had five other places in charge, with a stipend of £80. The collation was confirmed by the king in 1584. There is no further record of him. See Fasti Eccles. Scoticansce, iii, 429.

## Cheneviere, Jean Jacques Caton[[@Headword:Cheneviere, Jean Jacques Caton]]

             a Swiss Protestant theologian, was born in 1783. He was professor of theology at Geneva from 1817 to 1865, and died Feb. 5,,1871, leaving, Lettres sur Etat A ctrel de l'Eglise de Geneve (1817): — Causes qui Retardenzt chez les Reformes les Proagres de la Theologie (1819):-Essais Theoilogiques (1831-34): — De la Divine Autorift des Ecirivains et des Heros du Nouveau 'Testament (1850). After the English translation of Michaelis's Introduction, he published L'Introduction au. Nouveau Testament . (1822, 4 vols.). His sermons, delivered at Geneva from 1822' to 1846, were published in 1855. See Lichtenberger, Encyclop. des Sciences Religietuses, s.v.; Winer, Handbuch der theol. Lit. i, 433, 812; Zuchold, Bibl. Theolog. i, 221. (B. P.)

## Chenewai[[@Headword:Chenewai]]

             in Oriental mythology, is the name of the bridge over the gulf which separates, according to Zoroaster's teaching, the realm of light' from that of darkness. The spirits of the dead are obliged to confess their sins upon this bridge, and according as these are pardonable or otherwise, they are admitted to the realm of light or hurled into the yawning gulf.. It is said there is a place in Thibet,. near the spring of Brahmaputra, showing what this doctrine is designed to express. The pilgrims to this sacred' place are transported across an abyss on .a scale. Suspended in midair, they are obliged to confess their sins to the bonzes; Any hesitancy, even the slightest stammering, may cause the bonzes to remove the balance, and the unfortunate one is hurled into the depth below. SEE SIRATH.

## Chenewolf[[@Headword:Chenewolf]]

             SEE CYNEWULF.

## Cheney Joseph[[@Headword:Cheney Joseph]]

             a Congregational minister, was born at Holden, Mass., Aug. 16, 1775, and: graduated from Brown University in 1801. He studied theology with Rev. Dr. Emmons, and after preaching in several places, as a temporary supply, commenced his labors as pastor in Milton; Vt., Sept. 15, 1807, where he remained ten-years. His next settlement was in Salisbury his ministry commencing in March, 1819, and ending ii. 1823, in consequence of injuries received from being thrown from his horse. He: died June 6, 1833. "' As regards his knowledge of theology, he stood high among his brethren. As a preacher, he was clear, earnest, and faithful." :See Hist. of Mendon Association. p. 277. (J.C.S.).

## Cheney, George N.[[@Headword:Cheney, George N.]]

             a Protestant Episcopal clergyman, was born at Canandaigua, N. Y., and was rector of Trinity parish, Rochester, about ten years. His ordination to the diaconate occurred in 1852, and to the priesthood in the following year. He died at Branchport, June 12,1863, aged thirty-six years. See Amer. Quar. Church Rev. Oct. 1863, p. 506.

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

             an English Congregational minister, was born at Guildford, Surrey, No. '' 9,1805. He openly professed Christianity in his twentieth year, was for years teacher, then superintendent, in the Sunday school of a neighboring village, and having made trial of his speaking abilities he finally became regular preacher at Shamly Green. He afterwards attended the Cotton End Training -Institution, and then proceeded as agent for the Home Missionary. Society to Broad Winsor and Wavytown, in Dorsetshire, where he labored fourteen years. His next removal was to the Isle of Portland, where he died, Nov. 20,1863. Mr. Cheney was a faithful and earnest minister, untiring in his efforts for the good of his people, and especially of great service to the poor in :times of sickness. See (Lond.) Cong. Yearbook, 1864, p. 201.

## Cheney, Laban Clark;[[@Headword:Cheney, Laban Clark;]]

             a Methodist, and afterwards a Presbyterian, minister, was born at Rowe, Berkshire Co., Mass., March 20,1808. At an early age he joined the Methodist Church, and became a pupil in Wilbraham -Academy, where he made rapid progress in study. In his twenty-first: year he was licensed, and entered the New York East Conference, in which he labored until 1860, when he joined the Presbyterian Church, and became pastor at Kenton, O. He died in 1864. See Wilson, Presb. Hist. Almanac, 1865, p. 81.

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

             a Free-will Baptist minister, was born at Dover, Mass., Aug. 29, 1792. He early developed a remarkable thirst for knowledge, .was converted in. June, 1821, and having joined the Free- Will Baptists, was set apart to the. work of the ministry by the Union Conference, in April, 1825. He commenced his public labors in Olneville, in the neighborhood of Providence, R. I., where after a long period of eminent success, he died, Jan. 3, 1852. Mr. Cheney as well known 'and highly esteemed in his own denomination, while his Christian and catholic spirit endeared him to other circles. - See Day, Memoirs; Barrett Memoirs of Eminent Preachers, p. 125-132.

## Cheney, Rufus[[@Headword:Cheney, Rufus]]

             a Free-will Baptist minister, was born May 4, 1780. He began his labors in Scioto County, O ., preaching for a number of years, in that state, and then removed to Wisconsin, where he planted the first church of his  denomination. He died .Aug. 31, 1869. "'For more than half a century he freely preached a free gospel, and practiced what he preached." See Morning Star, Dec. 22,1880. (J C. .S.)

## Cheney, Samuel Willard[[@Headword:Cheney, Samuel Willard]]

             a Presbyterian minister, was born at Milton, Vt., Dec. 2,1816. He prepared for college at the Scientific Institute of Brandon graduated at Middllebury College ii 1840; entered Princeton Seminary in the fall of 1843, but, before completing his course, became a private tutor in Kentucky; afterwards returned to Princeton Seminary; spent some time there and went again to Kentucky and was licensed by the Presbytery of Transylvania, April 9, 1845. He was ordained and installed pastor of a church in Springfield, the. same year, and continued to labor there nine years; next spent a year in Winchester, and then was installed pastor of Mulberry Church, Shelby County, in 1856. In 1861 he accepted a call to Winchester, where, in addition to his pastoral labors, he. had. charge of a large and flourishing school for young ladies, till 1870. Two years later he went to Missouri, and took charge of a young ladies' school at Clinton, and while there, had a connection with the Lafayette Presbytery. He next went to Sardis, Miss.; engaged both in teaching and. preaching; was- installed pastor there in 1873; .also supplied the Church at Coldwater till his. death at Sardis, May 8, 1876. Mr. Cheney's knowledge was extensive and varied. His preaching was pure, logical, simple, and earnest. See Necrol. Report of Princeton Theol. Sem. 1878, p. 54.

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

             a Congregational minister, was born at Roxbury, Mass. He graduated from Harvard College in 1711, was ordained pastor at Brookfield, Oct. 16, 1717, and died Dec. 1, 1747, ,aged fifty-seven years. See Sprague, Annals of the Amer. Pulpit, i, 173.

## Chenowith, Alfred Griffith[[@Headword:Chenowith, Alfred Griffith]]

             a Methodist Episcopal minister, was born near Winchester, Va., Feb. 9, 1809. He was converted at the age of twenty; after studying four years received license to preach; and in 1834 was admitted into the Baltimore Conference, in which he labored with zeal and fidelity until 1855, when he was transferred to the North-west Indiana Conference. In it he continued his diligent and faithful service until his sudden death, April 25,1864. Mr.  Chenowith was affable and companionable as a man a model of simplicity, faith, and purity. as a Christian; sound in theology, and untiring in energy and labor as a minister. See Minutes of Annual Conferences, 1864, p. 148.

## Chenowith, George D.[[@Headword:Chenowith, George D.]]

             a Methodist Episcopal minister, was born Aug. 3, 1811, in Berkeley County, West Virginia;. He received a common-school education, spending some time at Mount Hope Seminary. He was converted at a camp-meeting; in 1832 was licensed, and in 1833 joined the Baltimore Conference on trial, in which he labored thirty-five years, filling many of the best appointments in the conference, and serving four years as presiding elder. He became a supernumerary in 1868, on account of failing health, and in 1870 received a government appointment, which he held until his sudden death in Washington, D. C., May 18, 1880. He was a sound theologian and a useful preacher.' See Minutes of Annual Conferences, 1881, p. 76.

## Chenu, Pierre[[@Headword:Chenu, Pierre]]

             a French -engraver, was born at Paris in 1718 (or 1730), and studied under Le Bas. He died about 1780. The following are his principal plates: The Adoration of the Shepherds; Christ. Driving the Money-changers from the Temple; The Ancient Temple at Ephesus. - See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist., of the Fine Arts, s.v.

## Chephar-haammonai[[@Headword:Chephar-haammonai]]

             (Hebrews Kephar´ ha-Ammonay´, כְּפִר הָעִמּוֹנָי, village of the Ammonites; or, as the margin corrects, Kephar´ ha-Ammonah´, הָעִמּוֹנָה כְּפִֵר, village of [the] Ammonah, i.e. Ammonitis; Sept. Καφαραμμονά, but v.r. Καραφὰ καὶ Κεφιρὰ καὶ Μονί, blending with Ophni following; Vulg. villa Emona), a place in the N.E. section of the tribe of Benjamin (q.v.), mentioned between Ophrah and Ophni (Jos 18:24. Schwarz (Palest. p. 126) thinks it is the "Ammonai" (so he reads for "Emmaus") repaired by Barchides (1Ma 9:50). In the Onomasticon (s.v.) it is merely called "Ammonai (Euseb. Α᾿μμωενία; Jerome, Amonai), in the tribe of Benjamin." In the name of this hamlet, SEE CAPHAR-, is doubtless preserved the memory of an incursion of the Ammonites up the long ravines which lead from the Jordan valley to the highlands of Benjamin. SEE AMMONITE. Such a position is the modern Ain Yebrud, a little east of Jufna (Robinson, Researches, 3:79 note).

## Chephirah[[@Headword:Chephirah]]

             (Hebrews in Joshua always with the art. hak-Kephirah´, הִכְּפַרָה, the village, Sept. Κεφιρά; but in Ezra Καφαρά, Nehemiah Καφερά v. r. Καφιρά), one of the four cities of the Gibeonitish Hivites with whom Joshua made the league (Jos 9:17; comp. Jos 9:7); assigned to the tribe of Benjamin (18:26), and occupied by the remnant of the same tribe after the Captivity (Ezr 2:25; Neh 7:29). Schwarz (Palest. p. 127) thinks it is one of "the villages (Kephirim, כְּפַרַים) in the plain of Ono" (Neh 6:2). The Samaritan Version, at Gen 13:3, renders Hai (Ai) by Kephrah (כפרה); but this cannot be Chephirah, since both Ai and it are mentioned together in Joshua 9 (comp. 3 with 17), and in the lists of Ezra and Nehemiah already quoted. Dr. Robinson seems to have discovered it under the scarcely altered name of Kefîr (Biblioth. Sacra, 1853, p. 124), in the mountain country on the western confines of Benjamin, about two miles east of Ajalon (Later Bib. Res. p. 146). The "extensive site called Keferrut," suggested by Thomson (Land and Book, 2:304), is too far N.W. The same objection applies to another ruined village, el-Kefir, laid down in this direction on Van de Velde's Map.

## Cheran[[@Headword:Cheran]]

             (Hebrews Keran´, כְּרָן, according to Gesenius a harp, but according to Fürst association; Sept. Χαῤῥάν), the last named of the four "sons" of Dishon (but the Hebrews in Genesis has Dishan), the Horite "duke" descended from Seir (Gen 36:26; 1Ch 1:41). B.C. apparently cir. 1920.

## Cherchemont, Jean De:[[@Headword:Cherchemont, Jean De:]]

             a French prelate, nephew of another of the same name, was born in. the beginning of the 14th century. .He. was appointed to the bishopric of Troyes, then transferred to Amiens, and finally became chancellor of France -under Philippe de Valois. He died Jan. 26,1373. See Hoefer, Nouv. Biog. Generale, s.v.

## Chereas[[@Headword:Chereas]]

             SEE CHAEREAS.

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

             a French engraver, was born at Blois. in 1680, studied under Pierre Duret and Gerard Audran, was admitted to the French Academy in 1718, became engraver to the king, and died at Paris April 15, 1729.' Among his numerous works, two of the best are, St. John in the Desert, after Raphael; and St. :Ccecilia, after Mignard. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, S. v.

## Chereau, Jacques[[@Headword:Chereau, Jacques]]

             a French engraver, brother and scholar of the foregoing, was born at Blois in 1694. The following are his principal religious works: The Holy Family; The Virgin with the Infant Jesus and St. John;, David with the Head of Goliath, Christ Washing the Feet: of. the Apostles; The Descent from the Cross; He died at Paris in 1759. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Chereitu[[@Headword:Chereitu]]

             in Lamaism, is the strong, inaccessible fort, built in a rocky chasm of the mountain Summer Alu. by the spirit Erkitu Rachu one of the four rulers of the evil daemons (assurs). It is not to be reached, on account of its depth, by the spirit of light, and the evil spirit uses it as a-good position from which to make his attacks upon. the virtuous spirits.

## Cherem[[@Headword:Cherem]]

             The vow thus called in Hebrew (חֵרֶם), "the accursed thing," is nowhere enjoined by Moses, nor does he specify by what solemnities or expressions it was distinguished from other vows, but takes it for granted all this was then well known. The species of cherem with which we are most familiar was the previous devoting to God of hostile cities against which they intended to proceed with extreme severity, and that with a view to inflaming the minds of the people to war. In such cases, not only were all the inhabitants put to death, but also, according as the terms of the vow declared, no booty was made by any Israelite; the beasts were slain; what would not burn, as gold, silver, and other metals, was added to the treasury of the sanctuary; and everything else, with the whole city, burnt, with an imprecation upon any attempt that should ever be made to rebuild it. Of this, the history of Jericho furnishes an example (Jos 6:17; Jos 6:19; Jos 6:21-24. In the time of Moses there was a similar vow against the king of Arad (Num 21:1-3). SEE ACCURSED; SEE ANATHEMA.

## Cherethim[[@Headword:Cherethim]]

             (Hebrews Kerethim´, בְּרֵתַים, the regular plural of Cherethite), occurs in this form only in Eze 25:16; Zep 2:5, in the former of which passages it is rendered "Cherethims," and in the latter "Cherethites." The only other passage where the Cherethites are mentioned singly (although in a slightly different form in the original) is 1Sa 30:14. In all these passages they are expressly named as inhabitants of the southern Philistia, that is, Philistines. The Sept. and Syriac render the word in these places by Cretans; from which, and the passages in Amo 9:7; Jer 47:4; Deu 2:23, the conjecture would be strong that the Philistines sprang from Crete, were it certain that Caphtor means Crete. SEE PHILISTINE; SEE CAPHTOR. For the other passages in which the word occurs, SEE CHERETHITE.

## Cherethite[[@Headword:Cherethite]]

             (Heb. Kerethi´, כְּרֵתַי) occurs alone only in 1. Samuel 30:14 (A. V. "Cherethites"), where the people so designated are meant. SEE CHERETHIM. The word is elsewhere, and always in the same form, found only in the formula, "THE CHERETHITES AND THE PELETHITES" (הִכְּרֵתַי וְהִפְּלֵתַי, without the final םof the plural; Sept. ὁ Χερεθὶ καὶ ὁ Φελεθί, but v. r. in 1 Chronicles ὁ Χερηθὶ καὶ ὁ Φαλλεθθί; Vulg. Cerethi et Phelethi), a collective term for the lifeguards (Josephus σωματοφύλακες, Ant. 7:5,4) of king David (2Sa 8:18; 2Sa 15:18; 2Sa 20:7; 2Sa 20:23; 1Ki 1:38; 1Ki 1:44; 1Ch 18:17). Prevailing opinion (Talmud Bab. tit. Zerach. p. 18, ed. Rabe; see Carpzov in Ugolini Thesaur. 27:432) translates their names "headsmen and foot-runners." The former word (from כָּרִת, karath´, to cut) is used for woodcutters (2Ch 2:10), and it might seem probable that the Cherethites, like the victors of the Roman dictator, carried axes, both as a badge of office and for prompt use. In the later years of David, their captain, Benaiah, rose to a more commanding importance than the generals of the regular troops, just as in imperial Rome the praefect of the prsetorian guards became the second person in the empire. It is evident that, to perpetrate any summary deed, Benaiah and the guards were chiefly relied on. That they were strictly a body-guard is distinctly stated in 2Sa 23:23.

The grammatical form of the Hebrew words is nevertheless not quite clear; and as the Cherethites are named as a nation of the south (1Sa 30:14), some are disposed to believe Crethi and Plethi to be foreign Gentile names used collectively. No small confirmation of this may be drawn from 2Sa 15:18 : "All the Cherethites, and all the Pelethites, and all the Gittites, six hundred men," etc. If the first two words were grammatical plurals, like the third (Gittites), it is difficult to see why final ם should be added to the third, and not also to the other two (yet see Gesenius, Lehrgeb. p. 526). As the word all is repeated three times,- and 600 men is the number intended the third time, the Cherethites and Pelethites must have been reckoned by the hundred; and since the Gittites were clearly foreigners, all the a priori improbability which some have seen in David's defending himself by a foreign guard-falls to the ground. His Gittite satellites are one more proof of the intensity of the tyrannical principle already come in, since equally among the Greeks and Romans (Herod. 2:152; 5:66, 111; Livy, 37:40), and in modern -Europe, for a prince to trust the care of his person to foreign guards has ever been looked on as the most evident mark that he is keeping down his own subjects by force. It would seem that the office of the Cherethi was of the same nature as that of Capigis among the Turks and other Orientals (see Lüdecke, Beschr. des türk. Reichs, p. 293), who are bearers of the sultan's orders for punishing any one, by decapitation or otherwise (Le Bryn, Voyage, 1:184 sq.; 2:253); an office which is very honorable in the East, though considered as degrading among us. It appears that Herod made use of an officer of this description in beheading John the Baptist. Of a like nature, probably, were the "footmen" of Saul (1Sa 22:17). At a later date they were called "the captains and the guard" (כָּרַים וְרָצַים, 2Ki 11:4; 2Ki 11:19; comp. 1Ki 14:27). It is plain that these royal guards were employed as executioners (2Ki 11:4), and as couriers (1Ki 14:27). Similarly Potiphar was captain of the guard of Pharaoh, and also chief of the executioners (Gen 37:36), as was Arioch, Nebuchadnezzar's officer (Dan 2:14). See Elsner, in the Biblioth. Brem. Nov. I, in, 464 sq.; Schwarz, in the Nov. Miscell. Lips. II, 1:95 sq.; Opitz, De Davidls et Solomonis satellitio, Crethi et Plethi (Jen. 1672); also in Crenii Dissert. hist. philol. (Rotterd. 1692); also in Ugolino, 27; Iken, De Crethi et Plethi, in, his Dissert. philol. theol. p. 102 sq.; Elsling, in Winckler's Animadver. philol. 2:382 sq.; Lund, Diss. de Crethi et Plethi (Upsal.,1704) i Carpzov, Disputatt. acad. p. 187 sq. SEE PELETHITE; SEE EXECUTIONER.

## Cheriet, Hubert[[@Headword:Cheriet, Hubert]]

             a French martyr, was a native of Dijon, whom neither the terrors of death nor the entreaties of his parents could persuade to renounce the truth of the Gospel. He was burned at Dijon in 1549. See Fox, Acts and Monuments, iv, 405.

## Cherith[[@Headword:Cherith]]

             (Hebrews Kerith´, כְּרַית, a cutting; Sept. Χοῤῥάθ), a "brook" (נִחִל, nach'al, Sept. χειμάῤῥους) i.e. torrent-bed (the Arabic wady) or winter- stream of Palestine, in (כְּ, not "by") which, i.e. upon whose sloping bank the prophet Elijah (q.v.) hid himself during the early part of the three years' drought (1Ki 17:3; 1Ki 17:5). The words of the passage give no precise clew to its position: " Get thee hence [i.e. apparently from the spot where the interview with Ahab had taken place], and turn thy face eastward (קֵרְמָה), and hide thee in the torrent of Cherith, which is facing (עִל פְּטֵי) the Jordan." This last expression, which occurs also in 1Ki 17:5, seems simply to indicate that the stream in question ran into that river, and not into either the Mediterranean or Dead Sea; for although the words sometimes require the translation "beyond" (as in Gen 25:18; Jos 15:18), they may also be rendered " towards," or "before the Jordan" (comp. Genesis 16:22), that is, in coming from Samaria. Josephus (Ant. 8:13, 2) does not name the torrent (χειμάῤῥους τις), and he says that Elijah went, not "eastward," but towards the. south (εἰς τὰ πρὸς νότον μέρη).

Eusebius and Jerome, on the other hand (Onomasticon, s.v. Χοῤῥά, Chorath), place the Cherith beyond Jordan, where also Schwarz (Palest. p. 51) would identify it in a Wady Alias, opposite Bethshean. This is the Wady el-Yaabis (Jabesh); the other name, Benj. Tudela says, is a corruption of Uad Elias (ואר אליאס, Itin. 2:408, ed. Asher). The argument from probability is but little in favor of the Cherith being on the east of Jordan, of which region Elijah was indeed a native, but where he would scarcely be more out of Ahab's reach than in the recesses of the mountains of the rival kingdom of Judah. The only explicit tradition on the subject is one mentioned by Marinus Sanutus in 1321 (Gesta per Franc. p. 247), that it ran by Phasaelis (q.v.), Herod's city in the Jordan valley (comp. Reland, Palest. p. 953). This would make it the Ain Fusail, which falls from the mountains of Ephraim into the Ghor, south of Kurn Surtabeh, and about fifteen miles above Jericho. This view is supported by Bachiene (Heilige Geogr. I, 1:126-130, and Van de Velde, Narrative, 2:310, 311). The spring of the brook is concealed under high cliffs and under the shade of a dense jungle (Van de Velde, Memoir, p. 339). Dr. Robinson, on the other hand, would find the stream in the Wady el-Kelt, behind Jericho (Researches, 2:288). This last name is, however, not greatly like Cherith, yet the identification is perhaps the best hitherto suggested.

This wady is formed by the union of many streams in the mountains west of Jericho, issuing from a deep gorge, in which it passes by that village, and then across the plain to the Jordan. It is dry in summer. No spot in Palestine is better fitted to afford a secure asylum to the persecuted than Wady el-Kelt. On each side of it extend the bare, desolate hills of the wilderness of Judaea, in whose fastnesses David was able to bid defiance to Saul. The Kelt is one of the wildest ravines in this wild region. In some places it is not less than five hundred feet deep, and just wide enough at the bottom to give a passage to a streamlet (1Ki 17:6), like a silver thread, and to afford space for its narrow fringe of oleanders. The banks are almost sheer precipices of naked limestone, and are here and there pierced with the dark openings of caves and grottoes, in some one of which probably Elijah lay hid. The wady opens into the great valley, and from its depths issues a narrow line of verdure into the white plain; it gradually spreads as it advances until it mingles, at the distance of a mile or more, with the thickets that encompass Riha, the modern representative of Jericho. To any one passing down from Jerusalem or Samaria towards Jericho, the appropriateness of the words in 1Ki 17:3, would be at once apparent (see Tristram, Land of Israel, p. 202). The Kelt being near Mount Quarantania, the traditional scene of the Temptation, was a favorite resort for anchorites when the example of St. Saba made that order fashionable in Palestine. SEE ELIJAH.

Wady el-Kelt is held by Porter (Hand-book for Syria, p. 191) to be the "Valley of Achor," in which the Israelites stoned Achan (Jos 7:26), and which served to mark the northern border of Judah (Jos 15:7). Along the southern bank of the wady, by a long and toilsome pass, ascends the ancient and only road from Jericho to Jerusalem. This he deems "the going up to Adummim, which is on the south side of the river (Jos 15:7). But this identification would confound the name Cherith with the very dissimilar one Achor, which latter we know was retained to a late period in Jewish history. SEE ACHOR.

## Cherith, Brook Of[[@Headword:Cherith, Brook Of]]

             No better modern locality for this :has yet been found than Wady Kelt, a ravine which empties-into the Jordan plain opposite Jericho. It is thus described by Lieutenant Conder (Tent-Work, ii, 21)

"Wady Kelt has been thought to be the Brook Cherith, and -the scene seems well fitted for the retreat of the prophet who was fed by the Oreb, whom some suppose To have been Arabs. The whole gorge is wonderfully wild and romantic; it is a deep fissure rent in the mountains, scarcely twenty yards across at the bottom, and full of canes and rank rushes between vertical walls of rock. In its cliffs the caves of early anchorites are hollowed, and the little monastery of St. John of Choseboth is perched above the north bank, under a high, brown precipice. A fine aqueduct from the great spring divides at this latter place into three channels, crossing a  magnificent bridge seventy feet high, and. running as total distance of three miles and three quarters, to the place where the gorge debouches into the Jericho plain. On each side the white chalk mountains tower up in fantastic peaks, with long, knife-edged ridges, and hundreds of little conical points, with deep torrent- seams between.

All is bare and treeless, as at Mar Saba. The wild pigeon makes its nest in the secret places of the stairs of rock the black grackle suns its golden wings above them; the eagle soars higher still, and over the caves by the deep-pools the African kingfisher flutters; the ibex also still haunts the rocks. Even in autumn the murmuring of water is heard beneath, and the stream was one day swelled by a thunderstorm, in a quarter of an hour, until it became a raging torrent, in some places eight or ten feet deep.

"The, mouth of the pass is. also remarkable for on either, side is a conical peak of white chalk-one on the south, called the peak of the ascent (Tuweil el 'Akabeh), while that to the north is named Bint Jebeil, daughter of the little mountain, or Nusb 'Aweishireh, monument of the tribes.

"These peaks are again, to all appearance, connected with a Christian tradition. Jerome speaks of Gebal and. Gerizim. as two mountains close together, shown in his day just west of Jericho. In the name Jebeille may perhaps recognise the Gebal of this tradition and in that case the monument of the tribes would be the tradition an altar of Joshua in Eball. If this be so, the southern peak must be the early Christian Gerizim; but the name is apparently lost." (See engraving on opposite page.)

## Chernebog[[@Headword:Chernebog]]

             SEE CZERNEBOG.

## Cherokee Version Of The Scriptures[[@Headword:Cherokee Version Of The Scriptures]]

             The Cherokee is vernacular to the Cherokee Indians. The first portion of the Scriptures printed in this language was the Gospel. of Matthew (without date), a second edition of which appeared in 1832, and a third in 1840. All three editions were published at the Arkansas mission press, Park Hill, at the expense of the A. B. C . F. M. In 1833 the same society  published the Acts at New Echota, being the translation of the Rev. Samuel Waorcester, in concert with Elias Boudinot, an educated Cherokee. The Gospel of John, prepared by the same translators, was published in 1838, and reprinted in 1840 and 1841. Since 1869 the entire New Test. and portions of the Old have been published by the American Bible Society. See Bible of Every Land, p. 459 sq. (B. P.)

## Cheron, Elisabeth Sophie[[@Headword:Cheron, Elisabeth Sophie]]

             a French painter. was born at Paris, Oct. 3, 1648, and learned the elements of design from her father, Henri, a Parisian. miniature painter. The following are her most important works: The Descent from the Cross; St. Caecilia;' a Magdalene; St. Austin; St. John; and St. Paul, after Raphael. In 1676 Le Brun proposed her as a candidate for the honors of the academy, and she was received with marks of distinction. She died at' Paris, Sept. 3, 1711. :See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cheron, Louis[[@Headword:Cheron, Louis]]

             a Parisian painter, brother of the foregoing, was born at Paris in 1660, where he first studied, and afterwards visited Italy. On returning to Paris he was employed to paint two pictures for the Church of Notre Dame, representing The Decollation of John the Baptist, and The Prophet Agabus. Being a Calvinist, he was compelled to leave France, and went to England where he executed a number of works, among them, Peter Curing the Lame Man at the Gate of the Temple; The Baptism of the Eunuch by Philip; and twenty-three subjects for the Psalms of David. He died. at London in 1723. See Spooner, Biog. Hist. of the Fine Arts, s.v. ;: Hoefer,. Nouv. Biog. Generale .s.v.

## Cherrington, David H.[[@Headword:Cherrington, David H.]]

             a Methodist Episcopal minister, was born in Monroe County, Va., April 2,1830. He joined the Church in his tenth year, and entered the Ohio Conference in 1853. His health -failing, he was put on- the superannuated list in 1865, when he retired to the home of his youth, and there slowly declined till his decease, Dec. 26,1866. Mr. Cherrington was a remarkably genial, pleasant, sweet-spirited man. He was true to his convictions, and unwavering in his fidelity to the Church. See Minutes of Annual Conferences, 1867, p. 259.

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

             a preacher of the United Methodist Free Church, was born at Swaledale, Yorkshire, July. 12,1831. His parents were Congregationalists; his father died when he was a child, and he began work early in life, with but little education. He was converted an nineteen, in a -Methodist chapel, joined the Wesleyans, became a local preacher, in 1862 entered the ministry 'of the Methodist Free Church, and for thirteen years devoted himself to preaching the Gospel. In '1875 he became a supernumerary: and died April 24, 1876, at Mansfield. .See Minutes of the 20th Ann. Assembly.

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

             an English-Baptist .minister, son of Rev. John Cherry; of Wellilngton, Somerset, was born in 1796. He was converted in his youth, and soon began to preach with acceptance; was appointed a Baptist home missionary first in Warwickshire, then at West Haddon, and finally settled as pastor of the Baptist Church at, Milton, Oxford, where he labored for seventeen years successfully. His health failing, in 1861 he became a deacon, and died, much esteemed and beloved, Dec. 9, 1866. See (Lond.) Baptist Handbook 1868, p. 120.

## Chersis[[@Headword:Chersis]]

             in Greek mythology, was one of the three sisters called Graeae (q.v.), daughters of Phorcys and Ceto. They had only one tooth and one eye in common.

## Chersonesus, The Martyrs Of, A.D. 296[[@Headword:Chersonesus, The Martyrs Of, A.D. 296]]

             are commemorated March 7 in the Byzantine Calendar.

## Cherub[[@Headword:Cherub]]

             [the proper name is pronounced Ke´rub] (Hebrews Kerub´; כְּרוּב, etymolygy uncertain; Sept. Χερούβ v. r. Χαρούβ and Χαρήβ; Vulg. Cherub), a place apparently in the Babylonian dominions, associated with Tel-harsa, Addan, etc., from which some Jewish exiles returned with Zerubbabel, who had lost their pedigree (Ezr 2:59; Neh 7:61). The true construction of these names, however, would rather make this to be that of a man thus unregistered. B.C. 536. SEE ADDON.

Cherub

(Hebrews kerub´, כְּרוּב, in the sing. only in Exo 25:19; 2Sa 22:11; 1Ki 6:24-25; 1Ki 6:27; 2Ch 3:11-12; Psa 18:10; Eze 10:2; Eze 10:7; Eze 10:9; Eze 10:14; Eze 28:14; Eze 28:16; Sept. χερούβ), plur. CHER´UBIM (Hebrews kerubim', כְּרוּבַים; sometimes כְּרֻבַים; Sept. χερουβίμ v. r. χερουβείμ, and so in Sir 49:8, and Heb 9:5; Engl.Vers. invariably "cherubims"), the appellation of certain symbolical figures frequently mentioned in Scripture. SEE SERAPH.

I. Import of the Name. — The origin and signification of the word it is impossible to determine with any certainty. Those who seek it in a Shemitic root are still divided in opinion, some deriving it from the Chald. כְּרִב, kerab´, to plough, so that cherub ="plougher," i.e. ox, urging the parallel between Eze 10:14; Eze 1:10; others (as Gussetius, L. de Dieu, and Rodiger) take it by a transposition of letters for רְבוּב, rekub´, q. d. divine "beast" (Psalm 23:11), comp. the Arabic karib, a ship of transport; others (see Hyde, De relig. vet. Pers. p. 263) make it i.e. קָרוֹב, karob´, "near" to God, i.e. admitted to his presence; with others (see Maurer, Comment. in Vet. Test. at Isa 6:2) it is equivalent to כָּרִם, karam´ (Arabic the same), "to be noble," i.e. chief (comp. seraphim); finally, to pass over other less probable conjectures (e.g. Rosenmüller, Alterthumsk. I, 1:181; and Paulus ap. Zullig, p. 31), the Talmudists regard it as the Chald. כְּרוּבַיָּא, ke-rubya´, boylike (see Buxtorf, jun., Exercitatt. p. 100; Otho, Lex. Rabb. s.v.). Gesenius at first proposed a derivation from the Syriac kerub, strong, but afterwards, convinced that he was misled by an error of Castell (see his Anecdot. Orient. 1:66), he proposed a new etymology, as = חָרִם, charam´ (Arabic the same), "to prohibit from a common use," to consecrate (Thesaur. p. 711), compare the Ethiopic kindred word for sanctuary; so that the signification would be keeper, or guard, sc. of the Deity against all profane approach. Others (e.g. Eichhorn, Einleit. ins A. T. 3:80; Vatke, Bibl. Theologie, 1:325) think the cherubim were the same with the γρύτες, griffins, of the Oriental imagination, guardians of the golden mountains; and seek the root in the Persic karub, to grasp (Tychsen in Heeren's Ideen, 1:386). Forster even seeks an Egyptian derivation of the name (De bysso, p. 116). Hivernick (Zu Ezekiel p. 5) suggests a derivation from a Syriac root, meaning to cut or carve (Keil on 1Ki 5:9); so Aben Ezra says that "cherub" is the same as עורה, and means any artistic figure (Schultens, Proverbs Sol. p. 472). An early etymology makes it from כְּרִב, ke-rab´, great-as-it-were, q. d. like Cabeiri = θεοί δυνατοί (see Psa 103:20; δυνάμεις, 1Pe 3:22; ἀρχαί, Eph 1:21; so Procopius on Genesis 3; Theodorus in Genesis 46 The oldest derivation is from רבand נכר, as though it meant "abundance of knowledge," a meaning once universally adopted (rhilo, Vit. Mos. p. 688; Clem. Alex. Strom. 5:40, ed. Sylb.; Origen, Frag. Hex. p. 114; Jerome on Isa 6:2; Dionys. De Cael. Hier. 7:96; Spencer, De Legg. III, 3:1, etc.). Hence the remark of Aquinas, "The name Seraphim is given from their fervor, as belonging to love; but the name Cherubim is given from their knowledge" (I, 1, b. 1087, ch. 7). Fürst (Concord. p. 571), followed by Delitzsch (Genesis 2:208), regards the root as properly Shemitic, allied to the above sense of grasping (Sanscr. gribh, Engl. grip).

II. History and Classification. —

1. The first occasion on which they are mentioned is on the expulsion of our first parents from Eden (Gen 3:24), where the office of preventing man's access to the tree of life is assigned to "the cherubim (הִכְּרֻבַים, not as in A.V. 'cherubims') with the flame of the waving sword." They are thus abruptly introduced, without any intimation of their shape and nature, as though they were too well understood to require comment. That some angelic beengs are intended is obvious, and the attempts to refer the passage to volcanic agency (Sickler, Ideen zu einem Vulkan, p. 6), or to the inflammable bituminous region near Babylon (Plin. 2:109, etc.), is a specimen of that valueless rationalism which unwisely turns the attention from the inner spirit of the narrative to its mere external form. We might perhaps conjecture, from the use of the article, that there were supposed to be a definite number of cherubim, and it seems that four is the mystic number usually attached to the conception of them. As the number four has special significance in Hebrew symbolism — being the number to express the world and divine revelation (Bähr's Symbolik. 1:119 sq.) — this consideration must not be lost sight of.

The word מַקֶּרֶם, there translated "on the east," may signify as well "before or on the edge of." Besides, יָשִׁב, rendered by our translators "placed," signifies properly "to place in a tabernacle," an expression which, viewed in connection with some incidents in the after history of the primeval family (Gen 4:14-16), seems a conclusive establishment of the opinion that this was a local tabernacle, in which the symbols of the Divine presence were manifested, suitably to the altered circumstances in which man, after the Fall, came before God, and to the acceptable mode of worship he was taught to observe. That consecrated place, with its striking symbols, called "the presence of the Lord," there is reason to believe, continued till the time of the Deluge, otherwise there would have been nothing to guard the way to the tree of life; and thus the knowledge of their form, from the longevity of the antediluvians, could have been easily transmitted to the time of Abraham (Faber, Horae Mosaico, bk. 2, ch. 6). Moreover, it is an approved opinion that, when those emblems were removed at the close of the patriarchal dispensation from the place of public worship, the ancestors of that patriarch formed small models of them for domestic use, under the name of Seraphim or Teraphim, according to the Chaldee dialect (Faber, Origin of Pag. Idol. 1:256).

In like manner were lion-shaped and eagle-formed griffins supposed by the aborigines of Northern Europe (Herod. 3:102, 116) and India (Ctesias, Ind. p. 12) as guardians of the gold-bearing hills (comp. Gen 2:11); and in Greek mythology (see Creuzer, Symbolik, 2:647) they were sacred to the deities (e.g. Apollo, Minerva, Bacchus). But the cherub was anointed as a divine emblem (Eze 28:14; where some, however, take מַמְשִׁח for מַמְשָׁה, in the sense merely of "extended"), presiding over sacred mountains blazing with precious ores (Eze 28:16); at least the king of Tyre is there compared to such a being, unless, with others, we refer that whole description to the cherubic forms of the Jewish sanctuary (see Henderson, Comment. in loc.).

2. The next occasion on which the cherubim are noticed is when Moses was commanded to provide the furniture of the tabernacle; and, although he received instructions to make all things according to the pattern shown him in the Mount, and although it is natural to suppose that he saw a figure of the cherubim, yet we find no minute and special description of them, as is given of everything else, for the direction of the artificers (Exo 26:31). The simple mention which the sacred historian makes, in both these passages, of the cherubim conveys the impression that the symbolic figures which had been introduced into the Levitical tabernacle were substantially the same with those established in the primeval place of worship on the outskirts of Eden, and that by traditional information, or some other means, their form was so well known, both to Bezaleel and the whole congregation of Israel, as to render superfluous all further description of them.

Similar figures were to be enwoven on the ten blue, red, and crimson curtains of the tabernacle (Exo 26:1). The promise that God would "meet and commune with Moses from between the two cherubim" (Exo 25:22) originates the constant occurrence of that expression as a description of the divine abode and presence (Num 7:89; 1Sa 4:4; Isa 37:16; Psa 80:1; Psa 91:1, etc.).

3. Cherubim after this appear likewise in the theophantic descriptions of the prophets and inspired poets (2Sa 22:11), especially in the remarkable visions of Ezekiel by the river Chebar (Ezekiel 10). Yet there was no mystery as to those remarkable figures, for Ezekiel knew at once (10:20) the living creatures which appeared in his vision supporting the throne of God, and bearing it in majesty from place to place, to be cherubim, from having frequently seen them, in common with all other worshippers, in the carved work of the outer sanctuary. Moreover, as is the opinion of many eminent divines, the visionary scene, with which this prophet was favored, exhibited a transcript of the Temple, which was shown in pattern to David, and afterwards erected by his son and successor; and, as the chief design of that later vision was to inspire the Hebrew exiles in Babyloa with the hope of seeing, on their return to Judaea, another temple, more glorious than the one then in ruins, it is reasonable to believe that, as the whole style and apparatus of this mystic temple bore an exact resemblance (1Ki 6:20) to that of Solomon's magnificent edifice, so the cherubs also that appeared to his fancy portrayed on the walls would be facsimiles of those that belonged to its ancient prototype. SEE TEMPLE.

Still the question arises, Was the shape already familiar, or kept designedly mysterious? From the fact that cherubim were blazoned on the doors, walls, curtains, etc., of the house, and from the detailed description of shapes by Ezekiel, the latter idea might seem out of place. But if the text of Ezekiel, and the carvings, etc., of the Temple had made them popular, Josephus could not possibly have said (Ant. 8:3, 3), "No one can say or conjecture what the cherubim (χερουβεῖς) actually were." It is also remarkable that Ezekiel (Ezekiel 1) speaks of them as "living creatures" (חִיּוֹת, ζῶα) under mere animal forms. Into this description in Eze 10:14, the remarkable expression, "the face of a cherub," is introduced, and the prophet concludes by a reference to his former vision, and an identification of those creatures with the cherubim. On the whole, it seems likely that the word "cherub" meant not only the composite creature-form, of which the man, lion, ox, and eagle were the elements, but, further, some peculiar and mystical form, which Ezekiel, being a priest, would know and recognize as " the face of a CHERUB," but which was kept secret from all others; and such probably were those on the ark, which, when it was moved, was always covered, SEE ARK OF COVENANT, though those on the hangings and panels might be of the popular device. What this peculiar cherubic form was is a mystery perhaps impenetrable. It was probably believed popularly to be something of the bovine type (though in Psalm 16:20, the notion appears to be marked as degraded); so Spencer (de leg. Hebr. rit. 3, diss. 5, 4, 2) thinks that the ox was the forma precipua, and quotes Grotius on Exo 25:18 (Bochart, Hierozoic. p. 87, edit. 1690). Hence the "golden calf." The symbolism of the visions of Ezekiel is more complex than that of the earlier Scriptures, and he certainly means that each composite creature-form had four faces, so as to look four ways at once; was four-sided and four- winged, so as to move with instant rapidity in every direction without turning, whereas the Mosaic idea was probably single-faced, and with but one pair of wings. Ezekiel adds also the imagery of the wheels-a mechanical to the previous animal forms. This might typify inanimate nature revolving in a fixed course, informed by the spiritual power of God. The additional symbol of being " full of eyes" is one of obvious meaning. SEE CREATURE (LIVING).

III. Their Form and Character. — If we may trust the unanimous testimony of Jewish tradition, we must suppose that they had the faces of human beings, according to the positive assertion of Maimonides, Abarbanel, Aben Ezra, etc. (Otho, Lex. Rab. s.v. Cherubim; Buxtorf, Hist. Arc. Fod. p. 100). But, taking Ezekiel's description of them to be the proper appearance that belonged in common to all his cherubic creatures (Ezekiel 1, 10, 41), we are led to conclude that they were compound figures, unlike any living animals or real object in nature, but rather a combination, in one nondescript artificial image, of the distinguishing features and properties of several. The ox, as chief among the tame and useful animals, the lion among the wild ones, the eagle among the feathery tribes, and man, as head over all, were the animals which, or rather parts of which, composed the symbolical figures. Each cherub had four distinct faces on one neck — that of a man in front, that of a lion on the right side, and of an ox on the left, while behind was the face of an eagle. Each had four wings, the two under ones covering the lower extremities, or rather the center of the person (Hebrews the feet), in token of decency and humility, while the upper ones, spread out on a level with the head and shoulders, were so joined together, to the edge of his neighbors', as to form a canopy; and in this manner they soared rather than flew, without any; vibratory motion with their wings, through the air. Each had straight feet (Hebrews "their feet [were] a straight foot," Eze 1:7), and the probability is that the legs were destitute of any flexible joint at the knee, and so joined together that its locomotions must have been performed in some other way than by the ordinary process of walking, or lifting one foot after another. Bahr (whose entire remarks on this subject are valuable and often profound) inclines to think that the precise form varied within certain limits; e.g. the cherubic figure might have one, two, or four faces, two or four feet, one or two pair of wings, and might have the bovine or leonine type as its basis, the imagery being modified to' suit the prominently intended attribute, and the highest forms of creature-being expressing best the highest attributes of the Creator (Symbolik, 1:313 sq.). Thus, he thinks, the human form might indicate spirituality (p. 340). (Comp. Grotius on Exo 25:18, and Heb 9:5.) Some useful hints as to the connection of cherubic with other mythological forms may be found in Creuzer (Symbol. 1:441, 540).

It has been sometimes disputed whether the colossal cherubim of olive wood, overlaid with gold, with outspread wings, touching in the center of the oracle and reaching to either wall, placed by Solomon in the Holy of Holies, were substitutes for or additions to the original golden pair. The latter is probably the truth, for had the Mosaic cherubim been lost we should have been informed of the fact. All that we learn about these figures is that they each had a body ten cubits high (1 Kings 5:23), and stood on their feet (2Ch 3:13), so that the monstrous conception of winged child-faces is an error which should long ago have been banished from Christian iconography (De Saulcy, Hist. de liArt Judaique, p. 25). The expression "cherubims of image work," in 2Ch 3:10 (מִעֲשֵׂה צִעֲצֻעַים, Sept. ἔργον ἐκ ξύλων, Vulg. opere statuario, Marg., of movable work), is very obscure, but would probably give us no farther insight into the subject (Dorjen, De opere Zaazyim in Ugolini Thes. 8, No. 6); but in 1Ch 28:18-19, we learn that David had given to Solomon a model for these figures, which are there called "the chariot of the cherubim" (Vulg. quadriga cherubim). We are not to suppose from this that any wheels supported the figures, but we must take "cherubim" in apposition to "chariots" (Bertheau, ad loc.). The same phrase is found in Sir 49:8, and is in both cases an allusion to the poetical expression, "He rode upon a cherub, and did fly" (2Sa 22:11; Psa 18:10), an image magnificently expanded in the subsequent vision of Ezekiel, which for that reason has received from the Rabbis the title of מרכבה"the chariot." Although the mere word "cherub" is used in these passages, yet the simple human figure is so totally unadapted to perform the function of a chariot, that we are almost driven to the conclusion arrived at by De Saulcy on this ground alone, that the normal type of the cherub involved the body of an ox, as well as spreading wings and a human face (Hist. de l'Art Judaique, p. 29). If this conjecture be correct, we shall have in these symbols a counterpart, exact in the minutest particulars, to the human-headed oxen, touching both walls with their wings, which have been discovered in the chambers of Nimrûd and Khorsabad. We shall find, further on, the strongest confirmations of this remarkable inference. We may here mention the suspicion of its truth, which we cannot but derive from the strange reticence of Josephus on the subject (Ant. 3:6, 5). Now it is hardly conceivable that an emblem seen daily by multitudes of priests, and known to the Jews from the earliest ages, could be so completely secret and forgotten as this. If the cherubim were simply: winged genii there would have been no possible reason why Josephus should have been ashamed to mention the fact, and, in that case, he would hardly have used the ambiguous word Ζῶον. If, on the other hand, they were semi-bovine in shape, Josephus, who was of course familiar with the revolting idolatry of which his nation was accused (Tacit. Hist. 5:4; Josephus, Apion, 2:7), had the best reason to conceal their real form (Spencer, De leg. Hebr. rit. III, 4:2 ad fin.), and to avert, as far as possible, all further inquiry about them. SEE ASS, WORSHIP OF.

Arks, surmounted by mysterious winged guardians, were used in the religious service of most ancient nations, and especially in Egypt (Plutarch, de Isid. 39; Wilkinson's Anc. Egypt. 5:271; SEE ARK ), but none of them involved the sublime and spiritual symbolism of the cherubim on the mercy- seat — at once guardians of the divine oracles and types of God's presence for the expiation of sin. But a question here arises, how the profuse introduction of these figures into the Tabernacle was reconcilable with obedience to the second commandment. It is certain that the rigid observance of this commandment was as serious a hinderance to the plastic arts among the Jews as the similar injunctions of the Koran are to the Mohammedans; and yet no word of condemnation was breathed against the cherubim, though Josephus even ventures to charge Solomon with distinct disobedience to the Law for placing oxen under the brazen sea (Ant. 8:7, 5). The cherubim, indeed, were made in obedience to a distinct command; but how was it that they did not offend the consciences or seduce the allegiance of the theocratic Hebrews? The answer seems to be, that the second commandment only forbids the plastic arts when prostituted to the direct object of idolatry, and Tertullian is right in defending the introduction of cherubim, on the ground that they were a simplex ornamentum (c. Marcion, 2:22); even the Talmudists allowed the use of images for purely decorative purposes (Kalisch. on Exod. p. 346). Besides, they represented created beings as created beings, and also as themselves in the attitude of humility and adoration (Exo 25:20; 1Pe 1:12), so that instead of violating the commandment they expressed its highest spirit, in thus vividly symbolizing God's supremacy over the creatures which stood on the highest step of life, and were, in fact, the ideal of absolute and perfect created existence (Bähr, Symbol. 1:340 sq.). We may add that the danger was less, because, in all probability, they were seen by none but the priests (Cornel. a Lapide on Exo 25:8); and when, in the desert, the ark was moved from place to place, it was covered over with a triple veil (Num 4:5-6), before which even the Levites were not suffered to approach it (Bochart, Hieroz. II, 34, ad fin.). It may even be the case that the shape of the cherubim was designedly considered as indefinite and variable, that the tendency to worship them might still further be obviated. This wavering and indistinct conception of them was due to their symbolical character, a fact so thoroughly understood among all Oriental nations as at once to save the Jews from any strong temptation; and to raise them above the breath of suspicion.

Whether the golden calf constructed by Aaron might be, not the Apis of Egypt, but a representation of the antediluvian Cherubim, as some suppose, from its being made on "a feast to the Lord," and called "the gods of Israel" (Exo 32:5), and whether Jeroboam, in the erection of his two calves, intended a schismatic imitation of the sacred symbols in the Temple of Jerusalem rather than the introduction of a new species of idolatry (1Ki 12:28), we shall not stop to inquire. SEE CALF. But as paganism is a corruption of patriarchal worship, each nation having added something according to its own taste and fancy, perhaps we may find a confirmation of the views given above of the compound form of the cherubim, in the strange figures that are grouped together in the heathen deities. The numerous ox-heads, for instance, in the statue of the ancient Diana, and particularly the Asiatic idols, almost all of which exhibit several heads and arms attached to one person, or the heads of different animals combined, afford a collateral proof, similar to the universal prevalence of sacrifice, that the form of the primitive cherubim has been traditionally preserved and extended over a large portion of the world. This may indeed be shown by the above actual figures copied from ancient monuments, all of which illustrate some one or more of the notions which we attach to the cherubic forms; and while they afford material assistance to our ideas on the subject, they show that figures of this kind: as sacred symbols, were not peculiar to the Hebrews, and that their presence in the sanctuary was not calculated to excite any surprise among the neighboring nations, or to lead to the notion that the Jews also were worshippers of idols, for even in the pagan monument they never appear as idols, but as symbols; and it was very possibly this fact — that the cherubic figures were not liable to be misunderstood — which induced the Divine wisdom to permit their introduction into the most holy place.

Mr. Layard traces many striking points of analogy 'between the form and position of the above figures, especially between the last ones of the Assyrian group and the cherubim of the Temple: "Within the sacred oracle itself were the two cherubim of olive-wood, ten cubits high, with wings each five cubits long; and Solomon carved all the house around with carved figures of cherubim, and palm-trees, and open flowers, within and without. The cherubim have been described by Biblical commentators as mythic figures, uniting the human head with the body of a lion or an ox, and the wings of an eagle. If for the palm-trees we substitute the sacred tree of the Ninevite sculptures, and for the open flowers the Assyrian tulip- shaped ornament — objects most probably very nearly resembling each other — we find the oracle of the Temple was almost identical, in general form and in its ornaments, with some of the characters of Nimroud and Khorsabad. In the Assyrian halls, too, the winged human-headed bulls were on the side of the wall, and their wings, like those of the cherubim, 'touched one another in the midst of the house.' The dimensions of these figures were in some cases nearly the same, namely, fifteen feet square. The doors were also carved with cherubim, and palm-trees, and open flowers, and thus, with the other parts of the building, corresponded with those of the Assyrian palaces" (Nineveh and Babylon, 2d series, p. 643).

It appears, therefore, that the symbolic figure which the Hebrew generically designates as a cherub, was a composite creature-form, that finds a parallel in the religious insignia of Assyria, Egypt, and Persia, e.g. the sphinx, the winged bulls and lions of Nineveh, etc., a general prevalence which prevents the necessity of our regarding it as a mere adoption from the Egyptian ritual. In such forms (comp. the Chimaera of Greek and the Griffin of north-eastern fables) every imaginative people has sought to embody its notions either of the attributes of Divine essence, or of the vast powers of Nature which transcend that of man. Among the Greeks the dragon (Photius, Cod. 190, p. 250), and among the Indians the griffin (Pliny, 7:2), were especially such creatures of mythological imagination. SEE DRAGON. In the various legends of Hercules the bull and the lion constantly appear as forms of hostile and evil power; and some of the Persian sculptures apparently represent evil genii under similar quasicherubic forms. The Hebrew idea seems to limit the number of the cherubim. A pair (Exo 25:18, etc.) were placed on the mercy-seat of the ark; a pair of colossal size overshadowed it in Solomon's Temple with the canopy of their contiguously extended wings. Eze 1:4-14, speaks of four, and similarly the apocalyptic living creatures, ζῶα (Rev 4:6), are four. So at the front or east of Eden were posted "the cherubim," as though the whole of some recognized number. They utter no voice, though one is "heard from above them," nor have dealings with men save to awe and repel.

A "man clothed in linen" is introduced as a medium of communication between them and the prophet, whereas for a similar office one of the seraphim personally officiates; and these latter also "cry one to another." The cherubim are placed beneath the actual presence of Jehovah, whose moving throne they appear to draw (Gen 3:24; Eze 1:5; Eze 1:25-26; Eze 10:1-2; Eze 10:6-7; Isa 6:2-3; Isa 6:6). The expression, however, "the chariot (מֶרְכָּבָה) of the cherubim" (1Ch 28:18) does not imply wheels, but the whole apparatus of ark and cherubim is probably so called in reference to its being carried on staves, and the words "chariot" and "cherubim" are in apposition. So a sedan might be called a "carriage," and the masc. form מֶרְכָּב is used for the body of a litter. See, however, Dorjen, De cherub. Sanct. (ap. Ugolini, vol. 8), where the opposite opinion is ably supported. The glory symbolizing that presence which eye cannot see rests or rides on them, or one of them, thence dismounts to the temple threshold, and then departs and mounts again (Eze 10:4; Eze 10:18; comp. Eze 9:3; Psa 18:10).

There is in them an entire absence of human sympathy, and even on the mercy-seat they probably appeared not merely as admiring and wondering (1Pe 1:12), but as guardians of the covenant and avengers of its breach. A single figure there would have suggested an idol, which two, especially when represented as regarding something greater than themselves, could not do. They thus became subordinate, like the supporters to a shield, and are repeated, as it were the distinctive bearings of divine heraldry — the mark, carved or wrought, everywhere on the house and furniture of God (Exo 25:20; 1Ki 6:29; 1Ki 6:35; 1Ki 7:29; 1Ki 7:36). Those on the ark were to be placed with wings stretched forth, one at each end of the mercy-seat, and to be made "of the mercy-seat," which Abarbenel (Spencer, De leg. Heb. ritual. 3, diss. 5) and others interpret of the same mass of gold with it, viz. wrought by hammering, not cast and then joined on. This seems doubtful; but from the word employed (מַקָּשֶׁה) the solidity of the metal may perhaps be inferred. They are called "cherubim of glory" (Heb 9:5), as on them the glory, when visible, rested; but; whether thus visibly symbolized or not, a perpetual presence of God is attributed to the Holy of Holies. They were anointed with the holy oil, like the ark itself and the other sacred furniture. Their wings were to be stretched upwards, and their faces "towards each other and towards the mercy-seat." It is remarkable that with such precise directions as to their position, attitude, and material, nothing, save that they were winged, is said concerning their shape. SEE TABERNACLE.

IV. Their Meaning. — All, whether ancients or moderns, have agreed that the cherubim were symbolical, but they have greatly differed as to their figurative design; many regarding them as having a twofold significance, both physical and metaphysical. They were clearly intended, in a general sense, to represent divine existences in immediate contact with Jehovah. This was the view of Chrysostom, Ambrose, Augustine, and 'the fathers generally (Sixt. Senensis, Bibl. Sanct. p. 348), and the Pseudo Dionysius places them second (between seraphim and thrones) in the nine orders of the celestial hierarchy (Dionys. Areop. de Caelest. Hier. p. 5-9). The Cabalists, on the other hand, placed them ninth in their ten choirs of spirits (Buddaeus, Philos. Hebr. p. 415). In a special sense, Philo regarded them as signifying the two hemispheres, and the flaming sword the motion of the planets, in which opinion he is joined by some moderns, who consider them to have been nothing more than astronomical emblems — the Lion and the Man being equivalent to Leo and Aquarius — the signs of the zodiac (Landseer, Sab. Resear. p. 315). Irenaeus views them as emblematic of several things, such as the four elements, the four quarters of the globe, the four Gospels, the four universal covenants (adv. Haeres. 3:11). Tertullian supposed that the cherubic figures, particularly the flaming sword, denoted the torrid zone (Apol. cap. 47). Justin Martyr imagined that the living creatures of Ezekiel were symbolical of Nebuchadnezzar, the Assyrian monarch, in his distress; when he ate grass like an ox, his hair was like a lion's, and his nails like a bird's claws (Quaest. 44). Athanasius supposed that they were significant of the visible heavens (Quaest. ad Antiocl. 135).

The nature of the passages in which cherubim occur — passages poetical and highly wrought — the existence of exactly similar images among other nations, and the purely symbolic character of their form, has led not only Jewish allegorists like Philo, and Christian philosophers like Clemens of Alexandria, but even such writers as Hengstenberg, Keil, Neumann, etc., to deny them any personal reality; and in this way we may explain Zullich's definition of them as "mythical servants of Jehovah" (Die Cherubim- Wagen, Heidelberg, 1832). Thus, in the vision of Ezekiel, it is obvious that their animal shape and position implies subjection to the Almighty; that the four heads, uniting what were, according to the Jewish proverb, the four highest things in the world (Schöttgen's Hor. Hebr. ad Revelation 4.), viz. the lion among beasts, the ox among cattle, the eagle among birds, and man among all, while God is the highest of all — constitute them the representative and quintessence of creation, placed in subordination to the great Creator (Leyrer, in Zeller's Wörterb. s.v.).

The heads, too, represent not only creatures, perfect after their kind, but also perfect qualities, as love, constancy, magnanimity, sublimity, the free consciousness of man, the strong courage of the lion, the enduring strength of the ox, the rapid flight of the eagle (Hoffman); and possibly the number four may indicate the universe as composed of four elements or four quarters. The four traditional (?) standards of the quadrilateral Israelite encampment (Numbers 2), the lion of Judah, the man of Reuben, the eagle of Dan, the ox of Ephraim, are far too uncertain to be relied upon. Their eyes represent universal knowledge and insight (comp. Ovid, Metamor. 1:624, and the similar symbol of the Phoenician god Taut, mentioned by Sanchoniatho, ap. Euseb. Praep. Evang. 10:39), for they are the eyes of the Lord, which run to and fro through the whole earth (Zec 4:10). The wings imply speed and ubiquity; the wheels are necessary for the throne-chariot, itself a perfect and royal emblem, and so used by other nations (Chrysost. Orat. 35:1); and the straight feet imply the fiery gliding and lightning-like flash of their khivine motion (νέποδες). We purposely avoid the error of pressing the minor particulars, such as those suggested by Clemens Alexandrinus, when he supposes that the twelve wings hint at the twelve signs of the zodiac (Stromata, V, cap. 6, sec. 37, p. 240, ed. Sylb.). Thus explained, they become a striking hieroglyphic of the dazzling, consummate beauty of universal creation, emanating from and subjected to the divine Creator, whose attributes are reflected in his works.

The leading opinions of moderns may be reduced to three systems.

(1.) Hutchinson and his followers consider the cherubim as emblems of the Trinity, with human incorporated into the divine essence: in proof of which they remark that the words rendered "a flaming sword" (Gen 3:24) signify either a flaming fiery sword, as the words are rendered by the Sept., or, rather, a flame of fire and a sword or knife; so that, in this figure, there was exhibited in visible form, to the minds of our first parents, fire — the emblem of divine wrath, as well as an instrument for sacrifice — which, as it enfolded or revolved round itself, can mean nothing else than a picture of the satisfaction to be made by deity itself. — But the grand objection to this theory, where it is at all intelligible, is, that not only are the cherubim, in all the places of Scripture where they are introduced, described as distinct from God, and no more than his attendants, but that it represents the divine Being, who is a pure spirit, without parts, passions, or anything material, making a visible picture of himself, when in all ages, from the beginning of time, he has expressly prohibited "the likeness of anything in heaven above" (see Parkhurst, Hebrews Lexicon, s.v.).

(2.) Another system regards the cherubim as symbolical of the chief ruling powers by which God carries on the operations of nature, As the heaven of heavens was typified by the holy of holies in the Levitical tabernacle (Heb 9:3-12; Heb 9:24-28). this system considers that the visible heavens may be typified by the holy place or the outer sanctuary, and accordingly finding, as its supporters imagine they do, the cherubim identified with the aerial firmament and its elements in such passages as the following: "He rode upon a cherub, and did fly, yea, he did fly upon the wings of the wind," where the last hemistich is exegetical of the former (Psa 18:10); "Who rideth upon the heavens in thy help, and in his excellency upon the sky" (Deu 33:26; Psa 68:4); "He maketh the clouds his chariot:" he is said to descend in fire (Exo 19:18), and between them he dwelt in light (1Ti 6:16); and it was in this very manner he manifested his divine glory in the tabernacle and temple — they interpret the cherubim, on which the Lord is described as riding, to be symbolical of the wind, the clouds, the fire, the light; in short, the heavens, the atmosphere, the great physical powers by which the Creator and preserver of the universe carries on the operations of nature. — This view, however, although doubtless truly representing the origin of the cherubic symbol, fails, by reason of its vague and extensive character, to explain the peculiar form of representation adopted.

(3.) A third system considers the cherubim, from their being instituted immediately after the Fall, as having particular reference to the redemption of man, and as symbolical of the great and active rulers or ministers of the Church. Those who adopt this theory are accustomed to refer to the living creatures, or cherubim, mentioned in the Apocalyptic vision (Rev 4:6), improperly rendered in our English translation "beasts" (ζῶα), and which, it is clear, were not angels, but redeemed men connected with the Church, and deeply interested in the blessings and glory procured by the Lamb. The same character may be ascribed to the living creatures in Ezekiel's visions, and to the cherubim, which stood over and looked into the mercy-seat, sprinkled with the blood of the atonement, and on the Shechinah, or divine glory arising from it, as well as the cherubic figures which were placed on the edge of Eden; and thus the cherubim, which are prominently introduced in all the three successive dispensations of the covenant of grace, appear to be symbols of those who, in every age, should officially study and proclaim the glory and manifold wisdom of God. — Of this view, likewise, it may be said that, while it assigns an adequate and plausible reason for the institution of some symbol having a moral import, it does not show why the special form in question should have been selected.

It is evident that the interpretation of the symbol must be as variable as the symbol itself, and we shall accordingly find that no single explanation of the cherubim can be accepted as adequate, but that the best of the various explanations contain elements of truth which melt and fade into each other, and are each true under one aspect. Unsatisfactory and vague as is the treatise of Philo "on the Cherubim and Flaming Sword," it has at least the merit of seizing this truth. Thus, discarding his astronomical vagaries which are alien to the spirit of Mosaism (Kalisch on Exodus p. 496), we may safely follow him in regarding the cherubim as emblems at once of divine perfection — personifications, in fact, of natural power employed in God's service, as De Wette holds; and emblems also of the divine attributes, his - slowness to anger, his speed to love (Grotius on Exo 25:18; Bochart, Hieroz. 2:18; Rosenmüller, Scholia in Ezekiel 1; Philo, περὶ τῶν Χερουβ. καὶ τὴς φλογ. ῥομφ. § 7-9; De Vita Mos. p. 688). Both of these views are admissible; the cherubim represent at once the subordination of the universe to God (Pirke, R. Elieza, 100:3; Shemoth Rabba, § 23, ap Schoettgen, Hor. Hebr. ad Rev 9:6, τῆς βασιλείας αὐτοῦ σύμβολον; Isidor. lib. 4, ep. 70; Alford on Rev 4:8), and the glory of him whose servants they are (Χερουβὶμ δοξῆς, Heb 9:5); "as standing on the highest step of created life, and uniting in themselves the most perfect created life, they are the most perfect revelation of God and the divine life." This is the conclusion of Bahr, whose whole treatment of the subject, though over-ingenious, is the most valuable contribution to a right understanding of this important and interesting question (Symbolik, 1:340). As the other suggestions of their meaning are, for the most part, mere adaptations, they may simply be mentioned and passed over; as that the cherubim represent the four archangels; the four major prophets; the Church (Cocceius); the two uncreated angels, i.e. the Son and the Holy Spirit (Hulse); the two natures of Christ (Lightfoot); the four ages of the world (Kaiser, De Cherubis humani generis mundique cetatum symbolis, Erl. 1827); or God's fourfold covenant with man in Christ, as man, as sacrificed, as risen, and ascended (Arndt, Wahres Christenthum, 4:1, 6). We may compare also the absurd explanation of Clermont, that they are the northern army of Chaldaeans; and of Vatke, that they symbolize the destructive powers of the heathen gods. The very wide-spread and early fancy which attached the cherubic figures to the four evangelists is equally untenable, though it first appears in the Pastor Hermas, and was adopted by the school of .St. John (Iren. adv.: Haer. 3:2, 8; Athanas. Opp. 5:2, p. 155; August. de consens. Evang. 1:6; Jerome, Prol. ad Evv.; ep. 50, ad Paulin.; Greg. Hon. 4 in Ezek.; Adam de St. Vict. Hymn. de Ss. Evang. etc.). The four, in their union, were regarded as a symbol of the Redeemer (see Trench's Sacred Latin Poetry, p. 61; Mrs. Jamieson, Sacred and Leg. Art. p. 135). The last to maintain this view is Dr. Wordsworth (on Revelation 4), who is rightly answered by Dean Alford (ad loc.).

V. The office ascribed to these symbolic beings is mainly twofold — 1, a protective vengeful function in guarding from man's too close intrusion the physical and moral splendors of a lost paradise and a sacred Revelation , , 2, to form the throne and chariot of the divine being in his earthly manifestations, and to guard the outskirts of his unapproachable glory (Eichhorn, Einleit. 3, § 80). The cherubim engraved and woven in the Temple decorations, while they symbolize this function, serve also as "a seal of similitude," i.e. as heraldic insignia of the divine attributes to mark Jehovah's presence by their guardian ministries (Isidor. 4, ep. 73). At the same time, from another point of view, they were no less significant of the fullness of life subordinated to him who created it. A reference to the Apocalypse enables us to combine these conceptions with a far sublimer truth, and to explain the connection of the cherubim with the mercy-seat as a type not only of vengeance, but of expiation and forgiveness. For in the vision of John these immortalities appear in the same choir with the redeemed innumerable multitude of the universal church (Joh 4:7; Joh 5:13); no longer armed with flaming swords, with wrathful aspect and repellant silence, but mingling with the elders and joining in the new song. And here, too, we find the recovered Eden, the water of life flowing freely, and the tree of life with no flame to hedge it round. Thus it is in the Apocalypse that the fullest and divinest significance is attached to this profound emblem. In the cherubim of the last book of the Bible we find the highest explanation of the cherubim in the first. The apparent wrath which excluded man from the forfeited paradise was but the mercy in disguise which secured for him its final fruition in a nobler form of life. Thus, to give the last touch of meaning to this changeful symbol, we catch in it a gleam, dim at first, but growing into steady brightness, of that redeemed created perfection, that exalted spiritual body, for which is reserved hereafter the paradise of God. Beyond this we cannot go; but we have said enough to show the many-sided applicability of this inspired conception — a many-sidedness which is the strongest proof of its value and greatness.

VI. It is important to observe the extraordinary resemblance of the cherubim, as described in Scripture, to the symbolical religious fancies of heathen nations. It is not true, in any sense, to say, with Kurz, that the animal character is far more predominant in the emblems of heathen pantheism. Even if we concede (which is more than doubtful) that the simplest conception of cherubim was represented by winged men, we find four-winged and six-winged human figures in the sculptures of Nineveh (Layard, 1:125). In fact, there is no single cherubic combination, whether of bull, eagle, and man (Layard, Nineveh, 1:127); man, lion, and eagle (Ibid. pp. 70, 349); man and eagle (Ibid. 1:64); man and lion (Ibid. 2:463); or, to take the most prevalent (both in Scripture and in the Assyrian sculptures), man and bull (Ibid. 1), which may not be profusely paralleled. In fact, these wood-cuts might stand for direct illustrations of Eze 41:19; Rev 4:6 sq.; 1Ki 7:29, etc.; and when we also find "wheels within wheels" represented in the same sculptures (Ibid. 2:448), it is Mr. Layard's natural inference that Ezekiel, "seeking to typify certain divine attributes, chose forms familiar not only to himself, but to the people whom he addressed" (Id. Ibid.; see, too, Nineveh and Babylon, 2:643); or, as we should greatly prefer to see it expressed, the familiar decorations of the Assyrian temples moulded the forms of his imagination even at its most exalted moments. But, as we have already seen, Ezekiel was far more likely to have been supplied with this imagery by the sacerdotal sympathies which impressed his memory with the minutest details of the temple at Jerusalem; and the same symbols were not exclusively Assyrian, but were no less familiar to the Egyptians (Porphyr. de Abstinent. 4:9; Ritter, Erdkunde, 8:947; Witsius, Egypt. 2:13), the Persians (Hdt. 3, 116; Ctes. Jnd. 12; Plin. 7:22; Wilkinson's Anc. Egypt, passim; Chardin's and Niebuhr's Travels), the Greeks (Pausan. 1:24, 6), the Arabians (D'Herbelot, Bibliotheque Orient. s.v. Simorg), and many other nations (Plin. 10:49, 69; Parkhurst's Lexicon, s.v.). On this subject, generally, see Creuzer, Symbol. 1:495; Rhode, Heil. Sage, p. 217; and Rödiger in Ersch and Gruber's Encyclopädie, s.v. Cherub. The similarity to the sphinx is such as to have led, even in early times, to a very strong belief that the idea of the Mosaic cherubim was in some way derived from them (Clem. Alex. Strom. V, cap. 6, § 57, ed. Sylb. p. 240; Orig. c. Cels. 3, p. 121; Euseb. Praap. Evang. 3:12). For a number of weighty arguments to this effect, see Bochart, Hieroz. II, 18, 34, and 41; Spencer, ut sup. bk. 3, chap. 4; and especially Hengstenberg, Die BB. Mos. u. Egypt. p. 157 sq. Besides these external coincidences, still more striking, perhaps, are the cherubic functions ascribed in Greek mythology to the fiery-breathing bulls which guarded the golden fleece (Ovid, Met. 7:104), to the winged dragon of the Hesperides, to the resuscitated Phoenix, to the Gryphons (lion-eagles) who kept the Arimaspians from their guarded gold (AEsch. Prom. 5:843; Meld. 2:1; comp. Milton, Par. Lost, 2:943), and to the thundering-horses that draw the chariot of Jupiter (Horace, Od. 1:34, 7). Influenced by too exclusive an attention to these single resemblances, Herder identifies the cherubim with the mythic gold-guarding monsters of antiquity (Geist. der Hebr. Poes. 1:163), and J. D. Michaelis with the Equi Tonantes (De Cherubis; compare Velthuysen, Von den Cherub.; Schleusner, Lex. N. Test. s.v. Χερούβ). Similarly, Justin Martyr considers that Plato borrowed from the Scriptures his πτηνὸν ἃρμα, or "winged chariot" of Zeus (πρὁς ῞Ελληνας, p. 30). From these conclusions we dissent. It seems far more likely that the Hebrews were, in the most ancient times, acquainted with a symbol familiar to so many nations, than to suppose either that they borrowed it from the Egyptians, or that any other nations adopted it from them. In fact, the conception belongs to the common cycle of Oriental traditions, fragments of which were freely adopted by the Hebrew writers, who always infused into them a nobler meaning and an unwonted truth.

VII. For further information on the subject, see (in addition to works and monographs cited above) Hufnagel, Der Cherubhim im Paradiese (Francfurt a. M. 1821 [fanciful]); Gabler in Eichhorn's Urgeschichte, II, 1:246 sq.; Meyer, Bibeldeut. p. 171 sq. Carpzov, Appar. p. 268 sq.; Bemer, Gottesd. 2:36 sq.; Grüneisen, in the Stutt. Kunstblatt, 1834, No. 1- 6; Jour. Sacred Lit. Oct. 1856, p. 154 sq.; Critici Sacri, 1:120; Leone, De Cherubinis (Amst. 1647; also Helmst. 1665, and in Spanish, Amsterd. 1654); Wepler, De Cherubis (Marb. 1777); Geissler, De Cherubim (Vitemb. 1661); Hende. werk, De Cherub. et Seraph. (Regiom. 1837); Jac. Ode, Comment. de Angelis, I, 5:73 sq.; Deyling, Obs. Sacr. 2:442; Michaelis, in the Comment. Soc. Reg. Gott. 1:157 sq.; Velthuysen, Von den Cherubinen (Braunschw. 1764); Hutchinson, Expos. of Cherubim (in his Works, Lond. 1749); Amel, Erörterung, pt. 2, p. 467-500; Bochart, Hieroz. pt. 1, bk. 3, ch. 5; Labrun, Entretien., pt. 2, p. 63 sq. (Amst. 1733); Fairbairn, Theology, 1:242 sq.; G. Smith, Doct. of the Cherubim (Lond. 1850); M'Leod, Cherubim and the Apocalypse (London, 1856); Anon. Angels, Cherubim, etc. (Lond. 1861). SEE SERAPHIM.

## Cherubic Hymns[[@Headword:Cherubic Hymns]]

             THE, so called from the reference to the cherubim contained in it, occurs in the chief Eastern liturgies shortly after the dismissal of the catechumens; and immediately preceding at the great entrance (i.e. that of the elements). It is found in the same position in the liturgies of St. James, St. Basil, St. Chrysostom, and St. Mark. Its object is described as being to excite the minds of the faithful to a devout attention to the mysteries about to be celebrated. While it is sung the priest says secretly a prayer called the prayer of the cherubic hymn. SEE TRISAGION.

## Cherubini Di Morienna[[@Headword:Cherubini Di Morienna]]

             an Italian monk, born about the middle of the 16th century, entered the Capuchin order, labored for the conversion of the Calvinists of Chablais, and died at Turin in 1606, leaving Acta Disputationis Habitae cum Quodam Ministro Haeritico (1593). See Hoefer, Nouv Biog. Generale s.v.

## Cherubini Sandolini[[@Headword:Cherubini Sandolini]]

             an Italian Capuchin of Udlina, who lived in the 16th century, wrote a work on dialling, entitled Taulemma, etc. (Venice, 1598 ,4 vols.). See Hoefer, Nouv Biog. Generale s.v

## Chesalon[[@Headword:Chesalon]]

             (Hebrews Kesalon´, כְּסָלוֹן, place of confidence; Sept. Χασαλών v. r. Χασλών), a place named as one of the landmarks on the west part of the north boundary of Judah, beyond Mt. Seir, and apparently situated on the shoulder (A. V. "side") of Matthew Jearim (Jos 15:10). This last, the "Mount of Forests," has not necessarily any connection with Kirjath- Jearim, though the two were evidently, from their proximity in this statement of the boundary, not far apart. SEE JEARIM. Chesalon was the next landmark to Bethshemesh, and it is quite in accordance with this that Dr. Robinson has observed a modern village named Kesla, about six miles to the N.E. of Ainshems, on the western mountains of Judah (Researches, 2:364, note; Later Res. p. 154). Eusebius and Jerome, in the Onomasticon (s.v. Χαλασών, Chaslon), mention a place of a similar name, but they differ as to its situation, the former placing it in Benjamin, the latter in Judah: both agree that it was a very large village in the neighborhood of Jerusalem. The position of the border-line at this point determines that it lay within Judah. SEE TRIBE.

## Chesed[[@Headword:Chesed]]

             (Hebrews Ke´sed, כֶּשֶׂר, of uncertain signif.; Sept. Χαζάδ, Vulg. Cased, Josephus Χάζαδος, Ant. 1:6, 5), the fourth of the eight sons of Nahor by Milcah (Gen 22:22). B.C. cir. 2088. The name is the same as would be the sing. form of the Hebrews for Chaldaeans; but it is doubtful whether there is any connection. SEE CHALDAEA.

## Chesil[[@Headword:Chesil]]

             (Hebrews Kesil´, כְּסַיל, a fool, i.e. profane, as in Psa 49:11, and elsewhere; Sept. Χεσίλ v. r. Χασείρ and Βαιθήλ; Vulg. Cesil), a town in the extreme south of Palestine, named between Eltolad and Hormah (Jos 15:30). In the list of towns given out of Judah to Simeon, the name BETHUL SEE BETHUL (q.v.) occurs in place of it (Jos 19:4), as if the one were identical with, or a corruption of, the other. This is confirmed by the reading of 1Ch 4:30, BETHUEL; by that of the Sept. as given above, and by the mention in 1Sa 30:27, of a BETHEL among the cities of the extreme south. It is merely mentioned by Eusebius and Jerome in the Onomasticon (s.v. Χοιλή, Chisil). SEE URION.

## Chesnut[[@Headword:Chesnut]]

             SEE CHESTNUT.

## Chesnut Benjamin[[@Headword:Chesnut Benjamin]]

             a Presbyterian minister, was born in England, came America; and graduated at Nassau Hall 1748. He was licensed by the New York Presbyterian, transferred to the Presbyter of New Brunswick Oct. 1749, and ordained pastor at Woodbury, Sept. 3, 1751, He supplied Mr. Lawrence pulpit at Cape May during a short absence of the pastor; was dismissed from the charge at Woodbury at his own request in 1753, and settled at New Providence in 1756. In 1763 he was dismissed by the Philadelphia Presbytery went south in 1765 in 1767 sent to Timber Creek N.J. After this he taught school near Philadelphia, and died in 1775 See, Index to Princeton Rev. (W.P.S)

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

             a French preacher, of the time of the League declared himself the enemy of Henry IV, after the death of Henry III. His order sent him as protector of the Franciscan monks to Vendome, during the siege of that city. On its capture by assault, in November, 1589, Chesse was taken prisoner, in the choir of St. Martin, and hanged instantly, without resistance, by the soldiers of the duke of Biron. The Franciscans regard him as a saint and martyr. In 1789 a representation of his head still adorned the gallery of the organ in the church where he was murdered. See Hoefer, Nouv. Biog. Generale, s.v.

## Chesshire, John E.[[@Headword:Chesshire, John E.]]

             a Baptist minister was born in England in 1821. He was converted in early life, and joined a Church in Birmingham. He was licensed to. preach when  quite a young man came to America about 1845, and went to Mexico, where, during the war, he acted for a time as the interpreter of General Scott. He returned to the United States, and became pastor at Lyons Farms N. J., and, afterwards at Keeseville, Waterford, and Amsterdam, N.Y.; the Falls of the Schuylkill, near Philadelphia; Montrose, Pa.; Mansfield, O.; and finally Bridgeton, N. J., He died. June 17, 1881. See N. Y. Examiner Jan. 30, 1881. C.J.S.)

## Chest[[@Headword:Chest]]

             is the rendering in certain passages in the Auth. Vers. of two distinct Hebrew terms: אָרוֹןor אָרֹן, aron´ (from אָרָה, to gather; Sept. κιβωτός, Vulg. gazophylacium), invariably used for the Ark (q.v.) of the Covenant, and, with two exceptions, for that only. (It is instructive to be reminded that there is no connection whatever between this word and that for the "ark" of Noah, and for the "ark" in which Moses was hid among the flags [both תֵּבָה, tebah]). 'The two exceptions alluded to are (a) the " coffin" or mummy-case in which the bones of Joseph were carried from Egypt (Gen 1:26; rendered in the Targum of Ps.-Jon. by γλώσσοκομπν — compare Joh 12:6 — in Hebrew letters: the reading of the whole passage is very singular); and (b) the "chest" in which Jehoiada the priest collected the alms for the repairs of the Temple (2Ki 12:9-10; 2Ch 24:8-11). SEE COFFIN. 2. גֵּנָזַים, genazim´ (only in the plur.; from גָּנִז, to hoard, "chests," Eze 27:24; "treasures," Est 3:9; Est 4:7).

Many boxes of various forms have been discovered among the Egyptian monuments. Some of these had lids resembling the curved summit of a royal canopy, and were ornamented with the usual cornice: others had a simple flat cover, and some few a pointed summit, resembling the shelving roof of a house. The sides were secured with wooden nails and glue, and dovetailed together. This last kind of lid was divided into two parts, one of which alone opened, turning on two small pins at the base, on the principle of the doors of their houses and temples; and, when necessary, the two knobs at the top could be tied together and sealed. These boxes were frequently of costly materials, veneered with rare woods, or made of ebony inlaid with ivory, painted with various devices, or stained to imitate materials of a valuable nature; and the mode of fastening the lid, and the curious substitute for a hinge given to some of them, show that the former was entirely removed, and that the box remained open while used. When not veneered, or inlaid with rare wood, the sides and lid were painted, and those intended for the tombs, to be deposited there in honor of the deceased, had usually funereal inscriptions or religious subjects painted upon them, among which were offerings presented by members of their family. (See Wilkinson, Anc. Eg. 1:163; 2:116, abridgment.) SEE BOX.

Chest (ADDENDUM):

Among our English ancestors chests appear to have been very important pieces of furniture, serving as receptacles for every kind of goods: that required to be kept with a degree of care they were also placed in churches for keeping the holy vessels, vestments, etc. SEE CHESTS.

## Chester[[@Headword:Chester]]

             an ancient city of England, on the river Dee, founded by the Romans. In the 13th century it had several monasteries, a college, and the hospitals of St. Anne and of St. John Baptist, the latter of which remains to this day. Under Henry VIII the Church of the monastery of St. Wesburgh became the Cathedral for the new see of Chester, which took in Cheshire (from the diocese of Litchfield) and Lancashire (from the diocese of York). The revenues of the dissolved monasteries were made a provision for the bishop, dean, and chapter. The present (1867) bishop is William Jacobson, DD., consecrated in 1865.

## Chester, Alfred[[@Headword:Chester, Alfred]]

             a Presbyterian minister, was born at Hartford, Conn., March 17, 1798" He graduated at Yale College in 1818, spent one year at Andover Theological Seminary, and the two succeeding-years at Princeton Theological Seminary. After three years' service as a home missionary in South Carolina, he was. ordained over the Presbyterian Church at Reahrway, N. J., in July, 1826. He left his charge in 1829; for the next fourteen years was the principal of a classical school in Morristown, and agent of the. Presbyterian Board of Publication until about 1858. During the latter part of is life he resided in Elizabeth, and for the last nine years was chaplain of the county prison there. He died in New York city, July 2, 1871. See Obituary record of Yale College, 1871.

## Chester, Charles Huntington[[@Headword:Chester, Charles Huntington]]

             a Presbyterian minister, was born at Norwich, Coon., Oct. 14.1816. He never entered any college, but studied privately under This brother, the Rev. Albert T. Chester, D.D., and afterwards taught at Bailston Spa, N.Y. In the autumn of 1839 ' he "entered Princeton Theological Seminary, but :did: not graduate. He was licensed. b the Presbytery of Albany, Oct. 21, 1840, as stated supply to the Church of Greenfield; and was ordained Oct., 13, 1842, still continuing at Greenfield until May, 1844, when he became pastor of the Dutch Reformed Church at Schuylerville. He accepted the  pastorate of the Presbyterian Church at Niagara Falls in November, 1850; next at Oaks Corulers, Ontario Co.;. then at Shortsville, as a missionary employed by the American Home Missionary Society, until 1857, and was agent for: the. Presbyterian Publication Committee until 1861.:. From November, 1861, he supplied the Church at Havana, N. Y., and from April, 1868, likewise that at Dresdeil;, continuing at both until December 1871: — He died suddenly at Geneva, April 4, 1878. He was a devoted Christian, whose religious life ran in deep channels:. He was a firm believer in the doctrines of grace. As a preacher, he was clear, concise, quiet, earnest,, sometimes thrilling See Necrol. Report of Princeton Theo. Sel. 1878, p. 45.

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

             a Methodist Episcopal minister, was born at Grinshill, Shropshire, England, May 2, 1829. He was converted when about sixteen emigrated to America in 1849; and in 1851 entered the Wisconsin Conference, wherein he served the Church: until his decease, Sept. 24 1865. Mr. Chester,: though not. a brilliant, was yet a faithful and useful preacher. He was careful and energetic in all his domestic and ministerial duties. See Minutes of Annual Conferences, 1865, p. 235.

## Chester, Henry[[@Headword:Chester, Henry]]

             an English Congregational minister, was born at Bristol, May .23,1816. He was converted at the age of sixteen joined the Wesleyan Methodists, and, being fervent in spirit and active in disposition, soon became very prominent in the Sabbath school, “class," and prayer meetings,-and as preacher in the courts and alleys of the city, as well as. the villages around. Later he united with the Independents, was ordained at Salisbury, and afterwards preached at Stourbridge and afterwards at Cardiff, where he died, Feb. 28, .1873. Mr. Chester's life was unspotted, and his piety manifest to all. See (Lond.) Cong. Year-book, 1874, p. 318.

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

             an English Independent, was minister at Wetherly, Leicestershire, some years; was violently dispossessed after 1660; came to London and preached in Christ-Church till ejected, in 1662.: He ministered for some years at the Independent Church, Union Street; went up with the address to the king in 1687, and died at Guildford, Surrey, in May, 1696. Dr.  Calamy says, "He lived desired, and died .lamented." See Wilson, Dissenting Churches, iv. 193-195.

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

             a Presbyterian minister, was born at Wethersfield, Conn., in August, 1785. He graduated from Yale College in 1804. in 1807 he was licensed to preach by the Association of Hartford. After preaching for a short time successively at Marblehead and Springfield, Mass., and .receiving calls to settle in Middletown, Conn., and Cooperstown, N.Y., he was installed pastor in Hudson, N. Y., Nov. 21, 1810, and in Albany in 1815. In 1828 he became pastor of a new Presbyterian Church in the last-named place.. He died in Philadelphia, Jan. 12, 1-829. As a preacher hen was earnest and interesting. Dr. Chester published the following works: A Sermon before the Columbia Mission any Society (1813):-A Sermon before the Albany Moral Society (1821):-A Biographical Sketch of the Rev. Azel Backus, D.D. He was a frequent contributor to the Colombian Magazine. See Sprague, Annuals of the Amer. Pulpit, iv, 401.

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

             a Presbyterian minister, was born at Wethersfield, Conn., Nov. 20, 1795. He graduated from Union College in 1815, and studied at the Theological Seminary at Princeton until 1817. He was licensed by the Albany; Presbytery in 1818, and. became pastor of the Presbyterian Church, Galway, N. Y. In 1822 he-was called to a church in Hudson, where he remained till 1832, at which time he was selected to canvass the states of Virginia and North Carolina in the interests of the Presbyterian Board of Publication. After his election to membership in the board, he held various important offices in it until his death, in Washington, D. C., May 23, 1865. See: Wilson, Presb, Hist. Almanac, 1866, p. ,98; Gen. Cat. of Princeton Theol. Sem. p. 22.

## Chestnut, Thomas M.[[@Headword:Chestnut, Thomas M.]]

             a Presbyterian minister. was born in Washington County, Pa.; graduated from Washington College; was ordained by the Presbytery of Steubenville in 1834; preached the Gospel for many years in Ohio, Indiana, Illinois, and Iowa, and died at Perrysville, 0., March 6, 1872, aged sixty-nine. years. He was a laborious and faithful minister. See Presbyterian, March 23, 1872.

## Chestnut-Tree[[@Headword:Chestnut-Tree]]

             (עִרְמוֹן, armon´; Chald. רּלוּב Sept. πλάτανος [but in Ezekiel ἐλάτη], Vulg.platanus), mentioned among the "speckled rods" which Jacob placed in the watering-troughs before the sheep (Gen 30:37): its grandeur is indicated in Eze 31:8 (as well as in Sir 24:19), as one of the trees to which the Assyrian empire in its strength and beauty is likened, it being there noted for its magnificence, shooting its high boughs aloft. This description agrees well with the plane-tree (Platanus Orientalis), which is adopted by the above ancient translators, to which modern critical opinion inclines, and which actually grows in Palestine (see Ritter, Erdk. 11:511 sq.). The beech, the maple, and the chestnut have been adopted, in different modern versions, as representing the Hebrew armon, but scarcely any one now doubts that it means the plane-tree. It may be remarked that this tree is in Genesis associated with others — the willow and the poplar — whose habits agree with it; they are all trees of the low grounds, and love to grow where the soil is rich and humid. This is strikingly illustrated by the fact that Russel (N. H. of Aleppo, 1:47) expressly names the plane, the willow, and the poplar (along with the ash) as trees which grow in the same situations near Aleppo. But this congruity would be lost if the chestnut were understood, as that tree prefers dry and hilly situations. There is a latent beauty also in the passage in Ezekiel, where, in describing the greatness and glory of Assyria, the prophet says, "The armon-trees were not like his boughs, nor any tree in the garden of God like unto him for beauty." This not only expresses the grandeur of the tree, but is singularly appropriate, from the fact that the plane-trees (chenars, as they are called) in the plains of Assyria are of extraordinary size and beauty, in both respects exceeding even those of Palestine (comp. Plin. 12:3; 17:18; Virg. Georg. 4:146; Cicero, Oraf. 1:7; Statius, Sylv. 2:3, 39 sq.; Martial, 9:61, 5). Moreover, the etymology of the word connects it with עָרִם, aram´, "to be naked," and with Arab. 'aram, "to strip off bark," the shedding of its bark yearly being characteristic of the plane-tree (see Hiller in Hierophyt. 1:402). The following account discriminates the several species.

The Oriental plane-tree ranks in the Linnaean class and order Monoecia Polyandria, and in the natural order among the Platanacece. Westernmost Asia is its native country, although, according to Prof. Royle, it extends as far eastward as Cashmere. The stem is tall, erect, and covered with a smooth bark which annually falls off. The flowers are small and scarcely distinguishable: they come out a little before the leaves. The wood of the plane-tree is fine-grained, hard, and rather brittle than tough; when old, it is said to acquire dark veins, and to take the appearance of walnut-wood. In those situations which are favorable to its growth, huge branches spread out in all directions from the massive trunk, invested with broad, deeply- divided, and glossy green leaves. This body of rich foliage, joined to the smoothness of the stem and the symmetry of the general growth, renders the plane-tree one -of the noblest objects in 'the vegetable kingdom. It has now, and had also of old (Plin. Nat. Hist. 12:1), the reputation of being the tree which most effectually excludes the sun's beams in summer and most readily admits them in winter, thus affording the best shelter from the extremes of both seasons. For this reason it was planted near public buildings and palaces, a practice which the Greeks and Romans adopted; and the former delighted to adorn with it their academic walks and places of public exercise. In the East the plane seems to have been considered sacred, as the oak was formerly in Britain. This distinction is in most countries awarded to the most magnificent species of tree which it produces (see Kitto, Nat. Hist. of Palest. p. 249). In Palestine, for instance, where the plane does not appear to have been very common, the terebinth seems to have possessed pre-eminence. SEE OAK.

In the celebrated story of Xerxes arresting the march of his grand army before a noble plane-tree in Lydia, that he might render honor to it, and adorn its boughs with golden chains, bracelets, and other rich ornaments, the action was misunderstood and egregiously misrepresented by AElian (Var. Hist. 2:14). The Oriental plane endures more northern climates well, and grows to a fine tree, but not to the enormous size which it sometimes attains in the East. Pausanias (50. 8, 100:23) notices a noble plane in Arcadia, the planting of which was ascribed, by tradition, to Menelaus. Pliny (Nat. Hist. 12:1) mentions one in Lycia, in the trunk of which had gradually been formed an immense cavern, eighty feet in circumference. L. Mutianus, thrice consul and governor of the province, with eighteen other persons, often dined and supped commodiously within it. Caligula also had a tree of this sort at his villa, near Velitrae, the hollow of which accommodated fifteen persons at dinner, with a proper suite of attendants.

The emperor called it "his nest;" and it is highly probable that his friend, Herod Agrippa, may occasionally have been one of the fifteen birds who nestled there along with him. A fine specimen of the plane-tree was growing a few years ago (1844) at Vostitza, on the Gulf of Lepanto: it measured forty-six feet in circumference, according to the Rev. S. Clark, of Battersea, who has given an interesting account of it in John's Forest Trees of Britain (2:206). The plane-trees of Palestine in ancient days were probably more numerous than they are now, though modern travelers occasionally refer to them. Belon (Obs. Sing. 2:105), La Roque (Voy. de Syrie, p. 197-199), and others, mention the groves of noble planes which adorn the plain of Antioch; and the last-named traveler records a night's rest which he enjoyed under planes of great beauty in a valley of Lebanon (p. 76). Buckingham names them among the trees which line the Jabbok (Travels in Palestine, 2:108). Evelyn (in his Sylva) seems to ascribe the introduction of the plane-tree into England to the great Lord Bacon, who planted some which were still flourishing at Verulam in 1706. This was, perhaps, the first plantation of any note; but it appears from Turner's Herbal (published in 1551) that the tree was known and cultivated in that country before the chancellor was born. The Platanus Orientalis, or plane of Palestine and of classical antiquity, must not be confounded with the plane-tree commonly so called in Scotland and England. This last is a maple, Acer pseudo-platanus, and, like the rest of its saccharine family, it contains a sweet sap in the liburnum or under bark, for the sake of which it is often tapped by school-boys in spring. Even by those least familiar with plants, the false plane or sycamore may readily be distinguished from the plane, Oriental and Occidental, by its seeds. In the former they are keys, or twin carpels, flattened into wing-like discs; in the latter they are globular caskets or catkins — balls more or less rough, which hang on the branches throughout the winter in graceful strings or tassels, suggesting the name of button-wood, by which the P. Occidentalis is usually known in the United States (see Celsii, Hierob. 1:512 sq.; Hasselquist, Trav. p. 526; Penny Cyclopaedia, s.v. Plane). SEE BOTANY.

## Chests For The Cope Or Vestment[[@Headword:Chests For The Cope Or Vestment]]

             These were of triangular shape, such as remain at Gloucester, York, Salisbury. and Westminster. In the 13th century the synod of Exeter- required a chest for books, and vestments in every parish. Such parish chests of Early English date remain at Clymping, Stoke d'Abernon, Saltwood, and Graveney; of Decorated date. at Brancepeth, Huttoft, and Haconby; and of the Perpendicular period at St. Michael's, Coventry, St. Mary's, Cambridge, and Oxford Cathedral. A "Flanders chest" remains at Guestling. Some very rude coffers,-bound with iron, are preserved in some churches, and others are enriched with color; these are probably of late date. The material was often cypress or fir. Others are curiously painted, like one in the vestry of Lambeth Palace. Several Early English chests are preserved in the triforium of Westminster Abbey; one is at Salisbury, and another was removed from the Pyx Chapel to the Record Office. SEE CHEST.

## Chesulloth[[@Headword:Chesulloth]]

             (Hebrews with the article hak-Kesulloth´, הִכְּסֻלּוֹת, the hopes [or, according to some, the loins, from its position on the "flank" or slope of the mountain; comp. Chesil, Chesalon, etc.]; Sept. Χασελώθ v. r. Χασαλώθ), a city of the tribe of Issachar, mentioned between Jezreel and Shunem, apparently near the border (Jos 19:18). It is probably the same with CHISLOTH-TABOR SEE CHISLOTH-TABOR (q.v.) of Jos 19:12, and the simple TABOR of 1Ch 6:77; the modern Iksal (Robinson's Researches, 3:182; comp. Schwarz, Palest. p. 166). Eusebius and Jerome (Onomast. s.v. Α᾿χελέθωθ, Accheseluth; Χασελοῦς, Chaselus) describe it as still extant under the same name (Χεαλοῦς, Chasalus).

## Chettiim[[@Headword:Chettiim]]

             (Χεττιείμ v. r. Χεττειείμ,Vulg. Cethim), a Graecized form (1Ma 1:1) of the Hebrew CHITTIM SEE CHITTIM (q.v.).

## Chettle, Henry Hurlbert[[@Headword:Chettle, Henry Hurlbert]]

             a Wesleyan minister, son of Reva. John Chettle, and grandson of Rev. Simon Day, was born at Burt-upon-Trent, March 5, 1809. For six years studied at Kingswood School, and afterwards became a master in Woodhouse Grove. In 1832 he received his first charge (Pickering'; in 1852 was elected secretary of the Worn-Out Ministers and Ministers' Widows' Auxiliary Fund, and ably served the interests of this department for the rest of his life. After having been eight years governor of Woodhouse. Grove School, he retired in 1876 and settled at Easterbrook, Bradford, where he died, June 19, 1878. "Chettle was eminently a good man. His ministry was able, instructive, evangelical, tender. He had the gift of government, was quiet in perception, just in judgment, firm in action administered discipline with wisdom, charity, and success, and greatly served the-connection both in peaceful and troublesome times." Mr. Cliettle' published an address, delivered at Woodhouse .Grove, on The Wise Son (1849), and also fugitive Sermons (1850 1851, 1857, 1863). See Minutes of the British Conference, 1878, p. 46; Osborne, Wesleyan Bibliography..

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

             an English Wesleyan minister, was born at Donington Castle in 1777. 'He was piously trained, and at the age of thirteen was converted; entered the  ministry in 1797, and travelled twenty-eight different circuits. He became a supernumerary in 1847 and died Aug. 8,.1850. Mr. Chettle was a plain, practical, and faithful minister, and shared in the success as well as in the persecutions and obloquy of the- rising cause. See Minutes of the British Conference, 1850.

## Chetwood, Knightly, D.D.[[@Headword:Chetwood, Knightly, D.D.]]

             an English divine, was born in 1652, and was educated at Eton. He was made fellow of King's College, Cambridge, in 1683, when he contributed- the Life of Lycurgus to the translation of Plutarch's Lives, published in the same year. In April, 1707, he was installed dean of Gloucester, which preferment he enjoyed, until his death at Tempsford, in Bedfordshire, April 11, 1720. Dr. Chetwood wrote the Life of Virgil, and the Preface to the Pastoralls, prefixed to Dryden's .Virgil. He .was author. also of several poems, some of which are preserved in Dryden's' Miscellany, and in Mr. Nichol's collection.

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

             an English clergyman, was born at Banwell, SomersetShire, in 1623, and admitted commoner of Exeter College, Oxford, in ,1638, where he took his master's degree in 1648. He was one of the joint pastors of St. Cuthbert, in Wells, afterwards became vicar of the Tepple, in Bristol,; one of the city lecturers, and a prebendary of the cathedral. He died Dec. 30, 1692. Besides some Sermons, he published a curious book, entitled Anthologia Historica, containing fourteen centuries of memorable occurrences, etc. (Lond. 1674, 8vo).

## Cheulf[[@Headword:Cheulf]]

             bishop, attests a charter of Offa, king of Mercia, A.D. 777, thought to be doubtful or spurious.

## Cheuse, Nicolas Du[[@Headword:Cheuse, Nicolas Du]]

             a French martyr, was going from Besancon to the town of Gry, but did not do homage to a cross in the way, for which a passing monk, who was an inquisitor, suspected-him.: Being guided by this monk to Gry, he was there condemned. When carried to the place of martyrdom, he was offered his liberty on condition of kneeling down and: hearing a mass. But Nicolas preferred to die. rather than commit such an act; and, calling upon the  Lord,, took his death patiently. He .was burned in 1554,. See Fox, Acts and Monuments, iv, 424.

## Chevalier Paul[[@Headword:Chevalier Paul]]

             a Dutch theologian, was professor of theology and Church history at the University of Groningen, where he delivered six discourses. on the fundamental truths of morality, 1770. He died March 7, 1796. See Hoefer, Nouv. Biog. Generale, s.v.

## Chevalier, Antoine Rudolphe[[@Headword:Chevalier, Antoine Rudolphe]]

             a French theologian, was born in 1507, at Montchamps, Normandy. He was professor of Hebrew at Strasburg, Geneva, and Caen. In 1568 he had to leave the latter place on account of religious. persecution, and went to England, where he became professor at Cambridge. In 1570 he returned to Caen, but was obliged in: 1572 to leave it again, and went to the isle of Guernsey, where he died the same year. He is the author. of Rudimenta- Hebr. Lang. Accurata Methodo Conscipta (Geneva, 1560, a. o.) See First, Bibl, Jud. i, 151.; Steinschneider, Bibliogr. Handbuch, p. 34; Cadtalogus Libr. Hebr. in Biblioth. Bodleiana, p. 2684;. Winer, Handbuch der theol. Lit. i 114; Biog. Universelle, s.v.; Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B. P.).

## Chevalier, Nicholas Washington[[@Headword:Chevalier, Nicholas Washington]]

             a Presbyterian minister, was born at Middletown, Conn., Sept. 20,1809. He graduated from New Jersey College in 1834, and from Princeton Theological Seminary in 1837. He was ordained by the Presbytery of Lexington, Ky., Oct. 19, 1839, as pastor at Christiansburg, Va., until 1856; was principal of a female seminary at Holly Springs, Miss., until 1858, and stated supply and missionary at Gonzales, Tex., from 1859 until his death, Sept. 6,1868. See Gen. Cat. of Princeton Theol. Sea. 1881, p. 98.

## Chevanes, Jacques[[@Headword:Chevanes, Jacques]]

             a French monk, was born at Autun about 1608. He entered the Captichin order, devoted- himself to preaching, and died in 1678, leaving Les Enftrtiens Curieux dlermnodore e t d'un Voyageur Inconnu ' (Lyons; 1634' 4to): — Conduite ides Illustres. (Paris, 1657, 12mo):-H-Iaran7gue Funqzbre e de Louis Gaston-Charles (Dijon, 1658, 4to), and some other works. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a French theologian, was born at St.-Claude, in Fralifce-Comte, Nov. 6, 1674. After his appointment to the parish church of Les-Rousses. in the diocese of. St.-Claude, he published anonymously the following works: Cathechisme Paroissice. (Lyon]s, 1726, 12mo):— Meditations Ecclesiastiques (ibid. 1737, 4 vols.. 12mo): — Meditations Chretienes (ibid. 1746, 12mo)' Meditations- sur la Passion: (ibid. eod.):Abrege du Ritziel Ronmain (ibid. eod.): — Prones pour ttous les Dinmanches de. 'Annee (ibid. 1753):— Meditations sur les Verites Chr'etienne et Ecclesiastiques (ibid. 1751), etc.' He died at his native place, Oct. 25, 1752. See Hoefer, Nouv. Biog. Generale. s.v.

## Chevers, George W.[[@Headword:Chevers, George W.]]

             a Protestant Episcopal clergyman, at first studied medicine and received his diploma. In 1853 he officiated in Crompton, R. I., and remained there until about 1856, and subsequently officiated in Portsmouth, ins the same state, becoming rector of St. Paul's Church there in 1869,' and retaining the position until his death, in October, 1867. See Prot. Episc. Almanac, 1868, p. 104.

## Chevers, John M.[[@Headword:Chevers, John M.]]

             a Protestant Episcopal clergyman, was ordained deacon in 1852, and priest two years thereafter. During the last three years of his life he had charge of Hungar's Parish., Va. He died at Holly Grove, in the same state, Sept. 27, 1857, aged twenty-six years. See Amer. Quar. Church Review, 1858, p. 612.

## Chevers, Mark. L.[[@Headword:Chevers, Mark. L.]]

             a Protestant Episcopal clergyman of the diocese of Virginia, for at number of years was a chaplain of the United States army at Old Point Comfort;, a., and was also rector of Centurion Church in the same place. In 1867, although still holding he pastorate 'of Centurion Church, his services as chaplain were transferred to Fortress Monroe. He continued to hold these offices until his death, Sept. 13, 1875, at the age of eighty years. See Prot. Episc. Almanac, 1876, p. 150.

## Cheverton, Henry Young[[@Headword:Cheverton, Henry Young]]

             an English Wesleyan minister, was born. at Winchester, Sept. 12,1786. He was converted in- 1798; received into .the ministry in 1807, having been under the tutorship of Rev. Daniel Taylor, one of the founders .of the General. Baptists; retired in 1849.; settled in Bath, and finally in London, where. he died, Jan. 16,1871. For high-souled honor, Cheverton: had few equals. His religious life flowed smoothly. He was very modest, and diligent as a student. See Minutes of the British Conference, 1871, p. 19;' Wesl. Meth. Magazine, 1872, p. 481.

## Cheverus, Jean Louis[[@Headword:Cheverus, Jean Louis]]

             a cardinal of the Roman Church, was born at Mayenne, France, Jan. 28, 1768, of a noble family, and was set apart for the Church, being made prior of Torbechet at thirteen years of age. He received his classical education at the college of Louis-le-Grand, and his theological at the seminary of St. Magloire. He was ordained priest in 1790, and soon after became vicar of Mayenne. During the later troubles of the Revolution he took refuge in England, exercised his ministry for a while in London, and then sailed for Boston, Mass., where he passed many years of successful labor in organizing and spreading the Roman Church. In 1808 he was made bishop, and continued his labors until 1823, when, on account of failing health, he returned to France as bishop of Monttlban. In 1826 he was made archbishop of Bordeaux and peer of France. His labors among all classes, rich and poor, in hospitals and prisons, were incessant, during all his service in the highest ecclesiastical posts. In 1836 he was made cardinal, and he died of apoplexy July 19 of that year. Few clergymen of the Roman Church have been more highly and deservedly esteemed by Protestants than cardinal Cheverus. — Hoefer, Nouv. Biog. Generale, 10:270; Christian Examiner, 26:88; Huen-Dubourg, Vie de Cheverus (Engl. tr. Philad. 8vo).

## Cheverus, Jean Louis Anne Madeleine[[@Headword:Cheverus, Jean Louis Anne Madeleine]]

             Lefebre de, a Roman Catholic dignitary, was born at Mayenne, France, Jan. 28,1768. He entered: the priesthood in Paris, in 1790; came to the United States, labored among the Indians and scattered Catholics of New: England; was consecrated in Baltimore first bishop of the new see of Boston, Nov. 1 1810; declined an appointment to the archbishopric of Baltimore; was transferred to the see of Montauban, France, in 1818; was made archbishop of Bordeaux in 1820; cardinal in 18,36, and died July 19 of the same year. Bishop Cheverus endeared himself to all by his charities and good works. While in Boston he prepared, a prayer-book and a French Testament. ' See Life of Cardinal Cheverus, by Rev. J. Huen Dubourg, transl. by Robert Walsh (Phila. 1839; according to De Courcy and Shea, the real author of this book is Rev. Mr. Hamon, a Sulpician, as appears from later French editions). See De Courcy and Shea, Hist. of the Cath. Church in the United States, p. 70, 99, 508, 509; Hoefer, Nouv. Biog. Generale, s.v.

## Chevet[[@Headword:Chevet]]

             (capitium) is the place corresponding to the position of our Lord's head upon the cross, on the ground-plan of a church, in which the altar represents his head, and the radiating chapels the glory about it. Like the apse, it took its origin from. the junction of the circular mortuary chapel with the choir, by the removal of the intermediate walls, in a basilica. The tomb-house has been preserved at Canterbury, Sens, Drontheimj Batalha, Burgos, and Murcia. The chevet appears at Westminster, Pershore, and Tewkesbury. In France its screen of tall pillars is very striking.

## Chevillard, Andre[[@Headword:Chevillard, Andre]]

             a French preacher of the Dominican order, was born at Rennes early in the 17th century, and died in America, May 26, 1682. Having been -sent several times as a missionary to the French colonies in this country, he published, in the interval of his missions, Les Desseins de son Emninence de Richelieu pour Ameique, etc. (Rennes, 1659, 4to), which asserts the conversion of a large body of Indians, and of 3069 heretics who had come over from France. See Hoefer, Nouv. Biog. Generale, s.v.

## Chevrier, Charles N.[[@Headword:Chevrier, Charles N.]]

             a Protestant Episcopal clergyman, became assistant minister, about 1864, of St. Michael's Church, Trenton, N. J. In 1865 he officiated in Union Church, Lower Providence, near Shannonville, Pa., subsequently became rector of Memorial Church. Lower Providence, and in 1868- assumed the rectorship of Trinity Church, Swedesboro, N. J., where he remained until his death, Nov. 13,1872, at the age of thirty-two years. See Prot. Episc. Almanac, 15, p. 134. -

## Chew, Jonas C.[[@Headword:Chew, Jonas C.]]

             a Methodist Episcopal minister, was born in Gloucester County, N. J., about. 1807. He received a careful religious training; was led to Christ at the age of fourteen; licensed to exhort at twenty-four, to preach at twenty- eight, and at the age of forty received ordination as deacon. - His services as local preacher were abundant and successful, and continued till 1856, when he joined the New Jersey Conference. In 1860 his failing health obliged him to become superannuated, and he retired to his farm in Cumberland County, where he died of cholera, Oct. 3, 1866. Mr. Chew was an excellent preacher, and brought many into the Church. See Minutes of Annual Conferences, 1867, p. 45.

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

             a Methodist Episcopal minister, was born in Anne Arundel County, Md., Jan. 2, 1823. He was converted in youth, soon after given license to preach, and in 1854 admitted into the Baltimore Conference. During his brief ministry he travelled Calvert, Wardensville, Sweet Spring, and West Falls Circuits with great success. He died in February, 1864. See. Minutes of Annual Conferences, 1864, p. 16.

## Cheyan, John De[[@Headword:Cheyan, John De]]

             a Scotch prelate, was an Englishman by birth, and archdeacon of Bath. He was consecrated, by pope Alexander IV, bishop of the see of Glasgow, in 1260, and died in France in 1268. See Keith, Scottish Bishops, p. 240.

## Cheyne, Henry[[@Headword:Cheyne, Henry]]

             a Scotch prelate, was promoted. to the bishopric of Aberdeen in 1281, and was one of those who swore fealty to king Edward I of England, in 1296. He continued bishop of this see for forty-eight years, and died about 1329. See Keith, Scottish Bishops, p. 109.

## Cheyne, James, A.M.[[@Headword:Cheyne, James, A.M.]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1666; was clerk to the Presbytery of Deer from 1672 to March, 1683, and schoolmaster at Longside from March, 1680; received the living at Carluke in 1684; was robbed and ousted by the rabble after April, 1688; intruded at Rathen after 1695; was deprived by the Privy Council in August, 1702, and died in August, 1703. See Fasti Eccles. Scoticance, ii, 311; iii, 638.

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

             a Scotch clergyman, was admitted to the living at Kinkell prior to November, 1633; continued in June, 1643; and transferred to Kintore. He was. taken -prisoner with -fur. other ministers, outstanders against the Covenant, in 1640; lodged the marquis of Montrose in his house on March 12, 1645. There is no further record of him. See Fasti Eccles. Scoticance, iii, 586, 589.

## Cheyne, Robert (1)[[@Headword:Cheyne, Robert (1)]]

             a Scotch-clergyman, was admitted to the living at Forbes prior to 1639; was-a member of the General Assembly that, year; transferred to Kennethmont in 1643; was one of the committee for trial of the professor of divinity, King's College, Aberdeen, the same year; also a member of the Commission of Assembly in 1649; joined the Protestors in 1651, and continued in October, 1675. There is no further record of him. See Fasti Eaccles. Scoticance, iii, 557, 572.

## Cheyne, Robert (2)[[@Headword:Cheyne, Robert (2)]]

             a Scotch clergyman, was minister at Girthon in 1686; deprived in 1690 by the act restoring old Presbyterian ministers, and died Jan. 25,1735. See Fasti Eccles. Scoticanca, i, 713.

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

             a Scotch clergyman, was admitted to the living at Tyrie in April, 1615, and deposed in 1637. There is no further record of him. See Fasti Eccles. Scoticanae, -ii, 642.

## Cheyne, William (2), A.M.[[@Headword:Cheyne, William (2), A.M.]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1635; was admitted to the living at Dyce in 1645, and died before Feb. 15, 1676. aged about sixty-one years. See Fasti Eccles. Scoticance, iii, 500.

## Cheyne, William (3), A.M.[[@Headword:Cheyne, William (3), A.M.]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1677; was licensed to preach in 1683, and presented to the living at Carmichael in 1685, but died the-month after his admission to the benefice. See Fasti Eccles. Scoticana, ii, 314.

## Cheynell, Francis[[@Headword:Cheynell, Francis]]

             an English Nonconformist, was born at Oxford in 1608, and was educated at the University there. He was elected fellow of Merton College in 1629, and took orders; but in 1640 he embraced the side of Parliament, and in 1643 was one of the assembly of divines and rector of Petworth. In 1647 he was made Margaret professor of divinity at Oxford, on leaving which he returned to his rectory at Petworth. At the Restoration (1662) he was deprived of his rectory, and retired to Preston, Sussex, where he died in 1665. He was a strong, if not bitter controvertist, and published, in 1643, The Rise, Growth, and Danger of Socinianism, in which archbishop Laud, Hales of Eton, Chillingworth, and other eminent divines are strongly charged with Socinianism. In 1644, after Chillingworth's death, Cheynell published Chillingworthi Novissima, or the Sickness, Heresy, Death, and Buurial of William Chillingworth, with a severe, if not abusive dedication to Drs. Bayly, Prideaux, Fell, etc., who had given their imprimatur to Chillingworth's Religion of Protestants. After the dedication follows the narration itself, in which Cheynell relates how he became acquainted with "this man of reason," as he calls Chillingworth; what care he took of him, and how, as his illness increased, "they remembered him in their prayers, and prayed heartily that God would give him new light and new eyes, that he might see, and acknowledge, and recant his error; that he might deny his carnal reason and submit to faith." — New Genesis Biog. Dict. 3:306; Sketch by Dr. Johnson, Gentleman's Mag. March and April, 1755; Calamy, Nonconformist's Memorial, 2:467.

## Chezib[[@Headword:Chezib]]

             (Hebrews Kezib´, כְּזַיב, false; Sept. Χασβί), the birth-place of Shelah, Judah's youngest son by the daughter of Shuah (Gen 38:5); probably the same with CHOZEBA (1Ch 4:22), and also the ACHZIB SEE ACHZIB (q.v.) of later times (Jos 15:44). Schwarz (Palest. p. 201) seems to confound it with the more northern city Achzib (Jos 19:29), in referring to a Talmudical notice of "the river of Chezib;" an error into which also Grotius was led from the reading (Κεζίβ) of the Sept. at Jos 15:44. Jerome, however (Quaest. Hebr. in loc.), regards the name as an appellation merely (so Aquila, in Montfaucon's ed. of Origen's Hexapla, De la Rue's Orig. Opp. 5:287), indicating that this was the last of Bathshuah's sons.

## Chi-[[@Headword:Chi-]]

             For words of Greek origin with these initials, see the corresponding titles under CHEI..

## Chia-Nom-Nangva[[@Headword:Chia-Nom-Nangva]]

             in the mythology of Lamaism, is one of the. sixteen spaces which encircle the world, and serve as the residences of the Lahes. or heavenly spirits. Here they enjoy everything charming to the senses, such as food, drink, dress, etc. In, the four highest spaces they have a less material blessedness.

## Chiacin[[@Headword:Chiacin]]

             in the mythology. of Lamaism, was one of the Lahes, or heavenly spirits, who with his brightness, so irradiated the body of the mother of. Cio Concias, that the latter became wholly transparent and free from all earthly elements.

## Chiam-Cambol[[@Headword:Chiam-Cambol]]

             in the mythology of the West-Indians, was said to be the name of a great prophet in Yucatan, who commanded the inhabitants to recognize and obey the doctrine of the bearded men. that would come across the sea and bring the cross.

## Chiappe, Battisa[[@Headword:Chiappe, Battisa]]

             an Italian painter, was born at Novi, near Genoa, in 1723; studied at Rome, and afterwards settled at Milan, where he painted a number of pictures for the churches. His best work is in the church of San Ignacio, representing that saint with a glory of angels. He died in 1765, in the midst of a successful career.

## Chiappen[[@Headword:Chiappen]]

             an idol of the savages inhabiting the valley of Turnia, near Panama. was their Mars, or god of war. Before setting out to fight they sacrificed slaves and prisoners to honor him, and besmeared the idol with the blood of the victims.

## Chiarelli, Benedeto[[@Headword:Chiarelli, Benedeto]]

             an Italian theologian, who lived early in the 18th century, wrote Riflessi Molrali (Messina, 1688, 8vo):-Ciemica- Filosofica (ibid. 1696, 4to): - Panegirici Sacrii (ibid. 1701, 4to):- Memorie Sacre Della Citta di - Messina (ibid. 1705), etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Chiari, Giuseppe[[@Headword:Chiari, Giuseppe]]

             an eminent Roman painter, was born in 1654, and was a scholar of Maratti. He was continually employed on grand works for the churches of the nobility. The principal are the ceiling in Santa Maria di 'Montesanto, and the Adoration of the Magi, in Santa Maria del Suffragio. He died at Rome in 1727. See Spooner, Biog. Hist. of the Fine Arts, s.v. Hoefer, Nouv. Biog. Generale, s.v.

## Chiarini, Louis A.[[@Headword:Chiarini, Louis A.]]

             professor and abbe at Paris, was born in Tuscany, April 26,1789, and died Feb. 28, 1832, professor of Oriental languages at the Warsaw University, leaving Grammatyka Hebirayska (Warsaw, 1826): Slownik Hebrayski (ibid. 1829) --Thieoie du Judaisme (Paris, 1830, 2 vols.), which elicited rejoinders from Zunz (Berlin, 1830) .and from. Jost (ibid.' eod.). Fragment d'Astronomie Chuldienne Decouv. dans le Prophl. Ezechiel (Leipz. 1831) -Le Talmud de Babylone Traduit er Langue Francaise et Conpletei par celui de Jerusalem, etc. (ibid. eod. 2 vols.). See Furst, Bibl. Jud. i, 172 sq.;  Steinschneider, Bibliolgr . Handbuch, p. 35; Winer, Handbuch der theol. Lit.i, 523. (B.P.)'

## Chibach[[@Headword:Chibach]]

             in Slavonic mythology, was one of the evil black deities of the Wends, who represented him as an animal like a dog, encircled, by snakes..

## Chibbut Hak-Keber[[@Headword:Chibbut Hak-Keber]]

             (חַבּוּט הִקֶּבֶי, the beating of the dead), which, the :Jewish rabbis allege, is performed in the grave by the angel Duma and his attendants. who hold in their hands three fiery rods, and judge at once the body and soul. See Buxtorf, Lex. Chald. Talm s.v.

## Chichele, Chichley, Or Chicheley, Henry[[@Headword:Chichele, Chichley, Or Chicheley, Henry]]

             archbishop of Canterbury, was born at Higham Ferrers in 1362, and was educated at Oxford. In 1407 he was consecrated bishop of St. David's by Pope Gregory XII, and in 1409 he was sent to represent the province of Canterbury at the Council of Pisa (q.v.). In 1415 he became archbishop of Canterbury. He stimulated Henry V to the war against France (see Shakspeare, Henry V), which he afterwards bitterly regretted, erecting All Saints' College, which still stands, as a memorial of his penitence. Chichley was a man of vigor and courage; he resisted the king and the pope, when occasion demanded, as energetically as he resisted what he thought to be the heresy of the followers of Wickliffe. He died at Canterbury, April 12, 1443. — Duck, Life of Chichele (Lond. 1699, 8vo); Kippis, Biographia Britannica, 3:499; Hook, Ecclesiastes Biog. 3:575 sq.

## Chichester[[@Headword:Chichester]]

             an ancient city of Sussex, England, the see of a bishop. It was a Roman station. The present cathedral was built in the 13th century; it is 407 feet long, 150 wide, with a tower and spire 300 feet high. The diocese comprises nearly the whole of Sussex, with a total population, in 1861, of 363,735. It has 12 deaneries and 133,512 church sittings. The present (1867) bishop is Achmet Turner Gilbert, DD., consecrated in 1842. Two provincial councils were held here, in 1289 and 1292, convened by Gilbert, bishop of Chichester.— Landon, Manual of Councils, p. 130.

## Chichester, Councils Of[[@Headword:Chichester, Councils Of]]

             (Conacilium Cicestrense), provincial, were as follows.

I. Held at Whitsuntide in 1156, concerning the privileges of the Abbey " de Bello," i.e. Battle Abbey, founded by William the Conqueror, who (it was alleged by the abbot, but disputed by the bishop of Chichester) had founded it to be "free and at ease from all claim of servitude, and from all subjection, oppression, and domination of bishops, as is Christ Church, Canterbury." See Labbe, Concil. x, 1176; Wilkins Concil. i, 428

II. Held in 1289, under Gilbert, bishop of Chichester. In this council forty- one canons were drawn up.

1 and

2. Recommend to all curates, prayer and Leading, humility, continence, and all the evangelical virtues, and forbids them to attend plays, tournaments indecent shows, and taverns.

4. Sentences those curates who shall seduce their own parishioners to perpetual imprisonment in some monastery, after having first made a penitential pilgrimage during fifteen years.

5. Imposes a fine of sixty shillings, to, be applied towards the fabric of the cathedral at Chichester, upon all those who appoint to the care of a parish priests who are notorious fornicators, or who are convicted or suspected of incontinence.

9. Relates to the priestly garments.

10. Orders that well-informed and pious men only be made curates.'

15. Orders that the hours be said by the priests at the appointed times, and in such a manner as to minister to edification and true religion.

16. Directs that the priests. shall visit the sick on every Sunday and festival, and administer the sacraments. to them in their own houses at their own choir. It forbids also (what some had presumed to do) the sending of the eucharist to the rich by the hands of a deacon, while they are themselves indulging in drinking or other carnal pleasures.

19. Declares that neither the viaticum nor burial is to be refused on account of select crimes.

20. Forbids every curate to receive confession or administer the communion to strange parishioners without the leave of their: own curate, or of the pope.

21. Forbids all mention of tithes, or other temporal affairs, during the time of confession.

27. Orders that the communion be administered at Easter, and that no money be taken for so doctrine.

29. Orders that all churches be provided with suitable vessels, hooks, and. ornaments and that the folt and the chrism be kept under lock and key.

33. Directs that the monks shall present to the bishop those monks whom they desire to appoint to parishes belonging to them.

37 and

35. Relate to marriages.

39. Condemns false preachers, who, without lawful mission, preach and receive confession for the sake of gain.

40 and

41. Excommunicates church plunderers, calumniatori, etc. See Labbe, Concil. 1:1346; Wilkins, Concil. 2:l69

III. Held in 1292, by the same prelate here seven canons were published.

1. Forbids the permitting any animals, except tithe-lambs, and those for fifteen days only, to feed in churchyards.

2. Forbids any restraint upon voluntary offerings made by the people to the Church.

3. Excommunicates, ipso facto, those who retain the tithe.

4. Orders silence and decent behavior in church.

5. Forbids indiscriminate burial within the church; the lord of the manor, and the patrol, with their wives, the rector, and the curate, are excepted.

6. Forbids the putting up an alms-box in the church without the bishop's permission.

7. Directs that these regulations shall be published four times in each year. See Labbe, Concilium, 11:1361; Wilkins, Concilium, 2:183.

## Chichester, Elijah[[@Headword:Chichester, Elijah]]

             a Methodist Episcopal minister, was born at Huntington (L.I.), N.Y., about 1778. He was brought up under religious influence and instruction.; experienced conversion when about eighteen; received license to preach about four years later, and soon after entered the itinerant ranks of the Troy Conference. Poor support obliged him to locate in 1807 in order to provide for his family. He entered into mercantile business, and thus continued till 1852, when at his request he was readmitted into his conference as a supernumerary, which relation he sustained to the close of his, life, August 21, 1855. Mr. Chichester was an excellent man, uncommonly strong in mind and moral integrity, deeply pious, a fine preacher, abundant in labors and usefulness. See Minutes of Annual Conferences. 1856, page 52.

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

             a monk of the 14th century, was born at Raleigh, in Devonshire; became a monk in Westminster; spent his time in reading Scripture and history; wrote a Chronicle from Hengist. de Saxn's to 1348, and the Fides Historica, and died in 1355. See Fuller, Worthies of England (ed. Nuttall), 1:422.

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

             an English prelate of the 12th century, descended from a noble and ancient family in Devonshire, became first dean of Salisbury, then bishop of Exeter in 1128, died in 1150, and was buried on the southside of the altar. He is highly commended by many writers for his piety, though Fuller says it principally consisted in his pilgrimages to Rome, and in building and adorning his cathedral. See Fuller, Worthies of England (ed. Nuttall), 1:403.

## Chichikue[[@Headword:Chichikue]]

             (the clappier) is the on musical instrument of the North American Indians. It consists either of a hollow pumpkin or gourd, or of a turtle-shell, filled with stones, so that by shaking it, it gives forth a rattling sound. It is used at religious and festive dances.

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

             a Free-will Baptist minister, was born at Berwick, Maine, December 29, 1806. He removed to Ossipee, N.H. in his early youth, became a Christian in 1830, was licensed in 1833, and ordained at a quarterly meeting' in East Wolfborough, May 25, 1835. From 1833 to 1873, he was for the most of the time the minister of the Second Free-will Baptist Church in Ossipee. He performed some ministerial work in East Wolfborough, Effingham Falls, and Wakefield, and frequently visited the churches in his quarterly-meeting district. For the purpose of adding to the strength and prosperity of the Church of which he was the pastor, be interested himself in starting the Ossipee Hosiery which for a time-bade fair to be a successful enterprise. Reverses, however, befell the company, and he sustained heavy losses. He died January 9, 1874. See Mornings Star, April 29, 1874. (J.C.S.)

## Chicken[[@Headword:Chicken]]

             (νοσσίον, pullus), a word that occurs but twice in the English Bible (2Es 1:30; Mat 23:37), and only in allusion to "a hen (q.v.) gathering her chickens under her wings." SEE FOWL.

## Chickering, Lucius[[@Headword:Chickering, Lucius]]

             a Baptist minister, was born at Lunenberg, Vermont, October 16, 1815. He pursued his preparatory studies at Brandon, and graduated at Waterville College, in 1842. He taught a school in Bethlehem, N.H., for six months afterwards; and began to preach at Mereditrin 1843, supplying the pulpit of the Baptist Church there for two years, and for one year that in Haverhill. In 1846 he was ordained over the Church in Thetiord, Vermont, and in 1851 went to Weston, where he was pastor three years, but returned to his native place, Lunenberg, for five years (1854-59), cultivating a farm for the support of his family, and preaching the Gospel to the destitute churches in his neighborhood. For one year he labored with great zeal as a colporteur in the employ of the American Tract Society, N.Y., in northern Vermont. In October 1870, he returned to his former church in Weston, with which he labored until he was laid aide by his last sickness. He died there, September 18, 1872. See Obituary Record of Colby University, Supplement, No. 1, page 10. (J.C.S.)

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

             a Presbyterian minister, was born in New Canaan, Connecticut, in November 1786. He studied medicine and continued in its practice, mostly in Pembroke, N.Y., till 1832; was licensed by the Genesee Presbytery in 1838, and became pastor at Orangeville, where he labored for twenty-two years, He died at Bennington, August 27, 1864. He was prudent high- minded, and prompt. See Wilson, Presb. Hist. Almanac, 1866, page 211.

## Chicocka[[@Headword:Chicocka]]

             an idol of the Africa negroes, supposed to be the guardian of the dead. His image, made of wood, is erected at a small distance from their burialplaces.

## Chicomatte[[@Headword:Chicomatte]]

             in Mexican mythology, was a deity whose festival was celebrated in the second monarch, Tiakaxipehtualitztli.

## Chidakohi-Altahn[[@Headword:Chidakohi-Altahn]]

             (the golden one, the wealthy) in Mongolian, mythology, is the name of Buddha among those tribes who accept his teaching.

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

             a Methodist Episcopal minister, was. born about 1806. He was converted in his youth, and in 1838 entered the Black River Conference; but after laboring seventeen years, failing health obliged him to become a superannuate. Seven years later he again entered the effective ranks, but was only able to endure four years, and retired once more. When not in the pastoral work he practiced medicine and dentistry. He died a superannuated member of the Central New York Conference, at his  residence in Syracuse September 7, 1875. Mr. Chichester possessed rare talent. and culture; was genial and liberal. See Minutes of Annual Conferences, 1875, page 121.

## Chidon[[@Headword:Chidon]]

             (Hebrews Kidon´, כַּירֹןa dart; Sept. Χειδών, but some omit), the name which in 1Ch 13:9 is given to the threshing-floor at which the accident to the ark, on its transport from Kirjath-jearim to Jerusalem, took place, and the death of Uzzah; on this account it was afterwards known as PEREZ-UZZAH. In the parallel account in 2 Samuel 6, the name is given as NACHON SEE NACHON (q.v.), which is nearly equivalent in sense. Whether there were really two distinct names for the same spot, or whether the one is simply a corruption or alteration of the other, is quite uncertain (see Gesenius, Thesaur. p. 683; Simonis, Onom. p. 339-40). Josephus (Ant. 7:4, 2) has "Chidon" (Χειδών). Some have even ventured to identify the spot with the threshing-floor of Ornan the Jebusite, on Mount Moriah. The Jewish tradition (Jerome, Quaest. Heb. on 1Ch 11:9) was that Chidon acquired its name from being the spot on which Joshua stood when he stretched out the weapon of that name (A. V. "spear") towards Ai (Jos 8:18). But this is irreconcilable with all our ideas of the topography of the locality, which was evidently not far N.W. of Jerusalem, possibly at the present ruins Khurbet el-Bistun (Van de Velde's Map).

## Chidr[[@Headword:Chidr]]

             in the mythology of the Orient was, according to Arabian sagas, the commander-in-chief of an ancient Persian sovereign, Kheikhobad, and a prophet who, having drank from, the spring of life, now lives until the judgment-day. Alexander the Great sought. this, spring of eternal youth, which was said to lie in Caucasus, but without success. Chidr is mentioned in a poem by Ruckert, which bears that name.

## Chief Captain[[@Headword:Chief Captain]]

             SEE CHILIARCH.

## Chief Musician[[@Headword:Chief Musician]]

             SEE MUSIC.

## Chief Of Asia[[@Headword:Chief Of Asia]]

             SEE ASIARCH.

## Chief Of Three[[@Headword:Chief Of Three]]

             (ראשׁ הִשָׁלַשַׁי, rosh hash-shalishi´, or rather שָׁלַשַׁים, shalishim´, the third-men), a title of Adino (q.v.) the Eznite, one of David's greatest braves (2Sa 23:8; Sept. πρῶτος τῶν τριῶν; Vulg.princeps inter trees; A. V. "chief among the captains"), otherwise called Jashobeam (1Ch 11:11, where the text again corruptly has שָׁלוֹשַׁים; shaloshim'; Sept. πρωτότοκος τῶν τριάκοντα; Vulg.princepsrinter trigthta; A.V. "chief of the captains"), and also of Abishai (2Sa 23:18, שְׁלשַׁי, τριῶν, de tribus, "among three"), and Amasa (1Ch 12:18,

שָׁלוֹשַׁים, τριάκοντα, inter triginta, "of the captains"). In all these passages it designates the superior officer or commander of the tristate, essarii, or warriors who fought three in a chariot, and formed the phalanx nearest the king's person (Lydius, Slyntagm. de re militali (lib. 2, 100:3, p. 39). He is also briefly called הִשָׁלַישׁ, has-Shalish´ (lit. the ternary) = id- de-camp, or general executive officer (2Ki 7:2; 2Ki 7:17; 2Ki 7:19; 2Ki 9:25; 2Ki 15:25), like the Roman "master of horse." SEE CAPTAIN.

## Chief Priest[[@Headword:Chief Priest]]

             SEE PRIEST.

## Chief Ruler[[@Headword:Chief Ruler]]

             SEE SYNAGOGUE.

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

             a Scotch clergyman, took his degree at Edinburgh University in 1602, was appointed to the living at Quothquan in 1617, and died April 6, 1635, aged about fifty-three years. His son John became a great incendiary during the troubles, and his son. Walter was notorious as, the assassin of lord president Lockhart in 1689. See Fasti Eccles. Scotianae, 1:227.

## Chieslie, John (2), A.M[[@Headword:Chieslie, John (2), A.M]]

             a Scotch clergyman, took his degree at Edinburgh University in 1708, and studied theology at Glasgow University, where he held a bursary; became governor (tutor) to Richard: Carsewell; was licensed to preach in 1716 called to the living at Fenwick in. 1718; ordained in 1719 and died March 22, 1740. See Fasti Eccles. Scoticance, 2:169.

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

             a Scotch clergyman, was licensed to preach in 1754; presented to the living at Abercrombie in 1756; ordained in 1757; and transferred to Corstorphine in 1758. He introduced the paraphrases into public worship, which offended some of the people; and they formed a. secession congregation at Sighthill. He died June 12, 1788. See Fasti Eccles. Scoticanae, 1:137; 2:403.

## Chiffelet[[@Headword:Chiffelet]]

             (or Chifflet) is the name of several learned Frenchmen, of whom we mention the following:

1. JEANE, son of Jean Jacques, born about 1612, was canon of Tournay, and a Hebrew scholar. He died November 27, 1666, leaving, among other works, Apologetica Parcenesis ad Linguam. Sanctam: — Judicium de Fabula Joannae Papisae.

2. JEAN JACQUES, a physician, was born January 21, 1588, at Besancon, and died in 1660. He wrote, among other works, De Linteis Spulchralibus Charisii Servatoris (Anvers, 1624): — De Ampula Remensi (ibid. 1650); in which he proves that the legend is a pious fraud.

3. LAURENT, brother of Jean Jacques, was born in 1598; joined in 1617 the order of the Jesuits; became a zealous missionary; and died at Antwerp, July 9, 1658. He wrote, Psalterim B. Mariae: — Doctrina Christiania: — Exercitia Infirmorum: — Praxis Devotionis, etc. .

4. PHILIPPE, another brother of Jean Jacques, was born at Besancon, May 10, 1597. He was canon of Besancon, abbot of Balerne, archbishop of Besancon, etc., and died in 1657. He is known by his Canones et Decreta Conciliriumentini, cum Profatione et Notis (Anvers, 1640).

5. PIERRE FRANCOIS, also brother of Jean Jacques, was born in 1592. In 1609 he. joined the Jesuits, and died at Paris, May 11, 1682. He edited the works of Fullentius and of other Church writers.

See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:319, 561, 573, 825, 911, 915, 916; Miscellanea hiffletiana sive Chrefiptirum, Opuscula Varia, etc. (Amsterdam, 1688, 7 volumes); Lichtenberger, Encyclop. de Sciences Relgienses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.).

## Chija (or Chaja), Bar-Abba[[@Headword:Chija (or Chaja), Bar-Abba]]

             a Jewish writer of the 2d century, and a contemporary of Judah the Holy; was descended from a noble Babylonian family. He settled in Palestine, to cooperate with Rabbi Judah in his great work, the redaction of the Mishna, at Tiberias. Judah held him in the highest esteem, speaking of him as "the man of his counsel" (Baba Mezia, fol. 5, Colossians 1). Of Chija it was said that, "In the law were lost, he would be able to restore it from memory." He was a Biblical as well as a traditional teacher, and labored not only to indoctrinate his students with the dogma of the oral law but to lead them to the fountains of pure inspiration. His indefatigable and all-embracing activity was such as to give occasion to the hyperbolical saying that ‘Chija,  with his own hand,' took the deer in the chase and skinned: them for parchments, which he would inscribe with the records of the law, and distribute, without money or price, for the instruction of the young.” He taught, concerning the book of Job, that its author was no Jew, and that Solomon wrote his books when he was old. See Hamburger, Real- Encyklop. 2:737 sq.; Friedlander, Geschilchtsbilder an der Zeit der Tanaiten, page 102 sq. (B.P.)

## Child[[@Headword:Child]]

             (properly יֶלֶר, ye´led, τέκνον; but represented by several other Hebrew and Greek words; comp. CHILDREN). Mothers, in the earliest times, suckled their offspring themselves until they were from thirty months to three years of age. The day on which a child was weaned was a festival (Gen 21:8; Exo 2:7; Exo 2:9; 1Sa 1:22-24; 2Ch 31:16; Mat 21:16). Nurses were employed, in case the mother died before the child was old enough to be weaned, and when, from any circumstances, she was unable to afford a sufficient supply of milk for its nourishment. In later ages, when matrons had become more delicate, and thought themselves too infirm to fulfill the duties which naturally devolved upon them, nurses were employed to take their place, and were reckoned among the principal members of the family. They are, accordingly, in consequence of the respectable station which they sustained, frequently mentioned in sacred history (Gen 35:8; 2Ki 11:2; 2Ch 22:11).

The sons remained till the fifth year in the care of the women; they then came into the father's hands, and were taught not only the arts and duties of life, but were instructed in the Mosaic law, and in all parts of the religion of their country (Deu 6:20-25; Deu 11:19). Those who wished to have them further instructed either employed private teachers, or sent them to some priest or Levite, who sometimes had a number of other children under his care. It appears from 1Sa 1:24-28, that there was a school near the holy tabernacle dedicated to the instruction of youth. There had been formerly many other schools of this kind, which had fallen into discredit, but were restored by the prophet Samuel, after whose time the members of the seminaries in question, who were denominated by way of distinction the sons of the prophets, acquired much celebrity. The daughters rarely departed from the apartments appropriated to the females, except when they went out with an urn to draw water, or occasionally joined in the labors of the field-as keeping sheep, which was the practice with those who belonged to those humbler stations in life in which the more ancient simplicity of manners was still retained (Gen 24:16; Gen 29:9; Exo 2:16; 1Sa 9:11; Rth 2:2; Joh 4:7). They spent their time in learning those domestic and other arts, which are befitting a woman's situation and character, until they arrived at that period in life when they were to be sold, or, by a better fortune, given away in marriage (Pro 31:13; 2Sa 13:7). The daughters of such as possessed rank and wealth spent the greater part of their time within the walls of their palaces, and, in imitation of their mothers, amused themselves with dressing, singing, and dancing. Sometimes their apartments were the scenes of vice (Eze 23:18). They went abroad very rarely, but they received with cordiality female visitants. The sports of children were doubtless such as have always prevailed among youth, especially in the East. Hackett (Illustrations of Script. p. 120) mentions having seen Oriental boys even amusing themselves with flying a kite, and playing at leap-frog and ball.

The more children — especially of male children person had among the Hebrews, the more was he honored, it being considered a mark of divine favor, while sterile people were, on the contrary, held in contempt (comp. Gen 11:30; Gen 30:1; 1Sa 2:5; 2Sa 6:23; Psa 127:3 sq.; Psa 128:3; Luk 1:7; Luk 2:5). That children were often taken as bondsmen Ly a creditor for debts contracted by the father, is evident from 2Ki 4:1; Isa 1:1; Neh 5:5. Among the Hebrews a father had almost unlimited power over his children, nor do we find any law in the Pentateuch restricting that power to a certain age; it was, indeed, the parents who even selected wives for their sons (Gen 21:21; Exo 21:9-11; Jdg 14:2; Jdg 14:5). It might of course be expected, while they lived in their father's house, and were in a manner pensioners on his bounty, that he would exercise his authority over the children of his sons, as well as over the sons themselves. In this case the power of the father had no narrow limits, and whenever he found it necessary to resort to measures of severity, he was at liberty to inflict the extremity of punishment (Gen 38:24).

This power was so restricted by Moses that the father, if he judged the son worthy of death, was bound to bring the cause before a judge. But he enacted, at the same time, that the judge should pronounce sentence of death upon the son if, on inquiry, it could be proved that he had maltreated his father or mother, or that he was a spendthrift, or contumacious, and could not be reformed (Exo 21:15; Exo 21:17; Lev 20:9; Deu 21:18; Deu 21:21). It would appear, however, that a father's power over his daughters was still greater than that over his sons, since he might even annul a sacred vow made by a daughter, but not one made by a son (Num 30:4; Num 30:16). Children cursing or assaulting their parents were punished by the Mosaical law'with death (Exo 21:15; Exo 21:17; Lev 20:9), a remarkable instance of which is quoted by Christ (Mat 15:4; Mat 15:6; Mar 7:9; Mar 7:13). The authority of the parents, and the service and love due to them, are recognised in the most prominent of the moral laws of the Jewish polity, the Ten Commandments (Exo 20:12); but the Pharisees devised a mode of evasion which our Lord strongly reprobates (Mat 15:5-6; Mar 7:11-13). The prophetic curse or blessing of the father also possessed no little efficacy (Gen 49:2; Gen 49:28). (On punishing children for their parents' faults, Ezekiel 18, see Musaeus, De jure puniendi liberos propter pecc. parent. Lips. 1714.) Children who were slaves by birth are mentioned in the Scriptures as those born in the house, the children of maid-servants, the sons or children of the house (Gen 14:14; Gen 15:3; Gen 17:23; Psa 86:16; Psa 116:16). Few things appear more shocking to humanity than the custom, of which frequent mention is made in Scripture, of making children pass through fire in honor of Moloch, a custom the antiquity of which is proved by its having been repeatedly forbidden by Moses (Lev 18:21; Lev 20:1; Lev 20:5; 2Ki 16:3). SEE MOLOCH.

There are some allusions in Scripture to the modes in which children were carried. These appear to be adequately represented by the existing usages, as shown in the following cut, in which fig. 1 represents a Nestorian woman bearing her child bundled at her back, and fig. 2, an Egyptian female bearing her child on her shoulder. The former mode appears to be alluded to in several places, and the latter in Isa 49:22. (See Hackett's Illustrations of Script. p. 57.)

In Scripture the word "child," or "children," has considerable latitude; disciples are often called children or sons. Solomon, in his Proverbs, says to his disciple, "Hear, my son;" so also our Savior (Joh 21:5). The descendants of a man, how remote soever, are denominated his sons or children, as " the children of Edom," "the children of Moab," "the children of Israel." Such expressions as "the children of light," "the children of darkness," "the children of the kingdom," signify those who follow truth, those who remain in error, and those who belong to the Church. Persons arrived almost at the age of maturity are sometimes called children. Thus Joseph is termed "the child," though he was at least sixteen years old (Gen 37:30), and Benjamin, even when above thirty, was so denominated (Gen 44:20). Solomon called himself a little child when he came to the kingdom of his father (1 Kings in, 7). SEE ADOPTION; SEE BIRTH; SEE SON; SEE INHERITANCE; SEE EDUCATION, etc.; and SEE OFFSPRING.

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

             The terms "child," "children," "babe," etc.. are used in the N.T. in the following senses:

1. Psychologically these terms are used to denote a state of ignorance and of intellectual narrowness or darkness (Mat 11:16; Luk 7:32; 1Co 13:11 : "When I was a child, I spake as a child, I understood as a child, I thought as a child;" 14:20: "Brethren, be not children in understanding;" 'Eph 4:14 : "That we henceforth be no more children, tossed to and fro," etc.; Heb 5:13 " For every one that useth milk, is unskilful in the word of righteousness: for he is a babe").

2. In the ethical sense, they are used, in the abstract, to designate a state of innocence, and, in the concrete, to signify the totality of children, towards whom holy duties are to be fulfilled by the community, and particularly by parents. We see even that the appellation "children" is used by the Lord as an expression of his greatest love (Mar 10:24). Children are then distinguished by moral preference; yet from this it does not follow that they are holy, but merely that they are yet uncontaminated by actual contact with the world. They are, therefore, partly to be imitated, partly to be restrained, and in all cases to be the objects of the greatest moral solicitude. As duties of parents towards children, the N.T. names the providing for their wants, giving them good examples, and bringing them up in the fear and knowledge of the Lord. Children, on the other hand, are to be obedient to their parents. That the N.T. does not give a more systematic view of the relative moral duties of parents and children is to be accounted for on the ground that where faith and love are found, all the rest follows naturally (Mat 7:9-11; Luk 11:11 : "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Mat 18:1-5; Mar 9:34; Luk 9:47-48 : "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven; and whoso shall receive one such little child in my name, receiveth me"). See also Mar 10:13-16; Mat 19:13-15; Luk 18:15-17; 2Co 12:14; Eph 6:1-4; Col 3:20-21.

3. In the spiritual sense, the expression "children" designates those who have become children of God through Christ. To be a child of God through Christ is to have attained the highest (moral) perfection, and the greatest degree of holiness of which human nature is susceptible. This consciousness of its holy purity is one of the characteristics of Christianity (Mat 11:19; Luk 7:33-35 : "The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But Wisdom is justified of her children;" 1:e. those whom Christ recognizes as his prove by words and deeds that they are the children of wisdom. See also Mat 5:9; Mat 15:26; Joh 1:12; Rom 8:14-17 : "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abbae Father. The Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together;" Rom 9:8; Gal 3:26; Gal 4:5-6; Eph 1:5; Php 2:15; 1Jn 3:1-2; 1Jn 3:9-10; 1Jn 5:1-2; Eph 3:15; Luk 20:36; Rom 8:23, etc.). — Krehl, Handwörterb. d. N.T. s.v. SEE ADOPTION.

## Child, Eber[[@Headword:Child, Eber]]

             a Presbyterian minister, was born in Vermont in 1798. He graduated from Dartmouth College in 1821, and from Andover Theological Seminary in 1826, having been from 1821 to 1823 principal of Lawrence Academy, Grotoi, Mass. He was ordained February 19, 1829; was pastor at Deering, N.H., from 1830 to 1834; at Calais, Maine, from 1834 to 1837 at Byron, N.Y., from 1839 to 1843; stated supply at Varysburgh, in 1845; at Newstead in 1846; and at Fulton, Wisconsin, until his death, December 15, 1847. See Trien. Cat. of Andover Theol. Sem. 1870, page 69.

## Child, James L[[@Headword:Child, James L]]

             a Methodist Episcopal minister spent his early life as a sailor. Soon after his conversion he connected himself with the Free-will Baptists, was ordained as a minister among them, and for some time labored in that position with acceptability and success. In 1858 he joined the Methodists, and in 1859 was admitted into the Michigan Conference. After serving seven different  charges his health failed and obliged him to become a superannuate. He died in Denver, Colorado, September 10, 1873. See Minutes of Annual Conferences 1874, page 107.

## Child, S.R[[@Headword:Child, S.R]]

             a Protestant Episcopal clergyman, was born in Vermont in 1823. He entered Jubilee College in 1844, was ordained deacon in 1849, and admitted to the priesthood in 1851. For six years he preached at Warsa', Illinois, and then removed to Decatur, where he died, November 14, 1855. See Amer. Quar. Church Rev. 1855, page 638.

## Child, Willard D.D[[@Headword:Child, Willard D.D]]

             a Congregational minister was born at Woodstock, Connecticut, November 14, 1796. He received his preparatory education at. Woodstocir and Mlnson academies and graduated from Yale College in 1817, and from Andover Theological Seminary in 1820; from 1822 to 1825 was teacher at Bine Hill Academy, Maine; then became acting pastor at Benson, Vermont, where he remained until November 1826. He was ordained at Pittsford, April 25, 1827, and remained there until September 8, 1841; then was acting pastor at North Woodstock, Connecticut and August 31, 1842, was installed at Broadway Church, Norwich, where he remained until August 1845. Next, he was installed over First Church, Lowell, Massachusetts, October 1845, and was dismissed January 3, 1855; February 14 following was installed over the Church at Castleton, Vermont, dismissed March 2, 1864; and for seven months, during the pastor's absence, supplied Old South Church, Worcester, Massachusetts. In 1866 he became acting. pastor at. Crown. Point, N.Y. and remained such until 1873; from which date he remained without charge, but preached most of the time in Pittsford, Vermont, Madern, Plattoburg, and Clamplain, N.Y. From 1840 he was corporate, member of the American Board of Commissioners for Foreign Missions. In 1837 and 1857 Dr. Child was moderator of the General Convention of Vermont, and preacher in 1829. He died at Mooers, November 13, 1877. (W.P.S.).

## Child, William Chauncy, D.D[[@Headword:Child, William Chauncy, D.D]]

             a Baptist minister, was born at Johnstown, N.Y., in August 1817. He graduated from Union College in 1840, and from Newton Theological Institution in 1844. He was ordained at Giatrestown, Massachusetts,  October 30, of that year, and after six years removed to Framingham, where he was pastor until 1859. In 1861 he was chosen district secretary, of the American Tract Society, Boston, and held the office, eighty years. He was next made district-secretary of the American Baptist Publication: Society, and continued in that office until 1873. During the latter years of his life Dr. Child occupied a responsible position on the editorial staff of the Watchman and Reflector, He died at Boston, January 14, 1876. See Newton General Catalogue, page 28. (J.C.S.) or sons.

## Childbirth[[@Headword:Childbirth]]

             (τεκνογονία, "child-bearing"). The throes of accouchement appear in Gen 3:16, to be part of the doom incurred by woman for her agency in the fall in Eden. Her passive lot in thus continuing the race is aptly expressed in that primeval sentence: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." SEE COHABITATION. The language of the apostle in 1Ti 2:15, implies that a patient endurance of this penalty shall contribute to woman's spiritual benefit. The Prayer-book of the Church of England prescribes a form of public thanksgiving to be offered for women after safe delivery in childbed. SEE BIRTH; SEE CHURCHING.

## Childebert I[[@Headword:Childebert I]]

             of France, was one of the four sons of' Clovis, among whom their father's kingdom was divided in 511. His capital was Paris, and his share embraced the territory between the Seine, Loire, and the seas, including part of Armorica. In the many wars that followed, pope Vigilius appears to have instructed his vicar in Gaul, the archbishop of Aries, to endeavor to maintain friendly relations between Childebert and Justintiain, and in 550 the pope induced Childebert to write to the Goths in Rome to abstain from doing anything to the prejudice of the Church. Childebert died at Paris in 558, and Clotaire became kings of the united Frankish realm.

## Childeric I[[@Headword:Childeric I]]

             King of the Salians Franks, and father of Clovis, reigned from 458 to 481. Though a heathens, he had friendly. relations with the Catholic Church. He had the greatest reverence for St. Genevieve, and reprieved some prisoners at her instance. Ruckert has a chapter on the relations of the Frankish kings to Christianity before the conversion of Clovis. Childeric's capital was Tourlnay, and there in 1653, his tomb was discovered and opened.

## Childermas[[@Headword:Childermas]]

             SEE INNOCENTS DAY.

## Childers, Richard L[[@Headword:Childers, Richard L]]

             a minister in the Methodist Episcopal Church South, was born at Macon, Georgia, October, 12, 1827. He was converted in 1841; spent the following five or six years acquiring a practical business education; graduated at Emory and Henry College, Virginia, in 1850; removed to Pleasant Hill, De Sisto, Parish, Louisiana, where he was some time engaged as a teacher in the Masonic Academy, and in 1851 entered the Louisiana Conference. He died at his post, in the midst of useful and arduous labors, of yellow fever, August 3, 1853. As a preacher, Mr. Childers was characterized by severe plainness, excellent method, and  searching application. See Minutes of Annual Conferences of the M.E. Church South, 1853, page 482.

## Childers, Robert Caesar[[@Headword:Childers, Robert Caesar]]

             an English Orientalist was born in 1838, and died in London, July 25, 1876. For some time he resided at Ceylon, as private secretary to the English governor, where he paid special, attention to the native dialects. He is well, known by his Grammar of the Pali Language, and still more so by his dictionary of that tongue, which he was the first to make directly accessible to students. Mr. Childers also contributed to the Journal of the Royal Asiatic Society of Great Britain, and other literary journals. (B.P.).

## Children, Church Membership Of[[@Headword:Children, Church Membership Of]]

             SEE INFANT CHURCH MEMBERSHIP.

## Children, Communion Of[[@Headword:Children, Communion Of]]

             SEE INFANT COMMUNION.

## Childrey, Joshua, D.D[[@Headword:Childrey, Joshua, D.D]]

             an English divine and natural philosopher, was born in 1623. He was educated at Rochester, and soon after became one of the clerks of the house at Magdalen College, Oxford. He left the, university on the breaking out of the rebellion, but returned when Oxford was surrendered to the parliament, by which body he was expelled two years later. He then taught school at Feversham, in Kent, for a time, when he was made chaplain to Henry, lord Herbert, and obtained the' rectory of Uplham, in Dorsetshire. In 1663 he was collated to the archdeaconry of Salisbury, and in June 1664, to the prebends of Yatminster, in the same church, by bishop Earle. He died at Upway, August 26, 1670. Some of his publications are, Indigo Astrologica (1652, 4to): — Syzmasticons Instsauratum (Lond. 1653, 8vo): — Britannia Beconica (ibid. 1661, 8vo).

## Childs, George W[[@Headword:Childs, George W]]

             an American philanthropist, was born in Baltimore, May 12, 1829. He left school at an early age, and drifted into the United States navy, in which service he remained fifteen months at Norfolk, Virginia. When about fourteen he went to Philadelphia, entering the employ of P. Thomson, a bookseller. At eighteen he set up a small bookstore for himself, and three years later with his father-in-law to began as a book publisher under the firm name of R.E. Peterson & Co., which later became Childs & Peterson. In 1864 he purchased the Public Ledger, with which he was connected until his death, February 3, 1894. Among his many charitable works were the founding of the home for aged printers at Colorado Springs, stupplying memorial windows to George Herbert and William Cowper in Westminster Abbey, a monument to Edgar Allan Poe, and other work of like character. His greatest work was in aiding the young to secure an education, many owing their knowledge and position to his open purse.

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

             a Methodist Episcopal minister was born in Calsert County, Maryland. He was converted in early life, spent some time successfully in the local ministry, and entered the Baltimore Conference about 1789. He shortly afterwards located, and returned to his agricultural employment. In 1816 he was readmitted into the Conference, and continued in its active ranks until 1829, when ill-health obliged him to become a superannuate. He died. in the course of that year. Mr. Childs was highly esteemed as a man and a minister. See Minutes of Annual Conferences, 1830, page 76.

## Childs, John Wesley[[@Headword:Childs, John Wesley]]

             a minister of the Methodist Episcopal Church South, was born in Calvert Co., Md., in 1800. In 1814 he went to Richmond, Va., where he was employed as a clerk. In 1826 he received license as a local preacher; in 1827 he entered the Baltimore Conference on probation; and in 1829 he was admitted into full connection. In 1844, when the Methodist Episcopal Church was divided on the slavery question, he adhered to the Southern 'Church, and continued to serve in important appointments up to the year of his death. He died May 9, 1850, at Norfolk, Va., in great peace. "His highest distinction lay in his extraordinary spirituality, his deadness to the world, his devotion to Christ; and in this respect it may reasonably be doubted whether he has had his superior in modern times." — Sprague, Annals, 7:729.

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

             a Universalist minister, was born about 1794. After spending some time as a primitive Baptist preacher, he embraced Universalism about 1852, and from that time preached it to the close of his life, as opportunity afforded. He died at Fayetteville, Tennessee, August 14, 1872. See Universalist Register, 1873, page 123.

## Childs, Thomas S[[@Headword:Childs, Thomas S]]

             a Methodist Episcopal minister, was born at Beaufort, Brecknockshire. South Wales, October 15, 1827. He was converted when nineteen years of age; licensed to preach two years later; emigrated to St. Clair, Schuylkill County, Pennsylvania, in 1849, and in 1853 entered the Philadelphia Conference. He became superannuated in 1861, and died May 23, 1869. Mr. Childs was an earnest, faithful preacher, and a devout Christian. See Minutes of Annual Conferences, 1870, page 48.

## Childs, Wentworth L[[@Headword:Childs, Wentworth L]]

             a Protestant Episcopal clergyman, was born in New Hampshire, nurtured in the Episcopalian communion, and ordained deacon in 1849, and priest in 1851. For a time he was assistant minister of St. John's, Portsmouth, Virginia, and in 1853 removed, as rector, to St. Alban's, near Washington, D.C., where he died, December 14, 1860. See Amer. Quar. Church Rev. 1861, page 186.

## Chileab[[@Headword:Chileab]]

             (Hebrews Kilab´ כַּלְאָב, protected by the father, i.e. God; Sept. Κελεάβ v. r. Δαλουϊvα), the second son of king David by Abigail, Nabal's widow (2Sa 3:3), called in the parallel passage (1Ch 3:1) by the equivalent name DANIEL SEE DANIEL (q.v.). The reason of this twofold name is uncertain; but for the rabbinical notions concerning it, and some speculations of his own, see Bochart, Hieroz. 1:603.

## Chili[[@Headword:Chili]]

             a republic of South America, with an area of about 170,000 square miles, and, according to the census of April, 1805, a population of 2,524,476 souls, almost exclusively Roman Catholic. There is one Roman archbishopric at Santiago, and three bishoprics at Serena, la Conception, and San Carlos de Chiloe (Ancud). The number of parish priests in 1858 was 153, of convents of monks 41, of convents of nuns 77; and a law provided that in future none of the 13 provinces should have more than one convent of every order. In 1824 the landed property of the Church was confiscated, and since that time the clergy have been paid by the state. In the budget of 1847,180,030 pesos [Spanish dollars] were appropriated for this purpose. The educational institutions are far ahead of those of any other South American state. At the University of Santiago, which was reorganized in 1842, and which superintends, as the Supreme Educational Board of the state, all other educational institutions, several German Protestant professors have been teaching since 1857. The Rivista Cattolica, published at Santiago, is considered by Romanists as one of the best papers of the Roman Church in South America.

In July, 1865, the Chilian Congress had a long and animated discussion on amending Article 5 of the Chilian Constitution, which is as follows: "The religion of the republic of Chili is the Roman Catholic, to the exclusion of the public exercise of any other." The discussion terminated in a way quite satisfactory to the Liberal party, notwithstanding the full strength of the Ultramontane party was brought to bear in favor of the old article. The amendment to the Constitution, as adopted by Congress and sanctioned by the executive, declared:

1. That worship within buildings belonging to private persons is allowed to those who do not profess the Roman Catholic religion; and,

2. That dissenters are allowed to establish and sustain private schools for the instruction of their own children. The first Protestant mission of Chili was established for Americans and Englishmen in Valparaiso in 1846, and has now become self-sustaining. The congregation had in 1857 50 communicants, and the number of Sunday-school scholars rose in 1859 to 100. A second Protestant mission has been established in Valparaiso for the German residents. In Santiago, the capital of the republic, the Protestant (chiefly American) residents in January, 1866, fitted up a chapel at an expense of $800, capable of seating 125 persons. The press of the city generally made a kindly notice of the opening exercises, in which the American and the English ministers took part, and not the least sign of dissatisfaction was manifested, The Protestants with great unanimity came forward in support of the movement, and within one week after the opening of the chapel all the pews were rented. In 1860 a missionary of the South American Missionary Society (of England), the Rev. Alien Gardiner, established himself at Lota, in Arauco Bay (Southern Chili), a town which derived its chief importance from the coal mines in its neighborhood. In 1859 not less than 34 of these were worked, and some 3000 workmen were connected with them. At the request of the English and Scotch families engaged in the Lota mines, Mr. Gardiner established Sunday services at the mission-house, and a Sunday-school for the children. The opposition at first shown by a portion of the Roman Catholic population was gradually overcome, and the Protestant mission procured and secured religious toleration for the Protestant community of the Lota mines, by a contract signed to that effect at the company's office in a public manner. and after a public meeting, and without a dissenting voice. The missionaries also took care of the spiritual interests of the sailors visiting Arauco Bay, and provided the German settlers in the neighborhood with opportunities of Christian worship. Having in the meanwhile acquired and perfected themselves in the Spanish language, they, in 1865 and 1866, made several itinerant visits into the territory of the Indians, and took the preliminary steps for establishing the Indian missions upon a firm basis. In 1866 the society had stations at Lota and Coquimbo, at El Carmea in Northern Patagonia, Keppel Island (Falkland), besides one or two stations among the Araucanian Indians. In Dec. 1866, the society's ship, the "Allen Gardiner," left England with four natives of the Terra del Fuego, who had received a Christian education in England. The first German missionary was sent to Southern Chili in 1866 by the Gustavus Adolphus Society of Germany. He began preaching half of the time at Orsono, and the other half at Puerto Monte, a (mostly German) town of 15,000 inhabitants, in a region which, as late as 1850, was peopled only by small bodies of savages. The German Protestants of this town have bought a house in the principal square, and propose to build a chapel.

## Chilian[[@Headword:Chilian]]

             a Benedictine monk of the 8th century, belonged to the monastery of Tuis- Keltre, in Ireland. He left a Life of Saint Brigitta, in Latin verse, which is found in the collection of Bollandus, February 1, 100.

## Chilianus[[@Headword:Chilianus]]

             a Hiberno-Scottish martyr in Franconia. SEE CILIAN.

## Chiliarch[[@Headword:Chiliarch]]

             (χιλίαρχος, captain of a thousand; A. V. "high captain," Mar 6:21; "captain," Joh 18:12; Rev 19:18; elsewhere "chief captain"), a military title occurring frequently in the (Greek) New Test. in the following senses. SEE ARMY.

1. As a general state officer (Mar 6:21; Act 25:23; Rev 6:15; Rev 19:18; comp. Josephus, Ant. 7:2, 2).

2. Specifically, a tribune of the soldiers among the Romans, six of whom formed the field officers of every "legion" (q.v.), corresponding in rank nearly to our colonel (see Smith's Dict. of Class. Antig. s.v. Exercitus); in the N.T. spoken individually of Claudius Lysias, who, as military tribune, in the capacity of a modern major, commanded the garrison of Fort Antonia at Jerusalem (Act 21:31 sq.; comp. Herodian, 2:12, 18; Dion. Hal. Ant. 6:4). 3. Particularly applied to the praefect or (Levitical) superintendent of order in the Temple (Joh 18:12). SEE CAPTAIN.

## Chiliasm[[@Headword:Chiliasm]]

             SEE MILLENNIUM.

## Chiliasts[[@Headword:Chiliasts]]

             SEE ADVENTISTS; SEE MILLENARIANS.

## Chilion[[@Headword:Chilion]]

             (Hebrews Kilyon´, כַּלְיוֹן, pining; Sept. Χελεών v. r. Χελαιών), the younger son of Elimelech and Naomi of Bethlehem, and husband of Orpah, Ruth's sister; he died childless in the country of Moab (Rth 1:2; Rth 4:9). B.C. 1360.

## Chilleau, Jean Baptiste Du[[@Headword:Chilleau, Jean Baptiste Du]]

             a French prelate and theologian, was born October 7, 1737, in the castle of Carriere, in Poitou, and took orders very early. He became chancellor to Marie Leczinska, and some time later to Marie Antoinette, and in 1781 was appointed bishop of Chilons-sur-Saone. At the time of the revolution  he opposed, very strongly; the religious reforms instituted by the constitutional assembly, and left France. He protested in 1803, with fifty- eight other bishops, against the concordat of 1801. On returning to France, in 1814, he gave in his resignation as bishop; but was appointed, in 1819, archbishop of Tours, and peer of France in 1822. He died November 26, 1824, leaving several Lettres Pastorales, which were reprinted in the Collection Ecdcsiastique, by the abbe Guillon, under the name of abbe Baruel. See Hoefer, Nouv. Biog. Generale, s.v.

## Chillianus Scotus[[@Headword:Chillianus Scotus]]

             SEE CILIAN.

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

             an eminent English divine and controvertist, was born at Oxford, October, 1602. (The following account of him is modified from an article in the English Cyclopaedia, which is based on the Biographia Britannica.) In 1618 he was a scholar, and in 1628 a fellow, of Trinity College in that University. Some curious memoirs of him are preserved by Anth. Wood ("Athen. Oxon." 100:20), who says "he would often walk in the college grove, and dispute with any scholar he met, purposely to facilitate and make the way of wrangling common with him, which was a fashion used in those days, especially among the disputing theologists, or those who set themselves apart purposely for divinity." The comparative merits of the English and Romish churches were at that time a subject of zealous and incessant disputation among the University students, and several learned Jesuits succeeded in making distinguished proselytes among the Protestant clergy and nobility. . Chillingworth, being an able disputant, was singled out by the famous Jesuit Fisher, alias Johannes Perseus (Biblioth. Soc. Jesu), by whom he was convinced of the necessity for an infallible living "Rule of Faith." On this he at once adopted the Roman Catholic system, wrote out his reasons for abjuring Protestantism, and joined the Jesuits in their college at Douay. After the lapse of a few months, the arguments addressed to him by his godfather Laud, then bishop of London, induced him to abandon his new faith, and he returned to Oxford in 1631; where he passed about four years in reconsidering the Protestant tenets. The reading of Daille on the Right Use of the Fathers is said to have finally determined him.

In 1635 he published his great work, The Religion of Protestants, a safe Way to Salvation. It passed through two editions in less than five months. The principle of Chillingworth is that the volume of Divine Scriptures, ascertained to be such by the ordinary rules of historical and critical investigation, is to be considered the sole authority of Christians, to the utter exclusion of ecclesiastical tradition. The Jesuit Knott, alias Matthias Wilson (Biblioth. Patrumn Soc. Jesu, p. 185), contended that he "destroyed the nature of faith by resolving it into reason." Cheynell (q.v.) also opposed Chillingworth from the Puritan side. Chillingworth in the mean time, unable to approve every statement in the thirty-nine Articles, refused to accept any preferment in the Church. "However, in a very short time he was persuaded by the arguments of Sheldon and Laud that peace and union are the real object of subscription, not belief or assent — a doctrine held by Archbishop Sancroft and many other eminent divines. Accordingly he accepted the chancellorship of Salisbury, with the prebend of Brixworth, Northamptonshire, annexed. Chillingworth, in 1640, was deputed by the chapter of Salisbury as their proctor to the Convocation in London. He was attached very zealously to the royal party, and wrote a treatise (unpublished) on The Unlawfulness of resisting the lauful Prince, although most impious, tyrannical, and idolatrous." Being present in the army of Charles I at the siege of Gloucester, August, 1643, he acted as engineer, and devised the construction of engines, in imitation of the Roman "testudines cum pluteis," to assault the rebels and take the city by storm. Having accompanied the king's forces under Lord Hopton to Arundel Castle, he was there, with his comrades, taken prisoner by the Parliament army under Sir William Waller, and falling ill, he was thence conveyed to the bishop's palace at Chichester, where he died, and was buried in January, 1644. (The precise day is not ascertained, but it was probably January 30.) Dr. Cheynell, then rector of Petworth, who had shown Chillingworth great kindness during his illness, appeared at the grave, with the work of Chillingworth (Religios of Protestants) in his hand, and, after an admonitory oration on the dangerous tendency of its rationalism, he flung it into the grave, exclaiming, "Get thee gone, thou cursed book, which has seduced so many precious souls; get thee gone, thou corrupt, rotten book, earth to earth, dust to dust — go rot with thy author!" SEE CHEYNELL.

The result of his remarkable proficiency in "wrangling" is stated by his friend Lord Clarendon (History of the Rebellion) to have been that "Chillingworth had contracted such an irresolution and habit of doubting, that at last he was confident of nothing." Tillotson styled him "the imcomparable Chillingworth;" and Locke says (on "Education"), "If you would have your son to reason well, let him read Chillingworth;" and again (on "Study"), "For attaining right reasoning I propose the constant reading of Chillingworth; for this purpose he deserves to be read over and over again;" but Anth. Wood's opinion is not outdone by any, for he declares that "Chillingworth had such extraordinary clear reason that, if the great Turk or the devil could be converted, he was able to do it." In theology he is classed with the "Latitudinarians" (q.v.). The best edition of The Religion of Protestants is that in fol. 1742, with sermons, etc., and a life of the author by Dr. Birch. It has been often reprinted. — Des Maizeaux, Life of Chillingworth (1725, 8vo); Kippis, Biographia Britannica, in, 508 sq.; Hook, Ecclesiastes Biography, 4:1. The best modern edition of his works is that of Oxford, 1838 (3 vols. 8vo). There is also a cheap American edition (8vo), with Life by Birch (Philadelphia, 1848).

## Chilmad[[@Headword:Chilmad]]

             (Hebrews Kilmad´ כַּלְמִר, etymology unknown; Sept. Χαρμάν v. r. Χαλμάν and Χαλμάβ; Vulg. Chelmad), an Asiatic place or country mentioned, in conjunction with Sheba and Asshur, as a trading emporium with the Tyrians (Eze 27:23). The only name bearing any similarity to it is Charmande (Χαρμάνδη), a "large and flourishing" town near the Euphrates, between the Mascas and the Babylonian frontier (Xen. Anab. 1:5, 10; comp. Steph. Byz. p. 754), an identification generally adopted since Bochart (Canaan, 1:18, p. 480). Hitzig (Comment. on Ezekiel 1. c.) proposes to alter the punctuation to כְּלַמֻּר, Ke-limmud´, giving the sense "Asshur was as thy pupil in commerce," as first suggested by Kimchi (in loc.). The Chaldee Targum has מָרִי, Media. For other conjectures, see Rosenmüller in loc. SEE CHALDAEA, p. 198.

## Chilon (1)[[@Headword:Chilon (1)]]

             a solitary, instructed in the duties of a monastic life by a letter attributed in one copy to Nilus, but generally included in the works of Basil the Great (Epist. 42); (2) a Church servant, who is severely rebuked by: Nilus (Epist. 2:158, page 195) for his inability to keep a secret.

## Chilott, Cyrus A[[@Headword:Chilott, Cyrus A]]

             a Baptist missionary, was born at East Hamburg, N.Y., October 4, 1836. He graduated at the University of Rochester in 1861, and at the Rochester Theological Seminary in 1864; was ordained at Fredonlia, July 20, that year, and soon after sailed, under appointment of the American Baptist Missionary Union: to Bangkok, Siam, where he died, December 30, 1865. See Gen. Cat. of Rochester Theol. Sem. page 26. (J.C.S.)

## Chilperic II[[@Headword:Chilperic II]]

             king of France, was a son of Childeric II. On the assassination of his father, in 673, he was confined in a monastery, and afterwards. ordained priest under the name of Daniel. In 715 the Nusestriall Franks raised him to the throne, and his title was nominally recognized in 719 by Charles Martel, who claimed jurisdiction of the whole kingdom. He died in the following year, and was buried at Noyon.

## Chilton, Hezekiah T[[@Headword:Chilton, Hezekiah T]]

             a Baptist minister, was born in Eastern Virginia, October 15, 1810. He became a Christian at the age of sixteen, was ordained November 11, 1837, and preached in different places in Virginia till 1851 or 1852, his labors being, accompanied with marked success. Moving to Illinois, he engaged in evangelistic work in Morgan, Scott, Green, and other counties. In the winter it was his custom to hold protracted meetings for several months. He died December 16, 1875. Mr. Chilton is said to have been a man of far more than ordinary ability. See Minutes of Illinois Anniversaries, 1876, page 8. (J.C.S.)

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

             a Baptist minister, was born in Virginia, probably about 1769, and went with his parents when a child to Kentucky. In 1789 he united with a "Separate" Baptist Church, and not long after began to preach. In order to bring the different schools of Baptists in Kentucky into harmony, he published, in 1801, his Terms of General Union. The desired end was accomplished, but the union lasted only a short time. A portion drew off in 1803, under the leadership of John Bailey (q.v.), to which Mr. Chilton adhered. He published a small volume in 1835, in vindication of the position which he and his associates had taken. His death took place in 1840. See Cathcart, Baptist Encyclop. page 216. (J.C.S.)

## Chim-Hoam[[@Headword:Chim-Hoam]]

             is a Chinese idol, supposed to be the guardian of cities. All officials in the Chinese government were formerly obliged, under penalty of forfeiting their situation, to repair to the temple of Chim-Hoam when entering their official career, and thereafter twice a month, and there prostrate themselves before his altar, adore and worship the idol, with offerings of candles, perfumes, flowers, flesh, and wine, and there receive their oath of office.

## Chimalli[[@Headword:Chimalli]]

             in Mexican religious usages, were the consecrated shields carried by men of high rank. They were round, covered with feathers, and adorned with gold and other decorations. It was possible to bend them and carry them under the arm.

## Chime[[@Headword:Chime]]

             SEE BELL; SEE CYMBAL.

## Chimera[[@Headword:Chimera]]

             in Greek mythology, was a monster produced by Typhon and Echidna. It is generally represented as a lioness, with a second head, that of a goat, projecting from the back, and the tail that of a dragon. Bellerophon was commanded by king Jobates, in Lycia, to battle with the monster, which was only possible with the assistance of Minerva. The goddess gave to the courageous youth the winged horse Pegasus, by the aid of which the Chimera was overcome.

## Chimere[[@Headword:Chimere]]

             (Fr. chimère, from the Italian zimarra). The upper robe worn by a bishop, to which the lawn sleeves are generally attached. Before Elizabeth's time the bishops wore a scarlet chimere over the rochet, as they still do when assembled in convocation; but bishop Hooper having scrupled at the scarlet, it was changed for black satin. — Palmer, Orig. Liturgicae, 2:319.

## Chimham[[@Headword:Chimham]]

             (Hebrews Kimham´, כַּמְהָם, pining; Sept. Χιμαάμ v. r. Χαμαάμ), a follower, and probably a son (Joseph. Α᾿χίμανος, Ant. 7:11, 4; and comp. 1Ki 2:7) of Barzillai the Gileadite, who returned in his stead from beyond Jordan with David on his restoration after Absalom's rebellion (2Sa 19:37-38; 2Sa 19:40, which last verse gives the name as כַּמְהָן, Kimhan´). B.C. 1023. David appears to have bestowed on him, as a reward for his loyalty, a possession at Bethlehem, on which, in later times, an inn or khan (גֵּרוּה), called after him (Sept. Γηβηρωθχαμάαμ; Vulg. peregrinantes in Chamaam; A. V. "habitation of Chimham;" the text has the name כַּמְוֹהָם, i.e. כְּמוּהם, Kemuham´; Sept. v. r. Γαβαηρωχάμα, γῇ Βαρὼθ Χαμάαμ, etc.), was standing, well known as the starting-point for travelers from Jerusalem to Egypt (Jer 41:17). Blunt notices in this mention of the dwelling of Chimham at Bethlehem an indication of the actual munificence of David to the family of Barzillai, for which we are prepared by the narrative in Samuel and Kings (Undesigned Coincidences, 6th ed. p. 150). SEE INN.

## Chimney[[@Headword:Chimney]]

             ( אִרֻבָּה, arubbah´, a lattice, in the sing., Hos 13:3; Sept. καπνοδόχη; Vulg. fumarium; elsewhere in the plur a window, as closed by lattice-work instead of glass, Ecc 12:3; a dove-cote, as sealed with lattice-work, Isa 60:8, especially in the phrase "windows of heaven" [q.v.]), an opening covered with lattice-work through which the smoke passes (Hos 13:3). The same word is elsewhere rendered "window." Houses in the East are not furnished with stoves and fireplaces as among us. The fuel is heaped into a pot, which is placed in a part hollowed out for that purpose in the center of the paved floor. The smoke, therefore, escapes through the windows (Isa 44:16; Isa 47:14). SEE HOUSE.

Sometimes the fire is placed directly in the hollow place, or hearth, in the middle of the floor, as mentioned by Jeremiah (Jer 36:22). Chimneys appear to have been employed in the round towers for furnaces, but never in dwelling-houses. They were termed Cor-Ashan, a smoking furnace, which is the name of a city mentioned in 1Sa 30:30, probably where many workers in metal resided. Such appears to be referred to by the " chimneys in Sion" of the Apocrypha (2Es 6:4, caminus). SEE FURNACE.

Chimney

(Fr. cheminee). This term was not originally restricted to the shaft of the chimney, but included the fireplace. There does not appear to be any evidence of the use of chimney-shafts in England prior to the 12th century. In the part of Rochester Castle which is of the date probably of 1130, there are complete fireplaces with semicircular backs, and a shaft in each jamb supporting a semicircular arch over the opening, which is enriched with the zigzag moulding; some of these project slightly from the wall; the flues, however, go only a few feet up in the thickness of the wall, and are then turned out at the back, the apertures being small oblong holes. A few years later, the improvement of carrying the flue up through the whole height of the wall appears. The early chimney-shafts were of considerable height, and circular; afterwards they assumed a great variety of forms, and during the 14th century they were frequently very short. Previous to the 16th century the shaft is often short and not unfrequently terminated by a spire or pinnacle, usually of rather low proportions, having apertures of various forms under, and sometimes in it, for the escape of the smoke. There are also taller shafts of various forms, square, octangular, or circular, surmounted with a cornice, forming a sort of capital, the smoke issuing from the top. In the 15th century the most common form of chimneyshafts was octangular, though they were sometime's square; the smoke issues from the top, unless, as is sometimes the case, they terminate in a spire. Clustered chimney-shafts did not appear until rather late in the 15th century; afterwards they became very common, and were frequently highly ornamented, especially when of brick.

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

             an English Baptist minister, was born at Hinton, near Blandford, Dorsetshire, in May 1773. He was baptized in London, and united with the Church in Church Street, Blackfriars Road. He was ordained December 29, 1807, as pastor of the newly formed Church in Lion Street, Walworth, where he remained about twenty-six years, until disabled by ill-health. He died August 28, 1839. See Report of the Baptist Union, 1840, page 27. (J.C.S.)

## China[[@Headword:China]]

             SEE SINIM, a vast county of Asia, extending (including its dependencies) from 20º to 56º N., and from 144º 50´ E. to 90º E. Its area is over four and a half million square miles, including one third of Asia, and nearly one tenth of the habitable globe. The empire is divided into three principal parts: first, the eighteen provinces; second, Manchooria; third, colonial possessions. The last includes Mongolia, Sungaria, Eastern Turkistan, Roko-nor, and Thibet. The second is the native country of the Manchoos, the reigning family in China, and includes the territory lying east of the Inner Duarian Mountains, and north of the Gulf of Lian Yung. Thefirst division is China Proper (between 18º and 40º N. lat., including Hainan on the south; and between 98º and 124º E. long.). It is the only part settled by Chinese. "It lies on the eastern slope of the high table-land of Central Asia, and in the south-east angle of the continent, and for beauty of scenery, fertility of soil, salubrity of climate, magnificent and beautiful rivers, and variety and abundance of its productions, will compare with any portion of the globe" (Williams, Middle Kingdom, 1:7). Its estimated area is nearly 2,000,000 square miles, or two fifths of the empire.

"Sang Ching, the 'Three Pure Ones,' is the title of certain three idols found in temples belonging to the Tauist religion and worshipped by Tauist priests. The images are seated side by side. One of them, as some explain, represents Lo-chii, or the 'O'd Boy,' the founder of that religion. Others explain that the three images refer to three different incarnations of Lö-chü There is very little known among the common people about these divinities, and they are very seldom worshipped by them, Tauist priests of both classes universally worship the Three Pure Ones" (Doolittle, Social Life of the Chinese, 1:249).

4. Buddha. — The third religion of China is that of Fo, or Buddha, introduced from India about the year A.D. 65, which, however, became commingled with the remains of the old Chinese religion and with the maxims of Confucius. With the great majority of the people it has sunk into a coarse idolatry. The Dalai Lama is in China replaced by the Ban-dschi-in- er-de-ni as the spiritual head. The priests are called bonzes (Chinese Seng or He-shang), and number more than one million. The lower orders of priests are ignorant, live in convents, and go about begging; the higher orders (Ta-he-shang) are educated, and obliged to study their religious books. There are also female bonzes, living in convents like the Romanist nuns. The temples are either mere chapels, or else large edifices surrounded by columns, at the end of which is a hall (Ting) containing the image of the god. The larger temples are merely a reunion of several smaller ones, having in the corners pavilions two stories high, in which the image of the god is kept, and which are surmounted by pyramidal octagonal towers (Taa) 7 to 10 stories in height, each story being separated from the next by a cornice projecting in imitation of a Chinese roof, and from each angle of which depend dragonheads and bells. By the side of the hall are the cells of the bonzes, and accommodations for a number of animals. On occasions of great ceremony, such as the feast of the temple of Te-en (Heaven) and Te (Earth), at Pekin, the New Year's day offering, the equinox, the processions of July and August in honor of rain, the feast of the dead, and the emperor's plowing (which is also considered as a religious ceremony), the emperor officiates as high-priest. Buddhism, although the religion of the emperor, is not the religion of the state, and is actually only tolerated, like the Tao-sse. Both systems have been so much altered by the influence of the doctrine of Confucius that the three religions can morally be considered as but one.

Religion (so far as professing it is concerned) is in China confined principally to the educated classes, somewhat like science in other countries. The great mass of the people live on without making any distinction between the different religions, and pray in any temple without inquiring as to its form of worship. But the only worship which. really seems to carry the minds and hearts of the people with it is the filial worship of ancestors.

"The hall of ancestors is found in the house of almost every member of the family, but always in that of the eldest son. In rich families it is a separate building, in others a room set apart for the purpose, and in many a mere shelf or shrine. The tablet consists of a board called chin chu, i.e. house of the spirit, about twelve inches long and three wide, placed upright in a block. and having the name, quality, and date of birth and death carved in the wood. A receptacle is often cut in the back, containing pieces of paper bearing the names of the higher ancestors, or other members of the family. Incense and papers are daily burned before them, accompanied by a bow or act of homage, forming, in fact, a sort of family prayer. The tablets are ranged in chronological order, those of the same generation being placed in a line. When the hall is large and the family rich, no pains are spared to adorn it with banners and insignia of wealth and rank; and on festival days it serves as a convenient place for friends to meet, or, indeed, for any extraordinary family occasion. A person residing near Macao spent about $1500 in the erection of a hall, and on the dedication day the female members of the family assembled with his sons and descendants to assist in the ceremonies. The portraits of the deceased are also suspended in the hall, but effigies or images are not now made.

"In the first part of April, during the term called tsing-ming, a general worship of ancestors, called pai shan, nor worshipping at the hills,' is observed. The whole population, men, women, and children, repair to their family tombs, carrying a tray containing the sacrifice, and libations for offering, and the candles, paper, and incense for burning, and there go through a variety of ceremonies and prayers. The grave is also carefully repaired and swept, and at the close of the service three pieces of turf are placed at the back and front of the grave, to retain long strips of red and white paper; this indicates that the accustomed rites have been performed, and these fugitive testimonials remain fluttering in the wind long enough to announce it to all the friends, for when a grave has been neglected three years it is sometimes dug over and the land resold" (Williams, Middle Kingdom, 2:268, 269).

Aside from the three above-named religions, there has lately appeared another, the Tai-ping, which is a mixture of the ancient religion with some fragments of Christian doctrine made known by the missionaries. This religion is purely theocratic, partly on the model of the O.T. It holds that its God is the only true one; that he came to earth and spoke to his children, telling them what to do and what to avoid. The leader of the movement, Hung-Siu Tsuen, or, as he styles himself, Tien-Wang (king of Heaven), was a native of an insignificant village 30 miles from Canton, and was born in 1813. His parents were too poor to give him the education required for competing successfully at the state examinations. From his 19th year he repaired annually for half a dozen years to Canton to these examinations, but each time failed of success. At one of these visits, an American missionary Rev. I. J. Roberts, gave him a package of tracts in Chinese. He did not read them until five years later, after his recovery from a severe illness, during which he had seen visions and uttered inflated rhapsodies in regard to his future. He now found in these tracts the key to the visions; he abandoned the belief in the teaching of Confucius, adopted views which were a mixture of ancient Chinese and of Christian doctrines, and betook himself to the mountains to make converts for his views. In 1840 he had made a number of converts, who were called God- worshippers. Not long after, in a single district, the number of his followers was reported to exceed 2000. Attacks on some Buddhist temples brought him into collision with the state authorities, and for several years he again led a retired life, though he seems to have remained in constant communication with his followers. A great change in his views took place in 1850. A rebellion had sprung up in the province of Canton, and the rebels, when pressed by the government troops, endeavored to enlist the influence of the God-worshippers in protecting them.

The authorities sought to arrest SiuTsuen as their leader, when he, calling together his followers, seized a market-town, and thus, in December, 1850, the Tai- ping (great peace) rebellion assumed more formidable dimensions. Siu- Tsuen gave to several of his most prominent adherents the title Wang (king), and began to issue politico-religious proclamations. He assumed the title Tien-Wang (king of Heaven), and began to claim divine honors. At first be declared himself the brother and equal of Christ, and required the same homage; but subsequently he grouped in his manifestoes God the Father, Jesus Christ, himself, and his son, whom he styles the Junior Lord, as the coequal rulers of the universe. At one time he conferred the title of the third person of the Trinity upon Tung-Wang, the most blood-thirsty of the subordinate kings; but later this title was again withdrawn, and no other divine personages were recognized but those already mentioned. He professed to have often visited heaven, and declared that his favorite wife (he was reported to have 118) had also been permitted to ascend to the heavenly regions. The rebellion made rapid progress, and in 1853 Nanking was captured, and made the capital of the insurrectionary government. The inhabitants of Nanking and other captured towns were treated with extreme severity, which was justified by Tien-Wang by reference to the Old Testament. The people, he said, were idolaters, whom it was his right, as king of Heaven, to destroy. The advance of the rebels was not arrested until, after the conclusion of a peace treaty between the imperial government and England and France, the two latter powers deemed it their interest to come to the aid of the Chinese government (1862). From that time the power of the Tai-pings steadily declined, until, on the 19th of July, their capital, Nanking, fell into the hands of the Imperialists. The head of the sect, Tien-WVang, burned himself in his palace with all his wives. Thus the Tai-pings lost their center and nearly all their leaders, and ceased to be formidable, but the rebellion still continued in May, 1867. For several years, however, the political character of the movement had altogether overshadowed the religious. See Annual American Cyclopaedia for 1862, s.v. Tai-ping Rebellion; for 1863, 1864, 1865, and 1866, s.v. China; Die Gegenwart (vol. 8, Leipzig, 1852); Unsere Zeit (vol. 1, Leipzig, 1856; vol. 8, Leipzig, 1864).

III. Christianity in China. — Arnobius (3d cent.) mentions the Ceres, who are generally held to have been Christians. It is certain that the Nestorians (q.v.) had flourishing missions, which began in the 7th century (see below). The missions of the Roman Church commenced in the 13th, the Protestant missions in the 18th century (see below). In 1586 Macao was ceded to the Portuguese, under whose dominion it has since remained. In 1842 the English secured the island of Hong Kong, and at the same time five cities (Canton, Fuhchau, Ningpo, Amoy, and Shanghai) were declared free ports. In 1844 France made a treaty with China, in which China promised toleration of Christianity in the five cities. In 1858, after a two years' war with England and China, treaties were made with France, England, the United States, and Russia, in each of which toleration of Christianity throughout the empire was stipulated. The perfidy of the Chinese government, which tried to evade the execution of the treaties, led to a renewal of the war in 1859 and 1860. It ended with a ratification of treaties with England and France on the 24th and 25th of October, 1860. These treaties not only grant toleration to the professors of Christianity, but expressly acknowledge that the principles and practices of Christianity tend to benefit mankind. Permission was also given to preach and travel in the in terior, provided that the missionary be furnished with a passport. The stipulations of the four treaties were as follows (see Schem, Ecclesiastes Year-book for 1860, p. 222 sq.):

American Treaty, Article 29. "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, to do to others as they would have others to do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, either citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested."

English Treaty, Article 8. "The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling and not offending against the laws, be persecuted or interfered with."

French Treaty, Article 13. "The Christian religion having for its essential object to lead men to virtue, the members of all Christian bodies (communions) shall enjoy full security for their persons, their property, and the free exercise of their religious worship; and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in Article 8. No obstacle shall be interposed by the Chinese authorities to the recognized right of any person in China to embrace Christianity if he pleases, and to obey its requirements, without being subject, on that account, to any penalty. Whatever has been heretofore written, proclaimed, or published in China, by order of government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire." Russian Treaty, Article 8. "The Chinese government, recognizing the truth that the doctrines of Christianity promote the establishment of peace and good order among mankind, promises not to persecute its subjects who may wish to follow the requirements of this faith; but they shall enjoy the same protection which is granted to those who profess other forms of religion tolerated in the empire.

"The Chinese government, believing that Christian missionaries are good men, who seek no material advantages for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allows them to pass everywhere in the country. A fixed number of missionaries passing through the cities or open ports shall be furnished with passports, signed by the Russian authorities."

In March, 1861, the ambassadors of England and France, and in July, 1861, the ambassador of the United States, took up their permanent abode at Pekin, and this city became at once a center for the missionary operations of both Protestants and Roman Catholics. Since that time the free propagation of Christianity has not been again interrupted. After the death of the emperor Hien-Fung (Aug. 22, 1861), the administration of the empire, which, in the name of the minor emperor Ki-Tsiang, was conducted by Prince Kung, became still more favorable to the free and friendly intercourse with Christian nations. Commercial treaties were concluded with almost all the nations of Europe; thus, on Sept. 1,1861, with Prussia and the German Zollverein (ratified 1863); in 1862, with Spain, Belgium (Aug. 8), and Portugal (Aug. 13); in 1863, with Denmark (July 10). Besides the ambassadors of the United States, England, and France, those of Russia and Spain took up their residence at Pekin, while a Portuguese minister was appointed at Macao and a Prussian at Shanghai.

1. Nestorian Missions. — The Nestorian patriarchs are said to have sent missionaries to China in the 5th century. Between A.D. 636 and 781, seventy Nestorian missionaries, among whom Olopun (arrived in 696) was distinguished, labored in China. The history of the Nestorian missions is given in an inscription, discovered in 1625 by Jesuit missionaries in Si-anfu. Its genuineness, long doubted, has been recently defended by Abel Remusat and others. In 714 the patriarch Salibazacha is reported to have sent a metropolitan to China. Timotheus, who appears to have been the Nestorian patriarch upwards of forty years, was zealously devoted to Christian missions. During his patriarchate, Subchaijune, a learned monk from the convent of Beth-oben, after having been ordained bishop, penetrated China, and there extensively preached the Gospel. He was soon followed by others. In the 9th century Christians were found in Southern China by two Arabian travelers, and in 877 many Christians, conjointly with Jews, Mohammedans, and Persians, were massacred in Canton by one Baichu, who had revolted from the emperor. In 845, Wutsung is reported to have ordered 3000 priests from Ta-tsin to retire to private life. Marco Polo, the distinguished traveler of the 13th century, who spent more than twenty years in China, for a time holding a high office, speaks of his meeting with Chinese Christians. Rubruquis, in 1250, tells of fifteen cities where there were Nestorians; and the author of the I'Estat du gran Caan (1330) reports 30,000 Nestorianns in China. The, Nestorian missions seem to have been wholly or nearly extirpated simultaneously with tie expulsion of the Monguls in 1369 by the Ming dynasty. At present no Nestorian churches are known to exist in China, and no Nestorian translation of the Bible is known to exist (Newcomb, Cyclopaedia of Missions, p. 262). SEE NESTORIANS.

2. Roman Catholic Missions. —

(1.) The first period in the history of Roman Catholic missions in China was introduced by the labors of Johannes de Monte Corvino, who entered India in 1291, and after meeting with great opposition, not only from the pagans, but also from the Nestorians, was so successful in his labors that in 1305 he had baptized 6000 converts. His labors were confined principally to the Tartars, whose language he had learned, and into which he translated the N.T. and the Psalms. In 1305 Pope Clement V constituted him archbishop of Pekin, and sent seven suffragan bishops (Franciscans) to his assistance. He died in 1330. Another archbishop of Pekin was appointed in 1336, and 26 additional laborers joined the mission. In 1369 the Ming dynasty came into power, and seems to have crushed out Christianity altogether, both Roman and Nestorian.

(2.) Several unsuccessful attempts were made in the years 1556, 1575, and 1579, by Dominicans, Franciscans, and Augustines, to re-establish missions in China, but it was left for the Jesuits finally to accomplish it. Matteo Ricci led the way. He reached Macao in 1581, and by persevering efforts made his way to Pekin, and into the good graces of the reigning emperor. Several high mandarins were converted through his efforts, chief among whom was Sieu, an officer of the highest rank and of great personal influence. Ricci died in 1610 at the age of 80, and was buried with great pomp and solemnity. In 1628 Adam Schaal, a German Jesuit, arrived, and through the influence of Sieu was favorably received by the emperor. His great talents and extensive acquirements caused him to be ranked among the first men of the empire. In 1631 the Dominicans and Franciscans entered China, but their success was not very great. The cause of Christianity suffered a great loss in 1632 in the death of Sieu. In 1644 the Tartars completed the conquest of China, and with the Ming dynasty the Christian missions almost expired. Schaal, however, by his genius and learning, rose into favor with the new dynasty, and by his influence obtained permission for 14 other missionaries to enter the country, among whom was the celebrated Ferdinand Verbeest. The patron of Schaal died in 1662, and the minor, Kanghi, ascended the throne. The Jesuit star remained for a short time in the zenith, but Schaal was soon thrown into prison, and sentenced "to be cut into a thousand pieces." This decree was not executed; Schaal died in 1669, in the 78th year of his age. Another missionary died in prison, and several Franciscans and 21 Jesuits were banished to Canton. Verbeest became a favorite of the emperor Kanghi after he had dismissed the regents and assumed supreme control. Satisfied of the great abilities of Verbeest, Kanghi commanded him to correct the calendar, which he did with entire satisfaction to the emperor. He was appointed president of the Astronomical Tribunal. He cast many cannon, and in other ways rendered himself serviceable to government.

(3.) For some time after this the missions prospered. In 1703 they numbered 100 churches and 100,000 converts in the province of Nankin alone. But in 1734, not only the Jesuits, but all Roman missionaries, were xupelled. Yet many congregations survived under protracted persecutions. Native priests were trained both in seminaries in China and in Europe (in the Propaganda at Rome and in a Chinese seminary at Naples, and many European missionaries were able to penetrate into the interior. Not a few were put to death, but the missions survived. Since the treaties of 1859, which promise liberty of worship for both Roman Catholics and Protestants, great preparations have been made for extending the Romanist missions. A few years ago, when China was divided into 20 Vicariates Apostolic, the Roman Catholic population of China amounted, according to the Univers, to about 300,000. Other Roman Catholic writers claim a much higher number, e.g. Huc, who estimates it at 700,000. Since the treaty with France in 1858, the Roman Catholic missionaries claim to have received large accessions to their congregations, and to have a total membership in their Church of about one million. The number of missionaries, especially French, who have since been sent to China, is considerable. On January 1, 1867, a new cathedral was consecrated at Pekin, which is one of the largest buildings of the capital. A bloody persecution of Roman Catholic missionaries took place in 1866 in one of the dependencies of China, Corea. SEE COREA.

According to the Shanzqhai Courier for 1887, there were in China 35 Roman Catholic Vicariates Apostolic, divided among the orders as follows: Fuhkien and Formosa, Dominicans; North Shantung, Shansi, Shensi, South Hunan, Hupeeh, the Franciscans; South Shanthng, Kansuh, Mongolia, Belgian Seminary; Honan, Hong Kong, Mail'd Seminary; North Hunan, Augustines; Kiangnan, S. W. Chihli, Jesuits; Kiangsi, Chekiang, S. W. Chihli, Lazarists; Kwangsi Szechuen Yunnan, Corea, Manchuria, Thibet, Parisian Seminary; Kwangtung, Kweichow. The European priests in all China numbered 628; the native Chinese priests, 335. The Catholic population was 541,720; catechumens, 24,900; churches and chapels, 2942; schools, 1879; pupils, 31,625; seminaries, 36; students, 744. The oldest mission is the Jesuit mission of Kiangnan, established in 1660, where the Catholics number 105,000, and have 13,300 pupils. The Lazarists were the next to enter the field, which they did in 1690. The Dominicans and Franciscans entered in 1696; the Parisian Seminary in 1831; the Mail'd Seminary in 1843; the Belgian in 1878; and the Augustines in 1879. The missions are, mostly supported by the " Society for the Propagation of the Faith," which has its center in France. Special, attention to Chinese missions is also paid by the "Society of the Holy Childhood of Jesus," a children's missionary society for buying and baptizing those children who by their parents have been destined to death, and giving to them a Christian education. The receipts of the society amounted in 1856 to 872,000 francs. Up to that year 329.388 children had been bought and baptized, of whom 247,041 had died shortly after baptism.

3. Protestant Missions. — The first Protestant mission was undertaken by the London Missionary Society, which in 1807 sent the Rev. Robert Morrison to Canton, principally for the object of translating the holy Scriptures into Chinese. He was appointed (in 1808) translator of the East India Company's factory, with a salary which rendered him independent of the society's fund. In 1813 he was joined by the zealous and learned Mr. Milne. The translation of the New Testament was completed in 1814; of the whole Bible in 1818. In 1814 the first Chinese convert was baptized. A valuable assistant the missionaries found afterwards in Leang-Afa (baptized by Milne in 1816), who distinguished himself as the author of several valuable tracts, and by his zeal in preaching the Gospel, and in distributing books at the literary examinations. One of the books distributed on this occasion fell into the hands of the leader of the insurgents, and was the foundation of his earliest Christian impressions. The American missions commenced in 1829, when the American Seamen's Friend Society sent out two missionaries, one of whom, in 1830, transferred his services to the American Board of Commissioners of Foreign Missions, which from that time has had a mission at Canton. The Rhenish Missionary Society sent out, about 1830, Mr. Gützlaff, who soon became perfectly master of the language, and made frequent journeys through the coast countries of China. He was especially active in circulating the Scriptures, which were received with great eagerness. In 1835 the American Protestant Episcopal Church established a mission in Batavia, which in 1842 was removed to Macao. During this first period the continual hostility of the Chinese compelled the English, American, and German missionaries to restrict their labors mostly to the printing and circulating of Christian books. Permanent settlements were only made at Canton, but at Malacca also an Anglo- Chinese college was founded.

The peace of Nankin in 1842, the cession of Hong Kong to the English, and the opening of the five ports to European and American Christians, gave a new impulse to missionary zeal. The London Missionary Society gave instructions to their Chinese missionaries to meet in Hong Kong to consider the plan for future operations. Agreeably to the recommendations of this meeting (August, 1843), the Anglo-Chinese college in Malacca was changed into a theological seminary for the training of a native ministry. Also the printing apparatus of the mission was transferred from Malacca to Hong Kong, and a medical establishment opened in connection with the mission. In 1843 Shanghai was occupied, and in 1844, Amoy. The American Board stationed missionaries at Amoy in 1842, and at Fuhchau in 1847. The American Episcopal Board, whose missionary, Dr. Boone, while on a visit to the United States, had been consecrated missionary bishop; fixed? on Shanghai as the most suitable station. Other missionary societies hastened to occupy the interesting field. The operations of the American Baptist Union commenced in 1842; those of the Southern Baptist Convention (of America) and of the (American) Presbyterian Board in 1844; those of the Church Missionary Society, one of whose missionaries, Rev. George Smith, was appointed bishop of Victoria, in 1849; of the General Baptist Missionary Society (England) in 1845; those of the Methodist Episcopal Church in 1846; those of the (American) Seventh-day Baptists in 1847; those of the Methodist Episcopal Church South in 1848; those of the English Wesleyans and the Free Church of Scotland in 1850.

"The first Protestant mission at Fuh-chau was established by a missionary of the American Board of Commissioners for Foreign Missions in January, 1847. The mission has averaged three or four families since its commencement. In April, 1856, occurred the first baptism of a Chinaman at this city in connection with Protestant missions. In May, 1857, a brick church, called the "Church of the Savior," built on the main street in the southern suburbs, and about one mile from the Big Bridge, was dedicated to the worship of God. Its first native church, consisting of four members, was organized in October of the same year. In May, 1863, a church of seven members was formed at Chang-loh, distant seventeen miles from the city. In June of the same year a church of nine members was organized in the city of Fuh-chau, having been dismissed from the church in the suburbs to form the church in the city. For the first ten years of this mission's existence only one was baptized. During the next five years twenty-two members were received into the first church formed. During the next two years twenty-three persons were baptized. Between 1853 and 1858 a small boarding-school, i.e. a school where the pupils were boarded, clothed, and educated at the expense of the mission, was sustained in this mission. Among the pupils were four or five young men, who are now employed as native helpers, and three girls, all of whom became church members, and two of whom are wives of two of the native helpers. There are at present a training-school for native helpers, and a small boarding-school for boys, and a small boarding school for girls connected with the mission. It employs six or seven native helpers, and three or four country stations are occupied by it. Part of the members of this mission live at Ponasang, not far from the Church of the Savior, and part live in the city, on a hill not far from the White Pagoda, in houses built and owned by the American Board (see Statistics of Societies, below).

"The mission of the Methodist Episcopal Church was established in the fall of 1847. It has had an average number of four or five families. In 1857 it baptized the first convert in connection with its labors. In August, 1856, a brick church, called the 'Church of the True God,' the first substantial church building erected at Fuh-chau by Protestant missions, was dedicated to the worship of God. It is located near Tating, on the main street, in the southern suburbs, about two thirds of the way between the Big Bridge and the city. In the winter of the same year another brick church, located on the hill in the suburbs on the south bank of the Min, was finished and dedicated, called the 'Church of Heavenly Rest.' In the fall of 1864 this mission erected a commodious brick church on East Street, in the city. Its members reside principally on the hill on which the Church of Heavenly Rest is Statistics of Protestant Missions in China (Dec. 188.) built. One family lives at a country station tell or twelve miles from Fuh-chau. This mission has received great and signal encouragement in several country villages and farming districts, as well as in the city and suburbs. It has some eight or ten country stations, which are more or less regularly visited by the foreign missionaries, and where native helpers are appointed to preach regularly. It has a flourishing boys' boarding-school, and a flourishing girls' boarding-school, and a printing-press. At the close of 1863 there were twenty-six probationary members of its native churches, and ninety-nine in full communion.. It employs ten or twelve native helpers. It has established a system of regular Quarterly Meetings and Annual Conferences in conformity with the Discipline of the Methodist Episcopal Church" (Doolittle, Social Life of the Chinese, N. Y., Harper and Brothers, 1865, 2 vols. 12mo).

The following table will show the work of the Methodist Episcopal Church in China for the year 1889. (It is compiled from the Society's Report for 1890.

One of the most remarkable awakenings that is known in the whole history of Protestantism of China took place in 1866, in connection with the out- stations of the Tientsin mission of the English New-Connection Methodists, especially at LouLeing, where, in September, 45 persons were admitted to baptism. The converts added to the mission churches of the London Society, in Shanghai, and the province of which it forms the capital, numbered, during the year 1866, 189. An event of considerable importance for the Protestant missions of China is the establishment of a monthly religious paper in the English language (the Missionary Recorder) by the missionaries of the Methodist Episcopal Church of Fuh-chau. 4. Greek Missions. — A mission of the Greek Church was established by the Russians in Pekin under the reign of Peter the Great. Its object, until recently, was limited to the spiritual care of a colony of Russian subjects, who had been captured on the Amoor and settled near Pekin. A treaty between China and Russia authorized the Russian government to keep six missionaries at Pekin, changing them once in ten years, with the right of having a few students to learn the Chinese and Manchoo language, and to obtain a general knowledge of Chinese affairs. A letter from one of the American missionaries in Pekin, in the Boston Missionary Herald (February, 1865), states that "the Russian missionaries in Pekin now labor devoutly for the Chinese in the country as well as in the city. It is an interesting fact, and one which marks a difference between them and the Roman Catholics, that they translate and use the sacred Scriptures. Their version of the New Testament into Chinese is now in print in this city [Pekin]. They have obtained also from the English missionaries the version of the Bible by Messrs. Swan and Hallybras, and published by the British and Foreign Bible Society, for the use of their ministers to the Mongolians, and the versions of the New Testament published by the same society for the use of their missions in Russian Manchuria." In 1866, the Pekin mission numbered about 200 converted Chinese and Tartars. See Annual American Cyclopaedia for 1865, s.v. China.

IV. Literature. — Pierer, Universal-Lexikon, 4:1-30; Gitzlaff (missionary in China), History of China (Canton, 1833; translated into German, and continued by Neumann, Stutfgardt, 1847); Abeel, Residence in China (1830-33, 12mo); Thornton, History of China (London, 1844); Geschichte der katholischen Missionen im Kaiserreiche China (Vienna, 1845); Davis, Description of China (London, 2 vols. 8vo); Wittmann (Romans Cath.), Die Herrlichkeit der Kirche in ihren Missionen; Williams, Middle Kingdom (Lond. and N. Y. 1848, 8vo); Morrison, View of China (4to); Annales de la Propagation de la Foi; Annual Reports of the Protestant Missionary Societies in America and England; Dean, The China Missions (N. Y. 12mo); Newcomb, Cyclopaedia of Missions; Schem, Ecclesiastical Year-book for 1859, p. 139, 140, 220 sq.; Edkins, The Religious Conditon of the Chinese (Lond. 1859, 8vo); Milne, Life in China (Lond. 1857, 8vo); Hue, Journey through the Chinese Empire (N.Y., Harper and Brothers, 1855, 2 vols. 12mo); Bush, Five Years in China (Presbyt. Board); Meadows, The Chinese and their Rebellions (Lond. 1856, 8vo); Fortune, Three Years in China (Lond. 1847, 8vo); Maclay, Life among the Chinese (N.Y. 1860, 12mo); Davis, General Description of China (Lond. 1857, 8vo; N. Y. 2 vols. 18mo); Doolittle, Social Life of the Chinese (N. Y. 1866, Harper & Brothers, 2 vols. 12mo); Oliphant, Narrative of the Earl of Elgin's Mission (Edinb. 1859; N. Y. Harpers, 1860, 8vo); Cobbold, Pictures of the Chinese by themselves (Lond. 1859, 8vo); Smith, Consular Cities of China (N. Y. 1850, 12mo); Dimon, Early Christianity in China (New Englander), Nov. 1853); Whitney, China and the Chinese; China and the West (New Englander, Feb. 1859, and Jan. 1861). SEE CONFUCIUS; SEE COREA.

## China (idol)[[@Headword:China (idol)]]

             is an idol of the people of Casamanae, on the coast of North Guinea, Africa. In honor of this deity they assemble yearly, about the close of November, at midnight, previous to sowing their rice, take up the idol with great reverence, and go in procession to the appointed station where. sacrifice is to be offered. A quantity of rice being burned, each devotee makes his offering, smokes his pipe, and then all. unite in begging the god to bless their harvest. He is then carried back to his place of residence, in the profoundest silence. This deity is represented by the head of a bullock or ram, carved in wood, or else made of paste of the flour of millet, kneaded with blood, and blended with hair and feathers.

## Chinchon, Bernardo Perez De[[@Headword:Chinchon, Bernardo Perez De]]

             a Spanish theologian, was born at Gandia, in the kingdom of Valencia, and lived in the 16th century. He was canon of the Collegiate Church of Valencia, and wrote, Historia de la Sucedido, etc. (Valencia, 1536): — Espejo de la Vida Humana (Granada, 1587, 8vo): — Anti-Alcoran (Salamanca, 1595). See Hoefer, Nouv. Biog. Generale, s.v.

## Chinebertus[[@Headword:Chinebertus]]

             bishop of the Lindisfari. SEE CYNBERT.

## Chinese Religion[[@Headword:Chinese Religion]]

             It is hardly possible to speak of one religion in so extended a country as China. There are four principal religious beliefs which are distinguishable, although related to each other. The purest is that of Koni-fu-tse or Confucius (q.v.). This faith is professed by the learned, and is better designated as a philosophic system of morals than as a religion. The second is that of Lao-tse or Lao-kvun (q.v.), whose priests exert a powerful influence over. the people by their prophecies and soothsayings; hence it is the popular religion. The third is called the religion of Fo, although it might, perhaps, more justly be called the religion of Buddha (q.v.), as it is a Buddhist religion modified to suit the Chinese. Both these. latter forms are younger than the religion of Confucius. The real religion of the court is that of Lama (q.v.), which. is also generally accepted by the Manchoorians or Tartars. All these sects have numerous priests, who mostly live in monasteries, and acknowledge high and low officials, forming a hierarchy  wholly separate from the state government. They lead an idle life, and are highly honored in places where labor is a disgrace. They, however, have no functions to perform in relation to life. They are neither employed at the birth or naming of a child, nor at marriages or deaths. SEE CHINA.

## Chinese Versions Of The Scriptures[[@Headword:Chinese Versions Of The Scriptures]]

             or, rather, Versions in the Languages of China. — The preparation of an accurate version of the Bible in the Chinese language has engaged the attention of many missionaries since a very early period. The translations of the Nestorians in this direction, during their residence in China for nearly eight hundred years, have not reached us; but it is unwise to infer therefrom that they did nothing in this respect, for else how could they have taught the messages of their God and Saviour to a literary, intelligent people? The Roman Catholics, who went to China about three hundred years ago, have had many learned and earnest men in their missions, some of whom have turned their attention to a translation of the Bible into those languages. The portions which are found in their missals, used in the public service, were translated soon after gathering congregations, and as early as 1636 one of them published a careful version of all the portions read on Sundays and feast-days, with comments on each lesson. Others of them prepared similar treatises for their converts, but, though often proposed, none of the hundreds of missionaries who have lived in China have ever put into the hands of their disciples a complete version of the Bible. All the versions belong to this century, and at present there exist five leading versions in Chinese, i.e., in the literary or book language (Wan-Le), as distinguished from the colloquial.

I. Classical Versions. —

1. Dr. Marshman's Version of the whole Bible, printed at Serampore in 1822. It was commenced at Bengal in 1806, and completed by Dr. Marshman and his son. During the first decade of the century, while this version was in preparation, several portions of the New Test., translated by. Mr. Joannes Lassar, professor of Chinese in Fort William College, Calcutta (Dr. Marshman's instructor), were issued as tentative essays. The Reverend Josiah Goddard, who went to the East in 1839, was especially commissioned by the American Baptist Board of Foreign Missions to carry through a revision of Marshman's version, and brought out a new translation of the New Test. in 1853, with the title Shing king sin e ehadu  tseuenz shoo. At his death, in the following year, it was found that. he had made but little progress with the Old Test., and his labors were continued by the Reverend Dr. Dean of the same mission, residing at Bangkok, but whether he has issued anything beyond the Pentateuch we are not aware. A copy of Marshman's Bible is now a rarity. A version of the New Test. was also published by the Reverend T.H. Hudson, in installments, completed about 1867.

2. The whole Bible, as translated by Morrison and Milne, was first printed in 1823, with the title Shin teen shinq shoo, in 21 volumes, on wood blocks, at Malacca. When Dr. Morrison presented, in 1824, the sacred volume at the anniversary meeting of the British and Foreign Bible Society, Mr. Butterworth related the following incident: "It is now many years ago, that in visiting the library of the British Museum, I frequently saw a young man who appeared to be deeply occupied in his studies the book he was reading was in a language and character totally unknown to me. I asked the young man what it was; he replied, diffidently, 'The Chinese,' and said; 'I am trying to understand it, but it is attended with singular difficulty; if the language is capable of being surmounted by human zeal and perseverance, I mean to make the experiment. Little did I think,'" continued Mr. Butterworth, "that I then beheld the germ, as it were, of that great undertaking, the translation of the sacred Scriptures into the Chinese language."

The New Test. of this version was made by Dr. Morrison on the basis of an old version of the Gospels, Acts, and Epistles, which he obtained in England, copied from a MS. in the British Museum, and brought out with him to China. The book of Acts was revised from the old MS., and first printed in 1810; Luke was printed in 1811; most of the Epistles in 1812; the Pauline Epistles being merely revised by Dr. Morrison. The New Test. was completed in 1813. In the Old Test. Dr. Morrison translated Genesis to Numbers, Ruth, Psalms to Malachi. The remaining books were translated by Dr. Milne. A new and slightly revised edition of this Bible was published in large type on wooden blocks in 1832, at Malacca. A revision of Morrison Luke and Acts, by Dr. Milne, was published in London in 1845, on English paper.

3. Medhurst's Version. — The New Test., as translated by Dr. Medhurst, was printed in Batavia by lithography in 1837, with the title Sine chaeu shoo. This version was nominally the work of a committee, consisting of  Drs. Medhurst, Gutzlaff, Bridgman, and Morrison, in 1835, but it was understood to be chiefly the work of the first named, and underwent a final revision by him when he returned to England in 1836. Modified editions of this were published at Singapore and Serampore. Dr. Medhurst had also a hand in the Old Test., eventually published by Dr. Gutzlaff. Dr. Medhurst's effort for an improved translation at length resulted in the convention of a committee of delegates from the several stations in China. This met at Shanghai, and the result of its labors was the Delegates' Version of the New Test., first published complete in 1852, under the title Sine tseuen shoo.

The delegates who attended the committee were the Reverend Drs. Medhurst, Bridgman, Stronach, and Milne. (It is true the Reverend W. Lowrie of the American Presbyterian Mission was on that, committee, but they had not finished the first chapter of Matthew when he left for a visit to Ningpo, and was killed by pirates on the way. Dr. Milne, of the London Society, was elected in his stead. Bishop Boone was also on the committee, but he never attended for translation one day after the first chapter of Matthew. Dr. Bridgman, on the part of the American Board of Commissioners, was also on the committee, and attended very regularly, but it has repeatedly been stated by the translators that he never made a suggestion which was adopted, and soon after the completion of the New Test. he repudiated the version altogether.

Thus this translation was virtually the work of the English missionaries, Reverend Drs. Medhurst, Stronach, and Milne, all of the London Missionary Society.) When the New Test. was completed, Drs. Medhurst, Stronach, and Milne translated the Old Test. on the same principle, and it was first published at Shanghai in 1855, under the title Kew yo tseuen shoo. Many subsequent editions of the Old and New Tests. are often spoken of under the name of the Delegates' Version, though in fact it was only the New Test. that was done by them in the capacity of delegates, and given out in MS. by the translators with the terms for "God" and "Spirit" left blank, and the express understanding that all and every one of the Protestant missionaries then or afterwards engaged in the work of evangelizing China might insert the rendering of these two words which they approved but no other liberty with the text was to be allowed, except in the single case of the word baptize. From the report of the British and Foreign Bible Society for the year 1870, we see that a New Test. of the Delegates' Version was printed with marginal references for the first time, under the care of the Reverend A.W. Cribb. of Foochow, and in the report for 1873 it is stated that the agent of the 'British and Foreign Bible Society' was instructed to form a  committee which shall fairly represent the Chinese missions, and whose object shall be to conserve the text of the Delegates' Version, to receive suggestions from all quarters, and, when needful, to introduce such changes as shall be deemed desirable.

4. Gutzlaff's Version. — The Old Test., translated by Dr. Gutzlaff, was published somewhere about 1840, under the title Kew e chazu shiny shoo. This was commenced, and carried on as far as Joshua, by Messrs. Gutzlaff, Medhurst, Bridgman, and Morrison, in concert, but the remainder seems to have been mainly the work of Gutzlaff. A new edition was cut on blocks by the Chinese Evangelization Society, in 1855. The New Test. published by Dr. Gutzlaff, under the title Kooew sho choo yay soo sine chaou shoo, is a modification of that published by Medhurst. It was several times revised, and ten or more editions were published uinder the sanction of the Chinese Union, a native Christian society. Gutzlaff's version of the Old and New Tests. is notable as having been republished by the Taeping rebels, at first nearly verbatim, but afterwards with some serious alterations.

5. Bridgman and Cuthbertson's Version. — This was commenced soon after the completion of the Delegates' New Test. The New Test. was issued from the press in 1859, with the title Yayg soo ke tuh kew she choo sin ye tseuen shoo. The Old Test. appeared from 1861 to 1863, under the title Kew yo tseuen shoo. According to the report of the American Bible Society for 1879, this version is undergoing revision. Besides these five versions of the whole Bible, the New Test. was translated by the late bishop of the Russian Church in Pekin, and published in 1864, with the title Sin e chaou shing shoo.

II. Colloquial Versions. — Chinese, if written in the style of literary composition, differs so much from the spoken language, that when read aloud it cannot be understood by mere hearers. Though a perfect picture to the eye, it conveys no definite sound to the understanding. A Chinese boy requires from three to four years to become acquainted with the characters, and when he has mastered these, it occupies an equal time to learn their meaning; whereas the colloquial, being the mother tongue of the country, any intelligent person can learn to read it in a few months. For this reasons from time to time colloquial versions were pre pared in the different dialects of the country. Of such versions we name:

1. Mandarini Dialect. — This dialect is the most important, as being the colloquial medium of a large proportion of the people of Northern China. The New Test, was translated by the Reverend Dr. Medhurst, in concert with Reverend J. Stronach, in the Southern or Nankin branch of the Mandarin dialect, and published in 1856, with the title Shin yo tseuen shoo. Another translation of the New Test. was made by a committee in Pekin, consisting of the Reverend Drs. Martin, Blodget, Schereschewsky, Burton, and Edkins, who were several years engaged in the work. This is known as the Pekin or Northern Mandarin, and was published about the year 1870, with the title Sin yo tseuen shoo. A revised version of this Testament has been completed since 1871. The Old Test. was translated for the American Bible Society by the Reverend Dr. Schereschewsky, and published in 1875, with the title Kew yo6tseuen shoo. An edition of this translation was also printed at Shanghai by the British and Foreign Bible Society in 1877:

2. Shanghai Dialect. — The New Test. has been translated into the Shanghai dialect by the Reverend J.M.W. Farnham, and published about 1870, with the title Sing yak zen su. The same has been transliterated into the Roman character, with the title Sing yak zen su, published contemporaneously with the other. A committee is now engaged on a new translation, on behalf of the American Bible Society.

3. Ningpo Dialect. — Translations of the various parts of the New Test. had been made at different times by the Reverends W.A. Russell, W.A.P. Martin, and other missionaries. These were revised by the Reverends W.A. Russell and H.V.V. Rankin, and published, with the title Sing jah jun shoo. This work was in the Roman character. A revised version, by the Reverends F.F. Gough and J.H. Taylor, was published in London in 1868 by the British and Foreign Bible Society, with the title Ah lah kyiu soo yiwe-su kyi-toh-go sing-iah shu. The New Test. was translated or revised in the Ningpo dialect by the Reverend E.C. Lord of the American Baptist Mission, and published in the Roman character in 1874, with the title Ah lah kyiu-soo yiae-su- kyi-toh-go sing-iah shu. Genesis, with the title Tsong shoo kyi, and Exodus, with the title Cih yiae-gyih kyi, were translated in the Roman character by the Reverend H.V.V. Rankin, and published in 1871. Isaiah was translated by the Reverend E.C. Lord, in the Roman character, and published in 1870, with the title Yi-soe wo. Steps have been taken by the American Bible Society to secure a version of the entire Old Test.

4. Foo-chow Dialect. — The New Test. was translated by the Reverend W. Welton of the Church Missionary Society, and published in 1856, with the title Shing king sin ybjh chow ping hwa. A Another translation of the New Test. was made by the Reverend L.B. Peet, and published in 1856, with the title Sin yo tseuen shoo. A further translation of the New Test. into this dialect was made by the Reverend Drs. Maclay, Gibson, Baldwin, and Hartwell, which was published in 1866, with the title Sini yo tseuen shoo. The book of Genesis was translated by the Reverend C.C. Baldwin, and published in 1875, with the title Chwang she kee. The book of Joshua was translated by the Reverend J.R. Wolfe, and published in 1874, with the title Yo shoo ya ke. The book of Ruth, with the title Loo tih he, and 1 Samuel, with the title Sa moo urh tseen shoo, were translated by the Reverend S. Woodin, and published in 187M5 The book of Job was translated by the Reverend J. Maclay, and published in 1866, with the title YT pilh ke leb. The Psalms were translated by the Reverends L.B. Peet and S. Woodin, and published in 1868, with the title She peen tseuen shoo. The Proverbs were translated by the Reverend S.L. Baldwin, and published in 1868, with the title Keen yen tseuen shoo. Other books were added since.

5. Amoy Dialect. — The New Test. was translated by the Reverends J. Macgregor, W.S. Swanson, H. Cowie, J.L. Maxwell, M.D., etc., and printed in Glasgow in 1873, with the title Ldn e kiu-tsu id-so ki-tok e sin iok. It is in the Roman character. The Psalms were translated in the Roman character by the Rev, J. Stroloach, and published in 1873, with the title She peen. Besides the Psalms, the books of Genesis to Joshua have also been published.

6. Swatow Dialect. — The book of Ruth was translated by the Reverend S.B. Partridge, and published in 1875 with the title Loo tah she ke.

7. Canton Dialect. SEE PRINT VERSION.

8. Hakka Dialect. — The gospel of Matthew was translated by the Reverend R. Lechler in the Roman character, and published in 1866, with the English title. The gospel of Mark was translated in the Roman character by the Reverend T.S. Lorcher, and published in 1874 with the English title. The gospel of Luke was translated in the Roman character by members of the Basle Mission, and published in 1861, with the title Das Evanjelium des Lucas im Volkesdialekte der Hakka Chinesen. The same gospel was translated by the Reverend E.J. Eitel in the Roman character, and published in 1866 with the English title. The Acts of the Apostles, as  translated by the Reverend R. Lechler, were printed in 1874. Besides, there are published the gospel of John, as translated by Reverend Charles Piton, the epistle to the Romans, by the Reverend Mr. Bender, and the epistles to the Corinthians, by the Reverend Kong Ayun, a native missionary, educated at Basle.

9. Kinhwa Dialect. — John's gospel was translated in the Roman character, and published in 1866, with the title Jah-ben jooa foh-ing shoo.

10. Hong Kong Dialect. — The book of Psalms has been adapted to this dialect from the Pekin Mandarin Colloquial, under the superintendence of the Reverend Dr. Eitel. The name "Shanghai" is used for "God" in this version.

11. Chao-Chow Dialect. — The gospel of Luke has been printed in Roman characters in the vernacular of Chao-Chow, in the province of Canton, of which Swatow is the port and chief centre of missionary operations. The translation was adapted by the Reverend William Duffus, from the Delegates' Chinese Version, and carefully compared with the Greek text; and the translator, who is a missionary of the Presbyterian Church of England, was able to carry the work through the press while on a visit in England during the year 1877. This version is intended for the use of the native Christians who have not been instructed in the use of their owns very difficult .written characters, and it is the first portion of the word of God which has been so brought within their reach. See Bible of Every Land, page 5 sq. (B.P.)

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

             an English Bible Christian minister, was born at Clovelly, Devon, January 15, 1803. He was converted at the age of seventeen, and eight months afterwards was appointed class-leader. In 1823 he was placed on the circuit plan as local preacher, and in 1829 was taken into the itinerant ministry. He continued to labor until 1864, when, through ill-health, he became superannuated. At missionary meetings he was an interesting and effective speaker. While Le labored in the Penzance Circuit the second time, above two hundred persons were brought to Christ. In 1853 he was president of the conference. He died November 2, 1873. See Minutes of the Conference, 1874.

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

             an English Methodist preacher, was born October 1, 1803, at Wolfardisworthy, Devon. He was brought up religiously; was converted at nineteen; joined the Bible Christians; in 1823 became a local preacher; in 1832 entered the ministry, and labored with more than ordinary acceptance and success on thirteen stations. After only a few days' illness, he entered into rest at South Petherton, Somerset, March 31, 1879. He had great power in preaching. See Minutes of the Annual Conference.

## Chinnereth[[@Headword:Chinnereth]]

             (Hebrews Kinne´reth, כַּנֶּרֶת; in pause Kinna´reth [Josh.], כַּנָּרֶת; Sept. Χενέρεθ v. r. [in Deuteromomy] Μαχαναρέθ), the sing. form (Deu 3:17; Jos 19:35) of a town, also called in the plur. CHINNEROTH (Hebrews Kinneroth, כַּנְּרוֹת, 1Ki 15:20; Sept. Χενέρεθ; A. V. "Cinneroth;" or Kinnaroth', כַּנֲּרוֹת, Jos 11:2, Χενερώθ); or perhaps the latter form designates the region of which the other was the metropolis. A similar variety appears in the name of the adjoining lake, which is perhaps intended in some of the above passages. The town was a fortified city in the tribe of Naphtali, mentioned between Rakkath and Adamah (Jos 19:35), the only certain reference to the city exclusively. Whether it gave its name to or received it from the lake, which was possibly adjacent, is uncertain. Jerome identifies Chennereth (Onomast. s.v., Eusebius Χενερώθ) with the later Tiberias. This may have been from some tradition then existing: the only corroboration which we can find for it is the mention in Joshua of Hammath as near it, which was possibly the Emmaus (modern Hummain), near the shore of the lake, a little south of Tiberias. This situation of Chinnlereth is denied by Reland (Palest. p. 161) on the ground that Capernaum is said by Matthew (Mat 4:13) to have been on the very borders of Zebulun and Naphtali, and that Zebulun was to the south of Naphtali. But the evangelist's expression hardly requires this strict interpretation. The town, or the lake, appears to have given its name (slightly altered) to a district — "all Cinneroth" (1Ki 15:20). SEE CINNERETH.

## Chinneroth[[@Headword:Chinneroth]]

             (Jos 11:2; Jos 13:5). SEE CHINERETH.

## Chintin[[@Headword:Chintin]]

             SEE WHEAT.

## Chioccarello, Bartolommeo[[@Headword:Chioccarello, Bartolommeo]]

             a Neapolitan priest, was born about the year 1580, and died in 1646. He wrote, Antistitum Neapolitanae Ecclesiae Catulogus (Naiples, 1643): — De Scriptoribus Civitatis et Regnri Neapolis (edited by Meola, ibid. 1780, 1781, 2 vols.). See Winer, Handbuch der theol. Lit. 1:815; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Chionia[[@Headword:Chionia]]

             a saint martyred by fire at Thessalonica, under count Sisinnius, in the reign of Diocletian, is commemorated on April 1, with her sister Agape, who shared her martyrdom. They were sisters of Irene, another martyr of the same city, according to Bede, Mart. April 1 and 5.

## Chios[[@Headword:Chios]]

             (Χίος, according to some, from χίων, snow, with which its mountains are perpetually covered; according to others, from a Syrian word for mastic, with which its forests abounded), one of the principal islands of the Ionian Archipelago, mentioned in Act 20:15, and famous as one of the reputed birthplaces of the poet Homer. It belonged to Ionia (Mela, 2:7), and lay between the islands Lesbos and Samos, and distant eight miles from the nearest promontory (Arennum Pr.) of Asia Minor. The position of this island in reference to the neighboring islands and coasts could hardly be better described than in the detailed account of the apostle Paul's return voyage from Troas to Caesarea (Acts 20, 21). Having come from Assos to Mitylene in Lesbos (Act 20:14), he arrived the next day over against Chios (Act 20:15), the next day at Samos, and tarried at Trogyllium (ib.); and the following day at Miletus (ib.); thence he went by Cos and Rhodes to Patara (Act 20:1). SEE MITYLENE; SEE SAMOS.

In the account of Herod's voyage to join Marcus Agrippa in the Black Sea, we are told (Josephus, Ant. 16:2, 2) that, after passing by Rhodes and Cos, he was detained some time by north winds at Chios, and sailed on to Mitylene when the winds became more favorable. It appears that during this stay at Chios Herod gave very liberal sums towards the restoration of some public works which had suffered in the Mithridatic war. This island does not appear to have any other association with the Jews, nor is it specially mentioned in connection with the first spread of Christianity by the apostles. When Paul was there, on the occasion referred to, he did not land, but only passed the night at anchor (Conyheare and Howson, St. Paul, 2:211). At that time Chios enjoyed the privilege of freedom (Plin. 5. 38; comnp. 16:6), and it is not certain that it ever was politically a part of the Roman proconsular Asia. No record exists of its connection with Christianity in apostolic tines; but after the lapse of ages we read of a bishop of Chios, showing that the Gospel had obtained a footing on the shores. Its length is about 32 miles, and in breadth it varies from 8 to 18 (having a periphery of 900 stadia, Strabo, 14:645, or 120 Italian miles, Tournefort, Voy. 2:84). Its outline is mountainous and bold, and it has always been celebrated for its beauty and fruitfulness (Arvieux, Voy. 6:169; Schubert, Reis. 1:414). It is very fertile in cotton, silk, and fruit, and was anciently celebrated for its wine (Pliny, 14:9; 17:34, 22; Strabo, 14:637; Horace, Od. 3:19, 5; Virg. Eel. 5:7; Athen. 4:167; 1:32) and mastic (Pliny, 12:36; 24:74; Dioscor. 1:90). The principal town was also called Chios, and had the advantage of a good harbor (Strabo, 14, p. 645). The island is now called by the Greeks Khio, and by the Italians Scio (Hamilton, Researches, 2:5; Thevenot, Travels, 1:93; Chandler, Asia Minor, 100:16; Clarke, Trav. 3:296; Sonnini, Trav. 100:37; Olivier, Voy. 2:103). The wholesale massacre and enslavement of the inhabitants by the Turks in 1822 forms one of the most shocking incidents of the Greek war of independence (Hughes, Tract on Gr. Revolution, Lond. 1822). See also Malte Brun, Geography, 2:86 sq.; Mannert. Geogr. VI, 3:323 sq.; Hassel, Erdbeschr. 13:161 sq.; Cellarii Notit. 2:19; Smith's Dict. of Class. Geogr. s.v.; M'Culloch's Gazetteer, s, v. Scio. SEE ASIA MINOR.

## Chipana[[@Headword:Chipana]]

             in the religion of the Andes tribes, was a golden medallion, which the Incas in Peru fastened to the arm with a band, and varied according to their rank. The high-priest had the largest, the king next, and smaller ones were carried by the army officers. As these were hollow and polished inside, they were used to light tinder with, and thus the sacrifices were burned at the festivals of the sun. The deities were usually appeased by flowers and fruit- offerings.

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

             a Congregationalist minister, was born at Barnstable, Massachusetts, February 16, 1691, and graduated at Harvard College in 1711. He was ordained December 28, 1715, pastor of the First Church in the precinct of Salem and Beverly (now North Beverly); and in May 1, 1771, Reverend Enos Hitchcock was chosen his associate. He died March 23, 1775. Mr. Chipman was held in high esteem among his clerical brethren, and was a good representative of the orthodox ministers of Massachusetts in his day. See The Chipman Lineage, page 2529. (J.C.S.)

## Chipman, Tapping Reeve[[@Headword:Chipman, Tapping Reeve]]

             a Protestant Episcopal minister, was born at Middlebury, Vermont, February 9, 1811. In 1839 he graduated at the General Theological Seminary, and afterwards officiated in Brockport, Leroy, East Bloomfield, and Astoria, N.Y., and Christ Church, Detroit, Michigan; was rector of the Church of the Reconciliation, New York city, and finally assistant minister in St. George's parish, of the same city. He died at White Plains, N.Y., Jan. 1, 1865. He was a good classical scholar, and a zealous, conscientious pastor. See Amer Quar. Church Rev. April 1865, page 140.

## Chipman, Thomas Handley[[@Headword:Chipman, Thomas Handley]]

             a Baptist minister, was born in Nova Scotia, January 17, 1756. He united with the. Church at Horton in 1779, and was ordained in 1782. His ministry in Annapolis, Yarmouth, and Queen's counties was greatly blessed. In 1809 he took up his residence in Nictaux, where a Church having been formed in 1810, he was called to be its pastor, which position he held till his death, October 11, 1830. See Cathcart, Baptist Encyclop. page 216. (J.C.S.)

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

             an English minister of the Society of Friends, was born in 1792 at Cotherston. He. was a school-teacher in Stockton for several years, and was recognised as a minister in 1848. He was not often engaged beyond the limits of his own monthly meetings. His manner as a preacher was  plain, yet earnest and instructive. He died March 2, 1862. See (Lond.) Annual Monitor, 1863, page 23.

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

             an English Congregational minister, was born at Essex in 1771. Being converted while yet a youth, he first united with the Church at Lower Street, Islington, and began to study for the ministry at Homerton College in 1792. His only regular pastorate was at Stretton-under-Fosse, Warwickshire, where he labored fourteen years. He then removed to Essex  and established a school and preached in the village of Toilesbury; but afterwards removed to High gate in 1827, where he carried on his school till his death, September 5, 1852. Mr. Chipperfield was an amiable, sincere, but retiring Christian. See (Lond.) Cong. Yearbook, 1853, page 208.

## Chippewa (or Ojibway) Version Of The Scriptures[[@Headword:Chippewa (or Ojibway) Version Of The Scriptures]]

             This dialect is spoken by the Chippewa or Saulteaux Indians, dispersed through a considerable portion of British North America, and also found in the United States. In this dialectan edition of the entire New Test. was published in 1844 at New York, under the auspices of the American Bible Society. A new and revised edition was published in 1856, under the superintendence of the Reverend Sherman Hall. A translation of the Psalms, prepared by the Reverend Dr. O'Meara, was printed in 1854 at Toronto, at the expense of the Society for Promoting Christian Knowledge; while the minor prophets, in the translation of the Reverend R. McDonald, were published by the British and Foreign Bible Society in 1874. The entire New Test., in the syllabic character, was published in 1880. (B.P.)

## Chippur[[@Headword:Chippur]]

             SEE KIPPURIM.

## Chiquitilla, Joseph Ben-Abraham[[@Headword:Chiquitilla, Joseph Ben-Abraham]]

             a Cabalist, was born at Medinaceli, in Castile, and died at Penjafiel after 1305. He wrote, גְּנִת אגֵוֹז, The Garden of Nuts, an introduction to the doctrines of the Cabala (Hanau, 1615): — שִׁעֲרֵי צֶדֶק, The Gates of Righteousness, on the ten Sephiroth, in 327 paragraphs (Mantua, 1561): — שִׁעֲרֵי אוֹרָא, The Gates of Light, a compendium of cabalistic philosophy on the divine names, Sephiroth, etc. (ibid. 1561; Cracow, 1600); translated into Latin by Knorr von Rosenroth,in the first part of his Cabbala Denudata (Sulzbach, 1677, 1678): — ס הִנַּיקוּד, The Book on Vowels, also called שִׁעִר הִנַּיקוּד, The Gate to the Points, on the import of the vowel-points (published in the collection of seven treatises, called The Cedars of Lebanon ארזי לבנון; Venice, 1601; Cracow, 1648): — סוֹד הִחִשְׁמִל, The Mystery of the Shining Metal, being a cabalistic exposition of the first chapter of Ezekiel (also published in the preceding seven treatises, of which it is the fourth): — סוֹדוֹת, Mysteries, connected  with sundry Pentateuchal ordinances (published by I. Ashkenazi in his Temple of the Lord, or הֵיכִל יְהוֹה; Venice and Dantzic, 15961606). See Furst, Bibl. Jud. 1:174 sq.; Gratz, Gesch. d. Juden, 7:215 sq.; Jellinek, Beitrage zur Gesch. der Kabbala, 2:60 sq.; Steinschneider, Catalogus Libr. Hebr. in Bibl. Bodl. col. 1461-1470; also Jewish Literature, page 111; Ginsburg, The Kabbalah, page 116 sq.; Etheridge, Introd. to Hebr. Lit. page 358 sq. (B.P.)

## Chirinos, Fernando De Salazar[[@Headword:Chirinos, Fernando De Salazar]]

             a Spanish theologian, was born at Cuenca in the latter part of the 16th century. He entered the order of the Jesuits, became director to the duke of Olivarez, and preacher to Philip IV; but refused all clerical dignities. He died in 1640, leaving, Expositio in Proverbia Salomonis (Paris, 1619): — Defensio pro Immaculata Deiparae Virginis Conceptione (Alcala, 1618; Cologne, 1621, 1622; Paris, 1625): - Pratica de la Frequente Comunion (Madrid, 1622, 8vo). See Hoefer, Nouv. Biog. Generale, s.v.

## Chirinos, Juan de[[@Headword:Chirinos, Juan de]]

             a Spanish Trinitarian monk, was born at Granada, and lived in the 16th century. He wrote Sumario de las Persecuciones, etc. (Granada, 1593). See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Spanish Jesuit, was born at Ossuna in 1556. He passed a great part of his life in the Philippine Islands, and died at Manilla in 1634. While on a visit to Rome as procurator of his province, he published a treatise on. the works of the Jesuits in those islands, under the title Relacion de Filipinas y lo que en Ellas ha Checho la Compania de I.H.S. (Rome, 1604, 4to). See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Scotch clergyman,, was first provost of Bothwell, which he exchanged for the priory of Blantyre, in Roman Catholic times (1552); but he conformed to the Protestant faith before 1567, still holding the. benefice of Blantyre. He was transferred to Luss in 1572; to Kilmahew before 1585; returned to Luss in 1588, continued there in 1593, removed again, and returned in 1597. There is no further record of him. See Fasti Eccles. Scoticanae, 2:264, 351, 365, 366.

## Chiromantia[[@Headword:Chiromantia]]

             SEE CHEIROMANCY.

## Chiron[[@Headword:Chiron]]

             in Greek mythology, was a son of Saturn and Philyra, a daughter of Oceanus. According to Homer, he was the, most famous and just of the Centaurs. In order to hide his connection with Philyra from his wife Rhea, Saturn had changed himself into a horse, whence the offspring had, in part, that form. This, however, is only a later myth, for in Homer there is no intimation of the form of a horse. Chiron was married to Chariclo, the daughter of Apollo, and had one son, Carystus, and two daughters, Ocyvrrhoe and Eudeis, the latter of whom became the wife of king JEacus. He lived on the mountain. Pelion, in Thessalia, and here the generation of the Chironides, skilled in medicine, took their origin. Being instructed by Apollo and Diana, he became master of hunting, of medicine, of music, and.of gymnastics and prophecy. He taught the hero-youth Achilles these arts; likewise Jason, AEsculapius, Actseon, Telamon, Peleus, Theseus, AMedeus, Cephalus, Milanion, Nestor, Amphiaraus, Meleager, Hippolytus, Palamedes, Ulysses,. Menestheus, Diomede, Castor, Pollux, Machaon, Podalirius, Antilochus, and AEneas. He saved Peleus, his grandson, from the hands of the rest of the Centaurs, who sought to murder him, restored to him the sword which Acastus had hid, and gave him a powerful lance, which, later, Achilles carried. The Argonauts, on their journey, called on him, and he gave them his blessing. In the combat with Hercules he was wounded by an arrow, and the pain caused him to beg Jupiter to liberate him from immortality, which the god did by transferring that attribute to Prometheus.

## Chisholm (or Chesholme), John, A.M[[@Headword:Chisholm (or Chesholme), John, A.M]]

             a Scotch clergyman, took his degree at Edinburgh University in 1663; was licensed to preach in 1667; was cited before the privy council in 168, 'for dissuading the magistrates of Peebles from taking the test; deprived in 1689 for not praying for the king-and queen, and other acts of disloyalty;  and died in Edinburgh, February 12, 1701, aged about fifty-eight years. See Fasti Eccles. Scoticanae, 1:554.

## Chisholm, Alexander C[[@Headword:Chisholm, Alexander C]]

             a minister in the Methodist Episcopal Church South, was born in Maury County, Tennessee, February 8, 1811. He embraced religion in 1827, and in 1836 entered the Tennessee Conference, in which he labored until the formation of the Memphis Conference, when he became one of its. members. He died October 2, 1856. Mr. Chisholm. was a man of great excellence of character, a royal preacher, and an exemplary Christian. See  Minutes of Annual Conferences of the M.E. Church South, 1856, page 679.

## Chisholm, David, A.M[[@Headword:Chisholm, David, A.M]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1741; was licensed to preach in 1750; called to the living of Kilmorich, as assistant to his father, in 1753; ordained in 1754, and died April 13, 1768. See Fasti Eccles. Scoticanae, 3:298.

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

             a Scotch prelate, having been chaplain to James III, was advanced to the see of Dunblane in 1486; consecrated the year following; resigned in favor of his own half-brother in 1527; and died in 1534. See Keith, Scottish Bishops, page 178.

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

             a Protestant Episcopal clergyman, was born at Salem, Massachusetts, September 30, 1815. After attendance at the high-school of Salem, and the Latin school in the same place, he graduated from Harvard College in 1836, immediately after which he became a teacher in an academy at Charlestown, Virginia, for one year. In 1837 he went to Washington city and taught a select classical school for more than a year, connecting himself with the Protestant Episcopal Church in February 1839. Leaving Washington the following April, he entered the middle class of the Theological Seminary of Virginia; and in October 1840, was ordained deacon. His first parish was, Norbonne, comprising the two congregations of Trimlut, (Martinsburg) and Mt. Zion (Hedgesville), Virginia. Of this parish he was rector from 1842 to 1850, and thereafter at Portsmouth, until his death, September 15, 1855. As a preacher, his style was elaborate and attractive, and he excelled as a pastor. See Sprague, Annals of the Amer. Pulpit, 5:768; Amer. Quar. Church Rev. 1855, page 483.

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

             a Scotch clergyman, was born December 14, 1680; licensed to preach in 1709, and called to the living at Kilmorich in 1710. His ordination was fixed for a day in 1711, but was postponed on account of a disturbance by a rabble of Roman Catholics. He died January 6, 1768, aged eighty-seven years. See Fasti Eccles. Scoticanae, 3:298.

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

             a Scotch prelate, brother of James (1), came into the see of Dunblane by the resignation of the bishopric into the hands of pope Clement VII, and was consecrated at Stirling April 14, 1527. Chisholm was a great adversary to the reformation. He alienated the episcopal patrimony of this church, most of which he gave to his nephew, Sir James Chisholm, of Cromlix. He died in 1564. See Keith, Scottish Bishops, page 179.

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

             a Scotch prelate, nephew of the foregoing, was constituted coadjutor to his uncle in the see of Dunblane, June 1561; succeeded him in 1564; was much occupied in royal embassies; but was deprived for non-compliance with ecclesiastical rules, and withdrew to France, where, it is said, he was made bishop of Vaison, and died in old age, a Carthusian of Grenoble. See Keith, Scottish Bishops, page 180.

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

             a learned English divine and antiquary, was born at Eyworth, in Bedfordshire, and educated at Corpus Christi College, Oxford, where he took the degree of M.A. in 1693. In 1698 he set out to travel in the East, and in the following year was appointed chaplain to the English factory at Smyrna, where he continued until February, 1702. He became vicar of Walthamstow, in Essex, and in 1711 was appointed chaplain in ordinary to the queen. He was presented to the rectory of South Church, in Essex, in 1731, and died at Walthamstow, May 18, 1733. He published A Charge of Heresy Maintained against Mr. Dodwell, etc. (1706), also numerous sermons, and a number of works on classical antiquities. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Chisleu[[@Headword:Chisleu]]

             (Hebrews Kislev´, כַּסְלֵו, according to some, from Arabic, l. q. lethargic; according to others [Benfey, Mozatsnamen,. Berl. 1836], of Persic origin; and as it appears on the Palmyrene Inscription [ed. Swinton, Philos. Transactions, 48, tab. 29] in the form כסלול, i. c. Kislul, it probably represents the name of the third of the Amshaspands or celestial genii [Bournouf, Commnenaire sur le Yasna, p. 146, 151, 174]; Sept. Χασελεῦ, Anglicized "Casleu" in 1Ma 1:54; 1Ma 4:59; Chaldee כִּסְלֵיו, Targ. on Ecc 11:3; Josephus Χασλεῦ or Χασλέβ, Ant. 3:5, 4; 7, 6), the name adopted from the Babylonians, after the Captivity, by the Jews for the third civil or ninth ecclesiastical month (Neh 1:1; Zec 7:1), corresponding to the Macedonian month Apellaeus (Α᾿πελλαῖος; see Spanheim in Havercamp's Josephus, 2:407), and answering mainly to the moon of November. SEE MONTH. The following were the days specially memorable for religions exercises: On the 3d, a feast in memory of the idols which the Asmonaeans cast out of the Temple; on the 7th, a fast instituted because king Jehoiakim burned the prophecy of Jeremiah, which Baruch had written (Jer 36:23). Scaliger believes that it was instituted on account of Zedekiah's having his eyes put out, after his children had been slain in his sight. This fast Prideaux places on the 29th of the month; but Calmet, with the modern Jews, makes it the 6th, and places on the 7th a festival in memory of the death of Herod the Great, the son of Antipater. There is also some dispute whether this fast was not observed on the 28th of the month. It is an argument in favor of the earlier day that the other would fall in the middle of the eight days' Festival of the Dedication.

On the 25th, the Chanuca, or feast of Dedication (q.v.), so called (Joh 10:22), and kept as a minor festival in commemoration of the dedication of the altar after the cleansing of the Temple from the pollution of Antiochus by Judas Maccabaeus, by whom it was ordered to be observed (1Ma 4:59). This feast lasted eight days. A prayer for the world in general is offered up on the eighth day of the feast. In this month the winter prayer for rain commences; the precise day is sixty days after the autumnal equinox, by the calculations of Rab Samuel, which varies from the 2d to the 6th, but is generally on the 4th of December. SEE CALENDAR.

## Chislon[[@Headword:Chislon]]

             (Hebrews Kislon´, כַּסְלוֹן, confidence; Sept. Χασλών), the father of Elidad, which latter was one of the princes of Benjamin, selected on the part of that tribe by Jehovah to divide Canaan (Num 34:21). B.C. ante 1618.

## Chisloth-Tabor[[@Headword:Chisloth-Tabor]]

             (Hebrew Kiloth´ Tabor´, תָּבֹר כַּסְלֹת, JYanks of Tabor; Sept. Χασαλωθθαβώρ v. r. Χασελωθαίθ and Χασαλὼθ-βαθώρ, Vulg. Ceseleth-thabor), a place to the "border" (גְּבוּל), of which the "border" (גְּבוּל) of Zebulon extended eastward from Sarid on the southern boundary (Jos 19:12), apparently outside its territory, at the western foot of Matthew Tabor. SEE TRIBE It is probably the same elsewhere called simply CHESUTLLOTH (Jos 19:18) and TABOR (1Ch 6:7), and seems to be identical with the Chesalus (Χεαλούς, Chasalus) of the Onomasticon (s.v. Α᾿χεσελώθ, Acehaseluth; comp. s. vv. Χεσελαθθαβώρ, Chaselatabor.; Χασελοῦς τοῦ Θαβώρ, Chaselath), near Matthew Tabor, in the plain [of Esdraelon], 8 R. miles E. of Dioceesarea; also with the Xaloth (Ξαλώθ) mentioned I y Josephus (War, 3:3, 1; comp. Life, 44) as a village in the great plain, and one of the landmarks of lower Galilee (comp. Zunz, On the Geography of Palestine from Jewish Sources in Asher's Benj. of Tudela, 2:432; and Seetzen's Reisen durch Syrien, 4:311). SEE AZNOTH-TABOR. It is doubtless the modern Iksal, seen by Dr. Robinson on his way from Nablous to Nazareth, "in the plain toward Sahor, on a low rocky ridge or mound, not far from the foot of the northern hills, described as containing many excavated sepulchres" (Researches, 3:182). It was also observed by De Saulcy, while passing through the plain of Esdraelon towards Nain, "to the left, and distant a little more than a league, built at the foot of the mountains of Nazareth" (Narrative, 1:74). Pococke (2:65) mentions a village which he calls Zal, about three miles from Tabor.

## Chitara, Ludwig[[@Headword:Chitara, Ludwig]]

             a minister of the Reformed (Dutch), or German Reformed, Church, was once an Augustinian monk. He came to America in 1785; studied theology under William Hendel and Caspar Diederus Weyberg, and was licensed about 1787. He served as as stor at Knowlton and Hardwick, N.J., from 1787 to 1792, and died at the latter place. See Corwin, Manual of the Ref. Church in America, 3d ed. page 210; Harbaugh, Fathers of the Germ. Ref. Church, 2:404.

## Chitna-Rath[[@Headword:Chitna-Rath]]

             in Hindlu mythology, is the head or leader of the Gandharvas or Devetas, a numerous host of genii of the lower heavens.

## Chittah[[@Headword:Chittah]]

             SEE WHEAT.

## Chittenden, Alanson B[[@Headword:Chittenden, Alanson B]]

             a minister of the Reformed (Dutch) Church, was born at Durham, N.Y., in 1797. He graduated from Union College in 1824, and from Auburn Theological Seminary in 1828. He was missionary in Montgomery County in 1827 and 1828; pastor at Glen from 1831 to 1834, and at the same time was missionary to Charlestown, both in the same county; at Amity, Saratoga County, from 1834 to 1839; Westerlo, Albany County, in 1839 and 1840; Sharon, Schoharie County, from 1841 to 1845, and died in 1853. See Corwin, Manual of the Ref. Church in America, 3d ed. page 210.

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

             a Methodist Episcopal minister, was born at Clinton, Connecticut, in 1805. He was converted at the age of twenty-four, was licensed to preach in 1832, and in the following year united with the New York Conference. In 1850 weakness of voice obliged him to become a superannuate. He died April 27, 1872. Mr. Chittenden was a deeply pious and a useful man. See Minutes of Annual Conferences, 1873, page 50.

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

             an English Methodist preacher,. was born at Chatham, Kent. He was converted in his youth, joined the Bible Christians, became a local preacher at Chatham, entered the ministry in 1832, travelled on six circuits, and died  December 18, 1838. He was pious, devout, and useful, a diligent student, and a self-denying Christian.

## Chittim[[@Headword:Chittim]]

             (Heb. Kittim´, כַּתַּים, a Gentile plur. form of foreign origin, Gen 10:4; Sept. Κήτιοι, A. V. "Kittim;" Num 24:24, Κιτιαῖοι; 1Ch 1:7 ["Kittim"], and Dan 11:10, Κίτιοι v. r. ῾Ρωμαῖοι; Isa 23:1, Κητιαῖοι v. r. Κιτιαῖοι; or in the longer and more properly national form Kittiyim´, כַּתַּיַּים, Jer 2:10, Κεττιείμ;

כַּתַּייֹם, Isa 23:12, Κητιείμ v. r. Κιτιεῖς; כַּתַּיֹּם, Eze 27:6, Χεττιείμ v. r. Χετιεἱμ), a branch of the descendants of Javan, the son of Japheth (Gen 10:4; 1Ch 1:7), closely related to the Dodanim, and remotely (as we may conclude from the absence of the conjunction before it) to the other descendants of Javan (see Hiller, Syntagm. hermeneut. p. 135). Balaam foretold "that ships should come from the coast of Chittim, and should afflict Asshur [the Assyrians], and afflict Eber" [the Hebrews] (Num 24:24), thus foretelling the Grecian and Roman invasions. Daniel prophesied (Dan 11:13) that the ships of Chittim should come against the king of the North, and that he should therefore be grieved and return, which was fulfilled when Antiochus Epiphanes, the king of Syria, having invaded Egypt, was by the Roman ambassadors commanded to desist, and withdrew to his own country (Livy, 44:29; 45:10). In Isa 23:1; Isa 23:12, it appears as a resort of the fleets of Tyre; in Jer 2:10, the "isles (אַיַּים, i.e. maritime districts) of Chittim" are to the far west, as Kedar to the east of Palestine; the Tyrians procured thence the cedar or box-wood, which they inlaid with ivory for the decks of their vessels (Eze 27:6, בִּתאּאֲשֻׁרַים, A. V. "the company of the Ashurites," but rather [ivory] the daughter of box- wood, i.e. inclosed in it). At a later period the name was applied to the Macedonians under Alexander the Great (1Ma 1:1, Χεττειείμ, A. V. "Chettiim") and Perseus (8:1, Κιτιέων "Citims"). On the authority of Josephus, who is followed by Epiphanius (Haer. 30:25, p. 150) and Jerome (Quaest. in Genesis 10), it has generally been admitted that the Chittim migrated from Phoenicia to Cyprus, and founded there the town of Citium, the modern Chitti: " Chethimus possessed the island of Chethima, which is now called Cyprus, and from this all islands and maritime places are called Chethim (Χεθίμ) by the Hebrews" (Joseph. Ant. 1:6, 1). Other ancient writers, it may be remarked, speak of the Citians as a Phoenician colony (Pliny: 5:35; 31:39; Strabo, 15:682; Cicero, De Finibus, 4:20). Pococke copied at Citium thirty-three inscriptions in Phoenician characters, of which an engraving is given in his Description of the East (2:213), and which have more recently been explained by Gesenius in his Monum. Phaonic. (p. 124-133).

From the town the name extended to the whole island of Cyprus, which was occupied by Phoenician colonies, and remained under Tyre certainly until about B.C. 720 (Josephus, Ant. 9:14, 2). With the decay of the Phoenician power (circ. B.C. 600) the Greeks began to found flourishing settlements on its coasts, as they had also done in Crete, Rhodes, and the islands of the AEgaean Sea. The name Chittim, which in the first instance had applied to Phoenicians only (for כַּתַּים= תַתַּים, Hittites, a branch of the Canaanitish race — Gesenius, Comment. zu Jesa. 1:721 sq.), passed over to the islands which they had occupied, and thence to the people who succeeded the Phoenicians in the occupation of them. The use of the term was extended vet farther so as to embrace Italy (Bochart, Phaleg. 3:5, compares the Cetia, Κετία, in Latium, mentioned by Dionys. Hal. 8, 100:36), according to the Sept. (Dan.), and the Vulgate (Numbers and Dan.), to which we may add the rendering of the Chaldee Targum, which gives Italian (אטליון) in 1Ch 1:7, and Apulia (אפוליא) in Eze 27:6.

In an ethnological point of view, Chittim, associated as the name is with Javan and Elishah, must be regarded as applying, not to the original Phoenician settlers of Cyprus, but to the race which succeeded them, viz. the Carians, who were widely dispersed over the Mediterranean coasts, and were settled in the Cyclades (Thucyd. 1:8), Crete (Herod. 1:171), and in the islands called Macariae Insulae, perhaps as being the residence of the Carians. From these islands they were displaced by the Dorians and lonians (Herod. l. c.), and emigrated to the main land, where they occupied the district named after them. The Carians were connected with the Leleges, and must be considered as related to the Pelasgic family, though quite distinct from the Hellenic branch (Knobel, Völkertafel, p. 95 sq.). Hengstenberg has lately endeavored (Hist. of Balaam, p. 500) to prove that in every passage in the Old Testament where the word occurs it means Cyprus, or the Cyprians.

The most probable view, however, is that expressed by Kitto: "Chittim seems to be a name of large signification (such as our Levant), applied to the islands and coasts of the Mediterranean in a loose sense, without fixing the particular part, though particular and different parts of the whole are probably in most cases to be understood" (Pict. Bible, note on Eze 27:6). (For further discussion, see Michaelis, Spicilegium, 1:1-7, 103-114; also Supplem. p. 1138, 1377-1380; Gesenius, Thesaur. p. 726; Newton, On the Prophecies, 5; Rosenmüller, Bibl. Geogr. 3:378.) SEE ETHNOLOGY.

## Chiun[[@Headword:Chiun]]

             (Hebrews Kiyun´, כַּיּוּן), a word that occurs only once in the Scriptures, and that in an obscure and variously-interpreted passage (Amo 5:26), "But ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god, which ye made to yourselves." The Sept. translates it as a proper name, Rhephanz ( ῾Ραιφάν or ῾Ρηφάν, which became still further corrupted into ῾Ρεμφάν), and it is quoted in that form by Stephen (Act 7:43). SEE REMPHAN. The Syriac translates it by Saturn, whom the Shemitic nations are known to have worshipped. But it apparently is not a proper name at all, being derived from the root כּוּן, kun, to stand upright, and therefore signifies simply a statue or idol, as the Vulgate renders it (in connection with the following word), "imaginemn idolorum vestrum." The same is probably true of the word rendered "Moloch" in the same passage, so that the whole may be translated (with Gesenius), "Ye bore the tabernacle of your king, and the statue of your idols, the star of your god which ye made to yourselves;" referring not to any specific deity by name, but to the secret idolatrous practices which the Jews kept up along with the worship connected with the divine ark in the wilderness, and which reappeared in different forms from time to time in their later history. SEE CALF. Yet, as a "star" is mentioned, it has naturally been inferred that the worship of some planet is alluded to, and this Jerome supposed to be Lucifer or Venus. Layard thinks the name identical with that of the Egyptian goddess Ken, figured on the Egyptian and Assyrian monuments in the character of Astarte or Venus (Nineveh, 2:169); but he admits that her worship was borrowed from Assyria into Egypt at a period later than the Exodus (p. 170). On the whole, the above supposition that the planet Saturn is intended is the most plausible, although this interpretation cannot be successfully defended merely from the name, either in the form Chium or Remphan. (See Mains, in his Select. Exercitt. 1:763 sq.; Jahr, De Chiun [Viteb. 1705]; Harenberg, De idolis Chiun et Remphan [Brunsw. 1723]; Meyer, De sacello et basi idolor. etc. [ad loc.], [Helmst. 1726]; Wolf, De Chiun et Remphan [Lips. 1741]; Braun, Selecta Sacra, p. 477 sq.) SEE SATURN.

## Chladenius (Chladinie, or Chladny), Georg[[@Headword:Chladenius (Chladinie, or Chladny), Georg]]

             a German theologian, was obliged to leave Hungary, his native country, in 1673, on account of the persecutions against the Protestants, and was in 1680 preacher at Hauswalde, in Upper Lausatia, where he died in 1692. He is the author of Inventarium Templorum (Dresden, 1689). See Winer, Handbuch der theol. Lit. 1:619; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Chladenius, Johann Martin[[@Headword:Chladenius, Johann Martin]]

             a Lutheran theologian of Germany, grandson of the foregoing and son of the following, was born April 17, 1710, at Wittenberg. In 1742 he was professor of Christian antiquities at Leipsic, in 1744 director of the gymnasium at Coburg, and in 1747 professor of theology and university preacher at Erlangen. In 1748 he was made doctor of theology, and died September 10, 1759. He published, Oratio de Voluptate ex Antiquitate Ecclesiastica Capienda (Wittenberg, 1742): — Comment. de Stationibus Veterum Christianorum (ibid. 1744): — Pr. de Sententia A ugustini de Stilo Sanctce Scripturce in Historia Creationis (Coburg, 1744): —Logica S. seu Introductio in Theologiam Systematicam (ibid. 1745): — Delineatio Theologiae Moralis (Erlangen, 1748). See Winer, Handbuch der. theol. Lit. 1:606, 629; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

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

             a German theologian, was born at Chemnitz, October 25, 1669. He studied at Wittenberg, was in 1710 professor of theology there, in 1719 provost and member of consistory, and died September 12, 1725. He wrote, Institutiones Exegeticae: — Institutiones Homileticae: — Institutiones Theologice Moralis, and a great many other treatises, enumerated in Jocher, Allgemeines Gelehrten-Lexikon, s.v. See also Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Chlodobert[[@Headword:Chlodobert]]

             SEE CLODOBERT.

## Chlodomer[[@Headword:Chlodomer]]

             SEE CLODOMIR.

## Chlodowig[[@Headword:Chlodowig]]

             SEE CLOVIS.

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

             confessor and bishop, is one of the thirty saints enumerated in the ancient catalogues and martyrologies of the Church of Metz. Chlodulphus took holy orders, but was never a monk or a hermit. He succeeded his father, St. Arnulphus, in the bishopric of Metz, and is said to have been an excellent and renowned prelate, skilled alike in Church aid State. He lived in the 7th century, and is commemorated June 8 (Bollandus, Acta Sanctorum, June, 2:127-132).-Smith, Diet. of Christ. Biog. s.v.

## Chloe[[@Headword:Chloe]]

             (Χλόη, verdure, a classical name), a female Christian mentioned in 1Co 1:11, some of whose household (ὑπὸ τῶν Χλόης, where there is doubtless an ellipsis of οἰκείων, comp. Rom 16:10-11) had informed the apostle Paul of the fact that there were divisions in the Corinthian Church. A.D. 54. She is supposed by Theophylact and others to have been an inhabitant of Corinth; by Estius, some Christian woman known to the Corinthians elsewhere; by Michaelis and Meyer, an Ephesian, having friends at Corinth. SEE CORINTHIANS, EPISTLES TO.

## Chlotharius[[@Headword:Chlotharius]]

             (or Chlotacharius). SEE CLOTAIRE.

## Chlumczanski, Wenzel Leopold[[@Headword:Chlumczanski, Wenzel Leopold]]

             a Bohemian prelate, was born November 15, 1759. He was successively chaplain at Klosterle, pastor at Gartitz, and afterwards in Prague, where he became chancellor of the metropolitan chapter and suffragan bishop. He was appointed in 1802 to the see of Leitmeritz, and was noted for almsgiving and introducing great ameliorations in ecclesiastical discipline. The emperor, wishing to recompense this "father of the poor," gave him the title of private counsellor, and offered him the archbishopric of Lemberg; but the modest prelate refused this latter favor. When he was placed, in 1814, in the archbishopric of Prague, he consecrated nearly all his revenues to the relief of the poor, protected all useful enterprises, and opened two schools — one at Rakonitz, for the arts; the other at Reichemberg, for commerce. He died June 14, 1830. See Hoefer, Nouv. Biog. Generale, s.v.

## Choach[[@Headword:Choach]]

             SEE THORN.

## Choba[[@Headword:Choba]]

             (Χωβά; Vulg. omits), a place mentioned in Jdt 4:4, apparently situated in. the central part of Palestine. It is probably the same place as.

Choba (ADDENDUM)

(or Chobai), of Jdt 4:4, is thought by Lieutenant Conder (Tent-Work, 2:336) to be the present ruin el-Mekhobby ("hiding-places"), on the ancient  road from Shechem (see Quarterly Report of the "Pal. Explor. Fund," January 1881, page 51).

## Chobai[[@Headword:Chobai]]

             (Χωβαϊv), which occurs in Jdt 15:4-5 (in the latter verse Χωβά). The name suggests the HOBAH SEE HOBAH (q.v.) of Gen 14:15 (חוֹבָה, which agrees with the reading of the Syriac), especially in connection with the mention of Damascus in Jdt 15:5, if the distance from the probable site of Bethulia (q.v.) were not too great. Van de Velde suggests (Memoir, p. 304) that it is probably the modern Kubatiyeh, a village 1½ hour S. of Jenin, on the highway to Sebustiyeh or Samaria (Narrative, 1:368; comp. Stewart, Tent and Khan, p. 421; Robinson, Later Researches, p. 120, 121).

## Choctaw Version Of The Scriptures[[@Headword:Choctaw Version Of The Scriptures]]

             To the Choctaw Indians the American Bible Society gave, in the year 1849, the entire New Test. in the Choctaw version, the translation having been prepared by the Rev. Alfred Wright and his fellow-missionaries.. Since that time the American Bible Society has also issued several parts of the Old Test., viz., the Pentateuch, and Joshua to 2 Kings. See Byington, Grammar of the Choctaw Language (edited by D.G. Brinton, from the original MS. in the library of the American Philosophical Society, Philadelphia, 1870). (B.P.)

## Chodowiecki, Daniel Nicolas[[@Headword:Chodowiecki, Daniel Nicolas]]

             an eminent Prussian designer and engraver, of Polish origin, was born at Dantzic, October 16, 1726. He produced a series of twelve plates of The Passion of Christ, which gained him a great reputation. He was elected director of the Academy of Arts and Sciences in Berlin, and died there, February 7, 1801. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Chodzko, Ignaz Boreyko[[@Headword:Chodzko, Ignaz Boreyko]]

             a Polish preacher and writer, was born at Mysa, in the palatinate of Wilna, in 1720. He joined the Jesuits in 1773, and, after the suppression of that order, became rector of the college of Zodziszki, canon of Smolensk, and collaborator of the celebrated historian Naruszewicz. He died in 1792, leaving The Fables of Phaedra, in Polish and French, with the Latin text (Wilna, 1774, 4to). See Hoefer, Nouv. Biog. Generale, s.v.

## Choenix[[@Headword:Choenix]]

             (χοῖνιξ, rendered "measure" in our version, Rev 6:6), a Greek measure of capacity, equal in dry commodities to one eighth the modius SEE BUSHEL, but varying, according to different ancient authors, from one and a half to two pints English. SEE METROLOGY.

## Choerez, Antonio[[@Headword:Choerez, Antonio]]

             an ascetic Italian Theatine, of the order of the Franciscans, died June 17, 1684, leaving several memoirs of saints, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Choetshitshalba[[@Headword:Choetshitshalba]]

             in the mythology of Thibet, is an evil god, who threatens the destruction of the world; hence another, Jamadaga, was created to battle incessantly with him.

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

             a minister in the Methodist Episcopal Church South, was born in Hancock County, Georgia, in January 1800. He was admitted into the Georgia Conference in 1832, and continued in it, with but a few short interruptions, until 1846, when he was transferred to the Florida Conference. He was zealous and faithful to the close of his life, August 18, 1855. See Minutes of Annual Conferences of the M.E. Church South, 1856, page 637.

## Choin, Louis Albert Joly De[[@Headword:Choin, Louis Albert Joly De]]

             a French prelate and theologian, was born at Bourg, in Bresse, January 22. 1702. He was grand-vicar of the diocese of Nantes. Having been called to that bishopric, he evinced lively zeal and earnest morality, introducing wise reforms in his diocese which he strengthened by the simplicity of his manners and the constant practice of charity. He was made several times deputy to the assembly of the clergy, and died April 16, 1759, leaving Instructions sur le Rituel (Lyons, 1778, 3 volumes, 4to; new ed. by cardinal Gousset, with notes and dissertations, Besancon, 1828, 6 volumes, 8vo), See Hoefer, Nouv. Biog. Generale, s.v.

## Choir[[@Headword:Choir]]

             (Gr.χόρος). The Greeks applied the term chorus to a circular dance performed during sacrifices by a company of singers around the altar of a deity. Later it was applied to this body of singing dancers. Actors afterwards were introduced, who related some myth or legend of the deity between the songs of the chorus, thus laying the foundation of the Greek drama. In the perfected drama, the chorus (composed of fifty persons in the tragedy and of twenty-four in the comedy) occupied a position intermediate between the actors and the audience, giving in a recitative manner, rather than in a song, counsel, warning, encouragement, or consolation to the actors.

Similar bodies of singers attended the religious observances of nearly all nations of antiquity. In the Jewish worship they were specially prominent after the time of David, being composed at times of 4000 singers and 288 leaders.

1. In the development of the ritual in the Christian churches, the body of singers received the same name of chorus. The French modification of the word, chaeur, passed into the Norman and early English as quire or choir. The original term chorus is now applied to a body of singers carrying all the parts of music, in distinction from solo, duet, or quartet singers; also to the portion of music sung by this chorus. The two most noted choirs of the present day are that of the Vatican, in which the soprano and alto are sung by eunuchs, and the choir of the Cathedral of Berlin, in which the soprano and alto are sung by boys.

In the English Church, strictly, the term denotes a body of men set apart for the performance of all the services of the Church in the most solemn form. Properly speaking, the whole corporate body of a cathedral, including capitular and lay members, forms the choir, and in this extended sense ancient writers frequently use the word. But, in its more restricted sense, we are to understand that body of men and boys who form a part of the foundation of these places, and whose special duty it is to perform the service to music. The choir properly consists of clergymen, laymen, and chorister boys, and should have at least six men and six boys, these being essential to the due performance of the chants, services, and anthems. Every choir is divided into two parts, stationed on each side of the chancel, in order to sing alternately the verses of the psalms and hymns, one side answering the other.

2. The term choir is also applied in Roman churches to that portion of the church edifice allotted to the singers, nearly analogous to the chancel (q.v.) of Protestant churches. The choir is usually in the apsis (q.v.), behind the high altar, at the east (in the earlier churches in the west) end of the church. It is generally elevated one step above the level of the rest of the edifice. It has at least one row of seats or stalls. When there is more than one row, each row is a step; above that before. it. In this ritual sense of place for the singers, the choir is sometimes, especially in cruciform churches, under the tower or in front of the high altar. Large cathedrals also often have several choirs or chapels for singing mass. In Greek and Armenian churches the stalls for the singers are usually in the nave of the church, to the right and left of the front of the altar. In nunneries the choir is a part of the church, separated from the rest by a screen, where the nuns chant the service.

3. In Protestant churches generally, the word designates the body of singers, composed both of males and females, who conduct the congregational singing, with or without the aid of an organ. The name is also given to the place in the church occupied by the singers. See Bingham, Orig. Ecclesiastes bk. 8, ch. 6, § 7; Bergier, Dict. de Theologie, 1:461.

## Choir-Wall, Or Choir-Screen[[@Headword:Choir-Wall, Or Choir-Screen]]

             is the wall or screen of wood, metal, or stone which divides the choir or presbytery from the rest of the church. It is usually ornamented, often with great beauty.

## Choiseul (Beaupre), Gabriel Plorent de[[@Headword:Choiseul (Beaupre), Gabriel Plorent de]]

             a French prelate, was born at Dinant in June 1685. He was consecrated bishop of Saint-Papoul, July 17, 1718, and bishop of Mende in 1723. He died in 1767, leaving Statuts Synodaux (Mende, 1739, 8vo). See Hoefer, Nouv. Biog. Generale, s.v.

## Choiseul, Gilbert de[[@Headword:Choiseul, Gilbert de]]

             a French prelate, was born about 1613, and was made doctor of the Sorbonne about 1640. In 1664 he became bishop of Comminges, and administered the see with great enterprise, charity, and purity. He was transferred in 1670 to the see of Tournay, and died at Paris, December 31, 1689. He took a deep interest in the Jansenistic controversy and other  reforms, and left a number of sermons, letters, etc., for which see Hoefer, Nouv. Biog. Generale, s.v.

## Choisseul (Stainwille), Leopold Charles De[[@Headword:Choisseul (Stainwille), Leopold Charles De]]

             a French prelate, was born at the castle of Luneville, December 6, 1724. He was made bishop of Evreux in 1758, archbishop of Alby in 1759, and of Cambray in 1764, and died in 1781, leaving Statuts Synodaux duz Diocese d'Alby (1763, 8vo). See Hoefer, Nouv. Biog. Generale, s.v.

## Choisy, Francois Timolon De[[@Headword:Choisy, Francois Timolon De]]

             a French writer, cathedral-dean at Bayeux and dean of the French academy, was born in Paris, August 16, 1644, and died October 2, 1724. He is the author of Histoire de 'Eglise (Paris. 1706-23, 11 volumes). See Winer, Handbuch der theol. Lit. 1:541; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Chol[[@Headword:Chol]]

             SEE SAND.

## Choled[[@Headword:Choled]]

             SEE WEASEL.

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

             an English Baptist minister, was born at Derby in 1827. He was converted in his youth, was baptized, and soon afterwards began to preach. He settled over a church at Leicester, but afterwards removed to Coalville, where his ministry was much blessed, and there he died, August 10, 1865.

## Cholet (Coliti, Cioleti, or Carlet), JEAN[[@Headword:Cholet (Coliti, Cioleti, or Carlet), JEAN]]

             a French prelate, was born at Nointel, in Beauvais. After having been canon of the cathedral of Beauvais, he was created cardinal in 1281, and was charged with different missions by popes Martin IV and Nicholas IV, which deeply involved him in the political affairs of his times. He founded the College of the Cholets, upon the mount of St. Genevieve. Cholet died August 2, 1291. See Hoefer, Nouv. Biog. Generale, s.v.

## Cholin[[@Headword:Cholin]]

             SEE TALMUD.

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

             an English divine, was born November 1, 1727. For some time he was an officer in the army, but entered into holy orders, and was presented by the king to the united rectories of St. Andrew, St. Nicholas, and St. Mary, Hertford, and to the rectory of Hertingfordbury, besides which he held the position of auditor-general of his majesty's revenues in America till the  separation of that country from Great Britain. He died June 6, 1804. See (Lond.) Annual Register, 1804, page 488.

## Chomer[[@Headword:Chomer]]

             SEE HOMER.

## Chomet[[@Headword:Chomet]]

             SEE SNAIL.

## Chomshim Bodhissadoa[[@Headword:Chomshim Bodhissadoa]]

             in the mythology of Thibet, is the most elevated ancient Burchan, the first of the created deities in the Lamian religion. He is the perpetual incarnation of Dalai Lama.

## Choni Maagal[[@Headword:Choni Maagal]]

             SEE ONIAS HAM-MAGAL.

## Choose[[@Headword:Choose]]

             SEE CHOSEN.

## Choquet, Francois Hyacinthe[[@Headword:Choquet, Francois Hyacinthe]]

             a Flemish theologian, of the Dominican order, taught successively in the houses of his order at Louvain, at Douay, and at Antwerp, and died in 1645, leaving, Sancti Belgii, Ordinis Prcedicatorunm (Douay, 1618, 8vo): — De Confessione perl Litteras seu Internuntium (ibid. 1623). See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten- Lexikon, s.v.

## Chor[[@Headword:Chor]]

             SEE LINEN.

## Chor-Ashan[[@Headword:Chor-Ashan]]

             (Hebrews Kor-Ashan´ כּוֹראּעָשָׁן, smoking furnace; Sept. Βαρασάν v. r. Βωρασάν and even Βηρσαβεέ, i.e. Beer-sheba; Vulg. lacus Ashan; so that both appear to have read בּוֹראּ), one of the places (named between Hormah and Athach) in which "David and his men were wont to haunt," and to his I friends in which he sent presents of the plunder taken from the Amalekites who had robbed Ziklag (1Sa 30:30). The towns named in this catalogue are all south of Helron; and Chorashan, therefore, is probably identical with the simple ASHAN SEE ASHAN (q.v.) of Simeon (Jos 15:42; Jos 19:7).

## Choral[[@Headword:Choral]]

             (1.) This term is applied to that portion of the Liturgy of the Roman and other churches in which simple melodies, usually consisting of but four or five notes, are sung by the officiating priest, with responses from the choir or the congregation. These date their origin from the earliest period of the Christian Church, and are thought by some to have been originally ancient pagan melodies adapted to Christian worship.

(2.) It is also, and more usually, applied to hymn tunes of a slow and majestic or pathetic movement, as "Old Hundred," the "Judgment Hymn," and "Mear." The Germans call all psalm tunes chorals, but they always retain the original slow movement, and all the voices join in the melody, the organ giving the accompaniment. In many Protestant countries all the four parts are sung in chorals as well as in other hymn tunes. For a historical development of choral singing, SEE MUSIC (HISTORY OF).

## Choral Habit[[@Headword:Choral Habit]]

             Under this head we give additional particulars respecting the clerical garments:

In England the canons wore a surplice, a black, close, and sleeveless cope, and the gray almuce or hood: regulars used the rochet, and monks their proper habit, but on the Continent the colors are more brilliant. At Pisa, in winter, they wear a large red cope, and in summer a red mozzetta over a rochet; at Salerno, crimison tunicles and rochets, and the hebdomadary wears violet; at Urgel the cope was red, but at Tortosa and Geroana black; at Valencia the cope worn over a rochet is superbly furred, and has a violet hood lined with ermine in winter, and with crimson silk in summer; at Besanpon the camail, or hood, is of blue silk, lined with red taffeta; at Strasburgg the cope of red velvet is lined with erninle, and has gold guards; at Catania the mozzetta of black cloth is worn over the rochet; at Syracuse the morizetta is violet, as at Malta, where it is used with a rochet and cope; at Vienne the cope was black, at Rouen it was violet.

At Burgos the canons wear in winter a cope, mozzetta, and a surplice with sleeves elevated on the shoulders. By the Council of Tortosa, 1429, the use of furs  was restricted to dignitaries and cathedral canons; but in some special cases in England priest-vicars, who represented .dignitaries or priest-canons, as at Exeter, and the subdean of minor canons at St. Paul's, wore a gray almuce, lined with black cloth; at Burgos the vicars' surplices reached to the ground, and were rolled over the hands. At St. Paul's the vicars wore a plain almuce of black cloth, and lined or doubled cap. As early as 1386, the Council of Saltzburg required a distinlction to be made in the choral dress of canons and vicars. Canons formerly wore violet only in their robes, until the Council of Trent changed the color to black. At Ratisbon the choir- tippet, or-mozzetta, is of red silk; in France the camail is black, edged with the same color, in the diocese of Bayeux; in the south, as at Montauban, it is often crimson ermined, and generally rich in hue. At Verona blue cassocks are worn; in Normandy they are scarlet for the choristers; at Milan the scarlet cape and mantle are worn by canons; the vicars carry furred capes on their arm, and the lay singaeis have hooded black mantles, faced with green.

## Chorazin[[@Headword:Chorazin]]

             (Χοραζίν v. r. Χοραζείν, Χοροζαϊvν, and Χωραζίν), one of the cities (πόλεις) in which our Lord's mighty works were done, but named only in his denunciation (Mat 11:21; Luk 10:13; see Scherzer, Salvatoris oraculum, Vet tibi Chorazin, Lips. 1710), in connection with Bethsaida and Capernaum, not far from which, in Galilee, it appears to have been situated. It was known to Jerome, who describes it (Comm. in Matthew 11) as on the shore of the lake, 2 miles from Capernaum, or 12 miles, according to Eusebius (Onomast. s.v. Χωραζείν, Chorozain). Some compare the Talmudical Keraz n [q.v.J (כרזין, Menachoth, fol. 85, 1), mentioned as being famous for wheat (Reland, Palaest. p. 722; Schwarz, Palest. p. 189); while others compare " HAROSHETH SEE HAROSHETH (q.v.) of the Gentiles" (הִגּוֹים חֲרשֶׁת, Jdg 4:2); and still others consider the name as having been in the vernacular Charashin (חרשין), i.e. woody places (Lightfoot, p. 160 sq.). Origen and some MSS. write the name Chora-Zin (Χώρα Ζίν, H. Ernesti, Observatt. Amst. 1636, 2:6), i.e. district of Zin; but this is probably mere conjecture. St.Willibald (about A.D. 750) visited the various places along the lake in the following order- Tiberias, Magdalum, Capernaum, Bethsaida, Chorazin (Early Trav. Bohn, p. 17), being doubtless guided by local tradition, for the knowledge of the site has become utterly extinct (Robinson, Researches, 3:295). Some writers at one time supposed it to be the same with Kelat el-Ilorsa, a place on the eastern shore of the Sea of Gennesareth, where Seetzen (Reisen, 1:344) and Burckhardt (Trav. p. 265) describe some ruins; but this is written Kel-Hossu on later maps. A more recent writer (in the Hall. Lit.- Zeit. 1845, No. 233) regards it as a place in Wady el-Jamus; but this also lacks authority. Pococke (East, 2:72) speaks of a village called Gerasi among the hills west of Tell-Houm, 10 or 12 miles north-north-east of Tiberias, and close to Capernaum. The natives, according to Dr. Richardson, call it Chorasi. It is apparently this place which Keith and Van de Velde (Memoir, p. 304) call Kerazeh, and describe as containing several pedestals of columns, with leveled shafts, and the remains of a building formed of large hewn stones; while Dr. Robinson (Later Biblical Res. p. 360) rejects the identification with disparagement of the antiquities (p. 347), although he did not visit the site (Biblioth. Sacra, 1853, p. 137), which Dr. Thomson, nevertheless, confidently adopts (Land and Book, 2:8), apparently with good reason. M. De Saulcy is disposed to identify Chorazin with the fountain Ain et-Tin, near the northern extremity of the plain of Gennesareth; but his arguments, except the vicinity of the spots to the lake, are frivolous (Narrative, 2:371). The question is intimately connected with that of the position of Capernaum (q.v.). Dissertations on the curse pronounced by Christ against this and the neighboring places (Mat 11:21) have been written in Latin by Scherzer (Lips. 1666), Hornbeck (Miscell. Sacr. Ultraj. 1687, I, 3:301 sq.), Schott (Tüb. 1766).

## Chorentae[[@Headword:Chorentae]]

             were a heretical sect who maintained that the Christian Sabbath ought to be kept as a fast. SEE EUCHITES.

## Chorentinus[[@Headword:Chorentinus]]

             (or Correntinus) was a bishop of Quimper. In Usuard (Patrol. 124:13) he is called bishop of Aquila, in Lesser Britain. This, Aquila must be the Aquilonia of Gall. Christ. 14:1871, by which name Quimper was sometimes called in the 11th century. His day in Usuard and in Bede is May l.

## Chorepiscopi[[@Headword:Chorepiscopi]]

             (χωρεπίσκοποι, country bishops), an order of ministers of ancient origin. Some (e.g. Rhabanus Maurus) derive the name from the fact that the bishop was chosen ex choro sacerdotum; others from cor episcopi (heart of the bishop), as their function was to assist the city bishop in rural districts, or villages remote from his residence. The most simple and likely derivation is from χώρα, country. Some writers hold that they were only presbyters, but it appears certain (see the full discussion in Bingham) that they discharged episcopal functions. They acted, however, in a subordinate capacity, and possessed limited powers, being subject to a city-bishop, and acting as his colleagues or vicars. They held a different rank, but possessed a similar office; they were authorized to give letters of peace and testimonials; to superintend the affairs of the Church in their district; to appoint ecclesiastical officers, readers, subdeacons, and exorcists; and to ordain presbyters and deacons, but not without the permission and co- operation of the superior or city-bishop. They possessed the privilege of attending councils in their own right, and not merely as substitutes or representatives of the bishop. The canons of the Council of Nicmea, A.D. 325, were subscribed by nine chorepiscopi, attached to dioceses of which the bishops also were present. These officers were at first confined to the Eastern Church; in the Western they began to be known about the fifth century. They were never numerous in Spain and Italy, but, abounded in Africa and Germany. In the Western Church, Pope Nicholas I (A.D. 864) ordained that they should abstain from all episcopal functions (Mansi, Conc. 15:389); and Leo VII issued a similar rescript about A.D. 937 (Mansi, 18:378); but, according to some writers, they continued in France till the twelfth, and in Ireland till the thirteenth. They were succeeded by archdeacons, rural deans, and vicarsgeneral. In the East the order was abolished, for the same reason, by the Council of Laodicea, about A.D. 365, which decreed (canon 57) that itinerant presbyters, περιοδευται, should visit the country villages for the future, in lieu of resident chorepiscopi; but the order continued until the tenth century. The necessity of suffragan bishops greatly increased after the cessation of the chorepiscopi. — Bingham, Orig. Eccls. bk 2, ch. 14, § 12; Mosheim, Historical Commentaries, 1:175 (and references there); Siegel, Alterthümer, 1:387 sq.

## Choristers[[@Headword:Choristers]]

             i.e., boys singing in the choir. These are called in France children of the albs, or simply children of the choir. Those of pope Vitalian (657-672) were lodged and boarded in the parvise, as at Canterbury, Durham, and St. Paul's; they were known as the boys of the almonry. It is recorded of Gregory the Great, St. Germanus, and Nizier, archbishop of Lyons, that they used to attend the choir-boys music school; and children were required to be church-singers by the councils of Aix-la-Chapelle and Toledo. Pope Urban IV was once a chorister of Troyes. We find them sometimes called clerks of the first or third form, according to the manner  in which the rows of seats were numbered. They were usually under the charge of the sutcentor; but at Salisbury, where they were endowed, they were intrusted to a canon, called the warden of the twelve boys. They carried the cross, censers, and tapers, and were promoted to be thuriblers, to hold minor orders, and, if worthy, advanced to the office of vicars. Their numbers varied between four and sixteen, in different churches; all received the first tonsure, and were maintained at the tables of one of the canons, whom they regarded as their master, and attended. Probably the ordinary arrangement was, that a portion of the number acted as singers, and the rest as assistants at the altar. In the 17th century, at Hereford, they. were required to be taught to play on the lyre and harp in choir. In process of time they ceased to subsist on the canons' alms; and at Lincoln they appear first to have been boarded in a house under a master; an excellent precedent which was followed at Lichfield at the close of the 15th century. Their dress was a surplice.

## Chorkam[[@Headword:Chorkam]]

             is the most exalted of the celestial regions, according to the Hindu system, at which, if a soul of high caste arrives there, it shall undergo no further changes.

## Chorsi[[@Headword:Chorsi]]

             in Slavonic mythology, was an idol which the heathen Muscovites are said to have worshipped as late as the 9th century. It is not known what he represents. He is depicted somewhat like a satyr; half only of his body being human, with hoofs of a horse and a dog's head with a number of horns. In. his hand. He carries a sceptre; and on the stone square, which supports the image, the sacrificial fire burns.

## Chorus[[@Headword:Chorus]]

             SEE CHOIR.

## Chosamaeus[[@Headword:Chosamaeus]]

             (Χοσαμαῖος), a name given in the Apocrypha (1Es 9:32) apparently as a surname or epithet of one Simon, in the list of "Temple servants" returned from the Captivity; but nothing corresponding to either name appears in the Hebrew text (Ezr 2:47).

## Chosen[[@Headword:Chosen]]

             (prop. בָּחוּר, bachur´; ἐκλεκτός), "singled out from others to some honorable service or station. 'Chosen' warriors are such as are picked out as the most valiant and skillful in an army, or as best adapted to some special and momentous enterprise (Exo 15:4; Jdg 20:6). The Hebrew nation was a 'chosen' people, God having set them apart to receive his word and preserve his worship (Psa 105:43; Deu 7:7). Jerusalem was 'chosen' to be the seat of his temple (1Ki 11:13). Christ is the 'chosen' of God; from eternity he was set apart in the Divine mind as I the only fit person to be our mediator and surety (Isa 42:1). The apostles were 'chosen,' fixed upon, and set apart from others to bear witness unto Christ's resurrection (Act 10:41). There is an error in supposing a certain fixed technical meaning of the word, irrespective of that to which each is 'chosen.' The Christian Church (that is 'all in every place' to whom the Gospel has been announced), has been chosen to the enjoyment of the benefits and privileges placed within the reach of all to whom such announcement has been made; while others, who remain in ignorance of Christianity, cannot be said to have been thus 'chosen.' Then, again, 'many are called, but few chosen,' viz., as having so profited by their opportunities as to be accepted finally." SEE ELECT.

## Chosroes[[@Headword:Chosroes]]

             (Χοσροής) is the Greek form of a name said to be applied in the Zendavesta, as well as in the Shah Nameh, to the great Cyrus (q.v.). The name is certainly not a corruptions of Kurush (Cyrus), nor can the latter be a corruption of it; but seems to be somewhat common to Persian kings, as descended from Cyrus. It was not, however, the common royal name of  any line, as Asaces was with the Parthians, but was borne individually by several monarchs.

## Choubret[[@Headword:Choubret]]

             is a festival among the Mohammedans of India in commemoration. of the examination of departed souls by angels, the good angels recording the good deeds of this life, and the bad, angels the evil deeds. They believe that God examines this record; hence, at, the beginning of the feast they are moved with fear of the impending judgment, utter prayers, give alms, and examine themselves; but the occasion ends with illuminations, bonfires, and general rejoicing at the prospect of a favorable record for themselves. SEE DEAD, EXAMINATION OF.

## Chouet, Jacques[[@Headword:Chouet, Jacques]]

             a French Protestant theologian, was born in 1550 in the neighborhood of Auxerre. He left the Catholic Church and went to Geneva. He wrote, Observations Apologiques, against Scaliger (Geneva): — Doctrine Ancienne, against the same (ibid. 1593, 8vo): — De la Predestinationa (Basle, 1599, 1606, 8vo): — De la Conference Tenue a Nancy (ibid. 1600, 8vo). See Hoefer, Nouv. Biog. Generale, s.v.

## Choules, John Overton[[@Headword:Choules, John Overton]]

             a Baptist minister, was born in Bristol, England, Feb. 5,1801. He was baptized by Dr. Ryland in 1820, and emigrated to America in 1824. After teaching three years at Red Hook, he became pastor of the Second Baptist Church, Newport, R. I., in 1827, but removed in 1833 to Buffalo. After serving as pastor there and in New York, he returned to Newport, where he remained as pastor of the Second Church during the rest of his life. He died while on a visit to New York, Jan. 7, 1856. He was a frequent contributor to periodicals, and at one time edited the Boston Christian Times. Besides smaller works, he published The Origin and History of Missions, by J. O. Choules and Thomas Smith (Boston, 1837, 2 vols. 4to. See Hague, Discourse commemorative of Dr. Choules (N. Y.1856). — Duyckinck, Cyclopaedia of American Literature, 2:317; Christian Review, 1856, p. 310.

## Chouria Vaukoham[[@Headword:Chouria Vaukoham]]

             (Order of the Sunz) is the same of a one of the two principal orders of the Hindu rajahs, regarded as the offspring of the sun.

## Chowner, John S[[@Headword:Chowner, John S]]

             a minister of the Society of Friends, was for a long time a member of the Sand Creek Meeting, Ind. He died at his residence in Bartholomew County, Indiana, April 1, 1834, aged about fifty years. See The Friend, 7:328.

## Chozeba[[@Headword:Chozeba]]

             (Hebrews Kozeba´, כֹּזֵבָא, lying; Sept. Χωζηβά, Vulg. mendacium), a place whose inhabitants ("men of Chozeba") are named (1Ch 4:22) among the descendants of Shelah, the son of Judah. The name is sufficiently like the CHEZIB (and especially the reading of the Samaritan Codex of that name, כזבה) where Shelah was born (Gen 38:5) to suggest that the two refer to the same place; that, namely, elsewhere (Jos 15:44) called ACHZIB SEE ACHZIB (q.v.) in Judah.

Chozeba (ADDENDUM):

(1Ch 4:22) is thought by Lieutenant Conder (Tent-Work, 2:336) to be possibly the ruin Kueziba, north-east of Hebron (Quar. Report of "Pal. Explor. Fund," January 1881, page 51); but it is not necessary to distinguish the place from Chezib or Achzib..

## Chresimus[[@Headword:Chresimus]]

             (Chrisimus, Chrissimus, or Chrysimus), a Christian of Augustine's time, was so much cast down by some adverse lawsuit that it was rumored he meditated suicide. Augustine writes to cheer him, and encloses a letter to the court, which he might give or not as he liked (August. Epist. 244 [83], 2:1059).

## Chrestians[[@Headword:Chrestians]]

             The heathen made a mistake in the name of our Savior, whom they generally called Chrestus, and his followers Chrestians (Suetonius, in Claud. 25). This is noted by Justin Martyr (Apol. 2), Tertullian (Apol. 100:3), and Lactantius (4:7). Christus is the salme with the Hebrew Messias, and signifies a person anointed; while Chrestus, χρηστός means good. Tertullian tells the heathen that they were unpardonable for persecuting Christians merely for their name, for both names were innocent and excellent. — Bingham, Orig. Ecclesiastes bk. 1, ch. 1, § 11.

## Chrestus[[@Headword:Chrestus]]

             a person named by Suetonius (Claud. 25) as having incited a sedition among the Jews at Rome, which led to their expulsion from the city (comp. Act 18:2). SEE FULVIA. There have been two different opinions as to whom Suetonius meant by Chrestus (see Kuinöl, ad Act. in loc.); whether some Hellenist, who had excited political disturbances (as Meyer and De Wette suppose; see Conybeare and Howson, St. Paul, 1:386), the name Chrestus (Gr. χρηστός, useful) frequently occurring as borne by manumitted slaves; or whether, as there is good reason to think (Lipsius on Tacit. Annal. 15:44; Grotius, on Act 18:2; Neander, Planting and Training, 2:231), Suetonius does not refer to some actual dissension between Jews and Christians, but confounds the name Christ, which was most unusual as a proper name, with the much more frequent appellation of Chrestus (see Tertullian, Apol. 3; Lactantius, Instit. 4:7, 5; Milman, Hist. of Christianity, 1:430). Orosius (Hist. 7:6) places Claudius's edict of banishment in the ninth year of his reign (i.e. A.D. 49 or 50), and he refers to Josephus, who, however, says nothing about the matter. In King Alfred's Anglo-Saxon version of Orosius, however, this reference to Josephus does not occur; the register simply connects the expulsion with a famine: "In the ninth year of his government there was a great famine in Rome, and Claudius ordered all the Jews that were therein to be driven out" (Bosworth's Orosius, p. 119 of the Saxon and 179 of the trans. See this statement of Orosius commented on by Scaliger, Animade. on Euseb. Chronicles p. 192). On the contrary, Pearson (Ann. Paulin.) and Vogel (in Gabler's Journal), without, however, giving decisive grounds for their opinion, suppose Claudius's twelfth year (i.e. A.D. 52) to be the more likely one. With Anger (De temporum ratione in Act. Apost. p. 118), one might, on negative grounds, assert that, so long as Herod Agrippa was at Rome with Claudius, the edict of expulsion would hardly be published; 1:e. previous to the year A.D. 49. Dr. Burton, however (On the Chronology of the Acts, p. 26), puts the date of the edict some time between A.D. 41 and 46, supporting his opinion by the fact "that no mention is made of Claudius's decree in the Annals of Tacitus which have come down to us; and that, since the lost books of the Annals occupy the first six years of the reign of Claudius, it is probable that Tacitus mentioned this decree in one of those books." The year referred to in Act 18:2, is A.D. 49. SEE CLAUDIUS.

Chrestus (ADDENDUM):

in early Christian records, was the name of two prelates:

1. A bishop of Syracuse, was addressed by Constantine the Great A.D. 314, in a letter preserved by Eusebius (H.E. 10:5), wherein the emperor complained of the continuance of discord in Africa, and therefore ordered Chrestus to be present at the Council of Arles by August 1. Chrestus subscribed first of the bishops at Arles (Labbe, Concil. 1:1429).

2. A bishop of Nicsea, elected in the year 325, after the expulsion of Theognius for refusing to sign the Nicene Creed, at the same time that Amphion was appointed in the room of Eusebius of Nicomeadie. In the year 328 Chrestus and Amphion had to retire, on the recantation of Theognius and Eusebius.

## Chriemhild[[@Headword:Chriemhild]]

             in ancient German mythology, was one of the two principal female personages in the myth of the Nibelungen-Lied, being the wife of Siegfried, and his avenger subsequent to his brutal murder by Hagan.

## Chrisdaphor[[@Headword:Chrisdaphor]]

             (i.e. Christopher) was the name of several primates (cathelici) of Armenia:

1. Chrisdaphor I Succeeded Kioud, A.D. 475, and was succeeded by John, A.D. 480.

2. Chrisdaphor II succeeded Sahag, A.D. 515, and was succeeded by Gherout, A.D. 521.

3. The Abrahamite, A.D. 625-628. See St. Martin, Memoires sur l' Armenie, i 437, 438.

## Chrism[[@Headword:Chrism]]

             (from χρίσμα, oil, unction), consecrated oil, used in the Roman and Eastern churches in the rites of baptism, confirmation, ordination; and extreme unction.

1. Origin of the Usage. — In the N.T. the word is used metaphorically for the grace of the Spirit; e.g. 1Jn 2:20, Ye have an unction (χρίσμα) from the Holy One. The actual use of oil in Christian rites is ascribed by Basil (and some Romanist writers follow him) to the apostles, but there is no foundation for this. It is probable that the name Christian (anointed) itself gave rise, at an early period, to the anointing of heathens before or at their baptism. Unction is mentioned by Tertullian, Cyril of Jerusalem, and the Apostolical Constitutions; and in the fourth century it seems to be found in general use throughout the Church. From Tertullian's time (A.D. 220) onward we find mention of a double anointing at baptism, one before, the other after. The latter is called, by way of distinction, χρίσμα. The first (ἔλαιον) was preparatory, and took place immediately after exorcism and the signature of the cross. Of the design of chrism, Cyril of Jerusalem (Cateches. Mystag. 2) says, "Men were anointed from head to foot with this consecrated oil, and this made them partakers of the true olive-tree, Jesus Christ. For they, being cut out of a wild olive-tree, and engrafted into a good olive-tree, were made partakers of the fatness of the good olive- tree." Ambrose (De Sacrament. lib. 1, 100:2) compares it to the anointing of the wrestlers before the combat: "Thou camest to the font and wast anointed as a champion of Christ, to fight the fight of this world." A distinction between the two anointings is made. " Men were first anointed with the ancient oil, that they may be Christ's; that is, the anointed of God; but they were anointed with the precious ointment after baptism in remembrance of him who reputed the anointing of himself with ointment to be his burial" (Justin Mart. Respons. ad Orthodox. qu. 137). The Apostol. Constitutions make the same distinction (bk. 7, ch. 22). Chrysostom says, "Every person, before he was baptized, was anointed as wrestlers entering the field; and this not as the high-priest was anointed of old, only on the head, or right hand, or ear, but all over his body, because he came not only to be taught, but to exercise himself in a fight or combat" (Hom. 6 in Coloss.).

2. In the Roman and Greek Churches. —

(1) At baptism the catechumen is anointed with "holy oil" on the breast and between the shoulders, by the priest, with the sign of the cross; after the baptism, the chrism is applied to the crown of the head, that the person baptized may know "that he is called a Christian from Christ, as Christ is so called from chrism" (Catechism of Trent, p. 135, 16, Bait. ed.).

(2) In confirmation, the chrism (made of olive oil and balsam, and consecrated by the bishop) constitutes the matter of the sacrament, a doctrine resting ultimately upon the forged decretals (q.v.), and is applied to the forehead of the person confirmed (Catechism of Trent, p. 141 sq.).

(3) In extreme unction, olive oil alone can be used (without balsam), and it is applied to the organs of the five senses, and also to the loins and feet.

The Greek Church agrees with the Roman as to the spiritual value of chrism, but there are some differences of usage. Both require that the chrism shall be consecrated; but every bishop has the right to consecrate it in the Roman Church, while the Greek confines this power to the patriarchs. The Greek Church, however, uses a chrism compounded of some forty ingredients, besides oil (see list of them in Siegel, 1:397). SEE CONFIRMATION; SEE EXTREME UNCTION.

In the Protestant churches chrism is not used. — Bingham, Orig. Ecclesiastes bk. 11, ch. 9, 10; Siegel, Alterthümer, 1:396 sq.; Elliott, Delineation of Romanism, bk. 2, ch. 2, 3; Burnet, On the Articles, art. 25.

## Chrisma[[@Headword:Chrisma]]

             is a name sometimes given in the early Christian Church to the ordinance of baptism, as denoting the unction or anointing of the Holy Spirit.

## Chrismarium[[@Headword:Chrismarium]]

             is a name for the place where confirmation was administered at Rome and Naples; called also consignatorium — the place of sealing. Sacristies were frequently used for this purpose.

## Chrismatory[[@Headword:Chrismatory]]

             is a vase for holding chrism; otherwise called ampulla (q.v.). That used by William of Wykeham is preserved in New College, Oxford.

## Chrisom[[@Headword:Chrisom]]

             is a name for a child who dies within a month of his baptism, and is buried in his chris-om-cloth in lieu of a shroud. The engraving here given is that of  a memorial brass of the 16th century, at Chesham Church in Buckinghamshire. It represents Benedict Lee, chrisom child, in his burial cloth. This was ordered to be used in the Church of England up to the veer 1552. The custom was that, if a child died within a month of his baptism, this baptismal cloth, or "white vesture," served for a shroud. There is an inscription underneath the figure which reads thus:

Of Rog Lee gentilma, here lyeth the Son Benedict Lee crysom who soule iha pdo.

## Chrisome[[@Headword:Chrisome]]

             (chrismale). In the Roman Church the priest puts on the baptized person after the Chrism a white robe, saying, "Receive this white garment, which mayest thou carry unstained, etc." In the baptism of infants a white kerchief is given instead of the garment, with the same words.

By a constitution of Edmund, archbishop of Canterbury, A.D. 736, the chrisomes, after having served the purposes of baptism, were to be made use of only for the making or mending of surplices, etc., or for the wrapping of chalices. A "chrisome child," in old English usage, was a child in its chrisome cloth. Thus Jeremy Taylor: "This day is mine and yours, but ye know not what shall be on the morrow; and every morning creeps out of a dark cloud, leaving behind it an ignorance and silence deep as midnight, and undiscerned as are the phantasms that make a chrisome child to smile" (Holy Dying, chap. 1, sec. 2).

The first Common Prayer-book of King Edward orders that the woman shall offer the chrisome when she comes to be churched; but, if the child happens to die before her churching, she was excused from offering it; and it was customary to use it as a shroud, and to wrap the child in it when it was buried. Hence, by an abuse of words, the term is now used in England not to denote children who die, between the time of their baptism and the churching of the mother, but to denote children who die before they are baptized, and so are incapable of Christian burial. — Catechism of Trent (Bait. ed.), p. 136; Hook, Church Dictionary, s.v.; Procter, On Common Prayer, 373.

Chrism (or Holy Oil): ADDENDUM

We present the following additional particulars on this subject:

"By the Council of Melde, the priest, on Maundy-Thursday, had three cruets brought to him, in which were the Consecrated oil of the catechumens, chrism, and oil of the sick. There were two kinds of holy oil.

(1) Chrism, or myron, called principal, a compound of oil and balsam, with which candidates for baptism were anointed upon the head and for confirmation on the forehead; and clerks to be ordained received unction with it.

(2) Simple the pure oil of olives; also consecrated by a bishop for the anointing of the sick and energumens, and of catechumens on the breast, shoulders, and forehead. Chrism, at first, was made only of oil, by both Latins and Greeks. In the 6th century, balm brought from Judaea was mixed with it; and this kind was in use in the West until the 16th century, when the Spaniards, by permission of Paul III and Pins IV, adopted balm from India. The Greeks use, instead of balm, forty different kinds of aromatic spices. Unction was regarded as the spiritual preparation of Christians to wrestle against the devil, and in memory of the anointing of Christ to his burial. A bishop is anointed on the head and hands. The baptized was anointed previously with oil on the breast and between the shoulders, and after baptism with chrism on the head and brow. In allusion to 1Jn 2:17; 2Co 1:21; 1Pe 3:9, kings at their consecration, altars and churches at dedication, are anointed. The baptismal unction is mentioned by pope Sylvester in 324. Priests anointed the breast, and bishops the forehead of candidates. Chrism is called myrrh by the ancient writers; it was symbolical of the sweet savor of Christ, also of the anointing of Christians by the Holy Spirit to he a peculiar people--a reval priesthood (Exo 30:25-30; Num 3:3 : 1Sa 24:6; Luk 4:18; Act 4:27; Act 10:38 : 2Co 1:21 : 1Pe 2:9).

Consecration of chrism was reserved to bishops only, who distributed it to the parish priests. In the 5th century this ceremonial was fixed to Maundy-Thursday, and during the second  of the three masses celebrated on that day, which, in consequence, was called the Mass of Chrism. However, in France, the Council of Meaux, in 845, permitted consecration on any day, as in primitive times; and the Greeks, although regarding Maundy-Thursday as the principal occasion, still follow the same practice, but reserve it to the patriarchs, who perform the of-rice with great pomp. The vase for keeping chrism, from its shape, was called the chrism-paten. In the 10th century it was brought by the priest before Easter, or by a deacon or subdeacon in the 13th century. All that remained over from the last year was carefully consumed by fire. By the Council of Orange, in 441, chrism was used once 'for all in baptism. The chrism and holy oil were kept under lock and key, to provide against any abuse for purposes of sorcery and witchcraft, m the 13th century. In 1549 children were still anointed with chrism on the forehead in England. In lieu of this ceremony, the grace of the Holy (]host is now invoked. Bale says that the chrism was kept in alabaster boxes."

## Christ[[@Headword:Christ]]

             (Χριστός, anointed, a Greek translation of the Hebrews מָשַׁיחִ, Messiah, and so used in the Sept.), the official title of our Savior (occurring first in 2Es 7:29, and constantly in the New Test.), as having been consecrated to his redemptive work by the baptism at Jordan, the descent of the Holy Spirit and his plenary unction, as the prophet, priest, and king of his people. SEE CHRIST, OFFICES OF; SEE MESSIAH. It thus also distinguishes the individual JESUS SEE JESUS (q.v.), which is his human appellation, from others of the same name; while his relations to the Godhead are expressed by the term "the Word" or LOGOS SEE LOGOS (q.v.), CHRIST SEE CHRIST therefore is not, strictly speaking, a proper name, but a designation of office. "Jesus Christ," or rather "Jesus the Christ," is a mode of expression of the same kind as "John the Baptist," or Baptizer. In consequence of not adverting to this, the import of many passages of Scripture is misapprehended, e.g. Act 17:3; Act 18:5; Mat 22:42. But the word, though an appellative, intended to denote a particular official character, came to be used as a strictly personal designation of the Lord Jesus. Even the term Messiah towards the close of the O.T. came to be used of the expected Redeemer much as a proper name (without the article prefixed); and Χριστός is often similarly used in the N.T. (e.g. Luk 2:11; Joh 4:25; especially by Christ himself, Joh 17:3). But as it was not settled in men's minds, when Jesus first appeared, that he was really Messiah, we usually find the article prefixed to Χριστός "until after the resurrection, when all doubt vanished from the minds f his followers. So, while in the Gospels the name is rarely found without the article, it is almost as rarely found with the article in the Epistles" (Fairbairn, Hermeneutical Manual, p. 236).

1. History of the Title. —

(1.) Unction, from a very early age, seems to have been the emblem of consecration, or setting apart to a particular, and especially to a religious purpose. Thus Jacob is said to have anointed the pillar of stone, which he erected and set I apart as a monument of his supernatural dream at Bethel (Gen 28:18; Gen 31:13; Gen 35:14). Under the Old-Testament economy high-priests and kings were regularly set apart to their offices, both of which were, strictly speaking, sacred ones, by the ceremony of anointing, and the prophets were occasionally designated by the same rite. This rite seems to have been intended as a public intimation of a divine appointment to office. Thus Saul is termed "the Lord's anointed" (1Sa 24:6); David, "the anointed of the God of Israel" (2Sa 23:1); and Zedekiah, "the anointed of the Lord" (Lam 4:20). The high- priest is called "the anointed priest" (Lev 4:3). SEE ANOINTING.

(2.) From the origin and design of the rite, it is not wonderful that the term should have been applied, in a secondary and analogical sense, to persons set apart by God for important purposes, though not actually anointed. Thus Cyrus, the king of Persia, is termed "the Lord's anointed" (Isa 45:1); the Hebrew patriarchs, when sojourning in Canaan, are termed "God's anointed ones" (Psa 105:15); and the Israelitish people receive the same appellation from the prophet Habakkuk (Hab 3:13). It is probably with reference to this use of the expression that Moses is said by the writer of the Epistle to the Hebrews to have "counted the reproach of Christ" (Heb 11:26), τοῦ Χριστοῦ (λαοῦ), the same class who in the parallel clause are termed the "people of God," "greater riches than the treasures of Egypt."

(3.) In the prophetic Scriptures we find this appellation given to an illustrious personage, who, under various designations, is so often spoken of as destined to appear in a distant age as a great deliverer.

a. The royal prophet David seems to have been the first who spoke of the Great Deliverer under this appellation. He represents the heathen (the Gentile nations) raging, and the people (the Jewish people) imagining a vain thing "against Jehovah, and against his Anointed" (Psa 2:2). He says, "Now know I that the Lord saveth his Anointed" (Psa 20:6). "Thou hast loved righteousness and hated iniquity," says he, addressing himself to "Him who was to come," "therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Psa 45:7). In all the passages in which the Great Deliverer is spoken of as "the Anointed One" by David, he is plainly viewed as sustaining the character of a king.

b. The prophet Isaiah also uses the appellation "the Anointed One" with reference to the promised deliverer, but when he does so, he speaks of him as a prophet or great teacher. He introduces him as saying, "The Spirit of the Lord God is upon me, because the Lord God hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken- hearted, to proclaim liberty to the captives, and the opening of the prison to them who are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," etc. (Isa 61:1, etc.).

c. Daniel is the only other of the prophets who uses the appellation " the Anointed One" in reference to the Great Deliverer, and he plainly represents him as not only a prince, but also a high-priest, an expiator of guilt. "Seventy weeks are determined upon thy people and upon thy holy city, to punish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most holy. Know therefore and understand that from the going forth of the commandment to restore Jerusalem unto Messiah the Prince shall be seven weeks and threescore and two weeks; the city shall be built again, and the wall, even in troublous times; and after threescore and two weeks shall Messiah be cut off, but not for himself" (Dan 9:24-26). SEE SEVENTY WEEKS.

(4.) During the period which elapsed from the close of the prophetic canon till the birth of Jesus no appellation of the expected deliverer seems to have been so common as the Messiah or Anointed One, and this is still the name which the unbelieving Jews ordinarily employ when speaking of him whom they still look for to avenge their wrongs and restore them to more than their former honors.

Messiah, Christ, Anointed, is, then, a term equivalent to consecrated, sacred, set apart; and as the record of divine revelation is called, by way of eminence, The Bible, or book, so is the Great Deliverer called The Messiah, or Anointed One, much in the same way as he is termed The Man, The Son of Man. SEE ANOINTED.

2. The import of this designation as given to Jesus of Nazareth may now readily be apprehended.

(1.) No attentive reader of the Old Testament can help noticing that in every part of the prophecies there is ever and anon presented to our view an illustrious personage destined to appear at some future distant period, and, however varied may be the figurative representations given of him, no reasonable doubt can be entertained as to the identity of the individual. Thus the Messiah is the same person as "the seed of the woman" who was to "bruise the head of the serpent" (Gen 3:15); "the seed of Abraham, in whom all the nations, of the earth were to be blessed" (Gen 22:18); the, great "prophet to be raised up like unto Moses," whom all were to be required to hear and obey (Deu 18:15); the "priest after the order of Melchizedek;" "the rod out of the stem of Jesse, which should stand for an ensign of the people to which the Gentiles should seek (Isa 11:1; Isa 11:10); the virgin's son, whose name was to be Inmmannuel (Isa 7:14); "the branch of Jehovah" (Isa 4:2); "the Angel of the Covenant" (Mal 3:1), "the Lord of the Temple," etc. etc. (ib.). When we say, then, that Jesus is the Christ, we in effect say, "This is He of whom Moses in the law and the prophets did write" (Joh 1:45); and all that they say of Him is true of Jesus.

The sum of this prophetic testimony respecting him is that he should belong to the very highest order of being, the incommunicable name Jehoiabh being represented as rightfully belonging to him is that 'his goings forth have been from old, from everlasting" (Mic 5:2); that his appropriate appellations should be "Wonderful, Counsellor, the .Mighty God"' (Isa 9:6); that he should assume human nature, and become "a child born" of the Israelitish nation of the tribe of Judah (Gen 49:10), of the family, of David (Isa 11:1); that the object of his ,appearance should be the salvation of mankind, both Jews and Gentiles (Isa 49:6); that he should be "despised and rejected" of his countrymen; that he should be " cut off, but not for himself;" that he should be "wounded for men's transgressions, bruised for their iniquities, and undergo the chastisement of their peace;" that "by his stripes men should be healed;" that "the Lord should lay on him the iniquity" of men; that "exaction should be made and he should answer it;" that he should "make his soul an offering for sin;" that after these sufferings he should be "exalted and extolled, and made very high;" that he should "see of the travail of his soul and be satisfied, and by his knowledge justify many" (Isaiah 52, passim); that Jehovah should say to him, "Sit at my right hand until I make thine enemies thy footstool" (Psa 110:1); that he should be brought near to the Ancient of Days, and that to him should be given "dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him-an everlasting dominion which shall not pass away-a kingdom that shall not be destroyed" (Dan 7:13-14). All this is implied in saying Jesus is the Christ. In the plainer language of the New Testament, "Jesus is the Christ" is equivalent to Jesus is " God manifest in the flesh" (1Ti 3:16) — the Son of God, who, in human nature, by his obedience, and sufferings, and death in the room of the guilty, has obtained salvation for them, and all power in heaven and earth for himself, that he may give eternal life to all coming to the Father through him.

(2.) While the statement "Jesus is the Christ" is thus materially equivalent to the statement "all that is said of the Great Deliverer in the Old Testament Scriptures is true of Him," it brings more directly before our mind those truths respecting him which the appellation "the Anointed One" naturally suggests. He is a prophet, a priest, and a king. He is the great revealer of divine truth; the only expiator of human guilt, and reconciler of man to God; the supreme and sole legitimate ruler over the understandings, consciences, and affections of men. In his person, and work, and word, by his spirit and providence, he unfolds the truth with respect to the divine character and will, and so conveys it into the mind as to make it the effectual means of conforming man's will to God's will, man's character to God's character. i.e. has by his spotless, all-perfect obedience, amid the severest sufferings, "obedience unto death, even the death of the cross," so illustrated the excellence of the divine law: and the wickedness and danger of violating it, as to make it a righteous thing in "the just God" to "justify the ungodly," thus propitiating the offended majesty of heaven; while the manifestation of the divine love in appointing and accepting this atonement, when apprehended by the mind under the influence of the Holy Spirit, becomes the effectual means of reconciling man to God and to his law, "transforming him by the renewing of his mind." And now, possessed of "all power in heaven and earth," "all power over all flesh," "He is Lord of all." All external events and all spiritual influences are equally under his control, and as a king he exerts his authority in carrying into full effect the great purposes which his revelations as a prophet, and his great atoning sacrifice as a highpriest, were intended to accomplish. SEE CHRIST, OFFICES OF.

(3.) But the full import of the appellation the CHRIST is not yet brought out. It indicates that He to whom it belongs is the anointed prophet, priest, and king not that he was anointed by material oil, but that he was divinely appointed, qualified, commissioned, and accredited to be the Savior of men. These are the ideas which the term anointed seems specially intended to convey.

a. Jesus was divinely appointed to the offices he filled. He did not assume them, "he was called of God as was Aaron" (Heb 5:4), "Behold mine ELECT, in whom my soul delighteth."

b. He was divinely qualified: "God gave to him the Spirit not by measure." "The Spirit of the Lord was upon him," etc. (Isa 11:2-4).

c. He was divinely commissioned: "The Father sent him." Jehovah said to him, "Thou art my servant, in thee will I be glorified," etc. (Isa 49:6). "Behold," says Jehovah, "I have given Him for a witness to the people — a leader and commander to the people."

d. He is divinely accredited: "Jesus of Nazareth," says the apostle Peter, was "a man approved of God among you by miracles, and wonders, and signs which God did by him in the midst of you" (Act 2:22). "The Father who hath sent me," says Jesus himself, "hath borne witness of me" (Joh 5:37). This he did again and again by a voice from heaven, as well as by the miracles which he performed by that divine power which was equally his and his Father's. Such is the import of the appellation Christ.

3. If these observations are clearly apprehended, there will be little difficulty in giving a satisfactory answer to the question which has sometimes been proposed —when did Jesus become Christ? when was he anointed of God? We have seen that the expression is a figurative or analogical one, and therefore we need not wonder that its references are varying. The appointment of the Savior, like all the other divine purposes, was of course from eternity: he "was set up from everlasting" (Pro 8:23); he "was foreordained before the foundation of the world" (1Pe 1:20). His qualifications, such of them as were conferred, were bestowed in or during his incarnation, when "God anointed him with the Holy Ghost and with power" (Act 10:38). His commission may be considered as given him when called to enter on the functions of his office. He himself, after quoting in the synagogue of Nazareth, in the commencement of his ministry, the passage from the prophecies of Isaiah in which his unction to the prophetical office is predicted, declared, "This day is this Scripture fulfilled in your ears." And in his resurrection and ascension, God, as the reward of his loving righteousness and hating iniquity, "anointed him with the oil of gladness above his fellows" (Psa 45:7), i.e. conferred on him a regal power, fruitful in blessings to himself and others, far superior to that which any king had ever possessed, making him, as the apostle Peter expresses it, "both Lord and Christ" (Act 2:36). As to his being accredited, every miraculous event performed in reference to him or by him may be viewed as included in this species of anointing, especially the visible descent of the Spirit on him in his baptism.

4. These statements, with regard to the import of the appellation "the Christ," show us how we are to understand the statement of the apostle John. "Whosoever believes that Jesus is the Christ is born of God" (1Jn 5:1), i.e. is "a child of God," "born again," "a new creature ;" and the similar declaration of the apostle Paul, "No man can say that Jesus is the Lord," i.e. the Christ, the Messiah, " but by the Holy Ghost" (1Co 12:3). It is plain that the proposition, "Jesus is the Christ," when understood in the latitude of meaning which we have shown belongs to it, contains a complete summary of the truth respecting the divine method of salvation. To believe that proposition, rightly understood, is to believe the Gospel — the saving truth, by the faith of which a man is, and by the faith of which only a man can be, brought into the relation or formed to the character of a child of God; and though a man may, without divine influence, be brought to acknowledge that "Jesus is the Lord," "Messiah the Prince," and even firmly to believe that these words embody a truth, yet no man can be brought really to believe and cordially to acknowledge the truth contained in these words, as we have attempted to unfold it, without a peculiar divine influence. That Jesus is the great comer (ὁ ἐρχόμενος, ὁ ἐλθών) is the testimony of God, the faith of which constitutes a Christian, the one thing (τὸ ἔν) to which the Spirit, the water, and the blood unite in bearing witness (1Jn 5:6-9). This historical view of Jesus is not inconsistent with the Jewish Messianic idea, but continuative and expansive of it. SEE JESUS.

## Christ, Ascension Of[[@Headword:Christ, Ascension Of]]

             SEE ASCENSION.

## Christ, Crucifixion Of[[@Headword:Christ, Crucifixion Of]]

             SEE CRUCIFIXION.

## Christ, Death Of[[@Headword:Christ, Death Of]]

             SEE CRUCIFIXION; SEE JESUS.

## Christ, Divinity Of[[@Headword:Christ, Divinity Of]]

             SEE CHRISTOLOGY; SEE INCARNATION.

## Christ, Humanity Of[[@Headword:Christ, Humanity Of]]

             SEE CHRISTOLOGY; SEE INCARNATION.

## Christ, Images And Portraits Of[[@Headword:Christ, Images And Portraits Of]]

             The Gospels contain no notice whatever of the personal appearance of Christ. The passages in the O.T. which refer to his person (Isa 52:14; Isa 53:2) seem almost like premonitory warnings against any worship of Christ "after the flesh." The Apostolical Fathers are as silent on this subject as the Scriptures are. "Either the Church was too spiritual to desire such descriptions, or its leaders were too faithful to invent them." So completely, indeed, had all tradition of the personal appearance of Christ died out, that, as early as a hundred years after his death, a long controversy arose as to whether he was in form and features as described by the prophet Isaiah (Isa 52:14; Isa 53:2), without comeliness and beauty. Justin Martyr, Tertullian, and Cyril took the ground that Christ was physically uncomely; Cyril even declares that Christ was the "ugliest of the sons of men." Ambrose, Jerome, and the later fathers generally, declared him to have been the most beautiful of mankind (Didron, Christian Iconography, 1:268). The spurious letter of Lentulus to the Roman senate, describing Christ as a man of noble appearance, with curled hair parted in front, and falling, dark and glossy, over his shoulders, with a smooth, high forehead, a strong, reddish, and irregular beard, dated probably also from the third century, but has been known, in its present form, only since the eleventh. SEE LENTULUS.

When persecution arose, the early Christians felt soon the need of some visible sign of their faith. The earliest adopted was the fish (q.v.). Afterwards the figures under which Christ presented himself in the New Testament, as the vine, the LAMB (of God which taketh away the sins of the world), and, above all, as the Good Shepherd (q.v.) carrying a lamb on his shoulders, were introduced into the paintings and sculptures of the Catacombs of Rome, Naples, and Syracuse. The so-called monogram of Christ, viz. <> (for Χρ, the two first letters of the name Χριστός) with or without the letters Α, Ω (the Alpha and Omega of the Apocalypse), appears about the time of Constantine († 337). SEE CHRIST, MONOGRAM OF; SEE ALPHA; SEE AGNUS DEI.

Again, the best class of pagan thinkers in the Roman empire, even before the official adoption of Christianity, had become dissatisfied with the complications of polytheism, and were seeking for a simpler faith. Perhaps the mystery of the unity of the Godhead, which had been celebrated through nearly all forms of paganism in secret rites, had become the common property of educated minds. Egyptian mythology, with the sun as its great center, had also made its impress on the Roman mind. And thus, towards the later periods of the supremacy of paganism in the Roman empire, Apollo, as the deity of the sun, had assumed the chief place in heathen worship. As indicating that Christ was the true "light of the world," the "Sun of righteousness" — the most favorite figure used in speaking of the Savior in the early centuries — this very figure of Apollo was often introduced as indicating Christ. Orpheus was also often thus introduced, as indicating that Christ is the true charmer of the evil passions of the human heart — indicated by the beasts that quietly listened to his music, and the true ruler of the powers of nature — indicated by the trees and other plants bowing to his music.

The figure of the Good Shepherd, usually a beardless youth not over twenty years of age, with long, curly hair and a joyful countenance, gave the most usual type of the personal figure of Christ, when represented on the sarcophagi and in some of the frescoes of the Catacombs. Many of these sarcophagi are now in the Museum of the Lateran. One of the most interesting of these youthful figures of the Savior in sculptured monuments is that in the tomb of Junius Bassus (A.D. 359), in the church of St. Peter, at Rome, in which Christ is represented disputing with the doctors. This type of the Savior as a youth appeared again in some manuscripts, and in other paintings of the early part of the Middle Ages.

Quite a different type, however, predominated at a later period in all Christian art through the entire Middle Ages. The first example of it occurs in a tablet of ivory now in the Vatican museum. The second, and by far the better example of this type, is a painting in a chapel in the catacombs of Callistus. It is considered by recent Roman archaeologists to be of the second century, but this is not at all probable. It represents the Savior as about thirty-three years of age, with a somewhat elongated oval face, bearded, with a grave and somewhat melancholy, but still sweet and benign expression of injured innocence. The features are not to be recognized as distinctively Greek, Roman, or Jewish, but they are highly ideal. The brow is high; the beard is sparse, somewhat pointed, and of a reddish hue; the hair parts in the middle, and flows in abundant curling masses over the shoulders. Of the many varieties of representations of Christ, of which Augustine speaks as existing in his day, this type soon gained the predominance in the Christian world, and it has held its place till modern times. In the mosaics of the Basilicas and the Byzantine churches, in Rome, Constantinople, and Ravenna, it gained an inexpressible grandeur, which was not entirely lost during the decadence of the so-called Byzantine period of painting (A.D. 600-1000). Almost its original power was renewed under the hand of Giotto. It finally reached its highest development in Christ as the Redeemer in Leonardo's Last Supper, and in Christ the Judge in Michael Angelo's Last Judgment.

In the scenes of the birth, infancy, and early childhood of the Savior, attempts have usually been made to infuse into his face indications of the divinity of his nature. This reached its climax in the miniatures of some Grecian manuscripts, in the paintings of the preRaphaelites, and especially in the Christ of the Sistine Madonna (at Dresden). Later in life, even Raphael painted the youthful Christ as merely a blooming or laughing child. Other Italian painters, in the decadence of morals of the seventeenth and eighteenth centuries, painted portraits of beautiful children in the arms of their mistresses as madonnas. Some Flemish and Dutch painters imagined scenes in which Christ, as a dutiful child obedient to the law, was helping his mother in such homely duties as hanging out clothes which she was washing, or as helping his father in his labors as carpenter.

When represented as disputing with the doctors, he is usually placed on a seat above the other figures, with his feet on a stool, as symbol of his high position and authority.

In whatever scene of his life he appeared, he is often represented, after the time of Constantine, with a nimbus (q.v.) around his head, as a symbol of his heavenly nature and origin. This often also included a cross, or the monogram< >. He is usually represented larger than the surrounding figures. As indicating his authority and power, the Savior is often represented with a globe — the universe — under his feet; or as sitting on the globe, or the rainbow, or with a wand in his hand, especially while performing miracles. The Savior was usually represented in the early works as wearing a tunic, over which was thrown the pallium of the ancients. The tunic often had two bands of purple or of gold on the breast, and, like the pallium, it was of white cloth. Sometimes a volume, the New Testament, was placed in his hand, or he was placed between two cases of volumes, the Old and the New Testament.

Besides direct scenes from his own life, or representations indicating his holy mission, the Savior was, during the first centuries, when symbolism was carried to a very great perfection, sometimes represented in scenes from the Old Testament, as in the fiery furnace with the three worthies, with Daniel in the lions' den, and in the place of Moses, when that patriarch was striking the rock.

Besides these extant representations of the Savior in Christian art, we know that the Gnostics had what they called images of Christ as early as the second century. Raoul Rochette (Types de l'Art, p. 9 sq.) says that the cast of features described above as belonging to the best portraits of Christ was derived from the Gnostic artists. Compare also Irenaeus, adv. Haer. 1:25, § 6. A century later, the emperor Alexander Severus (A.D. 222-245) placed among his household gods figures of Abraham and Christ beside those of the heathen deities.

Images of Christ, claimed by the Romanists to be of miraculous origin, are preserved in several churches in Italy and the Orient. Most of them are really of Byzantine origin, and probably dated from between the tenth and twelfth centuries. The power of working miracles is ascribed to these images! One of the most noted of them is the Veronica (the picture known as the Ecce Homo), on a linen cloth which a woman nmmed Veronica is held by tradition to have given to Christ while bearing his cross to Calvary to wipe his brow. SEE VERONICA. On the cloth is the face of the Savior, with an expression of great grief, and the brow pierced by the crown of thorns. Another is that which is said to have appeared miraculously when St. Sylvester was consecrating the basilica of St. John Lateran, and which was formerly preserved above the tribune of that church. Another is the Abgarus picture, a portrait without colors, which a baseless tradition (of the tenth century) has it that Christ sent to king Abgarus of Edessa, when that king wished Christ to come and heal him of a sickness, and the original of which picture two churches the church of S. Sylvester in Prata, near Rome, and a church at Genoaprofess to have. SEE ABGARUS. Another is preserved in the sacristy of the basilica of St. Lawrence, near Rome. There are also several wooden images of the infant Savior said to have been carved and painted by St. Luke, or by angels!

Paintings or sculptures of the crucifixion, SEE CRUCIFIX, are usually placed over the altar in Romish, Greek, Armenian, and Lutheran churches. In some Protestant churches, other than the Lutheran, the figure of the Savior is often introduced in paintings of the parables, the miracles, and other Biblical subjects, rendered in a Protestant sense. See Piper, Mythologie und Symbolik der christlichen Kunst (Weimar, 1847); Martigny, Dictionnaire des Antiquites Chretiennes (Par. 1865); Rossi, Roma Sotterranea (Rome, 1866); also the works of Aringhi, Bottari, Perret, etc., on the Catacombs; Glückselig, Christus-Archaeologie (1863, 4to; reproduces the so-called Edessa picture in colors, and gives six other portraits); Marangoni, Istoria della Cappella di S.S di Roma (Rome, 1747); Mrs. Jamieson, History of our Lord in Art (London, 1864, 2 vols. 8vo); Lecky, History of Rationalism, 1:221-257; Didron, Christian Iconography (Bohn's ed.), 1:242-298; Lewis, Bible, Missal, and Breviary (Edinb. 1853, 2 vols. 8vo), 1:138 sq.; Schaff, Church History, iii, 110. SEE CATACOMBS; SEE IMAGE-WORSHIP.

## Christ, Life Of[[@Headword:Christ, Life Of]]

             SEE JESUS.

## Christ, Monogram Of[[@Headword:Christ, Monogram Of]]

             — In the Catacombs and elsewhere is to be found a monogram in the forms < >, composed of the Greek letters X and P, the initial letters of the name Χριστός, Christ. Sometimes the Greek letters α, ω (Alpha and Omega, the first and the last) are combined with the others, in the form α ω, or suspended by chains from the transverse bar, thus < >. The precise date of its origin is unknown; but Killen (Ancient Church, p. 317, note) asserts that it is found on coins of the Ptolemies, and cites Aringhi (Roma Subterranea, 2:567) as his authority. But, whatever the origin of the monogram, it came into new prominence and wider use from the fact that Constantine (A.D. 312) applied it to the heathen military standard. SEE LABARUM. It is called, therefore, not only the monogram of Christ, but sometimes also the monogram of Constantine. — Schaff, Ch. History, 2:27; Jamieson, History of our Lord in Art, 2:315; Martigny, Dict. des Antiquites, p. 414; Perret, Les Catacombes de Rome, 3:96. SEE CATACOMBS.

## Christ, Offices Of[[@Headword:Christ, Offices Of]]

             (as Prophet, Priest, and King).

I. Origin and History of this Division. — Eusebius, in his Church History (i, b), and also in his Demonstratio Evangelica (4:15), is the first who appears to have considered the mediatorial work of Christ as consisting in the three offices. The division became common in the Greek Church, and it is still usual in the Russian Church. In the Latin Church it has not passed so generally into use, although Bellarmin and many others allow it. Luther, Melanchthon, and the other early Lutheran theologians do not use the distinction. It was introduced into Lutheran theology by Gerhard (q.v.) in his Loci Theologicae was admitted by Spener into his Catechism, and remained prevalent among Lutheran theologians until the time of Ernesti, who wrote against it under the title De oficio Christi triplici, and was followed by Zacharia, Doderlein, Knapp, and others (see Knapp, Theology, § 107). In the Reformed Church it was adopted by Calvin (Inst. 2:15), was admitted into the Heidelberg Catechism, and was generally followed by the dogmatic writers of the Reformed churches, both on the Continent and in England. The modern theology of Germany (as the works of De Wette, Schleiermacher, Thoeluck, Nitzsch, Liebner, Ebrard, etc.) generally adhere to it, regarding it as an essential, and not merely accidental and formal division of the mediatorial work, as the only one which exhausts it. It is used by many of the best English theologians. We give here a modification of Ebrard's article on the topic in Herzog's Real-Encyklopadie, 6:607 sq.

II. Biblical View. - The prophecies of the O.T. designate the Redeemer as the perfect and model prophet, as the servant of God to whom the attributes of prophecy, priesthood, and royalty alike belong; as the kingly seed of David, or the second, perfect David; and finally as the priest-king. He, moreover, in spirit, calls himself, in the Gospels, "prophet," and "son of David." In the Epistle to the Hebrews he is represented as the only true and eternal high-priest. This threefold aspect of his mission is united in the conception of the Anointed or Messiah; for as Elisha was by Elijah anointed a prophet (1Ki 19:16), so was the promised "servant of God" to be anointed by the Spirit of the Lord; and as the kings of Israel were anointed (1Sa 10:1; 1Sa 16:13; 1Ki 1:13; 1Ki 19:15, etc.), so was Christ anointed king of righteousness (Heb 1:8-9). And as it was ordained by the law that the high priest should be anointed to his office (Exo 28:41; Exo 29:7; Exo 30:30; Lev 4:3; Lev 6:22; Lev 7:36), so Christ was made high-priest "not after the law of a carnal commandment, but after the power of an endless life" (Heb 7:16). The conception of the Messiah or Anointed thus divides itself into the three aspects of prophet, priest, and king.

The first prophecy bearing on the subject is in Deu 18:15. The people, afraid of hearing the commandments of God, sent up Moses to hear them (Exo 20:19; Deu 5:27). The Lord "heard" the people (Deu 5:28), and promised (as they had sent up Moses to hear Him) that He would send them a prophet whom they could and should hear. The God who revealed his law in the midst of thunder and lightning, so that the people durst not approach him, would afterwards approach the people through a prophet. On Mount Sinai the people had to send Moses up to God, and God promised, in the future, to send down a prophet to the people. Thus the difference between the Law and the Gospel is sketched in its dawning outline.

The latter part of Isaiah (chapters 40-66) is related, though not in the most direct way, to the prophecy in Deuteronomy. In Isaiah, not "the prophet," but the "servant of God," is the predominant conception. Isaiah "labors in vain" (Isa 49:4); a coming servant of God, however, will accomplish both Isaiah's task in Israel and the mission of the people of Israel to the Gentiles together and perfectly (Isa 49:6); and this because he is more than a prophet; because he takes upon himself the penalty of our sins (Isa 53:5)- מוּסִר שְׁלוֹמֵנוּ, "the chastisement of our peace," i.e. the punishment whose fulfillment secures our exemption. He brings a sin- offering, אָשָׁם (Isa 53:10). The prophecy does not merely indicate that the prophet's mission should entail death on the servant of God, as was the case with Paul (Col 1:24; 2Ti 1:11), but that he should die as an expiatory sacrifice. And in Isa 49:7, he appears as "King of kings," for "kings and princes" are to bow down before him.

Thus we find in Deu 5:18 apromise of the "prophet," and in Isaiah 49-53 a promise of "a servant of God," of whom prophetic preaching, priestly self-offering, and crowning with kingly power are predicated. But regal dominion is not merely assigned to the future Redeemer as the predicate, or as the issue of his destiny, but, on the contrary, the very root of the Messianic prophecies lies in the promise of "one of the seed of David," whose "throne should endure forever." Redemption from future servitude was promised to the seed of Abraham (Genesis 15). Through Moses, Joshua, and David, this promise, in its outward and material sense, was gradually fulfilled. It was for this reason that David determined to build a temple to the Lord, that the "Eternal might dwell with his people." But such a union of God, "who is a spirit," with a material place and edifice, did not agree with the divine plan of salvation (compare Joh 4:23-24). Israel was to acknowledge that the temporal redemption, obtained through David, was not yet the true redemption, but a mere faint foreshadowing thereof. This was indicated by the prophecy in the seventh chapter of 2 Samuel, in which it was shown that not David himself, but David's seed after his death, was to build the Lord a house, and that the Lord would assure the throne of his kingdom forever. Even here no mention is made of an individual, but merely of a successor of David (2Sa 7:12-15). David at the same time understood that his sinful race was not fit to build the Lord a temple, and to rule on his eternal throne, as he said, "Thou hast spoken also of thy servant's house for a great while to come. Anzd is this the manner of manm, O Lord God? (2Sa 7:19; comp. 1Ch 17:17). The allusion in Psa 2:6-7, to this prediction is unmistakable, and Psalms 110 is a poetic explanation of the passage 2Sa 7:19. So Christ himself (Mat 22:42) explains it.

Solomon also was aware that the prediction of Nathan would not have its final fulfillment in his material temple (1Ki 8:26-27). After the death of Solomon, prophecy pointed more and more directly towards a certain, particular, future descendant of David, entirely distinct from his then existing posterity (comp. Isa 7:14; Isa 9:6, with Isa 10:21). From the chastised house of David, the fallen trunk, a fresh branch was to spring (Isa 11:1), and to rule over the nations through a reign of peace and righteousness. Yet that he was not to be an ordinary earthly king, nor a Levitical priest, but a king-priest according to the order of Melchizedek, had already been shown in Psa 110:4, and is more fully developed in Zec 6:12-13, with distinct reference to 2 Samuel 7, Psalms 110, and Isa 11:2. The Manifestation in N.T. — The carnal Israel awaited a worldly, earthly Messiah, who should establish a worldly kingdom. "The Prophet" (ὁ προφήτης, Joh 6:14) appeared to them to be distinct fron the Messiah, a sort of precursor of the latter (comp. Mar 8:27, and Joh 1:21); but the faithful, enlightened by the spirit of God, thought otherwise. To them had Jesus already been announced by John the Baptist (Mat 3:3; comp. with Mat 12:18, Luk 3:4) as the "servant of God" promised by Isaiah, in whom the prophetic, priestly, and kingly offices should be united; and the Lord himself appears in these three aspects in his life, his passion, and his death.

When he goes about teaching that the "kingdom of God" has come, and confirming his words by miracles, he does a prophet's work, and therefore the people themselves recognize him as the "prophet" (Luk 7:16; Luk 9:8; Joh 4:19; Joh 7:40). But he not only spoke as a prophet, but he was and is The Prophet, the revealer of the Father in the absolute sense. The key to this perception is given us in the passage Heb 1:1 : "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," etc., i.e. he has manifested the fullness of his essence and of his will in a personal revelation in Him who from all eternity has been the one God and consubstantial with the Father. Therefore he is in Joh 1:1, called the Word, in whom God ἐν ἀρχῇ expressed his essence to himself (πρὸς τὸν θεόν), "by whom all things were made; without whom was not any thing made that was made; in whom was life; and the life was the light of men." Christ, as the Word become man, is then no longer a prophet merely in word and action, but is one in his very essence. His whole being and essence is the revelation of the Father (Joh 14:9).

The Epistle to the Hebrews represents Christ as a priest, nay, even as the eternal high-priest (Hebrews 7). He is the eternal high-priest because of his having offered the only eternally valid sacrifice, the final sacrifice which renders all others henceforth superfluous himself. His being in other parts of the Scriptures considered more as the hostia (victim) than as the priest, is merely a formal, not a material difference. Christ, on the one hand, absolutely satisfied the demands of God's law upon man (namely, to be sinless, holy, and filled with the love of God), and thus rendered the obedientia activa which we do not render; and, on the other hand, he assumed the penalty which the law inflicted on the sinner, "Thou shalt die the death," on himself; he who owed nothing suffering for those who are debtors. SEE ATONEMENT; SEE OBEDIENCE.

He thus, by substitution, took upon himself our debt and its penalty, and became an expiatory offering for us. For the fundamental principle of all offerings for sin under the old dispensation was this very substitution of one to suffer death for another; who could have been the mediating priest between Christ and the Father? He himself, the sinless, holy, the λόγος—προφήτης, who had ever been with the Father, was the priest who, in eternal high-priestly purity, gave himself as an offering. His actions and his sufferings cannot be divided. He did not make an offering of himself suddenly, ex abrupto, with no connection with his previous life. On the contrary, his priestly, holy life brought him to his death. Thus was his offering a priestly one.

From the death of Christ the crown of thorns is inseparable. So from the crown of thorns the crown of kingly dignity and power is inseparable. When, in the days of his humiliation, he was recognized and proclaimed as the promised "Son of David," the expected "Messiah-king," he accepted the title (Mat 9:27; Mat 18:30; Mat 15:22; Mat 12:23; Mat 21:9). But the fulfillment of his kingly mission took place in a manner entirely opposite to that which the people had expected. His kingly mission culminated at the very moment when he declared unto Pilate that he was king, and thereupon received the crown of thorns (Joh 18:37; Joh 19:2, comp. with Joh 18:12-15 and Joh 18:21). Here the kingly office became closely connected with the priestly. As a reward for this royal abnegation he was crowned with the crown of glory (Heb 2:9; Php 2:9-10), became head of the Church (Eph 1:22), and Lord over all (Eph 1:21). And all who come to him by faith are given to him as his own (Joh 17:6), and he claims for them a share in his glory (Joh 17:22; Joh 17:24; Joh 17:26). The Christian Church is thus fully justified in considering the prayer in John 17 as a true high-priestly prayer of the priestly king and kingly priest (Psa 110:4) for his people, and not merely as the intercession of a prophet for his disciples.

Finally, redemption by Christ is best understood under this threefold aspect of his entire work. He who in his own person was the revelation of God, the λόγος of God to man, has by word and action, and by his advent, revealed to man, in his state of error, ignorance, and sin, the law of God to man, and the mercy of God to the sinner. He who in his own person was the son of man, clothed with priestly holiness, and making of himself a pure offering unto God, has, as a member of a race which is subject to the consequences of sin, preserved his holiness under circumstances which caused the curse of human sin to fall on the head of him, the sinless, and has thereby submitted himself to the judgment of God in our stead, i.e. has given himself as an expiatory offering. He who in his own person was the kingly chief of mankind, has, in order as priest to sacrifice himself, foregone this kingly power and worn the crown of thorns, but thereby has attained the crown of glory, the dominion over the Church he has redeemed, in which and for which he now reigns over heaven and earth.

We find, in all the N.T. account, that in Christ's teachings he was not exclusively a prophet, in his passion he was not exclusively a high-priest, nor was he a king only after his resurrection. On the contrary, the three offices cannot be thus mechanically set off from each other. The Scripture certainly ascribes to Christ a munus propheticum immediatum (direct prophetical office) only during his visible life in the state of humiliation (viz. a prophetia personae, by which his whole being was in itself a revelation of God, and a prophetia oficii, in words and doctrines). But it teaches also that, as Prophet and Revealer, the exalted Christ continues to operate (munus propheticum mediatum, mediate prophetic office) by his Word, which he gave once for all, as well as by his Spirit, through which he continues to enlighten the hearts of believers. In the munus sacerdotale (priestly office) we distinguish (scripturally) the once-offered oblation from the yet continuing intercession; and in the former, the obedientia and satisfactio activa, the offering of a holy life, from the obedientia and satisfactio passiva, the assumption of the undeserved expiatory suffering. Finally, the Scripture teaches that Christ, in his state of humiliation, was already king (rex fuit, or rex natus erat), as in Joh 18:37. He disclaims only the "exercise" of kingly power, not the fact. We distinguish also the inherent regal glory and power of Christ from his exercise of them — the dignitas regia from the officium — and in the latter also we distinguish the regnum gratiae, the governing of his people by his spirit, from the regnum gloriae, the dominion over all. here is, in fact, no concrete point in the existence and activity of Christ, whether in the state of humiliation or of glorification, in which the three offices are not found constantly connected. Thus Christ remains in all respects, inseparably, the Revealer of the Father to man, the Intercessor for. man with God, and the Chief and King of his people. See Knapp, Christian Theology, § 107; Nitzsch, System der christlichen Lehre, § 132; Herzog, Real-Encyklopädie, 6:607; Pye Smith, First Lines of Clristian Theology, Luke 5, ch. 4, § 2.

## Christ, Order Of, Knights Of The[[@Headword:Christ, Order Of, Knights Of The]]

             After the abolition of the order of Knights Templars, in 1312, king Dionysius of Portugal left to such as resided in his dominions a large share of their estates, and in 1317 reconstituted them into a new spiritual order of "Knights of Christ." It was sanctioned by Pope John XXII on condition of obedience to the papal see. He also instituted a branch of the order in the Papal States. The knights were secularized in Portugal in 1789, and divided into three classes: "great crosses," of which there were 6; "commanders," numbering 450; and knights, the number of which was unlimited. The distinctive marks of the order are a golden cross, carved and ornamented with red enamel, the ends terminating in two points; a scarlet band, which, by the papal knights, is carried around the neck. The Portugal grand crosses wear a particular dress on great occasions, with a golden chain wound three times around the neck, but which is usually thrown across the shoulder from right to left; a band; and on the breast a star, containing in its center the cross of the order. The commanders and knights wear a similar but smaller cross, the former in a star and on the breast, with the band; the latter pending from the button-hole, and without the star. As a religious order, they have been suppressed, with all such orders, in Portugal. — Pierer, Universal-Lexikon, s.v.; Chambers, Encyclopaedia, s.v.

## Christ, Person Of[[@Headword:Christ, Person Of]]

             SEE CHRISTOLOGY.

## Christ, Resurrection Of[[@Headword:Christ, Resurrection Of]]

             SEE RESURRECTION.

## Christ, Sinlessness Of[[@Headword:Christ, Sinlessness Of]]

             The Christian Church has always held that Christ was absolutely free from sin. (This article is based upon Weiss, in Herzog's Real-Encyklopädie [Supplement, 1:193 sq.], and Ullmann, Sinlessness of Jesus [Edinburgh trans., 1858].)

I. Historical. —

1. To the minds of the apostles the perfect sinlessness of their divine Master presented itself as an unquestionable fact, and this view continued to prevail, through the period immediately succeeding, in the development of the Church's doctrine of the person and work of Christ. No explicit statement of it seems to have been made or deemed necessary, but the allusions in the early ecclesiastical writers show that the doctrine was neither rejected as unfounded nor ignored as unimportant. Tertullian inferred the sinlessness of Christ from his divinity; Origen regarded it as a peculiar property of the human soul of Christ, resulting from its union with the divine Logos, by whose virtue it was interpenetrated as red-hot iron is by fire, so that sin became for him an impossibility.

Apollinaris, setting out with the belief that human nature implies limitation, mutability, conflict, sin, etc., held that no man can be a perfect man without sin; and in order to preserve, consistently with this view, the sinlessness of Christ, sacrificed his true humanity by adopting the opinion that the Logos took the place of the human soul in Christ, and imparted to him an irresistible tendency to the good. Athanasius held the doctrine of a sinless yet perfectly human nature in Christ, arguing that sin does not belong to human nature per se, which was originally pure and sinless; and that Christ could, consequently, assume the nature of man without thereby being made subject to sin, and thus, by his perfect life as a man, become man's exemplar and guide in his conflict with evil and progress towards the good.

2. At the Council of Chalcedon (A.D. 451) the doctrine of Christ's true yet sinless manhood was formulized in the words, "truly man, with a rational soul and body of like essence with us as to his manhood, and in all things like us, sin excepted;" and there has not since been any change within the accepted Christological doctrine of the Church. The theologians of the Middle Ages contented themselves with the traditional doctrine, without any special efforts for its further development; though in the controversies with regard to the Immaculate Conception of the Virgin Mary, her champions sought to add weight to their arguments by claiming that the acceptance of their views would recognize also the sinlessness of Christ. A doctrinal error of a different sort hence arose, viz. the putting Christ in the background as too holy for mortals to address, and substituting the mediation of the Virgin and the priesthood.

3. One of the chief merits of the Reformers is the fact that they taught that Christ is individually and immediately apprehended by faith, and that the Holy Scriptures, not the dogmatic and liturgical traditions of the Church, are the sources whence Christian truth is derived. They accepted the doctrine of the Roman Catholic Church concerning the person and character of Christ, of which his sinlessness formed an essential part. It was received, as in the apostolical times, as an intuition not needing proof, but "above mere logical demonstration."

4. Socinianism might have been expected to open up a new and fruitful discussion of this subject, yet, apparently in antagonism with its views of the person and office of Christ, it asserted not only the sinlessness of Jesus as a fact, but also the non posse peccare, and indeed denied that he was really subject to temptation, because of his supernatural generation.

5. From the rise of German Rationalism, about the middle of the 18th century, this doctrine has been repeatedly impugned by writers of that school. Some (as Reimarus, Bahrdt, Venturini) even go so far as to characterize Christ as an impostor. So also, among English Rationalists, Newman, Phases of Faith, finds imperfections in the moral character of Christ. Strauss denied Christ's sinlessness on the ground principally of its á priori impossibility, or of the necessary connection of sin with finite existence. Pécaut, a recent French writer, adduces as proofs of Christ's moral imperfections (Le Christ et la conscience, Paris, 1859), his treatment of his mother (Luk 2:41-52; Joh 2:4); the expulsion of the profaners of the Temple (Mat 21:12-17, et al.); the cursing of the fig-tree (Mat 21:17-22; Mar 11:12-26); the destruction of the swine (Mat 8:28-34, et al.); his severe reproofs of the Pharisees (Mat 5:20, et al.); and also his supposed abnegation of the title good (Mat 19:17, et al.); but, in strange contradiction of his own views, he uses such language as this: "To what a height does the character of Jesus Christ rise above the most sublime and yet ever imperfect types of antiquity ... . Jesus Christ has been humble and patient; holy, holy, holy before God; terrible to devils; without any sin... . His moral life is wholly penetrated by God" (Schaff, Person of Christ, the Miracle of History, p. 208 209, 346-348). Other Rationalistic writers (as Kant, Jacobi, and others) have labored to place in clear light the unparalleled moral excellence of Christ, as the abiding type and proof of the divinity of his teachings. The denial of this doctrine, whether open or covert mostly arises from shallow moral and religious conceptions, or from lowering the fundamental moral nature of sin, justification, etc., into mere relations.

6. On the other hand, Ullmann has laid the Church under lasting abligations by his monograph, Die Sündlosigkeit Jesu,(last ed. 1863, Gotha), transl. by Brown. The Sinlessness of Jesus (Edinb. 1858, 12mo). Dorner Schaff, and Weiss have still further contributed to it, elucidation (see references at end of this article). The subject has been more or less fully treated in relation to Rationlialism by Hase (Streitschriften, in, 1837; Leben Jesu, an Dogmatik); Schweizer, in Studiem und Kritiken, 1884, 3 and 4; 1837, iii); in connection with historico-critical examination of the person of Christ, by Keim (Der geschichtliche Christus, p. 43, 106-116); from the stand-point of the doctrine of Christian morals and Church history, by De Wette (Christliche Sitters lehre, vol. 1, § 50-53), Weisse (Evagelische Geschichte), Ewald (Geschichte Christus, p. 184 f.), Schenkel (Dogmatik, and very waveringly in his Characterbild Jesu, p. 35 and 39) Weizsacker (Evangelische Geschichte, p. 437); from the stand-point of Church confessions, by Thomasius, Hoimnan, Philippi, and Ebrard; from a purely biblical point of view, by Schmid, Beck, Gess, Garbett (Christ as Prophet, Priest, and King [Lond. 1842, 2 vols. 8vo]), Stevenson (On the Offices of Christ [Lond. 1834, 8vo]), and Riggenbach; from that of the mediation theology of Schleiermacher, in treatises on the life of Christ, by Neander and others, and in works on dogmatics and the history of dogmas by Rothe, Liebner, Dorner, Nitzsch, J. Miller, Lange, Martensen, Schoberlein, and others.

II. Statement of the Doctrine. — The term sinlessnes, ἀναμαρτησία, involves a twofold idea, first, a negative one, viz., "the absence of antagonism to the moral law and to the divine will, of which that law is the expression; and this not only in relation to separate acts of will and outward actions, but also in relation to the tendency of the whole moral nature, and to its most deep-seated disposition" (Ullmann, Sinlessness of Jesus, p. 41), which may be expressed by the term innocence, goodness of nature, etc.; and, secondly a positive one, viz., the expression in outward form of this inward harmony by a life of complete and perfectly holy activity, working out in full obedience to the will of God the duties of each hour, while keeping both spirit and life unstained by evil. This we term absolute holiness.

We hold, then, that our Savior, in his humanity was, in both these senses, sinless; at first relatively, just as Adam before his fall, with a perfectly human nature to which the liability to temptation must be conceded; otherwise no true manhood could have existed, no true example for our race could have been presented in his life. The doctrine of Edward Irving, however, that Christ partook of the sinful nature of Adam after the fall, cannot be allowed. It is not necessary at all to the true conception of his perfect example as a man for sinful men; which, on the contrary, implies that the second Adam should not be placed in his human nature below the original condition of the first, and thus burdened with the sin and weakness of sullied manhood. This view would demand of his divine nature so miraculous a support of the human as to destroy the force of his example. On the contrary, Christ, in his humanity, clothed with man's original purity of nature, lived, suffered, "was tempted in all points like as we are, yet without sin," and so could "justify the ways of God to man," and show that man was made " sufficient to have stood, though free to fall." His relative sinlessness became absolute holiness in the development of his moral life, in his free, yet perfect, active, and passive obedience to the will of his Father. To use the terms of the schoolmen, the posse non peccare or impeccabilitas minor, in him, grew, through vanquished opposition and the achieved restitutes of perfect obedience in love, into the non posse peccare or impeccabilitas manr, "into the impossibility of sinning, which cannot Sin because it will not" (Schaff).

III. Proofs of the Doctrine. —

1. A priori. We may argue, a priori, that as Christ's acknowledged mission on earth was the moral elevation and the salvation of our race from sin, it was fitting, nay, necessary, in order to accomplish these objects, that he should be superior to us in these respects. To raise man from his ruin, the Prince of his salvation must be one "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," while his heart, "touched by the feeling of our infirmities," would yearn for the renewal of humanity. How fully Christ's perfect life meets this ideal every Christian feels; and with what deep and grateful confidence does he, when oppressed by the temptations and conflicts of his probation, turn to him who "needeth not daily to offer up sacrifices first for his own sins," and "then for the sins of the people," as did other priests.

2. A posteriori, we find that Christianity has exerted and does exert a power for moral good upon the world. Wherever it has taken hold of the hearts and minds of men in its purifying power, we see that they have attained a higher moral and religious state, a condition of life far beyond the pagan or even the Jewish types. How shall we account for this, apart from the life of the founder of Christianity, imparting its renewing power to the hearts of his followers? Mere theories of moral conduct without example are not capalle of producing such results. Streams do not rise above the level of their sources; no more do followers of religious systems rise above the laws and principles of religious life prescribed in the conduct as well as teachings of their founders. We may justly claim that the higher moral condition of Christian nations is due mainly to the influence proceeding from the spotless life of Christ.

Many of the early as well as recent opponents of Christianity as a system bear testimony to the surpassing moral greatness of its founder. Pilate declared that he found no fault in him touching the things whereof the Jews accused him, and thrice asked the question, "What evil hath he done?" (Luk 23:22). The Roman centurion, who witnessed his sufferings on the cross, said, "Certainly this was a righteous man." Josephus, if the passage be authentic (Antiq. Luke 18, ch. 3, § in), says of him that he "was a teacher of such men as receive the truth with pleasure." Forphyry (A.D. 304) says, "But himself is pious, and gone to heaven as other pious men do. Him therefore thou shalt not blaspheme." The celebrated tribute of Rousseau to the Gospel and its author need not be quoted here. A fuller view of the testimony of unbelievers to the person and character of Christ is given in the work of Schaff referred to above.

3. Biblical View of the Doctrine. — The doctrine of the Old-Testament writers in regard to the original purity and grandeur of man's moral and intellectual nature is shown conclusively by the language employed in describing his creation and endowments: that he was made in the image of God; that the dominion over the earth and lower animals was given to him, etc. When man by disobedience fell, the promise was given of one to come, who should repair, by his obedience and perfectness, the ruin made, and through whom man might be reconciled to God. The coming of such a Redeemer was prefigured in the worship and sacrifices of patriarchal times, in the separation and Temple services of the Jewish nation, and in those holy men who from time to time appeared as lights amidst the darkness of the world. Throughout all these preparatory manifestations the idea of the sinlessness of the coming Messiah appears. In the spotless victims, in the purifying services, in the strains of the poets of Israel, and in the magnificent imagery and language of the prophets are found, more or less complete, the elements whose union culminates in the idea of the sinless Son of Cod and Redeemer of men (Jer 31:31 sq.; Eze 36:8 sq., etc.).

The New-Testament writings bear unequivocal and harmonious testimony to the truth of this doctrine. Christ is described in them as the Holy One, the Just and Righteous (Act 3:14; Act 22:14; 1Pe 3:18; 1Jn 2:1; 1Jn 2:29; 1Jn 3:7); as tempted "like as we are, yet without sin" (Heb 4:15); as our example "who did no sin, neither was guile found in his mouth" (1Pe 2:21-22); as "a lamb without blemish and without spot" (1Pe 1:19); as "an high-priest who is holy, harmless, undefiled" . . . "who needeth not daily to offer sacrifices" "for his own sins," as did other priests (Heb 7:26-27); as the Mediator "who knew no sin" (2Co 5:21). These writings, indeed, are full of proofs that his apostles and followers recognized in Christ, because of his holiness, as well as his wonderworking power, the Messiah foretold by prophecy, coming in the fullness of the divine spirit to be the founder, lawgiver, and king of the kingdom of God on earth. Christ no less unequivocally claims for himself such perfection of nature and life, in the assumption of oneness with God (Joh 10:30), in the fact that he nowhere prays for forgiveness of his own sins, or recognizes that sin exists in himself, and, specifically, in the expression "which of you convinceth me of sin" (Joh 8:46).

IV. Objections. — But brief notice can le taken here of the objections to this doctrine, which are grouped by Ullmann (p. 143) under two classes, viz. (1) those resting "on a denial of the actual sinlessness of Jesus," and (2) those resting "on a denial of the possibility of sinlessness at all in the sphere of human life; and Weiss (1. c.) under three heads, viz.

(1) that unique individuality (Einzigkeit des Individuums) contradicts both the nature of the individual and the idea of the human race and its development;

(2) that sinlessness is irreconcilable with the nature of man; and

(3) that the same is irreconcilable with the actual sinful condition of mankind.

The former classification seems the simpler one, and we prefer to follow it. In regard to the objections of Pécaut, which belong to the first class, it may suffice to say that all of them except the last are founded on incorrect conceptions of the spirit and purpose of Christ in the several actions noticed, and of the duty which his office as Messiah imposed on him. Viewed in the pioper light, no disobedience of or disrespect to his parents, no outburst of angry passion, no wanton destruction of the property and disregard of the rights or feelings of others can be found. Attention to the scope and import of the question of Christ to the young man, "Why callest thou me Good?" (τί με λέγεις ἀγαθόν), will show that he does not reject the title good, but seeks to lead the questioner to its true application; the emphasis, as the order of the words shows, rests not on the expression good, but the why. "God only is good; but he that hath seen me hath seen the Father."

In reply to the objection that the idea of sinlessness is inconsistent with the growth in wisdom and the development of his moral nature which the Gospel portraiture of Christ assigns to him, we may say that growth and development do not necessarily or commonly imply imperfection. A human being, possessing in infancy and boyhood the maturity and complete development of manhood and age, would be a monstrosity. We expect from infancy, youth, manhood, and age what befits each period, and regard as irregular and imperfect what is contrary thereto. Again, finite nature is not necessarily imperfect. The perfect action of such a nature in conformity with the laws and limitations of its being cannot be sinful, or evidence of imperfection as finite existence, but just the contrary.

The notion that individual pre-eminence is inconsistent with the nature of the individual or the nature of the race is not warranted by the actual past and present history of man. We see that through all periods of time individual men stand out prominently endowed above their fellows. Is it then irrational to suppose that in view of the great work which Christ came to do, he would be superior in purity to those whom he sought to elevate?

In all the relations of his life on earth, Jesus always did what was due to them. He did not seek, in virtue of the connection of his humanity in one personality with his divinity, to exempt his human nature from the influences which legitimately operate on it; but meeting fully life's duties as they came to him, he asserted in himself the triumph of one unfallen nature over the power of evil in the world. Thus his perfect holiness of life stands out clearly in the moral heavens, the unchanging, ever-brilliant star of hope whose light no cloud can ever dim, a safe and surely-guiding beacon to those who traverse the sea of life in search for the Promised Land.

Literature. — Ullmann, The Sinlessness of Jesus (Edinb. 1858, 8vo); Schaff, The Person of Christ (Boston, Am. Tract. Society, 16mo); Martensen, Christian Dogmatics (Edinb. 1866, 8vo); Knapp, Christian Theology, p. 336, 7 (Phila. 1853, 8vo); Weiss, in Herzog's Real- Encyklopadie (Supplem. 1:193 sq.); Dorner, De la Sanctiae parfaite de J. C. (in Suppl. to Revue Chretienne, Nov. 1861); Dorner, Person of Christ (passim); Niemann, Jesu Sundenlosigkeit (Hanover, 1866).

## Christ, Work Of[[@Headword:Christ, Work Of]]

             SEE ATONEMENT; SEE CHRIST, OFFICES OF; SEE CHRISTOLOGY; SEE REDEMPTION.

## Christ-Emporia[[@Headword:Christ-Emporia]]

             (χριστεμπορεία), selling of Christ. SEE SIMONY.

## Christ-apples[[@Headword:Christ-apples]]

             were dry wood apples which were said to be found on Christmas night, and were an object of superstition in the Middle Ages.

## Christa[[@Headword:Christa]]

             SEE CALLISTA.

## Christadelphians[[@Headword:Christadelphians]]

             (or Brethren in Christ) is a name adopted by a religious body of recent development, which accepts Christ as its authority, but discards the name "Christian." This is said to be on account of the gross perversion of the word Christian. Christadelphlans assert that the faith of Christendom is made up of the fables predicted by Paul in 2Ti 4:4, and is entirely subversive of the faith once for all delivered to the saints.

I

. Origin. — The organization, made up of independent ecclesiae, was founded by John Thomas, M.D. (q.v.), who was for a time an associate of Alexander Campbell, but who gradually changed his views from those of the Disciples of Christ" until he encountered the violent opposition of Mr. Campbell. Although Dr. Thomas secured a hearing in various Campbellite churches of the United States for many years succeeding 1843, lectured and wrote in his native country and England from 1848 to 1850, and afterwards spoke extensively in the United States: continually adding to the number of his adherents, the name Christadelphian was not adopted until 1864. Congress had exempted from war service the members of any religious body which was conscientiously opposed to bearing arms. In order to go upon record in a manner that would secure this exemption, the name was adopted and certified to by Dr. Thomas, in August or September, 1864. In this certificate he stated that the brethren of Ogle County, Il., to whom it was given, were in fellowship with similar organizations in England, Scotland, the British Provinces, and various cities of the United States, north and south. "New York," he added, "is the radiating centre at this time."

II. General Features, etc. — The Christadelphians have never had any clergy, and consequently little or no ecclesiastical organization. Their customs are very primitive and unostentatious. They assemble every first day of the week, to commemorate the death and resurrection of Jesus Christ by the breaking of bread and partaking of the cup. To this participation, however, none are admitted except those who have been immersed after making declaration of assent to the beliefs of the ecclesia. All communicants are considered as equals religiously, and any member may be designated to conduct the ceremonies at the meetings. After the commemoration of Christ's death a hymn is sung, and if any visitors are present some brother delivers an address.

This always relates either to "the things concerning kingdom," to things concerning the name of Jesus Christ. It is a modest exposition of their creed, abounding in Scripture quotations, and delivered without rhetorical or oratorical adornment. No address is ever made, even to members alone, upon what are known as practical or moral topics. They hold that each one must learn from God's Word, or by private consultation, with reference to right conduct in daily life. They say that if an acceptance of the creed of Christadelphians does not produce right conduct, no amount of lecturing and exhortation will. They teach Christ-like living only by example. The address being over, it is announced that the purpose for which they had assembled being accomplished, the meeting may be considered as having terminated. No collection is permitted for any purpose, but there may be a small box in the room for the reception of any contributions Which persons care to make in an unobserved manner. It is not, however, announced that such is the fact. The expenses are exceedingly light, the meetings being held in some "upper room" hired for the purpose, and the payments met by the most quiet means. No church edifice has ever been erected by them, as their principles would not permit it.

No direct effort is made to increase the membership. If increase results from voluntary acceptance of their doctrines, it is welcomed. In many cases an ecclesia includes but from four to 'ten persons. The largest, in Birmingham, England, includes about five hundred. It is not expected that a considerable proportion of any community will join their number, for they realize that they are so unconformed to the luxury. fashions, display, and excitement of the world that but few will accept of truth under such circumstances. They expect that at the second advent, which they believe to be very near, they will all, if found worthy, be made priests and kings, to rule with Christ on the earth. Of course only a small part of the race would be needed for that purpose, even as but a few can be  induced to prepare themselves for it. They see this to be in harmony with the prophecies of Christ concerning the few that shall be saved. They also accept cheerfully the necessity of being unknown, devoid of influence, or even despised for the present, in view of future reward. They lose no time upon missionary schemes, temperance, or sectarian schools, or even organized charity. Whatever good is done should be done personally and quietly.

As the number of each ecclesia is small, and the loss of a few of the brethren who are accustomed to be present may at any time interrupt the meetings, and as there is no general oversight by bishop, minister, deacon, committeeman, or other, so there are no statistics of the ecclesias or of members, and no one knows the extent of the sect. They themselves do not care' to know its extent, lest some one might boast of it. Offices nid organization, as stimulating the ambition of some, are considered in their influence subversive of the true spirit of religious equality and of right thinking and acting. They do not desire any position, religious, political, or otherwise, in this dispensation of the world. They decline to vote or to take any part in secular government, but they submit to the present condition of affairs, considering it too corrupt to be improved until He shall come whose right it is to rule the earth. They have no inducements for people of property to join them, for they think less, if anything, of those who have money. They regard it a duty to devote whatever of this world's goods may be intrusted to them, to doing good and in a secret manner. They desire not to know who is the author of good deeds among them, lest the doer get his reward in the praises of men. They prefer the reward should be deferred till the next dispensation. They do not esteem the first day of the week above any other, and feel entirely at liberty to do whatever they please on that day. They say there has been no divinely ordained Sabbath since Jesus abolished the Jewish Sabbath. But, out of respect for the feelings of others, they do not openly engage in what may be generally regarded as a breaking of the Sabbath, and for convenience they hold their meetings on that day. They will not speak against those who hold different religious creeds, and only ask to be allowed in an unmolested manner to hold and to express their own religious views.

III. Creed. — The doctrines of the Christadelphians are, perhaps, nearer like those of the Adventists than of any other. They hold the Bible to be the inspired Word of God, and demand its literal interpretation. On this basis  they defy the disproof of their doctrines. They group their beliefs under two heads, and the outline is as follows:

1. Things Concerning the Kingdom of God. — The gospel preached by Jesus and the apostles was with primary reference to this kingdom. A divine but literal kingdom is to be established on the earth, superseding all existing governments. It has once existed as a type, being the kingdom of Israel, but was destroyed because of iniquity. It will be re-established at Jerusalem, will involve the restoration of the Jews, will extend in dominion over the whole globe, and Jesus of Nazareth will be the supreme ruler. Those who are Christ's will be awarded a participation in the "honor, glory, and power" of that kingdom, in the sense of being associates and coadjutors of Christ in the work of ruling the world in righteousness. The visible reappearance of Christ, and the sharing in his inheritance of the physical kingdom, are therefore the "good news," and the hope of true believers. This kingdom will last a thousand years, in which sin and death will continue as now, but in a milder form. At the end of that period there will be an entire change in the constitution of things. Christ will surrender his position of supremacy, when God will manifest himself as father, strength, governor, and friend of all. Meantime, a revolt of the nations, at tle close of the millennium, occurs, and succeeds to the last point, only being suppressed by a summary outburst of divine judgment. Then occurs the resurrection and judgment of all who have died during the thousand years, and a judging of those then alive. The approved are immortalized, and the rejected are destroyed. Sin and death thus abolished, none remain but the righteous, who will inhabit the earth forever. Christ's work' being finished, God will no longer deal with men through a mediator. Christ and his associate millennial rulers join the company immortalized at the post- millennial judgment.

2. Things Concerning the Name of Jesus Christ. There is but one God, who made all things by his spirit. He dwells in a definite locality, "in unapproachable light," and is not universally diffused through space. The Spirit is his instrumental power, and extends whithersoever he wills. God's spirit is manifested, not personally, but by his works. God did not dwell personally in Jesus Christ, but the Messiah was approved of God, and in character was assimilated to the divine character. He was filled with the spirit of God. "Spirit" is a scriptural personification of the power, wisdom, and goodness of Deity. Christ had these from the Father. Jesus Christ is not one of an eternal Trinity, but is the manifestation of the one eternal  Creator. He had two sides in the days of his weakness; one Deity, one man. The latter dated from his birth. The Deity dwelling in him was of the eternal Creator. Before "the man Christ Jesus," there was but one eternal God, and he neither Father nor Son. Notwithstanding the mode of his conception and anointing with the Holy Spirit, Jesus was of our nature, a second Adam, tempted in all points like ourselves, triumphant by obedience, thereby removing the consequences of Adam's sin. His death was not to appease the wrath of an offended Deity, but to express the love of Deity, by abrogating the law of sin and death through a full discharge of its claims. Holding immortality in trust. for the obedient, he now acts as priestly mediator between the Father and those who come unto God by him.

According to the Christadelphians, the devil is a scriptural personification of sin in the flesh, not the name of a personal, supernatural being. Man is a creature of the dust, whose individuality and faculties are attributes of his bodily organism. In the state of death, man, instead of having gone to another world, is simply a body deprived of life. Corruption will destroy the body .and nothing remain of what was a living man. This mortality is the consequence of Adam's sin. In the Bible, soul means creature, but never involves the idea of immortality. Spirit, as applied to man, is no more expressive, but signifies breath, vital energy, etc. attributes of the living being. The doctrine of the inherent immortality of the soul is a pagan fiction. But there is a doctrine of immortality attainable, to be found in the Bible. Instead of being inherent in man, it is a quality to be acquired through belief in the gospel and obedience to the divine commands. It results from resurrection and the change supernaturally wrought upon the body. It is not a right nor a property of man's fallen nature, but is a gift to be bestowed upon the faithful. It will be enjoyed upon the earth, which is to be the habitation of the saints. Hell and eternal torments are fictions of popular theology. The hell of Scripture is either sheol, the grave; or it is gehenna, a place of judicial execution in the land of Israel. It was once so used, and will be again, on a larger scale. The grossly wicked are to be convicted and annihilated, while that larger part of mankind which is sunk in ignorance and degradation will never see the light of resurrection.

IV. The only publications of the sect are The Christadelphian, a small monthly magazine, issued in Birmingham, England, and the following literature: Roberts, Dr. Thomas's Life and Work: — Twelve Lectures on the Teaching of the Bible in Relation to the Faiths of Christendom: — Is  the Bible Divine? (six nights' debate between Charles Bradlaugh, of London, and R. Roberts): Was Jesus the Messiah? (three nights' debate between R. Roberts and a Jew): — Prophecy and the Eastern Question: — Everlasting Punishment Not Eternal Torments: — The Declaration, or the Truth Defined in a Series of Propositions, with Proof-Texts in Full: — Discussion on the Immortality of the Soul (between R. Roberts and R.C. Nightingale): — A Good Confession: — A Defence of the Faith Proclaimed in Ancient Times: — Vindication of the Truth. (reply to a pamphlet by Reverend C. Clemance, entitled, Christadelphianism Exposed): — J.S. Andrew, Chriistadelphian Shield (sixteen serial papers in answer to orthodox arguments against the truth): — Roberts, The Kingdom of God: — Christ's Doctrine of Eternal Life: — Andrew, Jesus Christ and Him Crucified. For other literature, SEE THOMAS, JOHN, M.D. (C.W.S.)

## Christe[[@Headword:Christe]]

             SEE CALLISTA.

## Christendom[[@Headword:Christendom]]

             the kingdom of Christ in its diffusion among men on the earth. In the way of territorial extension, Christendom has been enlarging almost without interruption from the beginning. In the second and third centuries congregations were established in all parts of the Roman empire, and beyond the limits of the empire it collected churches in Parthia, Persia, and India, and extended to several barbarous nations whose languages had never been reduced to writing. The conversion of Constantine established the first Christian state. By A.D. 423 the whole eastern portion of the Roman empire was free from paganism, which lingered a little longer in the western, without, however, disputing any longer the ascendency. In the fifth and sixth centuries Christianity conquered in great part Northern Africa, Spain, Gaul, Scotland, England, and a number of the German tribes. The erection of the empire of Charlemagne paved the way for the conversion of Northern Europe. The Saxons consented to accept Christianity in 803, and Scandinavia in the tenth and eleventh centuries. Thence it spread soon to Iceland and Greenland. The conversion of the Sclavonians of Eastern Europe commenced in the ninth century, and was nearly completed in the twelfth. In the tenth and eleventh centuries the dissemination of Christianity in Hungary, Transylvania, and Russia commenced.

At the same time, its territory was lessened in Western Asia, Northern Africa, and a part of Southern Europe, by the progress of Mohammedanism. In the period from the eleventh to the sixteenth century the conversion of Northern Europe, and in particular of Pomerania, Esthonia, and Livonia, was completed. A part of Eastern Europe, however, was gained by the Mohammedans, but, on the other hand, a large new territory was secured to Christianity in Western Africa, East India, and America, in connection with the discoveries of the Portuguese and Spaniards. After the sixteenth century the newly-discovered continent of America began to be filled up by a Christian population, thus making the second Christian continent. The Roman Church for some time seemed successful in Christianizing Eastern Asia, especially China and Japan, but its progress was stopped by persecution. In the eighteenth century a new Christian state sprang up in South Africa, in connection with the political rule of the Dutch and the English. The nineteenth century opened with brighter prospects than any preceding. In South Africa the territory of Christian nations extended; in Western Africa, Liberia was founded as a Christian republic; in Northern Africa, Algeria is filling up with a Christian population; and in Eastern Africa, Abyssinia, which, in spite of its isolation, has preserved since the fourth century a kind of Christianity, promises to re-enter the union of the Christian states. Australia has already become the third Christian division of the world, with only a few weak remnants of paganism. In Asia the Karens of Farther India have been brought under the influence of Christianity, while in the north nearly one third of the continent I forms part of a Christian state. Thus the territory of Christianity at present comprises three out of the five large divisions of the world, with a considerable part of the two others. Moreover, large territories in Asia and Africa, though not yet Christianized, are under the dominion of Christian nations, and hardly a single country is at present left into which Christian I missionaries have not forced their way. Thus the time seems near when the extent of Christendom will coincide with the extent of the earth. The following estimate of the Christian population of the world is based upon the latest (1889) works on political and ecclesiastical statistics:

                Total Pop.           Roman Catholics              Protestant          Christian

America               93,108,000          51,500,000          38,000,000          89,500,000

Europe 355,000,000        142,000,000        65,000,000          277,000,000

Asia       783,650,000        5,000,000            725,000 15,725,000

Africa    185,790,000        1,500,000            725,000 6,000,000

Australia Polynesia         30,000,000          1,000,000            1,550,000            5,000,000

Total      1,447,548,000    201,000,000        106,000,000        393,225,000

See also Smith, Tables of Church History. SEE CHRISTIANITY.

## Christening[[@Headword:Christening]]

             a name given to the act of baptism,

(1) as if thereby the child were made a Christian; or

(2), as baptism fixes the Christian or Christened name of the child.

## Christesoun[[@Headword:Christesoun]]

             SEE CHRISTISON.

## Christeta[[@Headword:Christeta]]

             SEE VINCENT OF ABILA.

## Christfels (or Christfeld), Philip Ernst[[@Headword:Christfels (or Christfeld), Philip Ernst]]

             (originally Mordecai), a German convert from Judaism, was born at Uhlfeld-on-the-Aich in 1673. July 11, 1701, he openly professed Christianity at Wilhelmsdbrff, im Hohenlohe. Being a learned Hebrew scholar, he was offered a professorship at Leipsic, which he, however, refused, preferring the office of chamberlain given to him byi his sponsors, the count and countess of Hohenlohe. He wrote, Gespraich im Reiche der Todten uber die Bibel und Talmud- (Schwabach, 1737): — Judische- Fechtschule (ibid. 1760). See Furst, Bibl. Jud. 1:177; Wolf; Bibl. Heb 3:4, no. 1830b; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Kalkar, Israel u. die Kirche, page 105; Delitzsch, Saact auf Hoffnung, 4:191 sq. (B.P.)

## Christhold, Christian Albrecht[[@Headword:Christhold, Christian Albrecht]]

             a Lutheran minister of Germany, was born in Judaism in 1684; at Oettingen. When three years old he was baptized, with his parents. He studied for the ministry at Tubingen, was conrrector and afterwards rector in his native place, in 1716 became pastor and superintendent at Appetzhofen, and died there in 1766, while a member of consistory. He wrote, De es quod Judaei in Republica sint Tolerandi (Oettingen, 1711): — De Judaeorum Conversione Generali Exspectanda (ibid. 1715). See Furst, Bibl. Jud. 1:177; Wolf, Bibl. Hebr. 3:1895e; Schudt, Judische Merkwurdigkeiten, 4:2303; Saat auf Hoffnung, 4:2, 90; Kalkar, Israel u. die Kirche, page 108; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; (B.P.)

## Christi[[@Headword:Christi]]

             is an appellation given by St. Ambrose to believers in Christ, in reference to Psa 105:15, "Touch not mine anointed," or my Christi, as it is rendered in the Vulgate.

## Christian[[@Headword:Christian]]

             (Χριστιανός), the name given to those who believe Jesus to be the Messiah (Act 11:26). Commentators and critics are not agreed whether the followers of Christ gave this appellation to themselves, or whether it was bestowed on them by others. Neither view appears to be wholly true or wholly false. Such titles do not usually originate in any arbitrary way, nor do they spring from a single party, but rather arise from a conventional assent to their appropriateness. It was, indeed, the interest of the Christians to have some name which might not, like the Jewish ones (Nazarenes or Galilaeans), imply reproach. And though the terms brethren, the faithful, elect, saints, believers, disciples, or the Church, might suffice among themselves, yet none of them were sufficiently definite for an appellation, and might perhaps be thought to savor of vanity. They would therefore be not disinclined to adopt one, especially for exoteric use. Yet the necessity was not so great as to stimulate them to do this very soon; whereas the people at large, in having to speak of this new sect, would soon need some distinctive appellation; and what so distinctive as one formed from the name of its founder? It is therefore most likely to have been suggested by the Gentile inhabitants of Antioch, and to have early come into general use by a sort of common consent. (See Conybeare and Howson's Life and Epistles of St. Paul, 1 119.)

There is no reason to think with some that the name "Christians" was given in absolute derision. When used by Agrippa (Act 26:28), there is no proof that it was a term of reproach; had the intended derision, he might have employed the term Nazarene, which was in frequent use among the Jews, and has continued current in the East, wherever the Arabic language is spoken, to the present day. The early adoption of it by the Christians themselves, and the manner in which they employ it, are sufficient to dispel all idea of this nature (1Pe 4:16). The only reproach connected with the name would be the inevitable one arising from the profession of faith implied in it. Neither is the view of others more probable, that it was a name imposed by divine appointment. The term χρηματίζω (translated "called" in the passage first quoted), usually relied upon to sustain this view, has other significations than that of an oracular response, and is fairly capable of the meaning assigned to it in our version.

"This world-famous name (William of Tyre, 4:9) occurs but three times in the New Testament (Act 11:26; Act 26:28; 1Pe 4:16). In the first of these passages we are informed that it arose in the city of Antioch, during the year spent there in preaching by Paul and Barnabas, A.D. 34. Both Suidas (2:3930, a, ed. Gaisford) and Malalas (Chronograph. 10) say that the name was first used in the episcopate of Evodius at Antioch, who is said to have been appointed by the apostle Peter as his successor (Jerome, Chronic. p. 429). That Evodius actually invented the name (Malalas, 1. c.) is an assertion which may be disregarded as safely as the mediaeval fiction that it was adopted at a council held for the purpose.

"The name itself was only contemptuous in the mouths of those who regarded with contempt him from whom it was derived; and as it was a universal practice to name political, religious, or philosophical societies from the name of their founders (as Pythagoreans, Epicureans, Apollonii, Caesariani, Vitelliani, etc.), it was advantageous rather than otherwise for the Christians to adopt a title which was not necessarily offensive, and which bore witness to their love and worship of their master; a name intrinsically degrading — such as the witty Antiochenes, notorious in the ancient world for their propensity to bestow nicknames, might easily have discovered (Philost. Vit. Apol. 3:16; Zosim. 3:11; Ammon. Marcell. 22; Procop. Bell. Pers. 2:8) — would certainly have retarded the progress of the new religion; and as we see, even in modern times, that it is the tendency of rival sects to brand each other with derisive epithets, it is natural to suppose that the name 'Christians' resulted rather from philosophical indifference than from theological hatred. The Latinized form of the word — Greek in form, Latin in termination — is not indeed a conclusive proof that it emanated from the Romans, because such terminations had already been familiarized throughout the East by the Roman dominion; but it is precisely the kind of name which would have been bestowed by the haughty and disdainful spirit of victorious Rome, which is so often marked in early Christian history (Joh 18:31; Act 22:24; Act 25:19; Act 18:14). That the disciples should have been called from 'Christus,' a word implying the office, and not from 'Jesus,' the name of our blessed Lord, leads us to infer that the former word was most frequently on their lips, 'which harmonizes with the most important fact, that in the epistles he is usually called, not 'Jesus,' but 'Christ' (Lactant. Div. Instit. 4:7). In later times, when the features of the 'exitiabilis superstitio' were better known, because of its ever-widening progress (Tacit. Ann. 15:44), this indifferentism was superseded by a hatred against the name as intense as the Christian love for it, and for this reason the emperor Julian 'countenanced, and perhaps enjoined, the use of the less honorable appellation of Galilaeans' (Gibbon, 5:312, ed. Milman; Greg. Nazarene, Orat. 3:81). Yet, as Tertullian, in an interesting passage, points out, the name so detested was harmless in every sense, for it merely called them by the office of their master, and that office merely implied one set apart by solemn unction (Apolog. 3).

"It appears that, by a widely prevalent error, the Christians were generally called Chrestiani (Χρηστιανοί, Sueton. Nero, 16; Claud. 25) and their founder Chrestus (q. d. χρηστός, excellent), a mistake which is very easily accounted for (Lactant. Instit. Div. 4:7), and one which the Christians were the less inclined to regret, because it implied their true and ideal character (Clem. Alex. Stron. II, 4:18; Tert. Apol. 100:3). SEE CHRESTIANS. The explanation of the name Christian, as referring to the 'unction from the Holy One,' although supported by the authority of Theophilus Antiochenus (A.D. 170), 'who lived not long after the death of John' (ad Autolyc. 1:12), can only be regarded as an adaptation or an after-thought (see Jeremiah Taylor, Disc. of Confirm. § 3).

"The adoption of the name marks a very important epoch in the history of the Church; the period when it had emerged, even in the Gentile observation, from its Jewish environment, and had enrolled followers who continued Gentiles in every respect, and who differed widely from the Jewish proselytes. 'It expressed the memorable fact that a community consisting primarily of Jews, and directed exclusively by them, could not be denoted by that name, or by any name among them. To the disciples it signified that they were witnesses for a king, and a king whom all nations would be brought in due time to acknowledge' (Maurice. Eccl. Hist. p. 79). See Buddeus, De origine, dignitate et usu nominis Christians (Jen. 1711; also his Miscell. Sacr. 1:280 sq.); Wetstenii Nov. Test. in Acts 11; Zeller, Bibl. Wörterb. s.v. Christen, etc." (Kitto, s. v). To be denominated Christian was, in the estimation of the confessors and martyrs, their highest honor. This is illustrated in the narrative which Eusebius has copied from an ancient record, of one Sanctus of Vienna, who endured all the inhuman tortures which art could inflict. His tormentors hoped, by the continuance and severity of his pains, to extort from him some acknowledgment which might implicate him; but he withstood them with unflinching fortitude, neither disclosing to them his name, nor his native land, nor his condition in life, whether freeman or slave. To all their interrogatories he only replied, Christianus sum; affirming that his name, his country, and his kindred all were included in this. Of the same import was the deportment of the martyr Lucian, as related by Chrysostom. To every question he replied, "I am a Christian." "'Of What country are you?" "I am a Christian." "What is your occupation?" "I am a Christian." "Who are your parents?" "I am a Christian." — Bingham, Orig. Ecclesiastes bk. 1, ch. 1.

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

             first bishop of Prussia, was born at Freienwalde, in Pomerania, in the latter part of the 12th century. He became a monk of the Cistercian order, in which he acquired great eminence for his piety and learning. In 1210 he went as missionary to Prussia, which country had before resisted all attempts at Christianization. He proved successful in his undertaking, and was made bishop of Prussia in 1214. In order to give a permanent protection to the Church, he founded, in 1215, the order of the Knights of Christ. He died in 1241. — Neander, Ch. History (Torrey), 4:43; M'Lear, Missions in Middle Ages, p. 341.

## Christian (3)[[@Headword:Christian (3)]]

             a German prelate who died in 1183. Although archbishop of Mayence from 1164, yet he is known only by his great military expeditions in Italy from 1167 to 1181. See Hoefer, Nouv. Biog. Generale, s.v.

## Christian (4)[[@Headword:Christian (4)]]

             is a surname common to many Jewish converts, of whom we mention:

1. CHRISTOPHER GUSTAV, of Niuremberg, who was baptized in 1719, is the author of, יְסֹד אמֵוּנִת יֵשׁוּעִ i.e., The Elements of the Christian Religion (Berlin, 1712, 1719): — Die Bekehrung Israels (Schwabach, 1722). See Furst, Bibl. Jud. 1:177; Wolf, Bibl. Hebr. 3:1898b; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

2. FRIEDRICH, author of Beschreibung von der Juden ihrer falsch- vermeinten Freude, etc. See Furst, Bibl. Jud. 1:177; Wolf, Bibl. Hebr. 3:1851.

3. MAGNUS, author of Traktat von der Juden Aberglauben (Hamburg, 1718). See Furst, Bibl. Jud. 1:177; Wolf, Bibl. Hebr. 3:1402b; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

4. PAUL (originally Malachia ben-Mardechai), was born in 1599. He was rabbi at Brzesc, in Lithuania, and was baptized in 1621 at Brunswick. He wrote Judischer Herzklopfer, or a history of his conversion, and his confession (Brunswick, 1621). See Furst, Bibl. Jud. 1:177; Wolf, Bibl. Hebr. 1:965; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Christian Association[[@Headword:Christian Association]]

             is the designation under which eight congregations appear in the British census of the year 1851. They acknowledge simply an adherence to the great principles of Christianity.

## Christian Commission, The United States[[@Headword:Christian Commission, The United States]]

             was a philanthropic organization of the Northern States during the late civil war, suggested by Mr. Vincent Collyer, of the Young Men's Christian Association of New York, and instituted by that body, November 14, 1861. Its object was to supplement the National Sanitary Commission, and more especially to care for the religious wants of the soldiers. The sick and wounded were personally visited, relief afforded, Christian counsel and comfort bestowed, and devotional books distributed. The amount contributed for this purpose was, in the aggregate, about $2,750,000, besides the value of voluntary offerings in supplies of various kinds, and reading matter furnished. The work closed February 11, 1866. See Moss, Annals of the United States Christian Commission (Phila. 1863). SEE YOUNG MENS CHRISTIAN ASSOCIATION.

## Christian Connection[[@Headword:Christian Connection]]

             SEE CHRISTIANS.

## Christian Endeavor Society[[@Headword:Christian Endeavor Society]]

             SEE ENDEAVOR, CHRISTIAN.

## Christian Knowledge Society[[@Headword:Christian Knowledge Society]]

             SEE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

## Christian Name[[@Headword:Christian Name]]

             is a name given to children at baptism to remind them of their solemn profession of that worthy name by which they are called. A similar custom prevailed at circumcision — the analogous Jewish rite. Clement I required candidates for baptism to go to their priest, give in their names, and then be taught the mysteries. Heathen names were prohibited, and those of apostles or saints usually adopted as memorials and examples of godly living. This spiritual name was entered in the baptismal register. In case of an immodest or uncomely name being given in baptism, the bishop at confirmation might alter it, by Peckham's Constitutions. In 1549 the bishop mentioned the Christian name of the candidate at confirmation. SEE NAMES, CHRISTIAN.

## Christian Union Churches[[@Headword:Christian Union Churches]]

             is the title assumed by a body of Christians who were represented by a convention at Columbus, Ohio, in 1863, and whose organization was effected in 1865. Their fundamental principles, as officially stated by themselves, are:

(1) The unity of the Church;

(2) Christ its only Head;

(3) the Bible the sole rule of faith and practice;

(4) "Good Fruits" the one condition of membership;

(5) the avoidance of all controversy;

(6) self-government of each local Church;

(7) no partisan politics to be preached.

They hold very liberal views of Church affiliation; require no particular creed; practice baptism as a mode of admission; are open-communion; and fraternize with all evangelical Christian bodies. They are chiefly found in the Western States, where they are said to number about thirty thousand members, with a following of more than one hundred thousand. They hold state councils yearly, and a general council every fourth year. One newspaper, The Christian Witness, is published by them at MacArthur, Ohio, and they have issued a number of books and tracts.

## Christian, James W., D.D[[@Headword:Christian, James W., D.D]]

             a minister of theMethodist Episcopal Church, South, was born in Merriweather County, Georgia, in 1844. He was converted in, early  manhood, licensed to preach in 1868, admitted into the Alabama Conference in 1872, labored on the Fredonia Circuit, at Monticello, and at Birmingham; was appointed editor of the Alabama Christian Advocate in 1881, and died October 7, 1882. See Minutes of Annual Conferences of the M.E. Church, South, 1882, page 79.

## Christian, Levi Hunt[[@Headword:Christian, Levi Hunt]]

             a Presbyterian minister, was born at Albany, N.Y., August 1, 1817. He graduated at Princeton College, N.J., in 1840, and studied for two years (1842-45) at the Princeton Theological Seminary. He was ordained by the Winchester Presbytery in 1846, and labored as a missionary within its bounds for some time. In 1848 he became pastor at Rochester, N.Y., and soon after in Washington, D.C.; in 1852 in Camden, N.J.; in 1854 in Hamilton, Ohio, and in 1856 in Philadelphia, Pennsylvania, resigning on account of ill-health in 1863. He died in Philadelphia, October 23, 1864. He was constant, devoted, and self-sacrificing. See Wilson, Presb. Hist. Almanac, 1866, page 99.

## Christian, Richard Allen[[@Headword:Christian, Richard Allen]]

             a Baptist minister, was born in Charles City County, Virginia, July 27, 1798. He studied medicine in the University of Pennsylvania. In 1838 he united with a Baptist church, and not long after was ordained, and began to preach regularly, without becoming the pastor of any Church, continuing also the practice of his profession. Subsequently he became pastor of Clark's Neck and Hamilton churches, and continued in this office until his death, May 8, 1862. In both his professions Dr. Christian. was popular, and highly esteemed in the region in which he lived. See Cathcart, Baptist Encyclop. page 222. (J.C.S.)

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

             a Protestant Episcopal clergyman, was born in Virginia. In 1858 he was ordained deacon, and priest the next year. He was assistant in Ascension Church, Washington city, D.C.; rector of All-Saint's Church, Calvert,  Maryland; and rector of St. Alban's parish, D.C. See Amer. Quar. Church Rev. April 1865, page 140.

## Christian-Meier, Friedrich[[@Headword:Christian-Meier, Friedrich]]

             a German Jewish convert of the 18th century, is the author of Guldener Leuchter alten Testaments auf Christi Geburt (Hamburg, 1718): — Balsam des Lebens. Ueber die Ceremonien der Juden (Brunswick, 1719, 1721): — תַּפְאֶרֶת מָשַׁיחִ, or Herrliche Eigenschaften des Messias (Halle- Magdeburg, 1713): — Davidisches Blumlein aus dem 91 Psalm (Jena, 1715). See Fiirst, Bibl. Jud. 1:177 sq. (B.P.)

## Christiana, Saint and Virgin[[@Headword:Christiana, Saint and Virgin]]

             of Termonde, in Flanders, went to Dickelvenna (Ticlivinum), near Ghent, that she might tranquilly devote herself to the Catholic religion, under St. Hilduardus, and died A.D. 750. Her relies were translated from Diclelvenna to Termonde about the end of the 9th century, and were enshrined with those of St. Hilduardus. She is commemorated July 26, and also on Sept. 7, the day on which her relics were translated to Termonde (Acta Sanctorum, July, 6, 311-314).

## Christiani[[@Headword:Christiani]]

             a surname common to several converts from Judaism, of whom we mention the following:

1. FRIEDRICH ALBRECHT (originally Baruch ben-Moses), who was baptized November 28, 1674, at Strasburg, was lector of Hebrew for some time at Leipsic, and edited Abrabanel's Commentary on the Former Prophets, with a Latin index (Leipsic, 1686): — The Book of Jonah, in Hebrew, with the Chaldee and Massora, etc. (ibid. 1683): — The Epistle to the Hebrews, in Hebrew, a translation which R. J. B. Carpzov calls Put a, Tersa et Nitida (ibid. 1676): — Von dem Glauben und Aberglauben der Juden (ibid. 1705, 1713). See Furst, Bibl. Jud. 1:178; Wolf, Bibl. Hebr. 1:989; Delitzsch, Wissenschaft, Kunst und Judenthum, page 301.

2. MORITZ WILHELM (also called Kayser), originally rabbi at Schleusingen, and baptized there in 1715, is the author of Kurze Beschreibung einer judischen Synagoge (Ratisbon, 1723; Bremen, 1732): — Rede zur Einladung fur rabb. Studien, an inaugural address at the opening of his rabbinical lectures at Altorf, January 15, 1721, and edited by J.I. Kohler, professor at Altorf in that year. See Furst, Bibl. Jud. 1:178; Kalkar, Israel u. die Kirche, page 104; Delitzsch, Wissenschaft, Kunst und Judenthum, page 303.

3. PAUL (originally Joseph ben-Jacob), professor of Hebrew and rabbinical literature at Halle, is the author of, כְּתָב ישֶׁר or an Epistle to the Jews, in Hebrew and German (Halle, 1711):-De Eisenmengeri Judaismo Detecto (ibid.). See Furst, Bibl. Jud. 1:178; Wolf, Bibl. Hebr. 1:965; Delitzsch, Wissenschaft, Kunst und Judenthum, page 302. (B.P.)

## Christiani, Christoph Johann Rudolph[[@Headword:Christiani, Christoph Johann Rudolph]]

             a Lutheran theologian of Germany, was born April 15, 1761. In 1810 he was appointed pastor primarius and provost at Oldenburg, in 1813 superintendent at Eutin, and in 1814 member of consistory, pastor, and superintendent at Luneburg. He died January 6, 1841, leaving Die Gewissheit unserer ewigen Fortdauer (Leipsic, 1809): — Ueber Bestimmung, Wurde und Bildung Christlicher Lehrer (Schleswig, 1789). See Winer, Handbuch der theol. Lit. 1:471; 2:30, 76, 94, 375, 388. (B.P.)

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

             a Lutheran theologian of Germany, was born at Greifenberg, in Pomerania, December 25, 1610. He studied at different universities, and was for some time professor of theology at Giessen. In 1652 he took the degree of doctor of divinity, went in 1659 as superintendent to St. Goar, but in 1681 returned again to Giessen, where he died, February 13, 1688. For his writings see Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Christianity[[@Headword:Christianity]]

             (1) in the objective sense, is the religion of Christians, including doctrines, morals and institutions. Of Christianity, the Scriptures of the Old and New Testaments are the sole foundation and source, as containing all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation" (art. 6 of the Church of England). (2) In the subjective sense, it denotes the Christian faith and life of the individual, in which is manifested the life of Christ, the God-man, imparted through the Holy Spirit. The statement of Christian doctrines, in scientific form, is the object of theology (q.v.). The special doctrines are treated under their proper heads in this dictionary. The proof of the divine origin and authority of Christianity is the province of Apologetics, or the Evidences of Christianity. SEE APOLOGETICS; SEE EVIDENCES. The statement of the practical principles of Christianity belongs to Ethics or Morals (q.v.). The institutions of Christianity are treated under the heads SEE CHURCH, SEE BAPTISM, SEE LORDS SUPPER, SEE MINISTRY, SEE SACRAMENTS. The aggressive movements of Christianity in heathen countries are treated under MISSIONS; its present territorial extent under CHRISTENDOM SEE CHRISTENDOM .

The history of Christianity is the history of the reception of the teachings, ordinances, and institutions of Christ among men, and embraces what is more commonly, but less properly, called the history of the Christian Church. We give a brief survey of the history of Christianity, and divide it for this purpose into five periods.

I. From the Foundation of Christianity until its Establishment as a State Religion in the Fourth Century. When Christ appeared upon earth, both paganism and Judaism had lost their influence over the mass of the people. Presentiments of the proclamation of a purer religion were widely disseminated. Among the Jews, the Messianic hopes which had been awakened by the prophets had gained new strength from the political oppression under which the nation so long suffered. Christ confined his preaching to the Jews, and we read in the Gospels that large crowds of the people were always eager to hear him, though the most influential sects of those times, the Pharisees and Sadducees, opposed him. After the ascension of Christ, the disciples were prepared, by the outpouring of the Holy Ghost on the day of Pentecost, to carry on the dissemination of Christianity. The first congregation was established at Jerusalem, the second at Antioch. In Judea, and especially in Jerusalem, the apostles and other Christians were cruelly persecuted, and Stephen was stoned and became the first martyr. But one of the leading instigators of the persecution, Saul of Tarsus, was soon converted in a miraculous manner, and established new churches, not only among the Jews in a great many provinces of the Roman empire, but also among the pagans. At Antioch, the followers of Jesus, who during his lifetime had had no distinguishing name, received the name Christians. SEE CHRISTIAN.

Paul warned the congregation in Corinth not to assume party names, as parties of Apollos, of Paul, of Cephas, or of Christ; but the term is applied, not to distinguish a party among Christians, but to distinguish Christians from pagans and Jews. By the Jews, the Christians were for a long time called Galilaeans or Nazarenes. The Christians of Jewish extraction separated only by degrees from outward connection with the synagogues, and the fundamental elements of a church constitution were not developed before the second half of the first century. The details of this development have been of late the subject of most minute and ingenious investigations, but the darkness in which the subject, on account of the meagerness of the contemporaneous literature, has been involved, is far from being removed. SEE APOSTOLIC AGE; SEE CHURCH.

The apostles remained the center for the Christian churches, and devoted themselves, in connection with so-called evangelists, to the spreading of the Gospel, while under them presbyters (or bishops) were the teachers and superintendents of particular congregations. Deacons, and sometimes also deaconesses, were charged with the care of the poor and other social wants of the community. The spread of Christianity gave rise to repeated persecutions by the Roman emperors, some of which were local, while others were more or less general. Usually ten persecutions are counted, viz. first, under Nero, 64-68, by whose order several Christians of Rome were put to death, Nero, as is reported, charging them with having caused the great conflagration. In the second persecution (93- 95), Domitian, misinterpreting the royal office of Christ, ordered the surviving relations of Christ, whom he looked upon as rivals, to be put to death. The third persecution was under Trajan, in Bithynia, in 116. Many were punished as apostates from the state religion, although a report from the younger Pliny bore a good testimony to their character. The fourth persecution, in 118, under Hadrian, did not proceed from the government, but the Christians greatly suffered in many places, especially in Asia Minor from riots of the mob. The fifth persecution, under Marcus Aurelius, in 177, affected especially the congregations of Lyons and Vienne, in Gaul, and the churches of Asia Minor. Among the martyrs was Polycarp, bishop of Smyrna.

From the sixth persecution, under Septimius Severus, in 202, especially the Christians of Egypt and Asia Minor had to suffer. The seventh persecution, under Maximin, in 235, was properly directed only against the bishops and leaders of the congregations, but the Christians suffered greatly during his reign from the mob, especially in Cappadocia, because earthquakes and other calamities of that kind were laid to their charge. Very severe and extensive was the ninth persecution, under the emperor Decius (249-251), who was alarmed at the rapid increase of the Christian population. In consequence of the severity of the persecution, many Christians apostatized and many congregations were destroyed. The ninth persecution, under Valerian, in 257 and 258, was also very cruel. He ordered bishops to be exiled, prohibited the assemblies of the Christians, and declared state officers who were Christians to have forfeited their offices, and, later, also their lives. The tenth and last persecution, under Diocletian, in 303 and 304, was the severest of all. The edict of 303 ordered all the churches of the Christians to be burned, the state officers who were Christians to be declared infamous, and all the Christians to be made slaves. According to an edict of 304, all Christians were to be compelled by tortures to sacrifice to the pagan gods. With the abdication of Diocletian in 305, the era of persecutions ended (see Benkendorf, Historie der zehn Hauptverfolgungen, Leips. 1700, 8vo). Those Christians who, in some way or other, succumbed in the persecution, were called Lapsi (q.v.), of whom there were several classes, as Libellatici, Sacrificati, Thurificati, and Traditores; those who remained steadfast were called Confessores. SEE CONFESSORS.

Christianity was, however, not persecuted by all the Roman emperors, but was tolerated by some, and even favored by a few, e.g. Caracalla, Alexander Severus, and Philippus. In 306 Constantine established toleration of Christianity in the provinces of Britain, Gaul, and Spain. Conversion to Christianity was expressly permitted by another edict of Constantine in 313, and restoration of the Christian churches ordered. Even an indemnification from the public treasury was promised. Constantine, by a decree of 324, established full religious liberty for the Christian religion in the whole Roman empire, and restored to liberty those who, under Diocletian, had been enslaved. Toward the end of his reign he even issued edicts against paganism. He was baptized himself shortly before his death. SEE CONSTANTINE.

Christianity during the first period of its history was not only exposed to the persecution of the emperors, but also to the literary attacks of many pagan scholars, as Lucian, Celsus, Porphyrius, Hierocles, and others, which called forth among the Christians a number of apologetic writers. SEE APOLOGISTS. Dissensions and divisions were very numerous among the Christians from the earliest period of the Church. A strict line of demarcation established itself between the common faith (orthodoxy) and the secessions (heresy). As early as the apostolic age we find the Gnostics, Simonians, Nicolaites, Cerinthians; in the second century the Basilidians, Carpocratians, Valentinians, Nazareans, Ophites, Patripassians, Artemonites, Montanists, Manicheans, and others; in the third century the Monarchians, Samosatensians, Noetians, Sabellians, Novatians, etc. Most of these controversies concerned the person of Christ; some related to the creation of the world and of the spirits; others to the Lord's Supper; only a few had regard to the discipline of the Church and some other points.

The diocesan constitution gradually developed itself, the congregations in villages and smaller places seeking a connection with the bishops of the town. Of a regular metropolitan constitution, only the first beginning is found during this period, but the bishops of Rome, Alexandria, and Antioch were already regarded as the heads of very extensive ecclesiastical districts. Christian ministers assumed a distinguishing name (clerici), and a peculiar dress for divine service, and they were divided into many classes (see Bingham, Origines Ecclesiae; Planck, Gesch. der christlich- kirchlichen Gesellsckaftsverfassung, Hanov. 1803). Towards the end of this period, resort began to be had to synods and councils to settle ecclesiastical disputes. SEE COUNCILS. The form of public worship was gradually fixed in imitation of that of the Jewish synagogue, and consisted of prayer, singing, reading, and interpreting the Scriptures. Baptism was performed in the name of Jesus; the agapae (q.v.) and the Lord's Supper (q.v.) were celebrated after divine service. The sources of doctrine were the epistles of the apostles and the records of the life of Jesus (the Gospels). Some of the gospels, which are now regarded as apocryphal, were in use in some of the churches, and some importance was also attributed to ecclesiastical tradition. Church discipline was very strict, and all grave offenses were punished with exclusion (excommunication). Asceticism and monasticism found their first adherents in this period in Anthony, Paul of Thebes, and others.

II. From the Death of Constantine the Great to Charlemagne (A.D. 337 to 800). — The last attempt to suppress Christianity by force, or at least to repress its further advancement, was made by Julian the Apostate (q.v.), but it failed utterly. His successors remained Christians, and Christianity became the religion of court and state. The Church and the state began to exert a powerful and reciprocal influence upon each other. SEE CHURCH AND STATE.

The metropolitan constitution was organized throughout the whole Church, and in connection with it the patriarchal constitution, represented by the four patriarchs of Rome, Constantinople, Alexandria, and Antioch. The bishops of Rome began to claim jurisdiction over the whole Church. Councils and synods became more frequent. In addition to the provincial councils of the first period, oecumenical councils (q.v.) (of which one had been held during the first period, viz. that of Nice, A D. 325), to which all bishops of the Christian Church were invited, were held at Constantinople (381, 553), at Ephesus (431, 449), at Chalcedon (451). SEE COUNCILS.

They were occasioned by doctrinal controversies, the number of which greatly increased during this period. The doctrine of the Church on the person of Christ was attacked by the Arians, Eunomians, Aetians, Anomoeans, Adoptians, Nestorians, Eutychians, Monophysites, Jacobites, Monothelites, and other sects; that of the Trinity by the Tritheites; that of the nature of God by the Seleucians and the Anthropomorphites. The Church also rejected the views of the Antidikomarians, Bonosians, Jovinians, Collyridians, on the Virgin Mary; those of the Euchites and Priscillianists (modified Gnostico-Manichaean doctrines); those of the Mieletians and Donatists on the constitution of the Church. Monasticism was rapidly developed after the fourth century; and as the lower secular clergy were generally ignorant, the missionary work and the culture of letters were almost entirely left to the monks. The ignorance of clergy and people facilitated the introduction of many innovations and corruptions in the doctrine of the Church, such as the veneration of saints and relics. Pomp and magnificence were introduced into the celebration of divine worship, and the arts began to be used to serve ecclesiastical ends. The Latin language was retained in worship, though it was no longer understood by all the people. The changes in the ancient discipline of the Church (for which in many cases even payments of money were substituted) exerted a most disastrous influence on the Christian life. In the literature of this period, the names of Chrysostom, Augustine, Cyril, Theodoret, Isidor of Pelusium, Isidor of Hispalis (Seville), and Johannes Damascenus, stand forth most conspicuous.

III. From Charlemagne to Gregory VII (A.D. 800 to 1073). — Among the Germanic tribes, the Franks were attached most firmly to Christianity. Charlemagne in his conquests always sought to make Christianity the established religion, and his wars against the Saxons and Sclavonians were wars for the extension of Chrisianity. The degraded condition of the clergy and the Church in his states induced Charlemagne to attempt vivious reformatory measures in behalf of the Church. By the establishment of convents and cathedral schools, he sought to promote the education of the clergy. By the order the corrupt translation of the Bible was corrected, the congregational singing improved, more prominence given to the sermon in divine worship, and annual visitations of the diocese by the bishops introduced. SEE CHARLEMAGNE.

While Christianity rapidly: advanced in Northern Europe, the body of the Church was divided, in consequence of the rivalry of the bishops of Rome and Constantinople, into the Western or Latin, and the Eastern or Greek Church. The two churches excommunicated each other, and a permanent union has never since been effected. The Greek Church, first enslaved by the emperors of Constantinople, and afterwards trodden down by the Turks, became petrified and stationary. In the Roman Church the rights of metropolitans and bishops were more and more curtailed, and those of the pope enlarged, especially by the pseudo-Isidorian Decretals. SEE DECRETALS, FALSE.

Spain, England, and the other European countries gradually surrendered their ecclesiastical independence, and the pope became all-powerful in the exercise of jurisdiction as well as in doctrinal decisions. Bishops and abbots became the possessors of large property; the pope entered the ranks of secular princes, and strove to subject even the secular governments to his influence and rule. Most of the literary institutions founded by Charlemagne were suspended within half a century after his death, and the general ignorance of the clergy became so great that the bishops had to order that "every clergyman must know at least the Apostles' Creed." The theology of this period spoke little of Christ, his work and his merits; the belief in the intercession of the saints, in the efficacy of their relics, and similar points, became prominent in the mind of the Church. The pope reserved to himself the examination of the genuineness of the relics, and the beatification and canonization of holy men. In the eleventh century the rosary (q.v.) came up in England and Holland, and new festivals were introduced, especially festivals in honor of the Virgin Mary. Pilgrimages (q.v.) commenced in this period. In ecclesiastical architecture the Romanic style was developed in the tenth century. Among the doctrinal controversies, those on the Lord's Supper (q.v.) were the most important. Morality was generally at a low ebb, and there was no vice which was not prevalent among the clergy and in the monasteries, and immorality passed over from them to the people.

IV. From Gregory VII to the Reformation (1073-1517). — The oppression of Christianity by the Turks called forth the crusades against the Saracens (1096-1246), in order to deliver the Holy Land. SEE CRUSADES.

Palestine was conquered and held for a short time, and several orders of Christian knights were established there for the protection of Christianity; but towards the close of the 13th century it was reconquered by the Saracens, by whom Christianity was barely tolerated. The oppression suffered by the Greek Church led to an attempt at a new union with the Roman, which, however, was soon given up as impracticable. The power of the popes reached its climax under Gregory VII and Innocent III, but it soon began again to decline, especially through the papal schism (1378-1414), during which two papal sees existed — Rome and Avignon. The popes secured the right of the investiture of the bishops and abbots, and the exemption of the clergy, and enforced throughout the Church the celibacy (q.v.) of the clergy. The Bible was less and less appealed to as the rule of faith; the fathers and tradition took its place. The pope became the sole legislator and judge in matters of faith. New doctrines and practices, such as auricular confession, transubstantiation, and indulgences, together with new festivals (e.g. Corpus Christi), were established. The Inquisition and the mendicant orders, especially the Franciscans and Dominicans, crushed out all opposition to the ruling Church. Public worship greatly degenerated. The Mass became its center; sermons became rare, and consisted mostly either in unintelligible scholastic lectures, or in comic invectives against the follies of the times. The increasing corruption among the clergy, and still more the traffic with indulgences, undermined the piety of the people. Attempts to stop the prevailing abuses were frequently made, both by individuals and by smaller and larger denominations, among which the Albigenses (q.v.), Waldenses (q.v.), and Hussites (q.v.) were prominent. At the request of the Church the secular governments proceeded against these sects, and crusades were preached for their extirpation. Most of them were extirpated; but the Waldenses in Italy, the Moravian Brethren in Germany, and the Lollards in England, survived to see and to share in the great Reformation of the 16th century.

In theological science, Scholasticism arose, a system full of acute subtleties, but entirely incapable of satisfying the religious wants of the heart. In opposition to the Scholastics (q.v.), many pious Mystics (q.v.) strove to maintain a pure Biblical Christianity, more by ignoring the antiscriptural doctrines of the Church than by openly rejecting them. In ecclesiastical architecture the Byzantine style was supplanted in France, England, Spain, and especially in Germany, by the Germanic or Gothic, which reached the highest stage of development in the 13th and 14th centuries.

V. From the Reformation until the present Time. — The controversies called forth by Wycliffe, Huss, and other reformers of the Middle Ages, awakened in large circles the longing for a thorough reformation of the Church. The councils of Constance (q.v.) and Basle (q.v.) at first attempted to carry through this reformation, but they only diminished a few of the grossest abuses, being both unable and unwilling to remedy them thoroughly. The corruption of the Church not only continued, but certain abuses (e.g. the traffic in indulgences) became so flagrant that at the beginning of the 16th century contempt of the Church, her officers, doctrines, and ordinances, became almost general throughout Europe. When, therefore, Luther, Zwingle, and others raised the standard of a radical reformation of the Church on the basis of the Bible, millions of Christians, especially in Germany, Switzerland, Holland, England, Denmark, Sweden, Prussia, at once rallied around it. SEE REFORMATION.

Though the Reformers did not agree on all points of doctrine, they were unanimous in claiming the Bible as the rule of faith, decidedly rejecting everything which had crept into the Church in opposition to the Biblical doctrine. The Roman Church made many unsuccessful attempts to suppress these reformatory movements, and the new order of the Jesuits (q.v.), the most powerful and influential of all monastic institutions, was instituted for this special purpose. These attempts, which led to the war of the Huguenots in France, and the Thirty Years' War in Germany, were in vain. From some countries the Roman Church was entirely excluded, while in others it had at least to grant to Protestants equal rights and toleration.

The Church saw itself also compelled to convoke a General Council, SEE TRENT, and to abolish at least a few of the grossest abuses. A few futile efforts were made to bring about a union with the Protestants. The doctrine of the Roman Church received in the Council of Trent its final form, yet since that period several doctrinal controversies (e.g. Jansenism [q.v.] and Quietism [q.v.] in France, and the philosophy of Hermes [q.v.] and Gunther in Germany) have required new decisions of the Papal See. The Gallican Church (q.v.) in council, with Bossuet (q.v.) at its head (1682), and a number of distinguished bishops in Germany, SEE FEBRONIUS, Italy, SEE RICCI, and other countries, protested against making the infallibility claimed by the popes a doctrine of the Church; yet, on the whole, the popes have been so successful in enforcing obedience to their doctrinal definitions and divisions, that in 1854 an entirely novel dogma, SEE IMMACULATE CONCEPTION was proclaimed by Pope Pius IX, without the sanction of a General Council. Some princes, as Joseph II of Austria, Leopold of Tuscany, and others, have attempted to restrict the absolute power claimed by the pope over clergy and people, mostly without success. Still less successful were certain attempts to establish national "Catholic" churches independent of Rome (viz. the "French Catholic Church" in 1831, the "German Catholics" in 1854). These movements were not made on the ground of the Bible and of revealed Christianity, and therefore necessarily were failures. The relation between the different states of Europe, in which the Roman Church is recognized as a state religion, and the pope, is regulated by Concordats (q.v.).

The Protestants in course of time formed a number of different denominations, among which two Main tendencies are to be distinguished, viz. the Lutheran and the Reformed Churches. The latter were subdivided into the German Reformed, Swiss Reformed, Dutch Reformed, Presbyterians, Baptist, Congregational, and other minor churches. The Church of England, as far as it identified itself with the Reformation, belongs to the class of Reformed churches; yet it retains also enough elements from the time before the Reformation to leave room for the continuance of a party which rejects altogether the Protestant character of the Church, refuses association with other Protestant denominations, and acknowledges only the churches which claim the so-called apostolical succession of bishops as valid. From the Church of England sprang the Methodists (q.v.), who discarded everything unProtestant in the mother Church, and took at once a prominent place among the Reformed denominations. In the rapidity of their extension they have surpassed all other bodies of Protestant Christians.

In a large part of Europe the Protestant churches have unfortunately allowed to the secular government an undue influence over ecclesiastical affairs — an influence which has generally been used for the entire subjugation of the Church. Only by hard struggles have dissenters from state religions secured toleration. Many of them had to cross the Atlantic in order to be at liberty to worship God according to the dictates of conscience. The declaration of American independence was the first heavy blow against state-churchism; and the independence of the Church, which was now, for the first time, carried through on a large scale, worked so well, that all the European churches began to feel the influence of the new principle, and gradually to loosen, at least, the connection between Church and state. The question of a union between various Protestant bodies has been, from the beginning of the Reformation, a favorite idea of many distinguished men, though it has frequently led to an increase of parties and of controversies, especially as generally these schemes of ecclesiastical union have been attempted with the aid of the secular arm. The most important of these attempts was the establishment of the United Evangelical Church (q.v.) of Germany in 1817, through the instrumentality of Frederick William III of Prussia. In modern times the opinion has gained ground that the large number of evangelical denominations has had a beneficial rather than a disastrous influence on the advancement of Christianity, and that it would be better, instead of aiming at ecclesiastical uniformity, to form a cordial alliance of evangelical Christians of all denominations. This led to the formation of the so-called "Evangelical Alliance" (q.v.), which soon assumed grand dimensions. It has held some large assemblies, which have been called the first oecumenical councils of Protestant Christianity. The development of theology during this period has centered mostly in Germany. SEE GERMAN THEOLOGY.

The struggle, after the Reformation, between Lutheranism and Calvinism, was soon followed by the more important contest between Christianity and an infidel philosophy, represented by the Deists in England, the Encyclopuedists in France, and Rationalism in Germany. The belief in Christianity was for a time undermined in a large proportion of the European population, but with the beginning of the nineteenth century a powerful reaction in favor of Christianity has set in. The influence of Christianity over the political, social, and literary life of mankind is now greater than ever before. But infidel parties have not been wanting in the nineteenth century. Among them may be named Young Germany, the Free Congregations and German Catholics, the Young Hegelians, the, Socialistic Mechanics' Associations in Switzerland and France, the Materialism in natural science, the Positivist followers of Comte, the Westminster Review and its party in England, the Mormons and Spiritualists in America. The movements of these parties have led to a new development of powerful agencies in defense of Christianity. In nearly every department of science and literature the works of former centuries have been surpassed by modern Christian writers. The various denominations vie with each other in establishing religious periodicals, which already form one of the grandest characteristics of the church history of the nineteenth century. Free associations for religious and other charitable purposes have rapidly multiplied; missionary societies, Bible, tract, and book societies have displayed a wonderful and unparalleled activity. Thus the spread of Christianity from the beginning has been like to the growth of the "grain of mustard seed;" today its branches overshadow the whole earth; the prospects of Christ's kingdom on earth are brighter than at any previous period of its history. Compare Smith, Tables of Church History (especially the column "General Characteristics"). SEE CHRISTENDOM; SEE CHURCH HISTORY; SEE THEOLOGY.

## Christians[[@Headword:Christians]]

             (improperly pronounced Chrstians), a denomination usually styled "the Christian Connection."

I. History. — This body is purely American in its origin, having sprung from three different sources widely apart from each other — the Methodist, Baptist, and Presbyterian Churches in different parts of America.

(1.) When the so-called "O'Kelly secession" from the Methodist Episcopal Church (q.v.) took place in the year 1793, the seceders at first took the name of "Republican Methodists," but afterward assumed the name of "Christians," avowing the N.T. as their only code of doctrine and discipline.

(2.) In the year 1800, Dr. Abner Jones, a member of the Baptist Church in Hartland, Vermont, "becoming dissatisfied with the creed of his church, and with all sectarian denominations, and preferring the Bible alone as the confession of his faith," organized a church of twenty-five members in the town of Lyndon, Vt. In a few years he was joined by ministers from the Close Communion and Free-will Baptist churches, who left their former associations, and, in some cases, brought their flocks with them.

(3.) The third source of the new sect was found in Kentucky and Tennessee. About the year 1801, several ministers withdrew from the jurisdiction of the Presbyterian Church, and "organized themselves into a new and independent presbytery, called the Springfield Presbytery. They kept up this organization for about two years, when they formally adopted a new name for themselves and followers — that of Christians." (See Davidson, Presbyterian Church in Kentucky, chap. 8.)

The three bodies thus separately organized were finally brought into one society, adopting the common name "Christians." They have become quite numerous. At the Quadrennial General Conference of this denomination held at Marshall, Michigan, on October 2, 1866, and the following days, the following Annual Conferences were represented by delegates:

                Conferences     No. of delegates

1             Passamaquoddy

2             Vermont Western          18

3             Merrimack         20

4             Rockingham

5             York and Cumberland   15

6             Strafford             13

7             Mass. and Rhode Island

8             New York Eastern           47

9             New York Central            40

10           New York Western         14

11           New York Northern       11

12           New York Southern       14

13           New Jersey        14

14           Tioga River, N.Y                25

15           Erie, Pa.               16

16           Canada

17           Miami, O             52

18           Central Ohio      29

19           Maumee Valley               5

20           Southern Ohio  30

21           Deer Creek O    14

22           Eel River Ind.     16

23           Antioch and Blufton       42

24           Western Indiana             32

25           Mason River Ill. 5

26           Nothern Ill. and South Wisc.      28

27           Central Ill.

28           Spoon River       25

29           North-eastern Iowa       29

30           Union, Iowa       8

31           Des Moines, Iowa           28

32           Eastern Michigan            17

33           South-east Michigan     7

34           Central Michigan

35           Grand riverValley

36           Southwestern Michigan

37           Northern Ind. and West. Michigan         12

38           Richland Union Wis        6

39           Nothern Wisc.

40           Jacksonville

The Rev. I. C. Goff, of Illinois, was elected President. A letter, expressing harmony of views and fraternal feelings, was read from the Association of General Baptists in England, this being the first communication of the kind since 1823. The General Conference replied by a series of resolutions, reciprocating the feelings of the General Baptists, and by appointing a delegate to attend their next annual meeting. It was resolved to establish a Biblical institute in the State of New York, and to increase the number of denominational periodicals by the establishment of a Quarterly and of an Annual Register. The original platform of the denomination, namely, "That the name Christian is the only name of distinction which we take, and by which we, as a denomination, desire to be known, and the Bible our only rule of faith and practice," was unanimously reaffirmed.

A convention of members of the denomination in the Southern States ("Southern Christian Convention") was held at Mount Auburn, N. C., on May 2, 1866, at which it was resolved to revive the denominational book concern at Suffolk, Va., which had been destroyed by fire soon after the beginning of the war. See Annual American Cyclopoedia for 1866, s.v. Christian Connection; Minutes of the U. S. Quadrennial Christian Connection (Dayton, 1866).

II. Doctrines. — Each congregation of "Christians" is independent, and they take the Bible as their binding standard of doctrine. The following principles appear to be generally recognized among them: (1) The Scriptures are inspired, and are of divine authority. (2) Every man has a right to interpret the Bible for himself, and therefore differences of theological views are no bar to Church fellowship. (3) There is one God, but the doctrine of the Trinity is not generally received. (4) Christ is a divine being, preexisted, and is the mediator between God and man. (5) Christ's sufferings atone for the sins of all men, who, by repentance and faith, may be saved. (6) Immersion is the only proper form of baptism, and believers the only proper subjects (rejecting infant baptism). (7) Communion at the Lord's table is open to believers of all denominations.

III. Government and Usages. — Though each congregation is theoretically independent, there are "Annual" or "State" Conferences, composed of ministerial and lay delegates from the churches, which receive and ordain pastors, etc., but can pass no laws binding the several churches. They have an American Christian Convention, whose officers from 1866 to 1867 were: President, D. P. Pike, of Massachusetts; Secretary, N. Summerbell, of Ohio; Secretary of Missionary Department, D. E. Millard, of Michigan; Secretary of Educdtional Department, J. W. Haley, of Massachusetts; Secretary of the Sabbath-school Department, I. C. Goff, of Illinois; Secretary of the Publishing Department, C. A. Morse, of Ohio. The forms of worship, etc., are in general the same as those in the Baptist churches.

The Constitution of the General Convention, as amended in 1866, is as follows:

ARTICLE I. — This organization shall be styled "The American Christian Convention"

ART. II. The business of the Convention shall be to arrange, direct, or transact such matters as may be thought proper and necessary, in connection with and for the furtherance of the interests and honor of the cause of Christ.

ART. III. The officers of the Convention shall consist of a President, one Vice-president from each state or province connected with the Convention, a Secretary of the Convention, and one Secretary for each department hereinafter provided for; all of the above officers, except the Vice-presidents, shall be chosen by ballot for the term of four years, and until their successors are chosen. The Vice-presidents shall be nominated by the states and provinces represented in the Convention.

ART. IV. It shall be the duty of the President to preside in all meetings of the Convention and of the Executive Board.

ART V. In the absence of the President at any meeting ons of the Vice- presidents shall preside.

ART. VI. The Secretary shall faithfully note and record all the doings of the Convention and of the Executive Board.

ART. VII. The Convention shall consist of the following named departments, viz.: 1. Missionary; 2. the Educational; 3. the Publishing; 4 the Sabbath-school; 5. Treasury Department. Each department shall have an appropriate secretary, who shall have the supervision thereof, subject to the control of the Executive Board hereinafter named.

ART. VIII. The Executive Board shall consist of the President and the six Secretaries above named whose duty it shall be to carry out any measure determined on by the Convention, and any other measure which it may deem necessary and proper; and each Secretary shall, not less than one month prior to every regular meeting of the Convention, make a written or printed report of the doings of his department. accompanied with recommendations, which, on the opening of the Convention, the President shall lay before it, together with a like report and recommendation made by himself to the Convention.

ART. IX. The Secretary of the Treasury shall keep and invest funds belonging to the Convention, subject only to be drawn by a vote of the Convention or Executive Board; in either case the order to bear the sanction and signature of the President and Secretary of the Convention. He shall give bonds to the acceptance of the Executive Board.

ART. X. Any person shall, on the payment of twenty-five dollars into the treasury, be entitled to a certificate of life membership; or, on the like payment of three dollars, to a certificate of quadrennial membership. Every Christian benevolent organization, Convention, Conference, and church which shall contribute to the treasury of the Convention shall be entitled to membership, with one vote for every three dollars quadrennially contributed. Also the presidents of our Conferences, state associations or state Conferences, and colleges or institutes, shall be ex-officio members of the Convention.

ART. XI. The Missionary department shall have charge of the missionary enterprises of the denomination, with the power to acquire and hold the title to real estate, appropriate to church purposes, erect churches, and aid in their erection and maintenance, and in general promote the cause of Christ in all parts of the world. The Educational Department shall establish colleges and Biblical and literary institutes, as well as aid those already established by the denomination, and assist young men preparing for the ministry by pecuniary loan or gifts. The Publishing Department shall have charge of the publishing interests of the denomination, the printing and diffusing of useful books, magazines, papers, tracts, and every form of literature suitable to religious and moral culture. The Sabbath-school Department shall have charge of the cause of Sabbath-schools, their establishment support, and successful operation throughout thee denomination, endeavoring to secure their welfare, and promote interest, zeal, and efficiency in this department.

ART. XII. The sessions of the Convention, under this Constitution, shall be called by the Executive Board quadrennially, and at other times when deemed by them necessary and proper.

IV. Statistics. — The denomination published in 1867 in the United States three periodicals, viz. The Christians Sun (discontinued during the war, but revived inc 1867), at Suffolk, Va.; The Herald of Gospel Liberty — the first religious newspaper published in this country., first number issued September 1st, 1808 — now published at Newburyport, Mass.; and The Gospel Herald, at Dayton, O. The statements concerning their statistics greatly vary. Belcher, The Religious Denominations in the United States (1854), gives to them 607 organized churches, 489 ministers, and 34,000 communicants. In 1889 they claimed 1906 churches and 1452 ministers, and 147.253 communicants. The denomination has spread in England and the English possessions. Their institutions of learning are Christian Union College, at Merom, Ind.; Graham College, in North Carolina; and academies at Wolfborough, N. H., and Starkey, N. Y. They are to commence a Biblical School, and have fixed its location at Newark, N. Y. More than sixty Conferences have been organized in the United States and Canada, which meet annually. — Winebrenner, History of all Denominations; Belcher, History of Relig. Denom. in the U. S., Gorrie, Churches and Sects; Schem, Ecclesiastical Year-book, p. 78; Baird, Religion in America.

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

             Ninety-six congregations of England and Wales, unwilling to identify themselves with any sectarian name, reported themselves in the British census of 1851 under the simple appellation, Christians. One congregation took the name of Orthodox Christians; one of New Christians; one: of Primitive Christians; two of New Testament Christians; one of Original Christians; and one of United Christians.

## Christians Of St. John[[@Headword:Christians Of St. John]]

             "In the middle of the 17th century certain Carmelite missionaries discovered a sect residing in the neighborhood of Basrah and Susa, calling themselves Nazoreans or Mendaeans, and called by the Mohammedans Sabians (Sabaei, a name taken probably from the Koran), to whom they gave the name of Johannites, or St. John Christians. Comp. Ignatii a Jesu narratio originis, rituum, et errorum Christianorum S. Johannis (Romans 1652, 8vo). One of their books has been published entire (Codex Nazaraeus, liber Adami appellatus, Syriace transcriptus latineque redditus a Matth. Norberg, 3 vols. Lend. 181516, 4to), and fragments of others, besides many accounts of travelers. In the Universal Encyclopaedia of Ersch und Gruber, Gesenius has given a general view of their system (art. Zabier), which he shows to be Gnostic-ascetic, and nearly related to that of Zoroaster, John being represented as an incarnated aeon. The language of their holy books is an Aramaean dialect intermediate between. Syriac and Chaldaic. They pretend to have come from the Jordan, and to have been driven thence by the Mohammedans. Some writers admit that they are really the descendants of John's disciples, or of John Baptist's. On the other side, see O. G. Tychsen in Deutschen Ziuseum, 1784, 2:414; Baumgarten Crusius, Bibl. Theol. p. 143." — Gieseler, Church History, 1, § 22; Mosheim, Commentaries (N. Y. 1851), 1:60 note; Neander, Church Histor (Torrey's), 1:376. SEE HEMERO-BAPTISTS; SEE MENDEANS; SEE SABIANS.

Christians of St. Thomas. This name is now applied only to a people residing on the Malabar coast, in the south of India. But in former centuries St. Thomas Christians were mentioned also in other Eastern countries; thus Cosmas Indicopleustes found them in Arabia before 535. The accounts of the Portuguese navigators, who first visited the Thomas Christians of India in the fifteenth century, represent them as professing to be descendants of the proselytes of the apostle Thomas, who is believed by some to have carried the Gospel into India. Other accounts represent them as the descendants of a colony of Nestorians. It seems most probable that they were originally an offshoot of the ancient Christian churches in Persia. In the sixth century they were in regular connection with the Nestorian Church of Western Asia. Under the patriarch Timotheus (778 to 820) they received a metropolitan, and thenceforth, also, their bishops were ordained by the Nestorian patriarch. The Indian princes conferred on them, especially at the beginning of the ninth century, many privileges, for which they were especially indebted to one Thomas Cananaius, also named Mar Thomas, who was probably not a bishop, but a rich and influential merchant. In consequence of the great increase of their number, they afterward formed an independent state, which, after the extinction of the royal line, fell by inheritance to the rulers of Cochin. They greatly suffered from the many contests of the Indian princes among each other, which the Mohammedans skillfully turned to their advantage. The St. Thomas Christians, therefore, offered, in 1502, the crown to Vasco de Gama.

Their connection with the Nestorian patriarchate seems to have been early interrupted. Between 1120 and 1230 their ecclesiastical head, John, is said to have gone to Constantinople to ask for the episcopal consecration, and from there to Rome; later the church and the clergy became altogether extinct, so that only one deacon was left. Hence, in 1490, two delegates were sent to the Nestorian patriarch to ask for a bishop. The patriarch ordained the two delegates priests, and sent home with them two bishops, Thomas and John. John remained in India, but Thomas soon returned. Patriarch Elias († 1502) sent him again to India, with one metropolite Jaballaha, and two bishops, Jacobus and Denha. They reported that they found bishop John still alive, and 30,000 Christian families in twenty towns. Later Portuguese reports estimate the number of families at 16,000. On account of their poverty, and the oppression which they suffered from many sides, they invoked the protection of the Portuguese. The Portuguese protectorate was soon followed by the establishment of Jesuit missions among them.

In 1599 the; archbishop of Goa prevailed upon them to submit to the pope, and to accept the decrees of the synod held by him at Diamper. Only a few congregations in the mountains kept aloof from this union. But in 1653 a large number of them broke off the connection with Rome, and established the independence of the Church. In 1889 the number of (non-united) Thomas Christians was estimated at 70,000; of those united with Rome, 150,000, of whom 96,000, with 97 churches, still follow their old Syrian rite, while the others have entirely identified themselves with the Latin rite. They are, under the British government, free from any ecclesiastical restraint, and form among themselves a kind of spiritual republic, under a bishop chosen by themselves, and in which the priests and elders administer justice, using excommunication as a means of punishment. They are said still to acknowledge dependence on the patriarch of Antioch. They call themselves Syrian Christians, or the Syrian Church of Malagala. They still celebrate the agapae; and their ideas respecting the Lord's Supper incline to those of the Protestants, but in preparing the bread they are said to use salt and oil. They anoint with oil the body of the infant at baptism. Their priests are distinguished by the tonsure, and are allowed to marry. Their churches contain, except the cross, no symbols or pictures. Syriac is the language employed in their liturgies and other church services, but the Scriptures are expounded in Malabar. See Herzog, Real-Encyklopädie, 10:279; Schem, Ecclesiastical Year-book for 1860. SEE NESTORIANS.

## Christians, Bible, Also Called Bryanites[[@Headword:Christians, Bible, Also Called Bryanites]]

             after their founder, William Bryan, a Methodist local preacher in Cornwall, who left the Wesleyan body in 1815. He rapidly gathered churches in Devon and Cornwall, but left the party which he had formed in 1819. The denomination commenced its operations in Canada in the year 1831, and was organized there under a separate Conference in 1854. In 1866 the Bible Christians had 37 circuits and 43 home missions in England and 53 abroad, with 245 itinerant preachers, 1691 local preachers, 25,138 members, 1050 on trial, 39,249 scholars, and 8272 teachers. Their creed is Wesleyan, and so is their government, only more popular. SEE METHODISTS.

## Christianus[[@Headword:Christianus]]

             a Scotch prelate, was consecrated bishop of Galloway in 1154. He Was one of the witnesses to the final decision given by king Henry II of England  in 1177, as to the dispute between Alfonsos of Castile and Sancho of Navarre. He died in 1186. See Keith, Scottish Bishops, page 272.

## Christianus, Saint and Confessor[[@Headword:Christianus, Saint and Confessor]]

             was born at the beginning of the 9th century, and is thought by some to have been abbot of the monastery of St. Germanus of Auxerre. He held the see of Auxerre thirteen years, being the thirty-seventh bishop. He was present at the Council of Tousy, which he subscribed before Abbo, perhaps as a coadjutor or successor-designate. The other councils which he attended were the three of Perrigny or Fetigy, and that of Soissons. See Gall. Christ. 12:276.

## Christie[[@Headword:Christie]]

             (or Chrystie) is the name of a number of Scotch clergymen:

1. HENRY, of Craigtoune, took his degree at Glasgow University in 1671; was licensed to preach in 1676; presented to the living at Kinross in 1679; deprived by the privy Council in 1689, for not praying for the king and queen, and other acts of disloyalty; consecrated bishop of the non-jurant Church at Dundee in 1709, and died May 5, 1718, aged sixty-three years. See Fasti Eccles. Scoticanae, 2:597.

2. JAMES (1), a native of Moray, took his degree at King's College, Aberdeen, in 1662; was presented to the living at Kirkcowan in 1682; transferred to Kirkinner about 1686; discharged by the people about 1689; went to Ireland, and was admitted to the living at Bandony, in the diocese of Derry, and died May 13, 1718, aged about seventy-six years. See Fasti Eccles. Scoticanae, 1:733, 736.

3. JAMES (2), took his degree at Edinburgh University in 1705; was licensed to preach in 1712; called to the living at Simprim in 1716, and ordained in 1717; had a call to Dunfermline in 1718, but it was set aside by the assembly; was transferred to Morebattle in 1725, but his admission was twice hindered by unruly mobs. His manse was destroyed by fire in January 1727, when four volumes of the synod register were consumed. He died March 16, 1739, aged fifty-one years. See Fasti Eccles. Scoticanae, 1:449, 465.

4. JOHN, was presented to the living at Libberton in 1758, and ordained; was transferred to Carnwath in 1760, and died December 16, 1776, aged fifty-seven years. See Fasti Eccles. Scoticanae, 1:226; 2:317.

5. THOMAS, took his degree at the University of Edinburgh in 1670; was licensed to preach in 1672, was for some years a licentiate as schoolmaster and session clerk at Kilspindie; appointed to the living at Wigton in 1677, and transferred to Dunning in 1682. He died in January, 1686, aged about thirty-six years. See Fasti Eccles. Scoticanae, 1:730; 2:757.

6. WILLIAM (1), was licensed to preach in 1667; presented the same year to the living at Glenbucket, and ordained, and died in 1695. See Fasti Eccles. Scoticanae, 3:554.

7. WILLIAM (2), studied theology at Glasgow University; was licensed to preach in 1697; called to the living at Scone in 1698; ordained, and died before October 8, 1701. See Fasti Eccles. Scoticanae, 2:665.

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

             a Scotch Congregational minister, was born at New Mills, Keith, Banffshire, July 1801. He was led to Christ in early life by his pious parents; joined the Church in 1821; offered his services to the London Missionary Society; received a preparation for the work. at the Mission Academy, Hoxton, and in 1830 was ordained, and sailed to Calcutta, where he spent two years in preparatory studies and labors. Soon, however, the climate began to undermine his health, and he set sail for England, stopped two years at the Cape of Good Hope, and reached his native land in 1835. In 1837 he accepted an invitation from the Church at Finchingfield, Essex; between 1844 and 1849 he was employed as travelling agent for the London Missionary Society in both England and Scotland; then he returned to mission work in South Africa, first at Philippolis, afterwards at Hankey Seminary, and finally, in 1853, at Cape Town, where he died, November 24, 1870. See (Lond.) Cong. Year-book, 1872, page 308.

## Christie, John J[[@Headword:Christie, John J]]

             a minister of the Reformed (Dutch) Church, was born at Schraalenburg, Bergen County, N.J., in 1781. He graduated from Columbia College in 1799; studied under Solomon Froeligh, and was licensed by the classis of Bergen in 1802. He served the Presbyterian Church of Amsterdam and Galway from 1802 to 1812, and the Reformed Church at Warwick, Orange County, N.Y., from 1812 to 1835. He died in 1845. As a preacher he was clear, instructive, and practical; as a pastor, kind, honest, affectionate, and sincere. See Corwin, Manual of the Ref. Church of America, 3d ed. page 210.

## Christie, William B.[[@Headword:Christie, William B.]]

             an eminent Methodist Episcopal minister, was born in Clermont County, O., Sept. 2,41803, studied at Augusta College, Kentucky, entered the itinerant ministry in 1825, and died in Cincinnati, March 26,1842. During his term of service in the ministry he occupied the most important pulpits of the denomination with great honor and usefulness. His stations were, 1825, Union; 1826; Piqua; 1827-8, Zanesville; 1829, Cincinnati; 1830, Lebanon District; 1834, Cincinnati; 1835-8, Cincinnati District; 183940, Urbana. He was three times elected a member of the General Conference. His mind was of broad compass, and he was well versed in theology and ecclesiastical polity. In all discussions in the conferences he was an able and successful debater, and seldom failed of his aim. In the pulpit he was pre-eminent. His preaching was logical and vigorous, and he poured forth a flood of fervid and passionate eloquence that carried his audiences with him, and brought very many to Christ. His death was triumphant. — Minutes of Conferences, in. 347; Sprague, Annals, 7:703.

## Christina[[@Headword:Christina]]

             is the name of two early martyrs:

1. A woman of Athens, arrested along with Dionysius, and given in charge to two soldiers of the governor's train, whom she taught, and they were converted. The pair of converts therefore, with Dionysius, were tortured and stoned, and Christina, because she fell upon the corpses and wept over them, was beheaded. Suchi is the story the Menology on May 15. The Latin acts, given by Ruinart, do not mention Dionysius or Christina, but seem to speak of the latter as Dionysia;. nor do they mention Athens, but speak of Troas as that place where the governor is informed that Andrew, Paul, and Nicomachus are Christians.

2. A damsel of Tyre, confined by her father in a tower, that no one should see her. For throwing downs idols, her father punished her in every way: plunged her in the sea, which served for a baptism, reported her to Dio, the governor, and at last she was killed,. No year is given, but the day is July 24 (Men. Basil.). Acts of this martyr, by Alphanus of Salerno (11th century), may be found in Migne (Patrol. Lat. 147:1269).

## Christinus[[@Headword:Christinus]]

             a correspondent of Augustine (Epist. 256 [226], 2:1070).

## Christison[[@Headword:Christison]]

             (Christesoun, Chrystesone, etc.). is the name of several Scotch clergymen:

1. ALEXANDER (1), was presented to the living of Logiebride, with Auchtergaven, in 1621; made a claim for both stipends in 1631, which was granted, and died, April 14, 1647. See Fasti Eccles. Scoticanae, 2:792.

2. ALEXANDER (2), son of Alexander, the professor in Edinburgh University, was educated at the highschool and university there; licensed to preach in 1820; presented the same year to the living at Foulden, and ordained in 1821. See Fasti Eccles. Scoticanae, 1:439, 440.

3. GEORGE, was licensed to preach in 1796; became morning lecturer in Edinburgh University till March 1801; was presented to the living at Gargunnock in 1805, and died June 2, 1809. See Fasti Eccles. Scoticance, 2:705 .

4. JOHN (1), formerly a friar in the Romish Church, was outlawed in 1559 for usurping the authority of the Kirk and taking the ministry without authority. He was appointed the first minister of the Reformed faith at  Fetteresso, in 1567, with two other places under his care; removed to Gleribervie about 1570; ins 1574 his stipend was fixed, and he continued there in 1580. See Fasti Eccles. Scoticanae, iii, 869, 872.

5. JOHN (2), a reader at Dunfermline to 1574, had the living at Logie in 1576, with two other parishes under his care, and continued at that place in 1608. See Fasti. Eccles. Scoticanae 3:712.

6. JOHN (3), took his degree .at the University of St. Andrews.in 1663; was licensed to preach in 1668; appointed to the living at Kemback in 1669, admitted in 1672; transferred to Liff in 1673: deprived by the act of parliament in 1690, restoring Presbyterian ministers; received into the government in 1694, and restored to the living, and died in April 1703, aged about sixty-eight years. See Fasti Eccles. Scoticanae, 2:433; 3:710.

7. JOHN (4), took his degree at Edinburgh University in 1819; was licensed to preach in 1823; presented to the living at Biggar the same year, and ordained, and elected clerk to the presbytery in 1839, and to the synod in 1843. See Fasti Eccles. Scoticanae, 1:211.

8. WILLIAM, was appointed the second Protestant minister at Dundee in 1560; was a member of the first general assembly held the same year, and of the sixty succeeding assemblies he attended thirty-eight, and was elected moderator in 1569. He was presented to the vicarage of Dundee the same year; in 1574 to that of Ballumby; in 1578 was appointed visitor to the churches; in 1589 was one of the commissioners for the defence of true religion in Forfarshire; being aged, another as appointed to supply his place in 1597. See Fasti Eccles. Scoticanae, 3:684.

## Christlieb, Christian Wilhelm[[@Headword:Christlieb, Christian Wilhelm]]

             was a German Jew (originally Lazarus Wolf) who embraced Christianity in 1733 at Burg-Farrenbach, in Franconia, and wrote, Kusrzer Auszug aus desn סְלַיחוֹתoder Bussqebeten (1745): — Antwort auf Michaelis, etc. (ibid.). See Furst, Bibl. Jud. 1:179; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Christlieb, Friedrich Wilhelm[[@Headword:Christlieb, Friedrich Wilhelm]]

             a German convert from Judaism of the 17th century, and for some time lector of Hebrew at Rinteln, is the author of Jerusalem in den Talmud (Cassel, 1671): — Losterung der Juden Gegen Christum (Rinteln, 1682):  — Jesus Christus, nach Kabbalistischer. Art Erwiesen (ibid. 1697). See Furst, Bibl. Jud. 1:179; Jocher, Allgemeines Gelehrten Lexikon, s.v. (B.P.)

## Christlieb, Theodor, Ph.D., D.D[[@Headword:Christlieb, Theodor, Ph.D., D.D]]

             a German theologian, was born at Birkenfeld, Wuirtemburg, March 7, 1833. He studied at Tubingen from 1851 to 1855, and in 1863 became pastor of a German congregation in London. In 1865 he became pastor at Friedrichshafen, on the lake of Constance, and in 1868 professor of practical theology and university preacher at Bonn. He died August 15,1889. He was a member of the Evangeli al Alliance Conference of 1873, and read a paper before that body. He was a Knight of the Red Eagle. Among his works the chief ones are, Modern Doubt and Christian Belief (1874): — Protestant Missions to the Heathen; a General Survey (1882). See The Homiletic Review, October 1889, page 366; The Missionary Review of the World, November 1889, page 872.

## Christman, Aaron[[@Headword:Christman, Aaron]]

             a German Reformed minister, was born in Northampton County, Pennsylvania, June 4, 1826. He pursued his literary course at Mercersburg, and then studied theology privately for a time. In 1850 he was licensed, and ordained by the classis of Mercersburg in 1851. He afterwards passed over to the Episcopal Church, and died March 28, 1860. See Harbaugh, Fathers of the Germ. Ref. Church, 4:497.

## Christman, Jacob[[@Headword:Christman, Jacob]]

             a German Reformed minister, was examined and ordained in 1798, and set over a congregation in North Carolina. In 1809 he went to Ohio, and is reported to have been the first German Reformed minister in that state. He died in 1810. See Harbaugh, Fathers of the Germ. Ref. Church, 3:467.

## Christmas[[@Headword:Christmas]]

             We present the following additional particulars concerning this important festival:

"Pope Julius I confirmed the birthday of our Lord to be kept on December 25; and Chrysostom, in the 4th century, speaks of the feast as of great antiquity; Clement of Alexandria, in the beginning of the 3d century, speaks of it, but refers it to April 19 or 20, or May 20; and sermons of Basil and Gregory Nazianzen, preached on this day, are still extant. Epiphanins reckons it on January 6, but Augustine on December 25. From the West the observance of the day passed to the Eastern Church in the 4th century; as Chrysostom says, the feast was unknown at Antioch tell years before the time he was preaching, that is, probably, as kept on December 25, the day hitherto observed having been January 6. The Latins, and Africa, and the Greek Church, generally, however, held the Nativity on December 25, as appears from Jerome, Augustine, Chrysostom, Basil, and Gregory Nazianzel. The Orientals in Egypt, Cyprus, Antioch, and Palestine appear to have observed, for a time only, January 6, as the feast of. the Nativity and-Epiphany, or Theophania, name equally applicable to both, as Gregory Nazianzen observes.

However, about the beginning of the 5th  century the Nativity was commemorated, in the East, on December 25, and the Epiphany on the later day. In the 6th century, beyond doubt, East and West agreed in their observance. The Basquecallit the New Day, because all things are become new — old things are passed away. Christmas Eve is called, in Celtic, the Night of Mary; in Germany, the Holy Night; in Portugal, the Pasch of the Nativity; and in old English, Yule Merriment. In the Isle of Man the peasants bring tapers to church, and sing carols; and in Germany they beat with mallets on the house door, to symbolize the anxiety of the spirits in prison to learn the glad tidings of the Nativity. There were three masses on this day: one at midnight on the eve [except in the Gallican, Mozarabic, and Armenian rites], commemorating the actual birth of our Lord; the second at dawn or cock-crow, its revelation to man in the shepherds; and the third at noon, the eternal sonship of the Holy Child Jesus. Two masses were said in France in the time of Gregory of Tours; but three masses were not introduced into Spain until the 14th century, nor at Milan until the 15th century. In the Medieval Church there was a representation of the shepherds, as at Lichfield, with a star gleaming in the chapel vault; and so lately as 1821 the Flemish preserved the same custom, and the peasants entering with sheep offered eggs and milk, while midnight mass was said at the high-altar. From the time of Augustine, midnight mass was said on the eve; and the Councils of Orleans and Toledo required all persons to attend this service at their cathedral church. The Christmas-box was a receptacle made of earthenware, in the 17th century, in which apprentices placed the rewards of their industry given them at that season."

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

             the day (December 25th) which is celebrated throughout nearly the whole of Christendom as the birthday of our Savior. "It is occupied, therefore, with the event — the incarnation — which forms the center and turning- point of the history of the world. It is, of all the festivals, the one most thoroughly interwoven with the popular and family life, and stands at the head of the great feasts in the Western Church year. It continues to be, in the entire Catholic world, and in the greater part of Protestant Christendom, the grand jubilee of children, on which innumerable gifts celebrate the infinite love of God in the gift of his only-begotten Son. It kindles in midwinter a holy fire of love and gratitude, and preaches in the longest night the rising of the Sun of Life and the glory of the Lord. It denotes the advent of the true Golden Age, of the freedom and equality of all the redeemed before God and in God. No one can measure the joy and blessing which from year to year flow forth upon all ages of life from the contemplation of the holy child Jesus in his heavenly innocence and divine humility" (Schaff, Church History, 3, § 77).

The observance of Christmas is not of divine appointment, nor is it of N.T. origin. The day of Christ's birth cannot be ascertained from the N.T., or, indeed, from any other source. The fathers of the first three centuries do not speak of any special observance of the nativity. The baptism of Jesus was celebrated in the Eastern Church by A.D. 220, but not in the Western until the fourth century; and the Eastern Church finally adopted the Christmas festival from the Western (about A.D. 380). Some writers (e.g. Cave, Primitive Christianity, pt. 1, ch. 7, p. 194) trace the observance to the 2d century, about the time of the emperor Commodus. Cave cites, to prove that it was observed before the time of Constantine, the following sad story from Baronius (An. 301, p. 41): "While the persecution raged under Diocletian, who then kept his court at Nicomedia, the tyrant, finding multitudes of Christians, young and old, met together to celebrate Christ's nativity, commanded the church door to be shut, and fire put to it, which reduced them and the church to ashes."

But it is historically certain that the Christmas festival proper "is of comparatively late institution. This may doubtless be accounted for in the following manner. In the first place, no corresponding festival was presented by the Old Testament, as in the case of Easter and Pentecost. In the second place, the day and month of the birth of Christ are nowhere stated in the Gospel history, and cannot be certainly determined. Again, the Church lingered at first about the death and resurrection of Christ, the completed fact of redemption, and made this the center of the weekly worship and the Church year. Finally, the earlier feast of Epiphany afforded a substitute. The artistic religious impulses, however, which produced the whole Church year, must sooner or later have called into existence a festival which forms the groundwork of all other annualfestivals in honor of Christ" (Schaff, l. c.). To account for the origin of Christmas, therefore, it is not necessary to trace it, as some writers do, to the feast of dedication celebrated by the Jews; or, as others do, to the heathen Saturnalia. Jablonski endeavors to show that it originated with the Basilidians in Egypt (Opuscula, 2:372). "The institution may be sufficiently explained by the circumstance that it was the taste of the age to multiply festivals, and that the analogy of other events in our Savior's history, which had already been marked by a distinct celebration; may naturally have pointed out the propriety of marking his nativity with the same honorable distinction. It was celebrated with all the marks of respect usually bestowed on high festivals, and distinguished also by the custom, derived probably from heathen antiquity, of interchanging presents and making entertainments." At the same time, the heathen winter holidays (Saturnalia, Juvenalia, Brumalia) were undoubtedly transformed, and, so to speak, sanctified by the establishment of the Christmas cycle of holidays; and the heathen customs, so far as they were harmless (e.g. the giving of presents, lighting tapers, etc.), were brought over into Christian use.

The Christmas Cycle of festivals gradually grew up around the observance of the day of nativity. It embraced Christmas eve, or Vigils, which were celebrated with especial solemnity, because, though the precise day of Christ's birth could not be ascertained, it is certain that he was born in the night (Luk 2:8). The four Sundays before Christmas were made preparation days for the festival, and called Advent-Sundays. SEE ADVENT. Memorial days, etc., for the Martyr Stephen (Dec. 26), St. John (Dec. 27), Massacre of the Innocents (Dec. 28), were established in the fourth century. The festival of Circumcision and New Year (Jan. 1) is of later origin, while Epiphany (Jan. 8) is earlier than Christmas.

In later ages many observances, some pleasant, others absurd, grew up around the Christmas festival. Accounts of old English Christmas usages may be found in Chambers, Book of Days (Edinb. 1864, 2 vols. 88vo), and in Brand, Popular Antiquities (Lond. 1841, 3 vols. 12mo). Among them are the following. It was customary to light candles of large size, and to lay upon the fire a huge log, called a Yule clog or Christmas block, a custom not yet extinct in some parts of England. Yule (from huel, a wheel) was a sunfeast, commemorative of the turn of the sun and the lengthening of the day, and seems to have been a period of pagan festival in Europe from ancient times. At court, among many public bodies, and in distinguished families, an officer, under various titles, was appointed to preside over the revels. Leland, speaking of the court of Henry VII, A.D. 1489, mentions an Abbot of Misrule, who was created for this purpose, who made much sport, and did right well his office (Collect. in, App. 256). In Scotland he was termed the Abbot of Unreason; but the office was suppressed by act of Parliament, A.D. 1555. Stow (Survey of London, p. 79) describes the same officer as Lord of Misrule.

The Puritans regarded these diversions, which appear to have offended more against good taste than against morality, with a holy horror. Prynne says, in his strong way (in Histrio-Mastix), "Our Christmas lords of misrule, together with dancing, masks, mummeries, stage-players, and such other Christmas disorders, now in use with Christians, were derived from these Roman Saturnalia and Bacchanalian festivals, which should cause all pious Christians eternally to abominate them." The dishes most in vogue were formerly, for breakfast and supper on Christmas eve, a boar's head stuck with rosemary, with an apple or an orange in the mouth, plum porridge, and minced pies. Eating the latter was a test of orthodoxy, as the Puritans conceived it to be an abomination; they were originally made long, in imitation of the manger in which our Lord was laid (Selden's Table-Talk). The houses and churches were dressed with evergreens, and the former especially with mistletoe — a custom probably as old as the Druidical worship. Whether this festival was always celebrated on December 25th is a subject of dispute. It was not till the sixth century that the whole Christian world concurred in celebrating the nativity on the same day. As to the question of the date of Christ's birth, SEE NATIVITY.

Christmas day is observed by nearly all churches in the world except the Dissenters of the British Islands, and the American churches that have sprung from them. In the Roman Church three masses are performed: one' at midnight, one at daybreak, and one in the morning. Sometimes, however, the three masses are said directly one after the other. Both in the Greek and Roman churches, the manger, the holy family, etc., are sometimes represented at large. In the Church of England, and in the Protestant Episcopal Church, divine service is held always on Christmas day. In the former, the Athanasian Creed is required to be said or sung. If Christmas fall on a Friday, it is not to be a fast. In the Wesleyan Methodist Church in England the day is always observed, and generally in the Methodist Episcopal Church in the large cities. — Bingham, Ori. Ecclesiastes bk. 20, ch. 4; Coleman, Chrstian Antiquities, ch. 21, § 4; Dorner, Person of Christ, 1:178; Neander, Life of Chrysostom (Lond. 1845, 8vo), p. 340 (gives Chrysostom's Christmas Homily); Thompson, Christmas and the Saturnalia (Bibliotheca Sacra, 12:144); North British Review, 8:202 (Christmas Literature); Siegel, Christlich-kirchliche Alterthümer, 2:189; Cassel, Weihnachten-Ursprünge, Bräuche, und Aberglauben (Berl. 1861); Marbach, Die heilige Weihnachtszeit (Frankfort, 1865).

## Christmas, Joseph Stibbs[[@Headword:Christmas, Joseph Stibbs]]

             a Presbyterian minister, was born at Georgetown, Beaver County, Pennsylvania, April 10, 1803. He studied at the, academy in Beavertown; in 1815 entered Washington College, and, after completing his collegiate course, engaged for some time in the study of medicine. In 1820 he entered Princeton Theological Seminary, where he remained over two years. He was licensed by the Philadelphia Presbytery in April 1824, and ordained August 1 by the New York Presbytery; in May following he became pastor of the Presbyterian Church in Montreal, and discharged his duties faithfully four years. He was afterwards agent of the American Bible Society one year, pastor of the Bowery Church, New York city, and died March 14,  1830. He wrote The Artist, a poem (1819), besides several pamphlets and contributions to periodicals. See Sprague, Annals of the Amer. Pulpit, 4:662.

## Christo-Sacrum[[@Headword:Christo-Sacrum]]

             a society founded at Delft, Holland (1797-1801), for the purpose "of promoting the union of all Christian denominations which admit the divinity of Jesus Christ and redemption by the merits of his passion." It was established by two members of the Reformed Church, one of whom (Onder van Vyngaard-Ceanzius) was burgomaster of Delft. It separated "worship" from "teaching," and used a liturgy framed after that of the Church of England. It numbered at one time some 3000 members, mostly Mennonites, but has now nearly, if not quite died out. See an apology and sketch of the society in the work Hei genootschap Christo Sacrum vinnen Delft (Leyden, 1801). — Hase, Ch. History, § 486; Wetzer u.Welte, Kirchenlexikon, 2:514; Herzog, Real-Encyklop. 2:688.

## Christology[[@Headword:Christology]]

             a word, of comparatively recent origin in theological science, now used to denote the doctrine of or concerning Christ. Trench (Study of Words) finds it in use in one or two cases among the English divines of the 17th century. Owen gave the title Xριστολογία to his treatise on the Person of Christ (Owen's Works, Russell's ed. 1826, vol. 11). Flemning's Christology (Lond. 1705-8, 3 vols. 8vo), contains (1) general view of Christology; (2) concerning Christ as the Logos; (3) concerning Christ as he is Logos made man. The word has only been common in English theology within the last twenty years; and both the common use of the term and the special treatment of the subject are due to German theologians within the present century.

As to the scope of Christology, and its proper place in systematic theology, some writers include under it all that relates to thee history, the person, and the work of Christ. Hase (Evangel-protest. Dogmatik) makes Christology the second chief division of Dogmatics, and includes under it not only the person and work of Christ as commonly defined, but also Christ in the Church, the sacraments, etc. Coquerel (Christologie, Paris, 1858, 2 vols. 12mo) gives the following definition: "Une Christologie est une étude de la personne ou de la nature de Jesus Christ, de ses rapports avec Dieu et avec l'humanité, ainsi que de son oeuvre en ce monde" (p. 1). Christology and Soteriology are closely related to each other. Some writers (e.g. Pelt) include the former under the latter. Kling includes under Christology both the person and the work of Christ; it is impossible, he says, to separate them, because Christ is the Savior of men in virtue of what he is in his divine human person, and this person is necessary to the accomplishment of the work (Herzog, Real-Encyklopädie, 2:683). The latest tendency appears to be to confine the word Christology more strictly to the doctrine of the person of Christ, leaving his work to be treated separately, though in close and vital connection with his person. (So Hagenbach, History of Doctrines; Shedd, History of Doctrines; Beck, Dogmengeschichte, etc.) In this article we confine ourselves to this narrower use of the term. The work of Christ (ἔργον, Joh 4:34; Joh 17:4, rendered in the Latin Church munus, officium) is treated under the heads SEE CHRIST, OFFICES OF; ATONEMENT; SEE INTERCESSION; SEE JUSTIFICATION; SEE REDEMPTION; SEE SAVIOR.

The doctrine of the person of Christ is the central doctrine of Christianity. Our view of the whole character and issues of his redemption, and consequently our whole system of thought, both theological and ethical, depends upon our view of the person of Christ. The Church has always, with a sure instinct, understood the fundamental importance of this doctrine; but after the settlement of the early disputes by the Council of Chalcedon (see below), the discussion of other topics (e.g. sin, grace, and predestination), especially in the Western Church, became necessary, and Christology was apparently thrown into the background. So, at a later period, the discussions concerning the atoning work of Christ, and of the merits of his death, took precedence of that of his person. But all classes of orthodox theologians, in all communions, have held to the fundamental importance of Christology; and with the subsidence of what may be called minor discussions, Christology has of late assumed new prominence. The Puritan theology, no less than the so-called sacramental theology, holds that Christ is the center of the Christian system. So Flavel: "The knowledge of Christ is the very marrow and kernel of all the Scriptures, the scope and center of all divine revelations; both Testaments meet in Christ. The right knowledge of Christ, like a clew, leads you through the whole labyrinth of the Scriptures" (Fountain, of Life opened up, Serm. 1). Liebner, a modern German divine, expresses the same thought in more scientific form (Christologie, Göttingen, 1849): "The question, What do. you think of Christ: whose son is he? has become again, in its full force, the cardinal question of theology; theologians become pre-eminently Christologians; the stone which the (theological) builders had rejected has again, in reality, become the corner.

And there arises again for our age, with peculiar adaptedness for apologetical purposes, that grand and majestic train of Christological truths, from the center of which all is seen in true evangelical fullness, and in the proper evangelical order, up to the doctrine concerning the Triune and only true God, and down to every question connected with Christian ethics. And what here comes to light is, to say it in a few words, the system of all systems. The ancient Church has in sanctified and gigantic speculations laid the foundation; the Church of every succeeding period, when alive to her calling, has continued her efforts in the same direction, and its completion will require the efforts of the Church to the end of days. It is the system of the eternal divine thoughts that are laid down in the facts of revelation, and have been actualized most distinctly in Christ, the only- begotten Son, and which are reproduced by the believer, who by a living faith has received these facts within himself. We shall grow in the knowledge of Jesus Christ as the truth, in whom all riches of wisdom and knowledge are hid, and shall learn to understand and show more clearly that only those views of God, of creation, of the world, of men, of sin and grace, that have their root in the Christological truths, are tenable and victorious; in short, that Christianity embodies all true philosophy as well as all spiritual life." So, with reference to the theological conflicts of the age, especially in Germany, Dorner remarks: "It is gratifying to see how, in the long conflict between Christianity and reason, the point, on the handling of which the decision of the controversy turns, has become ever more and more distinct to the consciousness.

The energies of all parties engaged in this conflict are gathered ever more and more around the person of Christ, as the central point at which the matter must be determined. The advantage of this is obvious as respects the settlement of this great strife; as in other things, so here, with the right statement of the question, the answer is already half found. It is easy also to see that, in point of fact, all lies in the question whether such a Christ as dwells, if not always in the words, yet ever in the mind of the Church — one in whom the perfect personal union of the divine and human appeared historically — be necessary and actual. For let us suppose that philosophy could incontrovertibly establish and carry to the conviction of all thoughtful men that the person of a Christ in the sense above set forth is a self- contradiction, and therefore an impossibility, there would be no longer any conflict between Christian theology and philosophy, because with the person of Christ would be abolished the Christian theology, as well as the Christian Church altogether. And, conversely, were it brought under the recognition of philosophy that the idea of an historical as well as an ideal Christ is necessary, and were a speculative construction of the person of Christ once reached, it is clear that philosophy and theology, essentially and intrinsically reconciled, would thenceforward have a common work, or, rather, properly speaking, would have become one, and philosophy would consequently not have relinquished her existence, but confirmed it." Care is to be taken, however, not to run into the Romanist error of substituting the incarnation for the death of Christ, and of putting aside the work of the Holy Spirit, which is the special life of the present dispensation of grace. The "sacramental" system tends to this by its theory that Christ is present in "the body" in his Church, instead of in his Holy Spirit. SEE HOLY SPIRIT.

The Christology of the Old Testament will be treated under the article MESSIAH. See also the article SEE CHRIST. We here discuss, briefly,

I. The Christology of the N.T.;

II. The Christology of the Church;

III. The principal Christological heresies.

I. CHRISTOLOGY OF THE NEW TESTAMENT. The older divines generally adduce the passages of the N.T. which treat of the person of Christ under the heads of (1) the Divinity of Christ; (2) the Humanity of Christ. The first class, of passages adduced generally includes those which assert the pre-existence of Christ; then follow passages which ascribe divine functions and attributes to Christ; and, thirdly, those which give him divine titles (comp. Watson, Theol. Institutes, I, ch. 25-32; Hill, Divinity, book 3). The recent discussions as to the origin of the Gospels, and as to the so-called development of doctrine in the N.T., have made it more convenient to state the Christology of the N.T. under the following heads: (1) Christ's own testimony as to his person, with the doctrine taught by his acts, as recorded in the Gospels, (a) the Synoptists; (b) John; (2) The Christology of the apostles. Pye Smith (Scripture Testimony to the Messiah, books 3, 4) makes the two heads following: 1. The Person of Christ, as taught in the Gospels and in our Lord's assertions and intimations; 2. The Person of Christ, as taught by the Apostles.

1. The Synoptical Gospels, with the Testimony of Christ as to His Person (see Dorner, Person of Christ, vol. 1, p. 52 sq.; and Schaff, Person of Christ the Miracle of History, p. 115 sq.; both of whom are used in what follows). —

(1.) Christ calls himself νἱὸς Θεοῦ, Son of God, and this in the highest sense, as implying the divinity of his own person (Mat 26:63; Mat 16:16-17). He is not merely a son of God (as David, the kings of Israel, or the prophets were so styled); not merely one of the sons of God, but The Son, the only, the well-beloved (Mat 3:17; Mat 17:5; Mat 22:42-45). David's son is David's Lord. The phrase "Son of God" has three meanings in the synoptical Gospels: (1) What may be called the physical meaning (Mat 1:23; Luk 1:35), because he has this name by nature, and on account of the mode of his birth. Of John it is said, "He shall be filled with the Holy Ghost from his mother's womb" (Luk 1:15), where the existence of the person of John precedes the filling with the Holy Ghost. But of Jesus it is said that, because he comes into being through the power of the Holy Ghost (Luk 1:35), because he is conceived by the power of the Holy Ghost (Mat 1:20), and so is from a divine essence, he has the name Son of God (Luk 1:35; Luk 1:32); God with us (Mat 1:23); God has in him redeemed his people (Luk 12:11), yea, all mankind (Luk 2:14; Luk 2:31). And it is not one of the natures that has this name, but the entire person.

But what this is by nature and in itself, that must it become through a truly human development. So far as he verifies and morally realizes this natural divine Sonship, we have (2) the second meaning of the phrase "Son of God," viz. the ethical sonship (Luk 2:49; Luk 2:52; Luk 4:3; Luk 4:9). That he also, in this sense, perfectly represented the Sonship of God was, for the time preceding this public manifestation, attested by the utterance at his baptism (Mat 3:17). Without the physical sonship as a presupposition, the ethical would be impossible, whereby he is the Holy One of God, the sinless man, come to bring, personally in himself, the divine law into actual manifestation (Mat 5:17); but even on that account, in a perfectly human way, in a progressive manifestation, advancing through conflict (Mat 19:16-17; Mar 10:18; Luk 4:13; Luke 13:49, 50). So (3) without both the physical and the ethical, the official sonship would be impossible; which, conversely, is as naturally and necessarily the end of both the others as the ethical is of the physical. This third meaning of the phrase is, indeed, that commonly attributed to it, as a designation of the Messiah, by his contemporaries; but this will not justify us in reducing the Christian idea of the divine Sonship within the meager limits of the Jewish ideas of the Messiah" (Dorner, vol. 1:52 sq.). SEE MESSIAH;SEE SON OF GOD.

(2.) Christ calls himself also, and most commonly, νἱύς ἀυθρώπου, Son of Man (about eighty times in all the Gospels. See Englishman's Greek Concordance, s.v.). The use of this phrase clearly denotes his true and perfect manhood. "But why should Christ use it? Why call himself 'a man ?' Is it not because, in the mind of Christ, the sense of human sonship was secondary to that of the divine? But why call himself, not simply man, or the son of a man, but 'the Son of Man ?' Is it not because he, being divine, could not be simply a man, like others, imperfect, or even sinful? Does not the phrase, as thus used by Christ, indicate, not simply that there lies in him, of necessity, a perfect equality with others in what is essential to humanity, but also that, at the same time, he corresponds to the ideal conception of man?" (Dorner,. 1. c.). The expression, the Son of Man, while it places Christ, "in one view, on common ground with us, as flesh of our flesh and bone of our bone, already indicates, at the same time, that he is more than an ordinary individual; not merely a son of man, like all other descendants of Adam, but the Son of Man; the Man, in the highest sense; the ideal, the universal, the absolute Man; the second Adam, descended from heaven; the Head of a new and superior order of the race, the King of Israel, the Messiah" (Schaff, 1. c.). So also Trench: "He was 'Son of Man,' as alone realizing all which in the idea of man was contained, as the second Adam, the head and representative of the race — the one true and perfect flower, which ever unfolded itself, of the root and stock of humanity. Claiming this title as his own, he witnessed against opposite poles of error concerning his person — the Ebionite, to which the exclusive use of the title, 'Son of David,' might have led, and the Gnostic, which denied the reality of the human nature that bore it." Notes on the Parables, 9th Lond. ed. p. 84. (Mat 9:27; Mat 15:22; Mat 12:23; Mat 22:41 sq., etc.)

"The appellation the Son of Man does not express, then, as many suppose, the humiliation and condescension of Christ simply, but his elevation rather above the ordinary level, and the actualization, in him and through him, of the ideal standard of human nature under its moral and religious aspect, or in its relation to God. This interpretation is suggested grammatically by the use of the definite article, and historically by the origin of the term in Dan 7:13, where it signifies the Messiah, as the head of a universal and eternal kingdom. It commends itself, moreover, at once, as the most natural and significant, in such passages as, 'The Son of Man hath power to forgive sins' (Mat 9:6; Mar 2:10); 'The Son of Man is Lord even of the Sabbath day' (Mat 12:8; Mar 2:28); 'The Son of Man shall come in the glory of his Father;' 'The Son of Man is come to save' (Mat 18:11; comp. Luk 19:10). Even those passages which are quoted for the opposite view receive, in our interpretation, a greater force and beauty from the sublime contrast which places the voluntary condescension and humility of Christ in the most striking light, as when he says, 'Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head' (Luk 9:58); or, 'Whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many' (Mat 20:27-28).

Thus the manhood of Christ, rising far above all ordinary manhood, though freely coming down to its lowest ranks with the view to their elevation and redemption, is already the portal of his Godhead." (Schaff, Person of Christ, 113 sq.). Christ also, in many passages, calls himself simply "The Son," who stands to the Father in relations so peculiar that he never calls God "Our Father," as he directs his followers to do, but "My Father," from whom he received witness at the Transfiguration as the only and well-beloved Son. Among the acts ascribed to Christ in the synoptical Gospels (leaving out his miracles), one of the most significant is the forgiveness of sins, which he claims as his attribute as the "Son of Man" (Mat 9:2; Mat 9:6; Luk 5:20; Luk 5:24); and which the Pharisees considered blasphemous, as well they might, if Christ had been simply man. In instituting the rite of baptism, he puts his own title, "Son," along with that of the Father and of the Holy Ghost. Further, he ascribes to himself a power infinitely beyond the human, and in this respect puts himself on an equality with God (Luk 10:22; Mat 28:18) (Dorner, 1. c.). SEE SON OF MAN.

2. John's Gospel. — Here it is not necessary to dilate as with regard to the Synoptical Gospels, inasmuch as in St. John the Christological doctrine takes a more definite, if not more scientific form, and its teaching is not matter of dispute, at least to the same extent. John's Gospel teaches the pre-existence of Christ. "It ascribes to the Son not merely a moral, but an essential divinity; a not merely economical, but an ontological or metaphysical relation to the Father. It also teaches the true manhood of Christ, and its perfect historical reality; and, finally, that the Son, with the Father and the Holy Ghost, complete the end of creation in the reconciliation of man with God (Joh 1:1-2; Joh 1:14; Joh 1:18 [comp. Joh 17:2]; Joh 1:32; Joh 1:34; Joh 1:51; Joh 4:6; Joh 5:26-27; Joh 6:53; Joh 8:16; Joh 10:15; Joh 10:33; Joh 12:34; Joh 14:23; Joh 19:26; Joh 19:30; Joh 20:17)" (Dorner, 1. c.; Bloomfield, Five Lectures on the Gospel of St. John [1823, 12mo]; Sadler, Emmanuel, ch. 1, § 3 [Lond. 1867, 8vo]).

3. The Apostles. —

(1) St. Paul gives his testimony both as to the divinity and the humanity of Christ, his sonship and his Messianic work, as fully as St. John, especially setting forth the purely Christian idea of the Messiah (Rom 1:3; Rom 5:6-10; Rom 6:3-10; Rom 9:5; Rom 8:3; 1Co 2:7; 1Co 8:6; 1Co 10:16; 1Co 15:3-8 [comp. Act 22:8-10]; 1Co 15:47 [1Co 3:13-18; 2Co 5:16-19]; Gal 4:4-5; Eph 1:20-23; Php 2:6-10; Col 1:15-17, etc.; comp. Heb 1:6; Heb 1:10-12). The testimony of Paul is well stated by Sadler, Emmanuel, ch. 1, § 2. See also Dorner, 1:51.

(2) The Epistle of James has been called an Ebionitish Gospel, as if its Christology were of a lower type. But James evidently presupposes the faith, as the groundwork of the ethical teaching which is the main object of his epistle. He calls Christ "our Lord Jesus Christ, the Lord of Glory" (Jam 2:1), in which passage the royal function of Christ is expressly set forth, as also in his second coming to judgment (Jam 5:7-9; comp. Jam 4:12).

(3) "The discourses of Peter in the Acts, having for their object the establishment of the faith among unbelievers, all present the Christology as their centerpoint, yet rather in the Old Testament form. For instance, the appellation 'Servant of God, παῖς Θεοῦ, is taken from the prophets, and also the assertion of the anointing with the Holy Ghost. As respects particulars, the fortunes of Christ are, according to Peter, predicted by the prophets (Act 1:16; Act 2:16; Act 2:34; Act 3:18; Act 3:22-26; Act 10:34; 1Pe 2:7; 1Pe 2:22-25; 1Pe 1:10), as well as the outpouring of the Holy Ghost (Act 2:16; Act 2:23; Act 2:31; Act 1:16). Christ himself is anointed with the Holy Ghost and with power (Act 10:38); by God is made both Lord and Christ (Act 2:36), as God hath glorified him (Act 3:13), appointed him to be Prince and Savior, the Judge of the living and the dead. Here everything, in accordance with the historical starting-point, proceeds from the humiliation of Christ; but the end at which this representation aims from the first is, that He is the Prince of Life (Act 3:15), whom the bonds of death could not hold; who has gone up into heaven (Act 2:33), and is now Lord of all (Act 10:38-42)." In the epistles of Peter it is not only the case, as in the Acts, that the life and death of Christ are spoken of as fulfilling the O.T., but the O.T. dispensation is made to look to and depend on Christianity (1Pe 1:10-11). "In the prophets the πνεῦμα Χριστοῦ was operative; it wrought in them its own preparation, foretelling the grace in Christ, his sufferings, and the glory that should follow. In Christ are we chosen from eternity (1Pe 1:2); we are eternally contemplated by the Father as standing in the sanctification of the spirit; as destined for obedience and for purifying, through the blood of Jesus Christ (1Pe 1:20). As respects the historical appearance of Christ, there is ascribed to him true manhood (1Pe 3:18; 1Pe 4:1). Thus the epistle is as far from Docetism as from Ebionitism.

Jude places Christ along with the Father in the formula of salutation (Jud 1:2) and in the doxology (Jud 1:24-25); the being kept in the true and most holy faith (Jud 1:20) is a being preserved in Christ Jesus (Jud 1:1; Jud 1:3) and in the Holy Ghost (Jud 1:20). The persons whom Jude opposes are not merely such as have practically swerved from the right way (Jud 1:8; Jud 1:15); they are also teachers of error, because they deny the only God and our Lord Jesus Christ (Jud 1:4).

The Second Epistle of Peter has more definitely to do with errorists, especially the "heretics" who "deny the Lord that bought them" (2Pe 2:1). To Christ belong μεγαλειότης (2Pe 1:16), δόξα καὶ ἀρέτη (2Pe 1:3); he is the beloved Son of God, in whom he is well pleased (2Pe 1:17); he is our σωτήρ (2Pe 1:1; 2Pe 1:11, etc.), our Lord (2Pe 1:2; 2Pe 1:8, etc.), who hath an everlasting kingdom (2Pe 1:2), and whose exaltation is not taught in cunningly devised myths, but is attested by the prophets and eye-witnesses (2Pe 1:16; 2Pe 1:18; 2Pe 3:2) (Dorner, 1:72).

On the Christology of the N.T., see, besides the works already cited, Gess, Lehre von der Person Christi (Basel, 1856, 8vo); Sadler, Emmanuel (Lond. 1867, 8vo, especially ch. 1); Schaff, Apostolic Church, § 148; Goodwin, Christ the Mediator (Plymouth, 1819, 8vo); Hooker, Ecclesiastes Polity, bk. 5:51; Waterland's Works (12 vols.), vol. 4, Pye Smith, First Lines of Theology, bk. 2, chap. 4; Gurney, Biblical Notes to Confirm the Deity of Christ (Lond. 1830, 8vo), and the writers generally on the Trinity, on the Divinity of Christ, and the Life of Christ. Prof. Beyschlag, of Halle, in his Christologie des N.T. (Berlin, 1866, 8vo), attempts to show that the N.T. represents Christ as divine, but not as pre- existent, or equal with the Father.

II. CHRISTOLOGY OF THE CHURCH. The doctrine of the person and work of Christ formed the main topic of theological speculation and controversy in the early Church, and is again the most prominent religious problem of modern times. The peculiarity of his Person consists in the perfect union of the divine and human which constitutes him the Mediator between God and man, and the Savior of the fallen race. This has always been the faith of the Christian Church, but in every age it has had to encounter a new enemy, or the old enemy in ever-varying phases, and to achieve new triumphs in the refutation of error and the vindication of truth. The orthodox Christology is derived from the New Testament, especially from St. Paul and St. John (see above), and has gradually been unfolded in sharp conflict with a large number of Christological heresies, each serving to elicit a clearer view of some particular aspect either of the divinity or of the humanity of Christ, or of the union of the two natures. "The person of Jesus Christ in the fullness of its theanthropic life cannot be exhaustively set forth by any formulas of human logic. Even the imperfect, finite personality of man has a mysterious background that escapes the speculative comprehension; how much more, then, the perfect personality of Christ, in which the tremendous antithesis of Creator and creature, infinite and finite, immutable, eternal Being and changing temporal becoming, are harmoniously conjoined! The formulas of orthodoxy can neither beget the faith nor nourish it; they are not the bread and the water of life, but a standard for theological investigation and a rule of public teaching" (Schaff).

The Orthodox Christology is essentially the same in the Greek, Latin, and evangelical Protestant churches. It forms (like the doctrine of the Trinity, so closely connected with it) one of the fundamental bonds of union between the great divisions of Christendom. Yet there have been some new features brought out since the Reformation. We subdivide it into oecumenical, scholastic, and evangelical.

1. The OECUMENICAL or CATHOLIC Christology was prepared in the ante-Nicene age (see Bull's Defensio fidei Nicaenae), and fully matured in the Nicene and post-Nicene age. The doctrine of the person of Christ, in inseparable connection with the doctrine of the Holy Trinity, was the chief problem of theological speculation from the third to the middle of the fifth century, and was settled by the four great ecumenical councils of Nicaea (325), Constantinople (381), Ephesus (431), and Chalcedon (451). The first two were mainly concerned with the assertion of the strict divinity of Christ against its partial denial by Arianism and SemiAArianism. The last two set forth the relation of the divine and the human nature of the one person against the opposite extremes of Nestorianism and Eutychianism. The decree of the Council of Ephesus was more negative, a condemnation of Nestorius. But the Council of Chalcedon gave a clear and full statement of the positive doctrine of Christ's person, and summed up the final result of those deep, earnest, and violent Trinitarian and Christological controversies which had agitated the Church so long.

The Christological symbol of the Chalcedonian or fourth oecumenical Synod of 451 ranks next in authority to the Apostles' and Nicene Creeds, and has not been superseded to this day. "It does not aspire to comprehend the Christological mystery, but contents itself with setting forth the facts and establishing the boundaries of orthodox doctrine. It does not mean to preclude further theological discussion, but to guard against such erroneous conceptions as would mutilate either the divine or the human in Christ, or would place the two in a false relation. It is a lighthouse to point out to the ship of Christological speculation the channel between Scylla and Charybdis, and to save it from stranding upon the reefs of Nestorian Dyophysitism, or of Eutychian Monophysitism. As the Nicene doctrine of the Trinity stands midway between Tritheism and Sabellianism, so the Chalcedonian formula strikes the true mean between Nestorianism and Eutychianism. But it contents itself with setting forth, in clear outlines, the final result of the theanthropic process of incarnation, leaving the study of the process itself to scientific theology" (Schaff).

The Chalcedonian symbol is as follows:

"Following the holy fathers, we unanimously teach one and the same Son, our Lord Jesus Christ, complete as to his Godhead and complete as to his manhood, truly God and truly man, of a reasonable soul and human flesh subsisting: consubstantial with the Father as to his Godhead, and consubstantial also with us as to his manhood; like unto us in all things, yet without sin; as to his Godhead begotten of the Father before all worlds, but as to his manhood, in these last days born, for us men and for our salvation, of the Virgin Mary, the mother of God; one and the same Christ; Son, Lord, Only-begotten, known in (of) two natures [ἐν δύο φύσεσιν, in duabus naturis, or, with the present Greek text, ἐκ δύο φύσεων, of two natures, which signifies essentially the same thing], without confusion (ἀσυγχύτως), without conversion (ἀτρέπτως), without severance (ἀδιαιρετως), and without division (ἀχωρίστως); the distinction of the natures being in no wise abolished by their union, but the peculiarity of each nature being maintained, and both concurring in one person and hypostasis. We confess not a Son divided and sundered into two persons, but one and the same Son, and Only begotten, and God- Logos, our Lord Jesus Christ, even as the prophets had before proclaimed concerning him, and he himself hath taught us, and the symbol of the fathers hath handed down to us." SEE CHALCEDON.

The same doctrine is set forth in a more condensed form in the second part of the so-called Athanasian Creed, which originated probably in the school of Augustine during the fifth century, and is the third of the oecumenical symbols:

"Furthermore, it is necessary to everlasting salvation that we believe also rightly in the incarnation of our Lord Jesus Christ. Now the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man of God, of the substance of the lather, begotten before the worlds; and man, of the substance of his mother, born in the world. Perfect God; perfect man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching his Godhead; inferior to the Father as touching his manhood. And although he is God and man, yet he is not two, but one Christ One, not by conversion of the Godhead into flesh, but by assumption of the manhood into God. One altogether, not by confusion of substance, but by unity of person. For as the ransomable soul and flesh is one man, so God and man is one Christ, who suffered for our salvation," etc.

(For an analysis and criticism of this oecumenical or Catholic Christology, see Shedd's History of Christian Doctrine, 1:399 sq.; Schaff's Church History, in, 747762, and the respective sections of the works of Baur, Dorner, and others quoted below.) mainly by Anselm (the author of Cur Deus homo, with his epoch-making theory of the atonement; SEE ANSELM), Peter the Lombard, and Thomas Aquinas. It confined itself, as regards the person of Christ, to a dialectical analysis and defense of the old Catholic dogma, with some unfruitful speculations on minor points, especially on the abstract question whether Christ would have become incarnate if the Fall had not taken place. Thomas Aquinas decided for the former, as the safer formula (si homo non peccasset, Deus incarnatus non fuisset); Ruprecht of Deutz, Duns Scotus, and Alexander Hales for the other view. This question has recently been taken up again and ably discussed by J. Müller against, Doner and Liebner for, the doctrine of Incarnation without a Fall. See Brit. and For. Evang. Review, Jan. 1861, art. 4.

3. The PROTESTANT or EVANGELICAL Christology. The churches of the Reformation, both Lutheran and Reformed or Calvinistic, adopted in their confessions of faith, either in form or in substance, the three oecumenical Creeds (the Apostles', the Nicene, and the Athanasian), and with them the ancient Catholic doctrine of the Trinity and Christ's divine- human character and work, which doctrine is, in fact, the sum and substance of those symbols. We quote from the principal Protestant confessions:

The Augsburg Confession of the Lutheran Church, Art. III. De Filio Dei:

"Item docent, quod Verbutem, hoc est, Filius Dei, assumpserit humanam naturam in utero beatae Mariae virginis, ut sint duos naturae, divina et humana, in unitate personae inseparabiliter conjunctae, unus Christus, vere Deus, et vere homo, natus ex Virgine Maria, vere passus, crucifixus, mortuus et sepultus, ut reconciliaret nobis Patrem, et hostia esset non tantum pro culpa originis, sed etiam pro omnibus actualibus hominum peccatis."

The Thirty-nine Articles of the Church of England, Art. II. Of the Word or Son of God, which was made very man:

"The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined very God and very man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of men."

The Westminster Confession, which gives the clearest and strongest expression to the faith of the strictly Reformed or Calvinistic churches, thus states the doctrine of Christ's person in ch. 8, § 2:

"The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin, being conceived by the Holy Ghost in the womb of the Virgin Mary, of her substance: so that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man."

The 2d Article of the Methodist Episcopal Church is the same as that of the Church of England, except that the words "begotten from everlasting of the Father," and "of her substance," are omitted (probably by typographical error).

On this general basis of the Chalcedonian Christology, and following the indications of the Scriptures as the only rule of faith, the Lutheran and Reformed churches have built some additional views or developed new aspects of Christ's person. Protestantism cannot consistently adopt any doctrinal or disciplinary decisions of the Church as strictly infallible and as an absolute finale, but simply with the reservation of the right of further research, and with the understanding of a constant progress in theology — not, indeed, of a progress beyond Christ and the Bible, but in the everdeepening apprehension and subjective appropriation of Christ and his infallible word. There is a characteristic difference between the Christology of the Lutheran and that of the Reformed Confessions which affects the whole system. Upon the whole, we may say that the former has a leaning towards the Eutychian confusion of the divine and human nature, the latter to the Nestorian separation; yet both distinctly disown the Eutychian and Nestorian heresies. (On the difference between the Lutheran and Reformed Christology, compare especially the very able and acute treatise of Schneckenburger, Die orthodoxe Lehre vom doppelten Stande Christi nach lutherischer und reformirter Fassung [Pforzheim, 2d ed. 1861]; also his Vergleichende Darstellung d. lutherischen u. reformirten Lehrbegriffs, edited by Güder [Stuttgart, 1855].) The progress made in Christology since the Reformation within the limits of the Chalcedonian orthodoxy, or, at all events, not in conflict with it, relates to the communion of the two natures, and to the states and the offices of Christ.

(a) The doctrine of the communicatio idiomatum, the communication of attributes or properties of one nature to the other or to the whole person. The beginning of it may be found in Cyril of Alexandria and John of Damascus; but it has been much more fully developed by the Lutheran Church in the interest of her peculiar tenet of the ubiquity of Christ's body, in order to support Luther's eucharistic theory of consubstantiation so called. It was embodied in the Formula Concordiae, but has never been adopted in the Reformed or Calvinistic churches. The Lutheran divines distinguish three kinds of the communicatio idiomatum which is derived from the communio naturarum:

(1) genus idiomaticum (or ἰδιοποιητικόν), whereby the properties of one nature are transferred and applied to the whole person (Rom 1:3; 1Pe 3:18; 1Pe 4:1);

(2) genus apotelesmaticum (κοινοποιητικόν), whereby the ἀποτελέσματα, i.e. the redemptory functions and actions which belong to the whole person are predicated only of one or the other nature (1Ti 2:5 sq.; Heb 1:2 sq.);

(3) genus auchematicum (αὐχηματικόν) or majestaticunm, whereby the human nature is clothed and magnified by the attributes of the divine nature (Joh 3:13; Joh 5:27; Mat 28:18; Mat 28:20; Rom 9:5; Php 2:10).

Under this head the Lutheran Church claims a certain ubiquity or omnipresence for the body of Christ, on the ground of its personal union with the divine nature; yet she makes this ubiquity dependent on the will of Christ, who can be present with his whole person wherever he pleases to be or has promised to be. But for this very reason the Reformed divines reject the whole doctrine of the communicatio idiomatum, and pronounce the propositiones idiomaticae to be mere figures of speech (ἀλλοίωσις, a rhetorical exchange of one part for another). SEE COMMUNICATIO IDIOMATUM.

(b) The doctrine of a twofold state of Christ — the state of humiliation and the state of exaltation. This is based upon Php 2:5-9, and is no doubt substantially true. The status exinanitionis (humiliationis) embraces the supernatural conception, birth, circumcision, education, earthly life, passion, death, and burial of Christ; the status exaltationis includes the resurrection, ascension, and the sitting at the right hand of God. As to the descent into hell, or Hades rather, the Lutheran and the Reformed churches differ according to their different conceptions of this difficult article in the Apostles' Creed. The Lutheran Confessions, regarding it as a triumph over hell, make the descensus ad inferos the first stage of the status exaltationis, while the Reformed Confessions view it as the last stage of the status exaltationis. It is properly the turningpoint from the one state to the other, and thus belongs to both. The Lutheran Creed, moreover, refers the two states only to the human nature of Christ, regarding the divine as not susceptible of any humiliation or exaltation. The Reformed symbols refer them to both natures, so that Christ's human nature was in a state of humiliation as compared with its future exaltation, and his divine nature was in the state of humiliation as to its external manifestation (ratione occultationis). With them the incarnation itself is the beginning of the state of humiliation, while the Lutheran Symbols exclude the incarnation from the humiliation. Between the Lutheran divines of Tiubingen and Giessen there was a controversy in the 17th century about the question whether Christ in the state of humiliation entirely abstained from the use of his divine attributes (κένωσις), or whether he used them secretly (κρύψις). The divines of Giessen defended the former, those of Tübingen the latter view. Both schools were agreed as to the possession (κτῆσις), and differed only as to the use (χρῆσις), of the divine attributes. This controversy has been renewed, in a modified form, among recent German divines. SEE KENOSIS.

(c) The threefold office of Christ.

(1) The prophetical office (munus, or officium propheticum) includes teaching and the miracles of Christ.

(2) The priestly office (munus sacerdotale) consists in the satisfaction made for the sins of the world by the death on the cross, and in the continued intercession of the exalted Savior for his people (redemptio et intercessio sacerdotalis).

(3) The kingly office (munus regium), whereby Christ founded his kingdom, defends his Church against all enemies, and rules all things in heaven and on earth. The old divines distinguish between the reign of nature (regnum naturae sive potentiae), which embraces all things; the reign of grace (regnum gratiae), which relates to the church militant on earth; and the reign of glory (regnum gloria), which belongs to the church triumphant in heaven.

4. Modern Christological speculations. Upon the whole, the orthodox doctrine has laid the main stress upon the divine element in Christ, and left the human element more or less out of sight, without ever denying it. Rationalism, on the contrary, developed the human element to the exclusion and denial of the divine. When evangelical theology revived after the reign of Rationalism in Germany; it endeavored to do justice to both elements, and so to reconstruct the old Christology as to set forth the sinless, yet truly human character of Christ from his inifncy to full maturity, without prejudice to his deity. Schleiermacher opened a new era of Christological speculation, but, forsaking the Chalcedonian basis of two natures in one person, he discarded the proper idea of the incarnation as the union of the eternal personal Logos with human nature, and, after all, presented Christ merely as a perfect model man without sin, in whom God dwelt in a peculiar manner, as he did in no other man before or since. This indwelling of God is with him only a principle, a power of life, and not the second person of the Holy Trinity.

Schleiermacher's view of the Trinity is essentially Sabellian. From him and from Hegel's philosophy proceeded two opposite currents of Christological speculation — a humanitarian, negative and infidel, culminating in Strauss and Renan (see below, under the second division, No. 15), and an evangelical, positive and in the main orthodox, which labors to reconcile the old faith of the Church in the God- Man with the demands and forms of modern thought. The principal evangelical writers on the .Christological problem, under its latest phases, are Dorner, Lange, Goeschel, Liebner, Martensen, Thomasius, Gess, Kahnis, Ebrard. Some of these, especially Thomasius, Gess, and Godet (Commentary on John), have strained the Pauline idea of the kenosis, the self-limitation, self-renunciation of the Logos, far beyond former conceptions, even to a partial or entire selfemptying of the divine essence and suspension of the inner Trinitarian process during the earthly life of Christ, while others restrict the kenosis to the laying aside of the divine form of existence or divine dignity and glory. Dorner opposes these modern Kenotics or Kenosists (Kenotiker) as a new sect of Theopaschites and Patripassians, and he assumes a gradual ethical and vital unification of the pre-existent Logos and the human nature, by a condescension of the former and an elevation of the latter. This view leaves room for the growth of the Messianic consciousness, but makes the incarnation itself a process of growth which was not completed till the resurrection, or at least till the baptism of Christ.

These modern inquiries, however, earnest, profound, and valuable as they are, have not yet led to definite and generally-accepted results. English and American theology have not been affected by them to any considerable extent; Dr. Shedd, in his able though incomplete History of Christian Doctrine, even ignores them altogether, and pronounces the Chalcedonian symbols the ne plus ultra of Christological knowledge, "beyond which it is probable the human mind is unable to go in the, endeavor to unfold the mystery of Christ's complete person" (1:403). But there certainly have been very important advances made within the last thirty years in the critical history of the life of Christ, and in the manifold exhibition of his perfect humanity, which itself is an overwhelming proof of his divinity. (For a review of the recent Christological speculations, see Dorner, in his large work on the history of Christology, 2:1260 sq., Engl. trans., div. 2d, in, 100 sq., and in several dissertations upon the immutability of God in the Jahrbücher für Deutsche Theologie, 1856 and 1858; also Woldemar Schmidt, Das Dogma vom Gottmenschen, mit Beziehung auf die neuesten Lösungsversuche der Gegensätze [Leipzig, 1865].)

III. CHRISTOLOGICAL HERESIES. The numerous Christological errors may be divided into three classes, according as they relate either to the divine or to the human nature of Christ, or to the union of the two. Ebionism, Socinianism, and Rationalism, in its various shapes, deny, either in whole or in part, the divinity of Christ; Gnosticism, Manicheism, Apollinarianism, deny, more or less, his real humanity; while Nestorianism, Eutychianism, Monophysitism, and Monotheletism admit the Godhead and manhood of Christ, but place them in a false relation to each other. We present them here in chronological order.

1. EBIONISM (see that article), the earliest Christian heresy, was essentially Jewish, and looked upon Christianity merely as a perfected Judaism, upon the Gospel as a new law, and upon Christ as a second Moses. Origen derived the name of the sect from the poverty of their doctrine of Christ (אֶבְיוֹן, poor); but they regarded themselves as the genuine followers of the poor Christ. They held that Jesus was, indeed, the promised Messiah, the Son of David, and the supreme lawgiver of the Church; yet a mere man, the son of Joseph and Mary, and that his death had no atoning efficacy. With this were closely connected other heresies. The pseudo-Clementine Homilies, SEE CLEMENTINES, differ from the ordinary Ebionism by peculiar speculative and semi-Gnostic ideas, and teach that Christ was the last and highest representative of the primitive religion which appeared in the seven pillars of the world, Adam, Enoch, Noah, Abraham, Isaac, Jacob, Moses, and Christ. These are, in reality, only different incarnations of the same Adam, or primitive man, the true prophet of God. Christianity and Mosaism are identical, and both coincide with the religion of Adam. Whether a man believe in Moses or Christ is all the same, provided he blaspheme neither. Christianity is an advance only in extending this primitive religion to the Gentiles (comp. Schliemann, Die Clementinen und der Ebionitismus, 1844, p. 362-552).

2. GNOSTICISM, which flourished in the second century (see article), varied in its Christology according to its numerous schools of Cerinthus, Basilides, Valentine, Marcion, etc., and generally dealt more in vague notions and speculative fancies than in solid, clearly-defined doctrines and arguments. But its Christology was a radical denial of the mystery of the incarnation, and therefore anti-Christian, according to the criterion of John (1Jn 4:3), although from a view the very opposite of Ebionism. While the latter denied the divinity of Christ, Gnosticism was docetistic (hence Docetism), i.e. it denied the realness of Christ's human nature, and resolved it into an empty show and deceptive appearance (δόκησις, φάντασμα), or a transient vision, after the manner of the Indian Mythology. The real Christ, or Savior, is one of the aeons or divine powers, which either assumed this spectral form of humanity, or united himself temporarily, at the baptism in Jordan, with the man Jesus of Nazareth, to forsake him again at the passion. But he entered into no real contact with a human body which, as a part of matter (ὔλη), was retarded as essentially evil and antagonistic to God; he was not actually born, he did not suffer and die, nor rise again. He appeared like a meteor from the sky, to disappear again. Reduced to a modern philosophical conception, the Gnostic Christ is, in the end, nothing more than the ideal spirit of man himself, the Christ of Strauss and modern pantheism. Valentinus, the most ingenious among the Gnostics, distinguished the ἄνω Χριστός, or heavenly Christ; the σωτήρ, or Jesus; and the κάτω Χριστός, the Jewish Messiah, who passed through the body of Mary as water through a pipe, and was crucified by the Jews, although, having no material body, he did not actually suffer. With him Soter, the proper redeemer, united himself at the baptism in Jordan, to announce his divine gnosis on earth, and lead spiritual persons to perfection.

3. The MANICHEAN system, which we know best from the writings of St. Augustine (who himself belonged to the sect for nine years, and was thereby better able to refute it), was essentially Gnostic and Docetistic, and by its perverted view of body and matter as essentially evil, wholly excluded the idea of an incarnation of God. The Manichaeans held that the apostles corrupted and falsified the real teachings of Christ, but that Mani, the promised Paraclete, has restored them. Traces of the Manichsan heresy run through a number of sects of the Middle Ages.

4. Ante-Nicene UNITARIANISM, or MONARCHIANISM. — The Antitrinitarians of the third century must be divided into two distinct classes:

(a) The rationalistic or dynamic Monarchians denied the divinity of Christ, or explained it as a mere power (δὐναμις), although they generally admitted his supernatural generation by the Holy Spirit. To these belong the ALOGIANS, THEODOTUS and the THEODOTIANS, ARTEMON and the ARTEMONITES, and PAUL OF SAMOSATA. (See the several articles.)

(b) The Patripassians (so called first by Tertullian) held, in connection with their idea of the divine unity or monarchy, the doctrine of the divinity of Christ, but they sacrificed his independent personality to the divinity, and merged it into the essence of the Father, so that the Father was asserted to have suffered and died on the cross, which is absurd. This school was represented by PRAXEAS, NOIETS, CALLISTUS (Pope Callixtus I), BERYLLUS of Bostra, and, in connection with a very original and ingenious doctrine of the Trinity, by SABELLIUS, all of the third century. (See the separate articles on these heretics, and the relevant sections of the Doctrine histories of Minscher, Hagenbach, Neander, Baur, Beck, etc.)

5. ARIANISM, so called after Arius, presbyter of Alexandria († 336), shook the Church to its very base during the greater part of the fourth century, and called forth the first two oecumenical councils, viz. Nicea, 325, and Constantinople, 381. Its doctrine was, that Christ is a middle being between God and man, a sort of demi-god, who pre-existed before this world, and who created this world, yet was himself created out of nothing, the first creature of God, and consequently of a different essence (ἐτερο-ούσιος), and not eternal (κτίσμα ἐξ οὐκ ὄντων, ῏ην ποτε ὅτε οὐκ ῏ην). Against this view the Nicene Creed asserts that Christ is "God of God, Light of Light, very God of very God, begotten, not made, being of one substance (ὁμο-ούσιος) with the Father." (On the history of ancient and modern Arianism and its literature, comp. the articles ARIANISM in vol. 1, p. 388-393; ATHANASIUS, 1:505-508; also Schaff's History of the Christian Church, 3:616-670.)

6. SEMI-ARIANISM is an inconsistent middle doctrine between the Arian heresy and the Athanasian or Nicene orthodoxy. It asserts the similarity of Christ to the Father (ὁμοι-ουσία — a very elastic term), in opposition to the Nicene co-equality (ὁμο-ουσία) and the Arian difference of substance (ἑτερο-ουσία). It was a strong political church party, under the emperor Constantius (f 361), and was led by Eusebius, bishop of Nicomedia, but it disappeared before the second oecumenical council in 381, which marked the final downfall of Arianism within the limits of the Roman empire, while it continued to linger, without vitality, among the barbarians till the seventh century.

7. APOLLINARIANISM is a partial denial of the humanity, as Arianism of the divinity of Christ. Apollinaris the younger, bishop of Laodicea (died about 390), otherwise orthodox, and highly esteemed for his learning and piety, ascribed to Christ a human body (σῶμα) and a human (animal) soul (ψυχὴ ἄλογος), but not a human spirit or reason (ψυχὴ λογική, anima rationalis, νοῦς, πνεῦμα); putting the divine Logos in the place of the human reason. He wished to secure a true incarnation and vital unity of the eternal Word with the human nature, but at the expense of the most important constituent in man, and thus he reached, instead of the idea of the God-man, θεάνθρωπος, only the idea of a θεὸς σαρκοφόρος (the very opposite of the Nestorian ἄνθρωπος θεοφόρος). This heresy was condemned by a council at Alexandria in 362. (For particulars, see art. APOLLINARIS, vol. 1, p. 296, 297; and Schaff, Church History, vol. 3, p. 708-714.) 8. NESTORIANISM, from Nestorius, patriarch of Constantinople, who died in exile about A.D. 440, had its roots in the Antiochian school of theology, of which Nestorius was a pupil, and agitated the Church with great violence from 428-451. Nestorius believed that Christ was fully God and fully man, but he put the two natures only into an external mechanical relation to each other (συνάφεια, affinity, intercourse, attachment, as distinct from ἕνωσις, true interior union). He pressed the distinction of the two natures at the expense of the unity of the person. Hence he took great offense at the term Mother of God (θεοτόκος, Deipara, Mater Dei), which then began to be applied to the Virgin Mary, and has since passed into the devotional and theological vocabulary of the Greek and Latin Church. He denounced the term as heathenish, absurd, and blasphemous, since the eternal Godhead could not be born in any sense whatever. This gave rise to the Nestorian controversy, in which the violent Cyril of Alexandria took the most prominent part, as the champion of the honor of the Holy Virgin and the doctrine of a real incarnation, although with a decided leaning to the opposite extreme of Monophysitism. SEE ART. CYRIL OF ALEXANDRIA. Nestorius was condemned by the third oecumenical council, held at Ephesus in 431, and deposed from the sacerdotal office; but his name and doctrine are perpetuated to this day in the sect of the Nestorians. ( SEE NESTORIUS and SEE NESTORIANS, and the literature below.)

9. EUTYCHIANISM, so called from Eutyches (q.v.), an aged presbyter and archimandrite of Constantinople (died soon after 451), is the exact counterpart of Nestorianism, and presents the consistent development of the Alexandrian school of theology as opposed to the Antiochian. Eutyches likewise held Christ to be the God-man as well as Nestorius, but he pressed the unity of person to the exclusion of the distinction of the two natures. He denied that two natures could be spoken of after the incarnation. The human nature was absorbed in the divine by that act, or deified by the personal Logos, so that even his body was unlike ours, of a heavenly character and substance (a σῶμα ἀνθρώπου, but not a σῶμα ἀνθρώπινον). Hence it was proper to say, God is born, God suffered, God was crucified and died. The strongest opponent of this view was Theodoret, the well-known Church historian, a friend of Nestorius. At first Eutychianism triumphed at the Robber Synod, so called, which was held at Ephesus A.D. 449, under the lead of the violent patriarch Dioscurus of Alexandria, who inherited all the bad and none of the good qualities of his predecessor Cyril. But the fourth oecumenical council, held at Chalcedon (near Constantinople) A.D. 451, reversed this decision, condemned the Eutychian doctrine as heresy, and set forth in clear and precise terms the orthodox doctrine of the person of Christ, maintaining with equal decision the distinction of natures against Eutyches, and the unity of person against Nestorius. (See sub. I, 1. above.) In this triumph of the orthodox faith, Leo I, bishop of Rome, had an important share, and his dogmatic letter to Flavian of Constantinople was made the basis of the synodical decision.

10. MONOPHYSITISM is only a modification and continuation of Eutychianism. As the term indicates, the Monophysites, although they rejected the Eutychian notion of an absorption of the human nature into the divine, nevertheless held firmly to the doctrine of but one nature in Christ. They conceded, indeed, a composite nature (μία φύσις σύνθετος or μία φύσις διττή), but not two natures. They assumed a diversity of qualities without corresponding substances, and made the humanity of Christ a mere accident of the immutable divine substance. Their liturgical shibboleth was, God has been crucified, which they introduced into the trisagion. (ἃγιος ὁ θεύς, ἃγιος ἰσχυρός, ἃγιος ἀθάνατος, ὁ σταυρωθεὶς δἰ ἡμᾶς, ἐλέησον ἡμᾶς — an extension of the seraphic ascription, Isa 6:3). Hence they were also called THEOPASCHITES (Θεοπασχῖται). The Monophysite controversies commenced soon after the Council of Chalcedon, which failed to pacify the Church, and convulsed the East, from patriarchs and emperors down to monks and peasants, for more than a hundred years. The detailed history will be presented in a special article. The fifth oecumenical council, held at Constantinople A.D. 553, which was to end these violent strifes, resulted in the condemnation of the Antiochian (Nestorian and semi-Nestorian) theology, and a partial victory of the Alexandrian Monophysitism, as far as it could be reconciled with the symbol of Chalcedon. Notwithstanding this concession, the Monophysites, like their antipodes, the Nestorians, continued as separate sects in hostile opposition to the orthodox Greek Church. They are divided into separate branches, the Jacobites in Syria, the Copts in Egypt, the Abyssinians, the Armenians, and the Maronites. (See the respective articles.)

11. The MONOTHELITE controversy is a continuation of the Nestorian and Eutychian controversies, and relates to the question whether Christ had but one will (θέλημα) or two, a divine and a human. Nestorianism, of course, required two wills as a complement of two natures, while the Monophysites taught but one will. The emperor Heraclius proposed a compromise formula — one divine human energy (μία θεανδρικὴ ἑνέργεια), but it was opposed in the West. The sixth eecumenical council in Constantinople, A.D. 680, settled the dispute by teaching the doctrine of two wills harmoniously co-operating, the human will following the divine (δύο φυσικὰ θελήματα, οὐχ ὑπεναντία, ἀλλ᾿ ἑπόμενον τὸ ἀνθρώπινον αὐτοῦ θέλημα καὶ ὑποτασσόμενον). Thus Monotheletism was condemned, but was adhered to by the Maronites on Mount Lebanon till the time of the Crusades. The Monophysites (q.v.) are all Monothelites (q.v.).

12. The ADOPTIAN controversy arose in Spain toward the close of the eighth century, and turned upon the question whether Christ, according to his human nature, was the Son of God by nature (naturaliter), or only by adoption (nuncupative). The latter doctrine was condemned as heretical in a synod at Frankfort on the Maine, 794. ( SEE ADOPTIANISTS, vol. 1:76, and ELIPANDUS of Toledo and FELIX of Urgel.)

13. SOCINIANISM, a system of ultra and pseudo Protestantism, founded by Llius Socinus (died 1562) and his nephew Faustus Socinus (died 1604), returned almost to the poor and meager Christology of the Ebionites and Nazarenes, and added to it the heathenish notion of an apotheosis of Christ after his death. It teaches that Jesus of Nazareth, though supernaturally conceived, was a mere man, but favored by God with extraordinary revelations, elevated to heaven, deified in reward of his holy life, and entrusted with the government of the Church which he founded. It substitutes for an incarnate divinity a created and delegated divinity. Invocation of Christ is allowed, but not enjoined; it is an adiaphoron. SEE SOCINIANS; SEE SOCINUS.

14. Modern UNITARIANISM in England and America has no uniform and settled belief concerning the person of Christ, and branches out into two very different tendencies, the conservative, represented by Channing, which in its approach towards orthodoxy rises to a sort of high Arianism, and the radical, represented.by the erratic Theodore Parker, which sinks almost to the mythical Christ of Strauss, and sacrifices his sinless perfection, although Parker has some eloquent passages on the superiority of Christ over all other sages. The more serious class of Unitarians make great account of the perfect example of Christ, and Channing's sermon on the "Character of Christ" (Works, vol. 4, p. 1-29), is one of the noblest tributes to the moral perfection of Jesus of Nazareth. SEE UNITARIANISM.

15. RATIONALISM has assumed different phases, and resorted to various theories concerning the person of Christ, which agree only in the denial of his divinity, and of all the supernatural or miraculous events in his history.

The Wolfenbuittel Fragmentist (Reimarus) represents the hypothesis of willful imposture; Paulus of Heidelberg the hypothesis of innocent delusion, which mistook extraordinary medical cures for supernatural miracles, and an extraordinary man for a divine being; Strauss and Renan, the theory of poetical fiction, the one in its mythical, the other in its legendary form. (Comp. on these different Christological hypotheses, Schaff, The Person of Christ; the Miracle of History, with a Reply to Strauss and Renan, and a Collection of Testimonies of Unbelievers, 1865.) But all these rationalistic attempts, instead of explaining the mystery of Christ's life, only substitute an unnatural prodigy for a supernatural miracle. They have been tried and found wanting; one has in turn superseded the other, even during the lifetime of their champions. Paulus rejects the hypothesis of Reimarus; Strauss most acutely refutes Paulus; Renan, in part at least, dissents from Strauss; the unprincipled Schenkel makes a half-way approach to both in his insignificant Characterbild Jesu, and is in turn treated with contemptuous scorn and the keenest sarcasm by Strauss. (See Die Halben und die Ganzen, 1865.) The old and ever young faith in the divine-human Redeemer has outlived all these attacks, and is now stronger than ever, the only refuge and comfort of a sinful world. It is in conflict with these latest forms of unbelief that the evangelical theology of Germany has achieved its greatest triumphs and most lasting merits.. France, England, and America have engaged in the battle, and contributed their share towards the defeat of the modern anti-Christ, and the defense of the true Christ of the Gospels and of the Church, on whom the salvation of the world depends.

Literature. — Besides the works on special topics already quoted, we mention on the general subject Dionysius Petavius (Jesuit, died 1652), De theologicis dogmatibus (Paris, 1644-50, and other editions), tom. 4 and 5, de incarnatione Verbi (the most profoundly learned Roman Catholic work on doctrinal history); George Bull, Defensio fidei Nicaenae (Oxford, 1685, and often since; a standard work in defense of the essential identity of the Trinitarian and Christological faith of the first four centuries, though defective in not admitting a gradual development of doctrine and logical statement, which is entirely compatible with the essential identity of religious faith); Daniel Waterland, Vindication of Christ's Divinity (Oxf. 1719; a very able defense of the orthodox faith against the high Arian. ism of Dr. Sam. Clarke and Dr. Whitby); Chr. W. F. Walch, Vollständige Kirchen- und Ketzerhistorie (Lpz. 1762 sq. vols. 2-9; exceedingly learned and minute, but dry and tedious); Edw. Burton, Testimonies of the Ante- Nicene Fathers to the Divinity of Christ (2d ed. Oxford, 1829); F. Chr. Baur, Die christliche Lehre von der Dreieinigkeit und Menschwerdung in ihrer geschichtlichen Entwickelung (Tübingen, 1841-43, 3 vols.; very learned, able, and critical, but skeptical); J. A. Dorner, Entwickelungsgeschichte der Lehre von der Person Christi (1836, 2d ed.; Stuttgart, 1845-53, in 2 vols.; the most learned and complete history of Christology; Eng. transl. by Alexander and Simon in Clark's Foreign Theol. Library, Edinb. 1861, 5 vols.); R. Wilberforce, The Doctrine of the Incarnation of our Lord Jesus Christ (4th ed. London, 1852); M. F. Sadler, Emmanuel; or, the Incarnation of the Son of God the Foundation of immutable Truth (Lond. 1867); Schaff, History of the Christian Church (N. York, 1867, vol. 3, p. 705-783). Among the Lives of Christ which have to do mainly with his history and character as a man on earth we mention those of J. J. Hess (1781), K. Hase (1829; 5th ed. 1865), Neander (1837; 6th ed. 1863; Eng. transl. by M'Clintock and Blumenthal, N.Y. 1848), Sepp (1843; new ed. 1862, in 6 vols.), Lange (1847, 3 vols. Engl. transl.; Edinb. 1865, in 6 vols.), Ewald (1854) and J. J. van Osterzee (1853, 3 vols.), Riggenbach (1858), C. J. Ellicott (1861), S. J. Andrews (N.Y. 1862), Pressense (Paris, 1865; Eng. transl. Lond. 1866, 8vo). To these must be added a number of smaller works on the moral character of Christ and his sinless perfection as an argument for his divinity, viz. Ullmann, Die Sündlosigkeit Jesu (Hamburg, 7th ed. 1864); J. Young, The Christ of History (London and N. Y. 1855); Horace Bushnell, The Character of Jesus, forbidding his Classification with Men (N. York, 1861, ch. 10 of his work on Nature and the Supernatural, and also separately printed); Philippians Schaff, The Person of Christ, the Miracle of History, etc. (Boston, 1865; the same in German, Dutch, and French transl.); Ecce Homo (Lond. and N.Y. 1866, a theological sensation-book by an anonymous author), and its counterparts, Ecce Deus (Edinb. 1867; likewise anonymous) and Deus Homo: God-man (by Prof. Theoph. Parsons, a Swedenborgian, Chicago, 1867).

## Christolytae[[@Headword:Christolytae]]

             were a sect mentioned by John of Damascus as teaching that when Jesus Christ arose from the dead he left his body with his soul in the earth, and that it was the divine nature alone which ascended into heaven. The name of the sect comes from this dissolution of the personality of Christ (see Joh. Damasc. Treatise on Heresies, 93, § 108; Patrol. Graec. 94:681).

## Christophe, Jean Baptiste[[@Headword:Christophe, Jean Baptiste]]

             pastor at Notre-Dame-de-Fontaines, near Lyons, was born at Amplepuis (Rhone), June 3, 1809. He published a Histoire de la Papaute Pendant le XIV Siecle (1852, 3 volumes 8vo), a work giving an exact account, from the best sources, of the residence of the popes at Avignon. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a French painter, was born at Verdunin 1667, and was chosen a member of the Royal Academy in 1697. His picture of The Miraculous. Feeding of the Multitude was one of the finest ornaments of Paris before the Revolution. He died at Paris, March 29, 1748. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Christopher[[@Headword:Christopher]]

             (Χριστοφόρος), Saint a Christian martyr, lived probably about the 3d century. According to the legend, which is interesting as the basis of many popular superstitions, Christopher determined to serve only the most powerful of monarchs. He visited the court of a great prince, who was afraid of the devil, from which he concluded that the devil must be the stronger; but he noticed that the latter, to whom he offered his services, had some fear on looking at the image of Christ. Thus Christopher set himself to find one whose strength was superior to that of the devil. In his distress he went to ask advice of a hermit, who suggested to him the idea of carrying pilgrims across a torrent over which there was no bridge, and  this became for a long time the daily occupation of Christopher.

One day a child presented itself on the borders of the stream; Christopher took the burden upon his shoulders, thinking it easy enough, but it nearly crushed him. The child was Christ, and, in order to make himself known to Christopher, he ordered him to thrust his great stick into the earth. Christopher obeyed, and saw with astonishment, on the following morning, that the stick had been transformed into a date-tree, with fruit and leaves. Thousands of men, having been drawn near by that miracle, accepted the Christian religion; but the pagan governor of the province put Christopher in prison, and tried his faith by the most cruel tortures. He then was beaten with red-hot iron rods, and many other barbarities were inflicted upon him, but he remained unchangeable. Finally three thousand soldiers were ordered to shoot at him poisoned arrows, none of which struck him, but returned against those who had shot them. The governor himself was struck in the eve, when Christopher indicated to him the remedy by which to cure the wound: it was that, when Christopher's own head had been cut off, he should wash his eye with his blood. Christopher was beheaded. The governor was entirely cured by the blood of the martyr, and was baptized, with all his family. This saint is ordinarily represented under the figure of a giant carrying Christ on his shoulders, and leaning upon a large stick, making all efforts. not to succumb under the burden. The popular belief of the Middle Ages identified the image and the name of Christ with those of St. Christopher, and it was said that "he who ever saw St. Christopher would never die an infamous death." See Hoefer, Nouv. Biog. Generale, s.v.

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

             is likewise the name of several early Christians:

1. One of three soldiers of Diocletian's guard, who, being converted, A.D. 269, by the constancy of St. George, suffered charring, scarification, imprisonment, and death, April 19 (Basil, Alenol. 3:63).

2. A deacon, who, with Clement, bishop of Ancyra, and Charito, the second deacon, had his throat cut (A.D. 296) in prison, January 23 (Basil, Menol. 2).

3. A monk at Jerusalem, who testified to the superiority of the common life over the solitary condition of a hermitage (Migne, Patrol. 74:170).

4. Bishop of Arcadiopolis in Asia, at the second council of Constantinople, A.D. 553 (Labbe, Concil. 5:582).

5. A Sabaite, martyr in Palestine under the Saracens (April 14), in the 8th century (Migne, Dict. Hagiog. s.v.).

6. Dean ("primicier") and counsellor of the see of Rome, who, with his son Sergius, treasurer of the Roman Church, obtained armed assistance from Desiderius, king of Lombardy, to, dislodge the antipope Constantine. Christopher opposed the intrusion of Philip, and procured the election of Stephen III. He attempted to induce Desiderius to restore the Church property which he had plundered; the king was exasperated, and so used his influence at Rome that the eyes of Christopher and Sergius were torn out, which in three days caused the death of the former, cir. A.D. 775 (Ceillier, Hist. des Auteur's 12:1117).

7. Patriarch of Alexandria (A.D. 804-837), who wrote a "synodical" letter to, the emperor Theophilus, the iconoclast, in favor of the worship of images, citing the story of king Abgarus. It was signed by fourteen hundred and fifty-five bishops and priests. He wrote De Vita Humana (Paris, 1608), under the name of Theophilus Alexandr. (Cave, Hist. Lit. 2:23). 8. "Patricius, patria Mityleleus," a menologist, author of an iambic Historia Sanctorum, beginning with September and ending with August. He is included by Cave, Hist. Lit. (Dissert. 1), among writers of uncertain date.

## Christopher (Christophen, or Christophorus), Joseph[[@Headword:Christopher (Christophen, or Christophorus), Joseph]]

             a reputable Dutch painter was born at Utrecht in 1498, and studied in the school of Anthony More. He was invited to the court of Lisbon by John III, where he executed a number of fine works for the churches.

## Christopher, Pope[[@Headword:Christopher, Pope]]

             SEE CHRISTOPHORUS.

## Christopher, Ralph G[[@Headword:Christopher, Ralph G]]

             a Methodist Episcopal minister, was born in Halifax County, Virginia, October 10, 1787. He was converted in 1809, licensed to preach in 1810, and admitted into the South Carolina Conference. About 1820 he located and practiced medicine. In 1823 he removed to Alabama, continued his medical profession until 1831, and then entered the Alabama Conference, wherein he labored as health permitted until his death, October 13, 1839. Mr. Christopher was a man of great faith and resignation under many afflictions. See Minutes of Annual Conferences, 1840, page 58.

## Christopher, St[[@Headword:Christopher, St]]

             (Christophorus, Christ-bearer), a saint and martyr of the Roman and Greek calendars. The legends make him twelve feet high, and enormous statues of him are still to be found in cathedrals. The place and time of his birth, and, in fact, his very existence, are doubtful. He is said to have suffered martyrdom under Decius. His day in the Greek calendar is May 9; in the Roman, July 25. Of the curious legend of St. Christopher, and the representations of it in mediaeval art, see Mrs. Jameson, Sacred and Legendary Art, 2:439-450. See also Acta Sanctorum, July 25; Butler, Lives of Saints, July 25; Hoefer, Biog. Generale, s.v.

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

             a Methodist Episcopal minister, was born at Cambridge, Dorchester County, Maryland, January 12, 1805. He was converted at the age of twelve; in 1834 entered the Philadelphia Conference, and afterwards became a member of the New. Jersey Conference. In all he labored fifteen years as an itinerant, and died at his post, in January 1850. As a man, Mr. Christopher was candid, companionable, aid interesting; as a Christian, warm, sincere, practical; as a preacher, faithful, earnest, useful. See Minutes of Annual Conferences, 1850, page 436.

## Christopher, William Britton[[@Headword:Christopher, William Britton]]

             a Congregational minister, was born at Binghamton, N.Y., August 15, 1817. He attended Syracuse Academy; graduated at Union College in 1847; in 1848 was a member of Princeton Theological Seminary, and the following year was connected with Auburn Theological Seminary. He was ordained at Centre Lisle, N.Y., as an evangelist, October 16, 1849, and during the succeeding year was acting pastor at Union Centre; the two following years preached inn Hancock; from 1852 to 1854, served the Presbyterian churches in Oneonta and Otego; from January 1854, to September 1859, in Lacon, Illinois; in 1860, at Galena; the following year acting pastor of the Congregational Church in the same place. From April 1864, until 1867 he was pastor in Mendota. During the succeeding four years he was employed as a farmer in Iowa. Meantime, from 1866 to 1870, he was editor of a the National Prohibitionist of Chicago. As the leader of a prohibition colony, he went to Cheever, Kansas, in 1871. He died at Binghamton, November 7, 1879. Mr. Christopher was a man of excellent qualities, an earnest preacher of the gospel, and a zealous temperance leader. See Necrol. Report of Princeton Theol. Sem. 1880, page 39; Cong. Year,-book, 1880, page 15.

## Christophers, Samuel W[[@Headword:Christophers, Samuel W]]

             an English Wesleyan minister, was born at Falmouth in 1810. The public baptism of a young Jewess, and her confession of faith in Christ, led him to earnestly seek for pardon. He entered the ministry in 1835, and in several circuits in Devon and Cornwall his ministry brought many to Christ. He spent the last years of his life at Formby, near Liverpool, and died August 14, 1889. He is widely known as the author of Hymn Writers and their Hymns: The Poets of Methodism: — The Homes of Old English Writers :-  The Methodist Hymn-book and its Writers: and smaller works. See Minutes of the British Conference, 1890, page 13.

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

             a learned English prelate, was born in Lancashire, and educated at St. John's College, Cambridge. He was one of the first fellows of Trinity College after its foundation by Henry VIII, in 1546, and soon after became master of it. He was banished in the reign of Edward VI, but, when queen Mary succeeded to the crown, he returned, was made dean of Norwich in 1554, and bishop of Chichester in 1557. He died in December 1558. He translated Philo Judaeus into Latin (Antwerp, 1553, 4to); also the  ecclesiastical histories of Eusebius, Socrates, Sozomemn, Evagrius, and Theodoret (Louvain, 1570, 8vo; Cologne, 1570, fol.) See Chalmers, Biog. Dict. s.v.

## Christophorus[[@Headword:Christophorus]]

             (Χριστοφρος, Christ-bearer), an epithet applied originally to Christians, especially to martyrs, as "bearing all for Christ," and therefore "bearing Christ." It afterwards became a proper name (Christopher). See Eusebius, Ch. Hist. 3:10; Bingham, Orig. Ecclesiastes bk. 1, ch. 1, § 4.

## Christophorus, Angelus[[@Headword:Christophorus, Angelus]]

             a Greek writer, was born in the Peloponnesus about 1575. On account of the atrocities of the Turkish government he went to Europe, and settled in England, studying at Cambridge and Oxford. In 1619 he published in Greek, with a Latin translation, a work On the Present State of the Greek Church, which was republished by the Protestant George Phelavius in 1655, at Frankfort, with a new Latin translation and notes; again reprinted in Greek and Latin (Leipsic, 1876). Christophorus also wrote, De suis Tribulationibus: — Expilicatio Symboli: — Explanatio Sacrorum- Mysteriorum: — De Apostasia Eccesiae et Homine Peccatore (Greek and Latin; Lond. 1614). See Fabricii, Bibl. Gr. 11; Lichtenberger, Encyclop. des Sciences Religienses s.v. (B.P.)

## Christophorus, Pope[[@Headword:Christophorus, Pope]]

             (Nov., 903, to June, 904), deposed his predecessor Leo V, and imprisoned him; but was, in his turn, soon driven from power by a revolt of the Romans, led by the monster Sergius (q.v.), and forced to retire into a convent, where, in June, 904, he met with a wretched death. Some Roman Catholic writers count him not among the regular popes, but among the anti-popes.

## Christotokos[[@Headword:Christotokos]]

             SEE NESTORIUS.

## Christovao (of Lisbon), Frey[[@Headword:Christovao (of Lisbon), Frey]]

             a Portuguese missionary, the first explorer of the river Tocantins, in Braizil, was born of a noble family near the close of the 16th century. In 1623 he was appointed guardian of the Capuchin convent at Maaramhao. He opposed, with all his influence, the reduction of the Indians to slavery, and then undertook to teach them. See Hoefer, Nouv Biog. Generale, s.v.

## Christs, False[[@Headword:Christs, False]]

             (ψευδόχριστοι, Mar 13:22). No fewer than twenty-four different persons have appearance making pretensions to be the Christ. In the maintenance of their claims to the Messiahship there has been a great expenditure of blood and treasure. They have appeared at different times, from an early date in the second century till 1682. The first was called Caziba, or Barcocheba (q.v.); and the Jews admit that, in the defense of  this false Messiah, they lost between five and six hundred thousand souls. The last that gained any considerable number of converts was Mordecai, a Jew, of Germany, who lived in 1682. Our Lord warned his followers that such else Christs should make their appearance (Mat 20:24). SEE ANTICHRIST.

## Chrodebert I[[@Headword:Chrodebert I]]

             (otherwise Rigobert, or Zerobert), archbishop of Tours. The Chronicon Turonense makes him the prelate who granted to St. Martin's Abbey at Tours privileges confirmed by pope Adeodatus (672-676).

## Chrodebert II[[@Headword:Chrodebert II]]

             (otherwise known as Ruotbertus, Crabertus, and Erabertus), archbishop of Tours, is said to have taken monastic vows A.D. 662. He is distinguished for a judgment which he wrote concerning a woman who had committed fornication after she had joined a religious order. The document was  suppressed for two reasons: first, because Chrodebert, who wrote about the middle of the 7th century, says in it that they did not then acknowledge in France more than the first four general councils, viz., Nice, Constantinople, Ephesus, and Chalcedon. The other reason was because he maintained that Mary Magdalene merited the appearance of the. Saviour after his resurrection, before that privilege was accorded to the apostles, or even to his mother. His letter is to be found in the 54th volume of Migne's Latin Patirogy, among the notes of Quesnel on the Epistles of Leo the Great. See Le Cointe, Ann. Eccl. Franc. 3:573.

## Chrodegang[[@Headword:Chrodegang]]

             bishop of Metz in the eighth century, was born of noble Frankish parents, brought up at the court of Charles Martel, and made his recorder (referendarius). In 742 he was raised by Pepin to the bishopric of Metz, and was very active in building churches, and in increasing the influence of Rome during the rest of his life. He is chiefly known as the founder of the Order of Cathedral and Collegiate Canons, and as the author of a Rule of Monastic Life (Regula Sincera) for the regulation of the monks of the monastery that he founded, whither he transported the reliques of Gorgonus, Nabor, and Nazarius, given him by Paul I. SEE CANONS. He died A.D. 766. His Rule (that of Benedict of Nursia modified) consists of thirty-four canons and a preface, in which he says that "the necessity of his new rule arises from the clergy neglecting the rules already in existence, and therefore he comes forward to remind them how they should live." — D'Achery, Spicileg. 1:565; Pertz, Monum. Germ. 2:267; Mansi, Concil. 14:313; Mosheim, Ch. Hist. 100. 8, pt. 2, ch. 2, n. 23; Neander, Ch. History (Torrey's), vol. 3, 106 sq.

## Chrodieldis[[@Headword:Chrodieldis]]

             a nun of the convent of the Holy Cross at Poictiers. She incited a rebellion in the nunnery, and was excommunicated at the Council of Poictiers, A.D. 590, but was afterwards restored to the communion.

## Chrodogandus[[@Headword:Chrodogandus]]

             SEE CHRODEGANG.

## Chromatius[[@Headword:Chromatius]]

             bishop of Aquileia (after 388), a distinguished theological writer of the Latin Church, The place and date of his birth are not known. He was a friend of Jerome, Ambrose, Rufinus, and other distinguished men of that period. It was Chromatius who induced Jerome to translate the Old Testament into Latin, and Jerome dedicated to him the commentary on Habakkuk. When the controversy on the writings of Origen broke out between Jerome and Rufinus, Chromatius in vain endeavored to reconcile the former friends. He disapproved of the writings of Origen, but opposed the exclusion from the church of Rufinus, whom he had baptized, and who had dedicated to him several works. When bishop Anastasius of Rome condemned Rufinus, and communicated the sentence to Chromatius, the latter deemed it his right to dissent from the Roman bishop, and received Rufinus into the communion of his church. Chromatius was a warm  defender of Chrysostom, and the latter wrote him a letter of thanks. Most of the works of Chromatius are lost, among others his Letter to Jerome (on Rufinus), and his Letter to the Emperor Honorius (in defense of Chrysostom); but there are still extant Discourses on the Eight Beatitudes, treatises On the Fifth and Sixth Chapters of St. Matthew and On Baptism, and a small number of Letters. These works have been edited at Basle (1528 and 1551), Louvain (1646), in Galland's Bibliotheca Patrum, vol. vii, and by Pietro Braida, at Udine (Sancti Chromatii episcopi Aquilejensis Scripta, sive Opuscula, etc., Utini. 1816, 4to). Wetzer und Welte, Kirchen-Lexikon, 2:526; Cave, Script. Ecclesiastes Hist. Liter. 1:378 sq.

## Chronan[[@Headword:Chronan]]

             SEE CRONAN.

## Chronica[[@Headword:Chronica]]

             (Χρονικά) were histories or epitomes of history, in which special care was taken to fix the date of each event recorded.

## Chronica Horosii[[@Headword:Chronica Horosii]]

             is in substance the chronicle of Hippolytus, but with an appended note bringing the chronology to the writer's time. SEE CHRONICON CANISIANUM.

## Chronicles[[@Headword:Chronicles]]

             (דִּבְדֵי הִיָּמִים, dibrey' hay-yamim', words [or acts] of the days, 1Ki 14:19, Sept. ῥήματα τών ἡμερῶν, Vulg. verba dierum; 1Ch 27:24, βιβλίον λόγων, fasti; Est 6:1, μνημόσυνα, annales; 1Es 2:12, ὑπομνηματισμοί; 1Ma 16:24, βιβλίον ἡμερῶν), journals or diaries, i.e. the record of the daily occurrences; the name originally given to the record made by the appointed historiographers in the kingdoms of Judah and Israel, usually called more simply "book of the kings of Israel and Judah" (1Ch 9:1); so also of separate sovereigns, e.g. Solomon (1Ki 11:41), Jehu (2Ch 20:34), etc. SEE HISTORY.

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

             (FIRST and SECOND) BOOKS OF, the designation in the English Bible of the last of the historical books of the Old Test. preceding Ezra; but in the Hebrews Scriptures they conclude the entire volume. SEE BIBLE.

I. Name. — The Hebrews call them דִּבְדֵי הִיָּמִים (see above), registers of days, and reckon them but one book. The Sept. transitors, who regarded them as two books, used the appellation Παραλειπόμενα, things omitted, as if they were supplementary to the other historical records belonging to the Old-Test. canon. The Vulg. retains both the Hebrews and Greek name in Latin characters, Dabre jammim, or hajamim, and Paralipomenon. Jerome tells us (ad Domnion. et Rogatian.) that in his time they formed only one book in the Hebrews MSS., but had been divided by the Christian churches using the Sept. for convenience, on account of their length. In his Ep. to Paulinus he further explains the name Paralipomenon, and  eulogizes the book. The name Chronica, or Chronicorum liber, which is given in some copies of the Vulg., and from which we derive our English name of "Chronicles," seems to be taken from Jerome's saying in his prologus Galeatus, "Dibre hajamim, i.e. words of days, which we may more significantly call the Chronicon of the whole divine history." It was possibly suggested to him by his having translated the Chronica of Eusebius into Latin. Later Latin writers have given them the name of Ephemerides. The division into two books, after the example of the Sept. and later versions, was adopted by Bomberg in his Hebrews Bible, since which time it has been universal.

II. Contents. —

(a.) In 1 Chronicles 1-9 is given a series of genealogical tables, interspersed with historical, geographical, and other notices. These genealogies are not complete: the generations of Adam to Abraham (1Ch 1:1-28); of Abraham and Esau (1Ch 1:28-54); of Jacob and his son Judah (2); of king David (3); of Judah in another line (1Ch 4:1-23); of Simeon (4:2443); of Reuben, Gad, and Manasseh, with historical and topographical notices (5); two lists of the sons of Levi (1Ch 6:1-30); genealogical registers of Heman and Asaph (1Ch 6:31-43); of Merari (1Ch 6:44-50); of Aaron, with a list of the residences of the Levitical families (1Ch 6:50-81); list of the sons of Issachar (1Ch 7:1-5); of Benjamin and Naphtali (1Ch 7:6-13); of Manasseh (1Ch 7:14-19); of Ephraim, with notices of their possessions (1 Chronicles7:20-29); of Asher (1Ch 7:30-40); a second list of the descendants of Benjamin, with the genealogy of Saul (8); list of families dwelling at Jerusalem, with intimations of the tribes to which they belonged (9).

(b.) 1 Chronicles 10-29 contains the history of David's reign from the death of Saul, partly agreeing with the account given of him in the books of Samuel, though with several important additions relating to the Levites.

2 Chronicles 1-9 contains the history of Solomon. 2 Chronicles 10-28 furnishes a succinct, account of the kingdom of Judah while Israel still remained, but separate from the history of the latter.

2 Chronicles 29-36 describes the kingdom of Judah after the downfall of Israel, especially with reference to the worship of God.  From this analysis it appears that the Chronicles contain an epitome of sacred history, particularly from the origin of the Jewish nation to the end of the first captivity. Besides important notices of a historical character not found in the other books, there are others of a doctrinal and devotional nature. There is one psalm (1Ch 16:7-36), the first which David assigned for public worship (1Ch 16:7).

III. Diction. — This is such as suits the time immediately subsequent to the Captivity. It is substantially the same with that of Ezra, Nehemiah, and Esther, which were all written shortly after the Babylonish exile. It is mixed with Aramaisms, marking at once the decline of the Jews in power and the corruption of their native tongue. The pure Hebrew had then been. laid aside. It was lost during their sojourn in Babylon. The orthography is characterized by an adoption of the matres lectionis and frequent interchanges of the weak letters, with other peculiarities (see below, § 4).

IV. Age and Author. — Internal evidence sufficiently demonstrates that the Chronicles were written after the Captivity. Thus the history is brought down to the end of the exile, and mention is made of the restoration by Cyrus (2Ch 36:21-22). It is certain that they were compiled after the time of Jeremiah (2Ch 35:25), who lived to see the destruction of Jerusalem by the Chaldaeans. The same opinion is supported by the character of the orthography and the nature of the language employed, as we have already seen, both which are Aramaean in complexion, and harmonize with the books confessedly written after the exile. The Jews generally (unanimously, according to Huet, Demonst. Evangelica, 4:14) ascribe the Chronicles to Ezra (Baba Bathra, f. 15, 100:1). In fact, the internal evidence as to the time when the books of Chronicles were compiled seems to tally remarkably with the tradition concerning their authorship. Notwithstanding this agreement, however, the authenticity of Chronicles has been vehemently impugned by De Wette and other German critics, whose arguments have been successfully refuted by Dahler, Keil, Movers, and others. It has been clearly shown that the attack was grounded not upon any real marks of spuriousness in the books themselves, but solely upon the desire of the critics in question to remove a witness whose evidence was fatal to their favorite theory as to the post- Babylonian origin of the books of Moses. If the accounts in the books of Chronicles of the courses of priests and Levites, and the ordinances of divine service as arranged by David, and restored by Hezekiah and Josiah,  are genuine, it necessarily follows that the Levitical law as set forth in the Pentateuch was not invented after the return from the Captivity. Hence the successful vindication of the authenticity of Chronicles has a very important bearing upon many of the very gravest theological questions.

There is particularly the circumstance that these books bring down the genalogy of David (1Ch 3:19, etc.) to a period admitted on all hands to be subsequent to the restoration. Indeed, from the resemblance of several of the names given in that list with some of those in the ancestry of Christ (Luk 3:25-26), the genealogy of David is there brought down to the ninth generation after Zerubbabel (Strong's Harmony and Exposition of the Gospels, p. 17, note m). This passage, however, may have been added by final editors of the sacred canon, traditionally reputed to have been the members of the Great Synagogue (q.v.). That the author was at least a contemporary of Zerubbabel is clear; and to show still more the writer's intimate acquaintance with and interest in him, Shelomith, a daughter of Zerubbabel, is inserted, and numerous details given about the family. The name Hattush (1Ch 3:22) occurs also in Ezr 8:2, as that of a descendant of David who returned with Ezra from Babylon: this would favor the view advanced if the identity could be established; but for this there is no evidence. But a more important note of time is the notice in 1Ch 9:17-18, regarding the Levitical porters, "who hitherto (עִדאּהֵנָּה, until now, to the time of the writer) waited in the king's gate;" and of two of which, Akkub and Talmon, mention is made in Neh 12:25-26, as "keeping the ward at the thresholds of the gates ... . in the days of Nehemiah, and of Ezra the priest the scribe."

These conclusions of date from historical notices are confirmed by various peculiarities of expression and by the whole literary character of the composition. Of the peculiarities marking the late age of the writer is the term בִּירָה (birah, "palace"), applied to the Temple, instead of the old and usual הֵיכָל (heykal). This was an imitation of the great Persian cities, in correspondence with which Jerusalem is conceived of as having its palace, afterwards called Βάρις. SEE BARIS. Another term with which the Hebrews became acquainted in Babylon was בּוּוֹ (buts), byssus, which occurs in none of the older books, notwithstanding the frequent mention of שֵׁשׁ(shesh), or "fine linen," and is found only in 1Ch 4:21; 1Ch 15:27; 2Ch 2:14; 2Ch 3:14; 2Ch 5:12; Est 1:6; Est 8:15; and in a book  written in Chaldaea, Eze 27:16 (Eichhorn, Einleitung, § 493). So also the mention of אֲדִרְכֹּן (adarkon, "dram," but more correctly daric, (1Ch 29:7; also Ezr 2:69; Ezr 8:27; Neh 7:70), a Persian coin, the current money of the time. Jahn (Einleitung, § 50) refers to a remark in 2Ch 3:3, that the cubit was after the "first (or old) measure," intimating that a new standard was in use in the time of the writer. The literary character of the work, in general, entirely betokens a period when the language was greatly deteriorated through foreign influences, particularly during the exile, manifesting many peculiarities of style and orthography. Many examples of the latter, as the interchange of aleph with he quiescent, may be seen on comparing the two lists of David's heroes in 1 Chronicles 9 and 2 Samuel 13. With respect, again, to the later books, more particularly that of Ezra, there are many important resemblances, a list of which may be found in Havernick, p. 270.

This determination of the age of the composition narrows the ground of inquiry as to its authorship. The Jewish opinion that Ezra was the author of the Chronicles was universally received down to the middle of the seventeenth century, when it was called in question by the English deistical writer Hobbes, who assigned to it an earlier date. It was Spinoza who first referred it, on the contrary, to a later period than the time of Ezra, bringing it down to the time of the Maccabees, a view adopted in modern times by Gramberg, and partly by De Wette. Carpzov, Eichhorn, Havernick, Welte, and modern writers in general, consider Ezra to be the author. Ewald (Geschichte des Volkes Israel, 2d ed., 1:252) admits that the Chronicles and the book of Ezra are by the same author, and even contends that they originally formed one work, not the production of Ezra himself, but a much later writer. Jahn denies all appearance of similarity between the Chronicles and Ezra, and ascribes the former to some unknown writer at the close of the Captivity.

The identity of authorship of the books of Chronicles and 'Ezra can be established by numerous arguments, besides the marks of similarity in expression already adverted to. The internal relation of the Chronicles and the book of Ezra was early recognized. This is seen from the arrangement of the two adopted by the Sept. different from that of the Jewish canon. Further, the writer of the third (apocryphal) book of Ezra has wrought up the two writings into one. The conclusion of Chronicles and the beginning of the book of Ezra are almost identical in expression, from which it is but reasonable 'to infer that the one was. intended to be a continuation of the  other; the one history terminating with the decree for the restoration from captivity, the other narrating how that decree was obtained and how it was carried out. Without this connection the opening words of the book of Ezra must appear exceedingly abrupt, presenting a form of commencement which is in reality only a continuation. (See Ezr 1:1.) The connection thus indicated is further evinced by the style, the manner of narration, and of regarding events from a Levitical point of view, common to the two works; the whole spirit, in fact, and characteristics are identical. Thus the frequent citations of the law, and in similar terms, as כִּמִּשְׁפָּט(kam- mishpat), meaning "according to the law of Moses" (1Ch 23:31; 2Ch 35:13; Ezr 3:4; yet also in Neh 8:18). The descriptions of the sacrificial rites are in the two books very full, and in nearly the same terms (comp. Ezr 2:2-5, with passages like 1Ch 16:40; 2Ch 8:18; 2Ch 13:11); so also the account of the celebration of the passover (Ezr 6:19, etc., and 2Ch 20:35), and the order of the Levites in charge of the Temple (Ezr 3:8-9; 1Ch 23:2-3). What presents the greatest apparent contrast in the two books is the high priest's genealogy in 1Ch 6:1-15, in the descending line, terminating with the Captivity, and in Ezr 7:1-5, in the ascending line, from that priest himself to Aaron; but a little consideration will reconcile the discrepancy. The two lists are partly parallel, and partly the one is a continuation of the other; as regards the latter point there can be no conflict, and as to the former it will be observed that the list in Ezra is considerably abridged, many links being omitted (Bertheau), and this could the more readily be done if the writer had elsewhere given a complete register. SEE EZRA (BOOK OF).

The only serious objection to their authorship by Ezra is the fact (above noticed) that certain genealogies (e.g. of Zerubbabel (1Ch 3:19-24; comp. that of the high-priests, Neh 12:11) are continued much later than his time; but these few verses may have been inserted by a later hand, without affecting his general authorship, just as the notice of the death of Moses ( Deuteronomy 34) must have been added to the Pentateuch by another hand than his own. SEE CANON (OF SCRIPTURE).

V. Scope and Method. — The books of Chronicles, as compared with those of Kings, are more didactic than historical. The historical tendency is subordinated to the didactic. Indeed, the purely historic form appears to  be preserved only in so far as it presented an appropriate medium for those religious and moral observations which the author specially aimed to adduce. Samuel and Kings are more occupied with the relation of political occurrences, while the Chronicles furnish detailed accounts of ecclesiastical institutions. Thus 1Ch 17:11-14, compared with 2Sa 8:12-16, manifests more distinctly the Messianic character of the promises made to David (see Pye, Script. Testimony, 1:171). So, too, in the genealogical table, while no place is given to some of the tribes, as Dan and Asher, that of Judah in the line of David is traced down to the writer's own time (1Ch 1:1-27; 1Ch 2:1; 1Ch 2:3-15; 1 Chronicles 3), beyond any other historical notice of the O.T., and connecting with the genealogy of Christ (Matthew 1). SEE GENEALOGY.

The plan of these books, of which the book of Ezra is a continuation, forming one work, immediately becomes apparent if we consider it as the compilation of Ezra, or some one nearly contemporary with him. One of the greatest difficulties connected with the Captivity and the return must have been the maintenance of that genealogical distribution of the lands which yet was a vital point of the Jewish economy. Accordingly it appears to have been one to which both Ezra and Nehemiah gave their earnest attention, as David, Hezekiah, and other kings had done before them. Another difficulty intimately connected with this was the maintenance of the Temple services at Jerusalem. This could only be effected by the residence of the priests and Levites in Jerusalem in the order of their courses; and this residence was only practicable in case of the payment of the appointed tithes, first-fruits, and other offerings. As soon at these ceased the priests and Levites were obliged to disperse to their own villages to obtain a livelihood, and the Temple services were neglected. But then, again, the registers of the Levitical genealogies were necessary in order that it might be known who were entitled to such and such allowances, as porters, as singers, as priests, and so on, because all these offices went by families: and, again, the payment of the tithes, first-fruits, etc., was dependent upon the different families of Israel being established each in his inheritance. Obviously, therefore, one of the most pressing wants of the Jewish community after their return from Babylon would be trusty genealogical records, and if there were any such in. existence, the arrangement and publication of them would be one of the greatest services a person in Ezra's situation could confer. But further, not only had Zerubbabel (Ezra 3, 5, 6), and after him Ezra and Nehemiah (Ezra 2, 8;  Nehemiah 7, 8), labored most earnestly in the teeth of immense difficulties to restore the Temple and the public worship of God there to the condition it had been in under the kings of Judah, but it appears clearly from their policy, and from the language of the contemporary prophets, Haggai and Zechariah, that they had it much at heart to reinfuse something of national life and spirit into the bosom of the people, and to make them feel that they were still the inheritors of God's covenanted mercies, and that the Captivity had only temporarily interrupted, not dried up, the stream of God's favor to their nation.

Now nothing could more effectually aid these pious and patriotic designs than setting before the people a compendious history of the kingdom of David, which should embrace a full account of its prosperity, should trace the sins which led to its overthrow, but should carry the thread through the period of the Captivity, and continue it, as it were, unbroken on the other side; and those passages in their former history would be especially important which exhibited their greatest and best kings as engaged in building or restoring the Temple, in reforming all corruptions in religion, and zealously regulating the services of the house of God. As regards the kingdom of Israel or Samaria, seeing it had utterly and hopelessly passed away, and that the existing inhabitants were among the bitterest "adversaries of Judah and Benjamin," it would naturally engage very little of the compiler's attention. These considerations explain exactly the design of that historical work which consists of the two books of Chronicles and the book of Ezra. For, after having in the first eight chapters given the genealogical divisions and settlements of the various tribes, the compiler marks distinctly his own age and his own purpose by informing us, in 1Ch 9:1, of the disturbance of those settlements by the Babylonish Captivity, and, in the following verses, of the partial restoration of them at the return from Babylon (1Ch 9:2-24); and that this list refers to the families who had returned from Babylon is clear, not only from the context, but from its reinsertion, Neh 11:3-22, with additional matter evidently extracted from the public archives, and relating to times subsequent to the return from Babylon, extending to Neh 12:27, where Nehemiah's narrative is again resumed in continuance with Neh 11:2. Having thus shown the re-establishment of the returned families, each in their own inheritance according to the houses of their fathers, the compiler proceeds to the other part of his plan, which is to give a continuous history of the kingdom of Judah from David to his own times, introduced by the closing scene of Saul's life ( Nehemiah 10), which introduction is itself prefaced by a  genealogy of the house of Saul (Neh 9:35-38), extracted from the genealogical tables drawn up in the reign of king Hezekiah, as is at once manifest by counting the thirteen or fourteen generations, from Jonathan to the sons of Azel inclusive, exactly corresponding to the fourteen from David to Hezekiah inclusive. This part of the plan extends from 1Ch 9:35, to the end of the book of Ezra; 1 Chronicles 15-22, 22-29; 2 Chronicles 13-15, 24-26, 29-31, , 35 are among the passages wholly or in part peculiar to the books of Chronicles, which mark the purpose of the compiler, and are especially suited to the age and the work of Ezra (q.v.).

VI. Sources. — It is evident that the Chronicles were compiled not only from former inspired writers, but, for the most part, from public records, registers, and genealogies belonging to the Jews. That national annals existed there can he no doubt. They are expressly mentioned, as in 1Ch 27:24. They contained an account of the most important events in the history of the Hebrews, and were generally lodged in the tabernacle or Temple, where they could most conveniently be consulted.

The following are the explicit references by the compiler himself to older memoirs or historical works:

(1) The book (דְּבָרִים, words or acts) of Samuel the seer, the book of Nathan the prophet, and the book of Gad the seer (1Ch 29:29). This cannot mean the inspired books of Samuel, because they do not contain the entire history of David ("his acts first and last"). It refers to a history of his own times written by Samuel, and to a continuation of it, embracing succeeding times, written ,by Nathan and Gad, from which it is probable that part of the contents of the present books of Samuel was drawn. SEE NATHAN; SEE GAD.

(2) The book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer (2Ch 9:29). SEE AHIJAH; SEE IDDO.

(3) The book of Shemaiah the prophet, and of Iddo the seer concerning genealogies; or, as De Wette translates it, after the manner of family- registers (2Ch 12:15). SEE SHEMAIAH.

(4) The story, or, rather, the interpretation (מִדְרָשׁ, midrash) of the prophet Iddo (2Ch 13:22).

(5) The book of Jehu the son of Hanani, inserted in the bock of the Kings of Israel (2Ch 20:34). SEE JEHU.

(6) The history of Uzziah, by Isaiah the son of Amoz (2Ch 26:22).

(7) The vision of Isaiah the prophet, in the book of the Kings of Judah and Israel (2Ch 32:32). SEE ISAIAH. (See Gesenius's Commentar über den Jesaia; Einleit. § 4.)

(8) The sayings of the seers (2Ch 33:19). SEE HOZAT.

(9) The interpretation of the book of the Kings (2Ch 24:27).

(10) The book of the Kings of Judah and Israel (2Ch 16:11; 2Ch 25:26; 2Ch 27:7; 2Ch 28:26; 2Ch 35:27; 2Ch 36:8). This could not have been our present books of Kings, but public annals, because, in several instances where the reader is referred to them for farther information, our books of Kings contain less than what is stated in the Chronicles.

(11) The book of the Kings of Israel (2Ch 20:34).

(12) The words or histories of the Kings of Israel (2Ch 33:18). It is probable that Nos. 10, 11, and 12 refer to the same historical work. SEE KINGS (BOOKS OF).

(13) The Chronicles of King David (1Ch 27:24).

(14) The Lamentations (2Ch 35:25). This, however, has been thought by some not to mean the Lamentations of Jeremiah which we now have, but other Lamentations, composed by the prophet on the death of Josiah, and long since lost. SEE LAMENTATIONS.

In addition to the above avowed documents, the compiler must have had others. Thus the lists of David's heroes (1Ch 11:10-47), of those who came to him at Ziklag (1Ch 12:1-22), of the captarns, princes of the tribes, and officers of David's household (27), the number and distribution of the Levites, and the minute information given respecting divine worship (1 Chronicles 23-26), must have been derived from written sources not included in the book of the Kings of Israel and Judah. Some documents are mentioned by the compiler which he did not use. Thus a writing of Elijah, addressed to Jehoram, is spoken of in 2Ch 21:12. SEE ELIJAH.

In 1Ch 1:9, we have only a few references to the origin of the genealogical lists. Throughout most of this portion the compiler relied on registers, which he carefully followed, but does not definitely cite (yet see 1Ch 5:7; 1Ch 5:17; 1Ch 7:7; 1Ch 7:9; 1Ch 9:1). Although the genealogies of 1Ch 1:1 to 1Ch 2:2, are substantially the same as in Genesis, greatly abridged, and with the omission of nearly all the historical notices, these matters being already so well known as to render repetition unnecessary — a strong, because indirect argument for the authority of the Mosaic writings — yet the greater portion of those which follow is found nowhere else. Even in this abridgment of the older genealogies there is manifested much independence. In proof of this it is only necessary to observe some of the appended notices, e.g.: 1Ch 1:51, "Hadad died also," an addition to Gen 36:39, it being inferred by Hengstenberg (Genuin. of the Pentateuch, 2:245) and others, from the latter passage, that Hadad was still living in the time of Moses. SEE HADAD. After 1Ch 2:2, the genealogical lists are interspersed with fuller details, and the work attains to more completeness and independence.

It has been inquired whether our present books of Samuel and Kings were among the sources whence the Chronicle writer drew his materials? The question is answered in the affirmative by De Wette, Movers, and Bleek; by Hävernick and others in the negative. The first-named critic adduces three arguments in favor of the hypothesis that the parallel accounts were derived from the earlier books, only one of which appears to us valid, viz., the certainty of the Chronist's having known the earlier books. After denying the force of all these arguments, Keil proceeds to adduce some positive grounds against the hypothesis that the books of Kings and Samuel were used as sources. The considerations adduced by him, however, are singularly wanting in validity (Einleitng, p. 480-482, Frcf. 1853). If the compiler of Chronicles knew the canonical books, why should it be thought that he abstained from using them? They would have facilitated his work. The most convincing proof that he both knew and used them is furnished by some forty parallels, which are often verbal. Thus, in 2Ch 1:14-17, there is a paragraph almost verbally coinciding with 1Ki 10:26-29. Again, 1 Chronicles 17, 18 are in many places verbally parallel with 2 Samuel 7, 8. Compare also 1Ch 19:1 to 1Ch 20:1, with 2 Samuel 10-11; 2Ch 10:1 to 2Ch 11:4, with 1Ki 12:1-24; 2Ch 15:16-18, with 1Ki 15:13-15; 2Ch 25:1-4; 2Ch 25:17-28, with 2Ki 14:1-6; 2Ki 14:8-20; 2Ch 33:1-9, with 2Ki 21:1-9; 2Ch 33:21-25, with 2Ki 21:19-26, etc. Nor can all these coincidences be explained by a common use of the older documents, for in many of the passages, evidently abridgments, the compression or selection is identical. SEE SAMUEL (BOOKS OF).

On the other hand, many particulars, more especially in the lives of David and Solomon, recorded in these books, are entirely passed over in the Chronicles, and in their stead are given notices of the state of religion and of public worship.

(1.) The principal omissions in the Chronicles are: The family scene between Michal and David (2Sa 6:20-23); David's kindness to Mephibosheth (2 Samuel 9); his adultery with Bathsheba (2Sa 11:2 to 2Sa 12:25); his son Amnon's defilement of Tamar, and the rebellion of Absalom (2 Samuel 14-19); the revolt of Sheba (2 Samuel 20); the delivering up of Saul's sons to the Gibeonites (2Sa 21:1-14); the war with the Philistines (2Sa 21:15-17); David's psalm of thanksgiving, and last words (2Sa 22:1 to 2Sa 23:7); Adonijah's attempted usurpation, and the anointing of Solomon (1 Kings 1); David's last will (1Ki 2:1-9); Solomon's throne established by the punishment of his opponents (1Ki 2:13-46); his marriage with Pharaoh's daughter (1Ki 3:1); his wise decision (1Ki 3:16-28); his officers, glory, and wisdom (1 Kings 4); his strange wives, and idolatry (1Ki 11:1-40). The entire omission of the history of the kingdom of Israel, except that it was carried away captive by the Assyrians, as a punishment for its sins (1Ch 5:25-26), is noteworthy (see above, § 5).

(2.) Matter peculiar to the Chronicles. — The list of the heroes who came to David at Ziklag, and of the hosts who came to Hebron to make him king ( 1 Chronicles 12); David's preparation for building the Temple (1 Chronicles 22); the enumeration and order of the Levites and priests (1 Chronicles 23-26); the order of the army and its captains (1 Chronicles 27); David's directions in public assembly shortly before his death  (1 Chronicles 28, 29); Rehoboam's fortifications, his reception of the priests and Levites who fled from the kingdom of Israel, his wives and children (2Ch 11:5-23); Abijah's war with Jeroboam (2 Chronicles13:3-20); the notice of Abijah's wives and children (2Ch 13:21); Asa's works in fortifying his kingdom and his  victory over Zerah the Cushite (2 Chronicles14:3-14); a prophecy of Azariah, which induced Asa to put down idolatry (2Ch 15:1-15); the address of the prophet Hanani (2Ch 16:7-10); Jehoshaphat's endeavors to restore the worship of Jehovah, his power and riches (2Ch 17:2 to 2Ch 18:1); his instructions and ordinances as to judgment (2 Chronicles 19); his victory over the Ammonites and Moabites (2Ch 20:1-30); his provision for his sons, and their death by his son and successor, Jehoram (2 Chronicles 21:24); Jehoram's idolatry and punishment (2Ch 21:11-19); the death of the high-priest Jehoiada, and the apostasy of Joash (2Ch 24:15-22); Amaziah's warlike preparations (2Ch 25:5-10); his idolatry (2Ch 25:14-16); Uzziah's wars, victories, and forces (2Ch 26:6-15); Jotham's war with the Ammonites (2Ch 27:4-6); Hezekiah's reformation and passover (2Ch 29:3 to 2Ch 31:21); his riches (2Ch 32:17-30); Manasseh's captivity, release, and reformation (2Ch 33:11-17).

(3.) Matter more fully related in Chronicles. — The list of David's heroes (1Ch 12:11-40), of which the names (1 Chronicles 42-47) are wanting in 2Sa 23:8, etc.; the removal of the ark from Kirjath- jearim to Mount Zion (1 Chronicles 13; 1Ch 15:2-24; 1Ch 16:4-43; comp. with 2 Samuel 6); the candlesticks, tables, and courts of the Temple (2Ch 4:6-9; comp. with 1Ki 7:38-39); the description of the brazen scaffold on which Solomon knelt (2Ch 6:12-13, with 1Ki 8:22); in Solomon's prayer, the passage 2Ch 6:41-42, from Psa 132:7-9; the mention of the fire from heaven consuming the burnt-offering (2Ch 7:1, etc.); the enlargement of the divine promise (2Ch 7:12; 2Ch 7:16, with 1Ki 9:3); Shishak's invasion of Judaea; the address of the prophet Shemaiah (2Ch 12:2-8, with 1Ki 14:23); Amaziah's victory over the Edomites (2Ch 25:11-16, with 2Ki 14:7); Uzziah's leprosy; its cause (2Ch 26:16-21, with 2Ki 15:5); the passover under Josiah (2Ch 35:2-19, with 2 Kings 22:21, etc.).

(4.) Other peculiarities distinguishing the book of Chronicles, and fitting it for the altered circumstances in the time of its composition, are the substitution of modern and more common expressions for such as had become unusual or obsolete (comp. in the original 1Ch 10:12, with 1Sa 31:12; 1Ch 15:29, with 2Sa 6:16, etc.), particularly the substitution for the old names of places, those which  were in use in the writer's own day; thus, Gezer (1Ch 20:4), instead of Gob (2Sa 21:18); Abel Maim, Abel on the water [Merom] (2Ch 16:4), 'instead of Abelbeth-Maachah (1Ki 15:20). So also the omission of geographical names which had become unknown, or had ceased to be of interest, as Helam (2Sa 10:16-17), omitted in 1Ch 19:17; so also Zair (2Ki 8:21; comp. with 2Ch 21:9). See particularly 2Sa 24:4-8, compared with 1Ch 21:4. There is also the endeavor to substitute more definite expressions for such as were indefinite, and so possibly ambiguous (as 2 Chronicles 38:3; comp. with 2Ki 16:3; 2Ch 24:24, with 2Ki 22:16).

Other lists occur in Chronicles, which are given with considerable extension or in a different connection in the earlier books, e.g. the ancestors of David, 1Ch 2:10-12; comp. Rth 4:19-22. Still other lists are peculiar to the Chronicles, as 1Ch 2:18-53; 1Ch 3:16-24; 1Ch 4:2-23; 1Ch 4:34-43; 1Ch 5:1-26, 1Ch 5:33-36; 1Ch 6:1-34. These latter genealogies are obviously transcribed from some register, in which were preserved the genealogies of the tribes and families drawn up at different times. This appears from the very different ages at which different genealogies terminate, indicating of course the particular reign when each was drawn up. Thus, e.g. the line of the high-priests (1Ch 6:1-15) must have been drawn up during the Captivity; that in 1Ch 6:50-53, in the time of David or Solomon; those of Heman and Asaph, in the same chapter, in the time of David; that of the sons of Zerubbabel (1Ch 3:19-24) as late at least as the close of the canon, and so on.

The same wide divergence in the age of other materials embodied in the books of Chronicles is also apparent. Thus the information in 1 Chronicles 1, concerning the kings of Edom before the reign of Saul, was obviously compiled from very ancient sources. The same may be said of the incident of the slaughter of the sons of Ephraim by the Gittites, 1Ch 7:21; 1Ch 8:13; and of the account of the sons of Shela, and their dominion in Moab, 1Ch 4:21-22. The military census, of the tribes of Issachar, Benjamin, and Asher, in 1 Chronicles 7, evidently formed part of the returns made to David (2Sa 24:9). The curious details concerning the Reubenites and Gadites in 1 Chronicles 5, must have been drawn from contemporary documents, embodied probably in the genealogical records of Jotham and Jeroboam, while other records used by the compiler are as late as after the return from Babylon, such as 1  Chronicles 9:2 sq.; 2Ch 36:20 sq.; and others, as Ezra 2 and Ezr 4:6-23, are as late as the time of Artaxerxes and Nehemiah. Hence it is further manifest that the books of Chronicles and Ezra, though put into their present form by one hand, contain, in fact, extracts from the writings of many different writers, which were extant at the time the compilation was made.

For the full account of the reign of David, he made copious extracts from the books of Samuel the seer, Nathan the prophet, and Gad the seer (1Ch 29:29). For the reign of Solomon he copied from "the book of Nathan," from "the prophecy of Ahijah the Shilonite," and from "the visions of Iddo the seer" (2Ch 9:29). Another work of Iddo supplied an account of the acts, and the ways, and sayings of king Abijah (2Ch 13:22); while yet another book of Iddo concerning genealogies, with the book of the prophet Shemaiah, contained the acts of king Rehoboam (2Ch 12:15). For later times the "Book of the kings of Israel and Judah" is repeatedly cited (2Ch 25:26; 2Ch 27:7; 2Ch 32:32; 2Ch 33:18, etc.), and "the sayings of the seers," or perhaps of Hozai (2Ch 33:19); and for the reigns of Uzziah and Hezekiah "the vision of the prophet Isaiah" (2Ch 26:22; 2Ch 32:32). In other cases, where no reference is made to any book as containing farther information, it is probable that the whole account of such reign is transcribed. Besides the above-named works, there was also the public national record, called "book of the Chronicles" (סֵפֶר דִּבְרֵי הִיָּמִים), mentioned in Neh 12:23, from which doubtless the present books took their name, and from which the genealogies and other matters in them were probably derived, and which are alluded to as having existed as early as the reign of David, 1Ch 27:24. These "Chronicles of David" (הִיָּמַים לִמֶּלֶךְ רָּוַיר

רַּבְרֵי) are probably the same as those (the דִּבְרֵי דָוִיד) above referred to, as written by Samuel, Nathan, and Gad. From this time the affairs of each king's reign were regularly recorded in a book called at first "the book of the acts of Solomon" (סֵפֶר דִּבְרֵי שְׁלמֹה, 1Ki 11:41), by the name of the king, as before of David, but afterwards in both kingdoms by the general name of chronicles, as in the constantly-recurring formula, "Now the rest of the acts (דְּבָרִים) of Rehoboam, Abijam, etc.; Jeroboam, Nadab, etc., are they not written in the book of the Chronicles of the kings of Judah" or "of Israel" (1Ki 14:28; 1Ki 15:7, etc.)? This continues to the end of Jehoiakim's reign, as appears from 2Ki 24:5; 2Ch 36:8. It was doubtless from this common source that the passages in the books of Samuel and Kings identical with the books of  Chronicles were derived. All these several works have perished, but the most important matters in them have been providentially preserved to us in the Chronicles.

VII. Discrepancies and Contradictions. — The credibility of the books of Chronicles has been greatly contested by rationalistic writers, but by none with more tenacity than De Wette, first in his Beiträge zur Einleitung (Halle, 1806, 1:1-132), and subsequently in the successive editions of his Einleitung, where he has brought together every sort of difficulty and alleged contradiction, many of which rest only on assumptions which would not be tolerated if applied to any other than a Biblical writer. It indeed cannot be denied that many difficulties do exist in this portion of Scripture, and not a few apparent contradictions between its statements and those of the other historical books, particularly as regards proper names and numbers; but these, even if they cannot be satisfactorily explained, scarcely warrant calling in question the sincerity or the credibility of the writer. Thus, for instance, it is objected that 1Ch 2:6 is a false combination of 1Ki 5:11 [4:31]; but nothing is more common than the recurrence of the same names in different families and tribes, and at different periods; and although Hävernick unnecessarily admits that some of the names in the two passages are identical, it would certainly indicate rare confusion on the part of the writer of the Chronicles to bring together times and persons so far apart from one another. Ethan the Ezrahite, of the family of Merari (1Ch 6:29 [44]), was one of David's masters of song (1Ch 15:17), and the author of Psalms 89. Heman, also an Ezrahitc, and author of Psalms 88, was a leader of David's sacred choir (1Ch 15:17), and it is utterly inconceivable that persons, as it would appear, so well known to the writer of the Chronicles, should so inconsiderately be reckoned among the posterity of Judah, and assigned to a time so long antecedent to that of David. SEE HEMAN.

There are, however, real difficulties, particularly in the genealogical tables, and also in various numerical statements, and these, it may be supposed, arose in a great measure from corruption of the text; for it is in such cases that there is the greatest facility for the rise and the perpetuation of false readings, the context affording little aid for their detection, or rectification if detected. The text of the Chronicles furnishes many instances of such corruptions, although in several cases, where it differs from the corresponding passages in the books of Samuel and of Kings, it is just as  possible that it shows the true reading. A remarkable case is 1Ch 6:13 [28], "And the sons of Samuel, the first-born Vashni and Abiah," comp. with 1Sa 8:2, "Now the name of his first-born was Joel, and the name of his second Abiah." It is easy to see how this contradiction has arisen. The name Joel had fallen out of 1Ch 6:13, and some transcriber, seeing the necessity for some name after "the first-born," transformed, וְהִשֵּׁנִי(ve-hash-sheni), "and the second," into a proper name, Vashni. The mistake is as old as the Sept. — ὁ πρωτότοκος Σανὶ καὶ Αβιά. The Syriac and Arabic read as in Samuel (Jour. of Sac. Lit. April, 1852, p. 198).

(1.) Passages where the readings in Chronicles are obviously corrupt; sometimes the work itself showing the erroneousness of the reading, e.g. 2Ch 3:15; 2Ch 4:5, compared with 1Ki 7:15; 1Ki 7:26, etc.

(2.) Passages where the correct reading is that of the Chronicles. The father of Amasa is designated in 1Ch 2:17, "Jether, the Ishmaelite;" in 2Sa 17:25, "Ithra, an Israelite." Examples of numerical statements: 1Ch 18:4, compared with 2Sa 8:4; 1Ch 19:18, comp. with 2Sa 10:18; 1Ch 21:12, with 2Sa 24:13; 2Ch 3:15, and 1Ki 7:16, with 2Ki 25:17, where the height of the "chapiters" on the brazen pillars, as given in the first two passages, is confirmed by Jer 52:22; 2Ch 9:25, compared with 1Ki 4:26; 1Ch 11:11, compared with 2Sa 23:8; 2Ch 26:1; 2Ch 26:3; 2Ch 26:8, etc. comp. with 2Ki 15:1; 2Ki 15:6, etc.

(3.) Passages where the correct reading is doubtful: 2Ch 2:2; 2Ch 2:17 [18], comp. with 1 Kings 5:30 [16]; 2Ch 8:10, comp. with 1Ki 9:23; 2Ch 8:18, comp. with 1Ki 9:28, etc. (On the numerical discrepancies, see Reinke, Beiträge zur Erklärung des alt. Testamentes, I, i.) SEE NUMBER. In Movers, Kennicott, and Gramberg, others may be found which are injudiciously brought forward as truly at variance; yet 2Ch 8:18, compared with 1Ki 9:28; 1Ch 21:5, comp. with 2Sa 24:9, where the numbers of Judah are different, and other places that might be quoted, present contradictions which evince that the text is corrupt.

It is well known, although the cause has not fully hitherto been ascertained, that the text of the books of Samuel, Kings, and Chronicles is in a worse condition than that of the other inspired writings. Jerome (Praef. ad Paral.) speaks  of the Greek text of Chronicles as being hopelessly confused in his days, and assigns this as a reason why he made a new translation from the Hebrew. Many of the names and words that are differently written should be referred to this head. Some omissions and some interpolations also belong to it. But the principal contradictions relate to numbers. These seem to have been expressed in various ways; and copyists, having different methods of marking them, were naturally exposed to errors. Sometimes numbers were designated by letters, occasionally by ciphers, and again they were marked by words. SEE ABBREVIATION.

(4.) Passages erroneously regarded as contradictory: Between 2Ch 28:20, and 2Ki 16:7-9, there is no contradiction, as they relate to different stages of the war; and it is quite possible that the mercenary Tiglath-pileser from an ally became an opponent; a fact even intimated in 2Ki 16:18, by Ahaz's removal of a gallery, which might afford access to an enemy. Between 1Ch 11:23, "An Egyptian, a man of great stature, five cubits high, and in the Egyptian's hand was a spear like a weaver's beam," and 2Sa 23:21, "An Egyptian, a goodly man, and the Egyptian had a spear in his hand," there is no contradiction; the one passage being more specific, but still in accordance with and its purport implied in the other. The Egyptian's noticeable appearance was his stature, with which also his spear corresponded. 2Ch 34:3-7, places the reformation under Josiah in the twelfth year of his age, while 2Ki 22:3, assigns to it the eighteenth; the former referring only to the beginning of the work, while the other passage points to some great progress in it, the rooting out of idolatry, as is required by 2Ch 35:19. Many other passages, which are usually adduced under this head, do not belong to it: e.g. 2Ch 9:25, compared with 1Ki 4:26; 2Ch 22:2, with 2Ki 8:26; 1Ch 21:1, with 2Sa 24:1; 1Ch 21:5, with 2Sa 24:9; 1Ch 21:25, with 2Sa 24:24; 2Ch 13:2, with 1Ki 15:10; on the true mode of harmonizing which we refer to Davidson's Sacred Hermeneutics, p. 544-554, where they are resolved.

A large class of the discrepancies in question, affecting the ages and reigns of the kings, is due simply to the mode of reckoning either (a) according to the civil as distinct from the sacred year, or (b) according to dates of association with the respective fathers on the throne (Meth. Quart. Rev., Oct. 1856, p. 619 sq., where all these are reconciled). SEE CHRONOLOGY.

Many less important deviations are here passed over, as being referrible to the arbitrary choice of the compiler, such as omissions, additions, difference of order, change of style, etc. Most or all of the real difficulties, with respect to facts, will be examined under the several articles to which they relate. Many of the obscurities, and not a few discrepancies, are apparently insoluble, owing to the loss of the original data, which alone could serve to explain them. These are more numerous and formidable, perhaps, in the Chronicles than in any other book of Scripture; yet the discrepancies, even were there no satisfactory solution, cannot greatly affect the character of the writer of the Chronicles; for the probability as regards correctness will be found on the part of the later writer, who, having the earlier works before him, would not unnecessarily, in matters of fact and plain numerical statements, where differences and contradictions were so easily discernible, vary from. the earlier accounts favored by the authority arising from age and prior acceptance. There can be no question, moreover, that many of the discrepancies are owing to the fault of copyists, while in some they are the result of the different views and designs of the respective writers, or the brevity of their statements. In proof, however, of the accuracy of the Chronicles, the following particulars are worthy of consideration:

a. The writer is exceedingly definite in his statements. Thus the time when it occurred to David to build the Temple of the Lord is indicated (2Sa 7:1), "It came to pass when (כִּי) the king sat in his house," etc., but more definitely stated in 1Ch 17:1 (כִּאֲשֶׁר), "as soon as he sat," etc. (see Hengstenberg, Christol. 1:144, Berlin, 1854); while the omission of the words," and the Lord had given him rest round about from all his enemies," removes the chronological difficulty in that statement. Of his accuracy, again, in the genealogical notices, the following example may suffice. In 1Ch 2:16, mention is made of two sisters of David, Abigail and Zeruiah, the latter of whom was the mother of Joab, Abishai, and Asahel, who: are never designated after their father, but always after their more illustrious mother (2Sa 2:18; 2Sa 21:17, etc.). Amasa is referred to as a blood relation of David (2Sa 19:14); according to 2Sa 17:25, Amasa was a son of Abigail, and she sister of Zeruiah, the mother of Joab; but the daughter of Nahash, not positively of Jesse, and thus perhaps only the half-sister of David. SEE NAHASH;

Therefore it is that, in the genealogy of Jesse (1Ch 2:13-17), she is not styled his daughter, but only referred to as the sister of David; a distinction  which does not at first sight strike the reader, and the force of which could not indeed be learned without the information furnished in the book of Samuel. So also 2Ch 7:7-10 explains the abbreviated statement (1Ki 8:65), and the otherwise contradictory expression "the eighth day," 1Ki 8:66 — a proof how many of the discrepancies arise simply from the brevity of the statement.

b. The scrupulous exactness with which the writer excerpts from the original documents is vouched for by the fact of his sometimes retaining the very words," although involving expressions no longer applicable to his own time — a practice which, strange to say, has furnished ground to, assail his accuracy. Thus the Simeonites are said to possess the seats of the Amalekites in Mount Seir, dwelling there "unto this day" (1Ch 4:42-43), although, long prior to the composition of the history, they had been removed from all their possessions. So also, in the account of the removal of the ark to Solomon's Temple, it is added, "and there it is unto this day" (2Ch 5:9).

c. But of more importance is the indirect confirmation given to several statements in the Chronicles by other passages of Scripture. Thus Hezekiah's preparations in fortifying Jerusalem when threatened by Sennacherib — his stopping the fountains and "the brook that ran through the midst of the land" (2Ch 32:1-6), are fully confirmed by Isa 22:8-11. Again, Psa 48:13, etc., probably refers to the victory of Jehoshaphat (2 Chronicles 20). A further reference to this victory of Jehoshaphat is found in Joel 4 [3]; the prophetic vision resting on this history, which is thus the foundation of the divine judgment on the enemies of the theocracy. (See Hävernick, Einleitung, II, 1:216.) In the reign of Jehoram the Philistines and Arabians invaded Judah, plundered the royal palace, and carried away the king's sons and wives (2Ch 21:16-17). To this incident the prophet Joel refers (Joel. 4:[3], 5, 6), where the Philistines are threatened for their plundering of the Lord's property and sale of the Israelitish captives; the same also in Amo 1:6. The Philistines again, in the time of Ahaz, invaded the south of Judah, and took several important cities (2Ch 28:18). With this agrees the prophecy of Isa 14:28-32, which again finds its fulfillment in 2Ki 18:8.

It is important also to notice how the Chronicles form a commentary on various passages of the other books, and evince the accuracy of such  statements as at first sight seem to contain discrepancies. Thus, in 2Sa 7:5, no reason is assigned why David should not build the house of the Lord; and in 1Ki 5:17 [3], in the message of Solomon to Hiram, an external reason only is assigned, as the heathen prince could not comprehend the deeper one. This, however, is given in David's communication first to Solomon (1Ch 22:8), and afterwards to Israel in assembly (1Ch 28:3). The addition, "But I have chosen Jerusalem, that my name might be there" (2Ch 6:6, comp. with 1Ki 8:16), is exceedingly important: the choice of Jerusalem, as the center of the theocracy, was dependent on the choice of David to be ruler over Israel — the one was included in the other (2 Samuel 7). The truthfulness of the history may be said to be even attested by the names of the exiles born shortly before the restoration, from their so naturally reflecting the hopes which about that time must have been strongly entertained. Thus 1Ch 3:19-20 : Hananiah (Jehovah's grace); Berechiah (Jehovah's blessing); Hasadiah (Jehovah's mercy); and Jushabhesed (mercy's return).

VIII. Exegetical Helps. — The principal works introductory to these books specially are: Dahler, De lib. Paralipomenôn auctoritate (Argent. 1819, 8vo); Gramberg, Die Chronik nach ihrem geschichtl. Charakter (Halle, 1823, 8vo); Movers, Unters. üb. d. Chronik (Bonn, 1834, 8vo); Keil, Versuch üb. d. Chronik (Berl. 1833, 8vo); also De Wette, Hist.-krit. Unters. üb. d. Bucher d. Chronik, in his Beitr. zur Kritik des A. T. 1:1-152; and against this, Hertz's Vers. z. Vertheid. d. Chronik (Altona, 1822, 8vo). Compare the Einleitungen of De Wette, Eichhorn, Jahn, Hävernick, Keil, and especially Bleek (1860); also Davidson in Horne's Introduct. (new ed. 2:673-688); finally, the remarks by Gesenius, Gesch. d. hebr. Sprache (Lpz. 1815). SEE INTRODUCTION.

Express commentaries on Chronicles are few and defective; in the following list, the most valuable are indicated by an asterisk [\*] prefixed: Jerome, Quaestiones (in his Opp. [Spuria], 3:789); Theodoret, Quaestiones (Opp. 1, pt. 1); Procopius, Scholia (in Opp. 8:1); Maurus, Commentarii (Opp.); Rashi and Kimchi's Commentaries (in Buxtorfii Biblia Hebrews 4); Sarcer, Commentarius (Basil, 1560, 4to); Strigel, Commentarius (Lips. 1583, 1591, fol.); \*Lavater, Commentarius (Ziir. 1573; Heidelberg, 1599, fol.); Leonhart, Hypomnemata (Erf. 1608, 1614, 8vo); Serrarius, Conmentaria (Mogunt. 1609-10, 2 vols. fol.); Sanctius, Commentarii (Antw. 1624; Lyons, 1625, fol.); Bonfrore, Commentarius  (Tornaci. 1643, 2 vols. fol.); Jackson, Annotationes (Cambr. 1646, 2 vols. 4to); Beck, Paraphsrasis Chaldaica cum notis (Aug. Vind. 1680, 4to); Wilkins, Rabbi Josephi Parsaphr. Chald. (Cantab. 1717; Amsterd. 1725, 4to); Corn. a Lapide, Lib. Paralip, (in his Commentaria); Michaelis and Rambach, in the Annotationes in Hagiogr, 3:245 (Hal. 1720); \*Horsley, Notes (in the Bibl. Crit. 1); Jeitteles, תִּרְגּוּם(Vienna, 1815, 8vo); Weisse, תִּרְגּוּם(Prague, 1836, 8vo); Kenigsfeldt, Annotationes (Havn. 1839, 8vo); \*Bertheau, Die Bücher der Chronik erklärt (Lpz. 1854, 8vo, being Lief. 15 of the Exeg. IHandb.; also in English, Edinburgh, 1857, 8vo); Rahmer, Commentar (Thorn, 1866, 8vo, vol. 1). SEE COMMENTARY.

## Chronicon Athanasium[[@Headword:Chronicon Athanasium]]

             The Festal Epistles of Athanasius, published in Syriac by Cureton, 1848, and afterwards with a Latin translation by Mai (Pat. Nov. Bibl. 6), have prefixed a chronicle of the episcopate of Athanasius (A.D. 328-373). It throws much light on the history of the period, marking the Easter of each year, together with the names of its consuls and the other .modes of designating the year, both in the east and west.

## Chronicon Canisianum[[@Headword:Chronicon Canisianum]]

             (Labbaenum or Hippolyti). This chronicle was published first by Canisils, in 1602. It is anonymous, and in Latin, but internal evidence shows it is a translation from the Greek. It call scarcely be called a chronicle, for it contains no continuous history. It merely gives from the Old Test. a series of names and dates sufficient for the purposes of chronological computation.

## Chronicon Cyprianicum[[@Headword:Chronicon Cyprianicum]]

             is a short treatise appended to the works of St. Cyprian. This is probably the "very useful chronicle" which Paulus Diaconus, in his Life of St. Cyprian, says that father composed.

## Chronicon Edessenitm[[@Headword:Chronicon Edessenitm]]

             is an anonymous Syriac chronicle, published by Assemani (Bibl. Orient. 1:387), apparently compiled about A.D. 550. The writer was orthodox, and expressly recognises the first four general councils, though one doubtful passage has brought him under suspicion of Pelagianism (page 402). He places the birth of Christ two years before the vulgar computation.

## Chronicon Paschale[[@Headword:Chronicon Paschale]]

             (or Alexandrinum) is an anonymous epitome of the world's history from the creation to the twentieth year of the reign of Heraolius, A.D. 630. A MS. of the 10th century, which was found in a Sicilian library: in the middle of the 16th century, is now in the Vatican library. The question as to what day of the lunar month it was on which our Saviour suffered is elaborately discussed, and a chronological table of the main events of our Lord's life is given. The author's dates correspond to B.C. 3 for the birth, and A.D. 32 for the crucifixion of Christ. This chronicle is the subject, of a special essay by Van der Hagen (Amst. 1736), where will be found the best explanations of those points in the chronicler's method of computation which present difficulty.

## Chronicon Ruinartianum[[@Headword:Chronicon Ruinartianum]]

             s a short Latin chronicle appended to two MSS. of Victor Vitensis, and consists chiefly of extracts from other writers. It begins with the reign of  Arcadius and Honorius, and goes to that of Justin II (565-578). It makes mention of the dialogues of pope Gregory the Great, and was probably compiled: about the end of the 6th century.

## Chronicon Valesianum[[@Headword:Chronicon Valesianum]]

             This fragment of a chronicle by an unknown author; embracing the period from Diocletian to Theodoric, is in Latin. It was published by Valesius as an appendix to his edition of Amnianus Marcellinus.

## Chronitae[[@Headword:Chronitae]]

             (from χρόνος, time) is a term of reproach applied by the Arians of the 4th century to the orthodox Christians of the period, by which they designed to intimate that their opponents' religion was only temporary, and would speedily have an end.

## Chronogram[[@Headword:Chronogram]]

             consists of words in an inscription, so placed that the numeral letters give the date of a certain event thus recorded. The earliest instance occurs in stained glass, cir. 1062, at St. Peter's, Aix. There is another, of the time of Charles I, on the ceiling of the lantern in Winchester. The only letters which can be used are M, D, c, v, i, x, V, I.

Chronopius was a bishop of the time of Valentinian I, mentioned in his law of July 9, A.D. 369. His see is unknown; but, contrary to the laws, he had. applied to a secular magistrate, Claudianus, and again to another, against the decisions of a certain council, and for this he was deposed.

## Chronology[[@Headword:Chronology]]

             the science which measures time by the succession of events that occur in the heavens or on the earth. Accordingly, chronology may be divided into two kinds, theoretical or technical, and practical or applied; in other words, into mathematical and historical. The former is, of course, the most trustworthy, as being the result of fixed laws; while the latter is, to a great degree, contingent and irregular. In this article we have to do only with Biblical dates and the method of their determination. SEE ASTRONOMY.

I. Elements. — The knowledge of the Hebrews in chronology rested altogether on appearances; not a trace of anything like a scientific view is to be found in their literature. The books of the Old Testament recognize none of the great areas which other nations have employed. Nor is it until the first book of the Maccabees that any such guide is found. Instead of these, the Hebrew writers usually employ more limited and local or national epochs. (See below.) Genealogical tables, indeed, are not wanting, but they are of little service for the general purposes of chronology. (See below.) Formerly great exactness was hoped for in the determination of Hebrew chronology. Although the materials were often not definite enough to fix a date within a few years, it was nevertheless expected that the very day could be ascertained. Hence arose unsoundness and variety of results, and ultimately a general feeling of distrust. At present critics are rather prone to run into this latter extreme. The truth, as might be expected, lies between these two extreme judgments. The character of the records whence we draw our information forbids us to hope for a perfect system. The Bible does not give a complete history of the times to which it refers; in its historical portions it deals with special and detached periods. The chronological information is, therefore, not absolutely continuous, although  often, with the evident purpose of forming a kind of connection between these different portions, it has a more continuous character than might have been expected. It is rather historical than strictly chronological in its character, and thus the technical part of the subject depends, so far as the Bible is concerned, almost wholly upon inference. SEE HISTORY.

In one particular, however, great care has usually been exercised in the Hebrew records, namely, the prevention of error by the neglect or accumulation of fractional parts of a year in the continuous series of generations, dynasties, or reigns. This has been systematically done (as in most other ancient chronologies) by adding these into the beginning of each successive number, i.e. by reckoning, in all cases, from a fixed puis t in the calendar, so that the years are always to )e accounted "full" unless specified as current. Nevertheless, in consequence of the brief and sometimes double lines of seras, beginning at various seasons of the year, confusion, or at least difficulty has often crept into the statements, which is enhanced by the fact that the rule here stated is not observed with absolute uniformity. All this is especially illustrated in the parallel lists of the kings of JUDAH SEE JUDAH and ISRAEL SEE ISRAEL (q.v.).

1. Generations. — It is commonly supposed that the genealogies given in the Bible are invariably continuous. When, however, we come to examine them closely, we find that many are broken, without being in consequence technically defective as Hebrew genealogies. A notable instance is that of the genealogy of our Savior given by Matthew, where Joram is immediately followed by Ozias, as if his son — Ahaziah, Joash, and Amaziah being omitted (Mat 1:8). That this is not an accidental omission of a copyist is evident from the specification of the number of generations from Abraham to David, from David to the Babylonish Captivity, and from the Babylonish Captivity to Christ, in each case fourteen generations. Probably these missing names were purposely left out to make the number for the interval equal to that of the other intervals, such an omission being obvious and not liable to cause error. In Ezra's genealogy (Ezr 7:1-5) there is a similar omission, which in so famous a line can scarcely be attributed to the carelessness of a copyist. There are also examples of a man being called the son of a remote ancestor, as "Shebuel the son of Gershon [Gershom], the son of Moses" (1Ch 26:24). So, in historical narratives, Jehu is called "the son of Nimshi" (1Ki 19:16; 2Ki 9:20; 2Ch 22:7), as well as "the son of Jehoshaphat the son of Nimshi" (1Ki 9:2; 1Ki 9:14).  Laban is called "the son of Nahor" (Gen 29:5), for grandson (28:2, 5; comp. 22:20-23). We cannot, therefore, venture to use the Hebrew genealogical lists to compute intervals of time except where we can prove each descent to be immediate, and where the length of each generation is given. SEE GENEALOGY.

Ideler remarks that Moses reckons by generations (Handbuch, 1:506); but this is not the manner of Herodotus, who assumes an average of three generations to a century (2:142). There is no use of a generation as a division of time in the Pentateuch, unless, with some, we suppose that דּוֹר, a "generation," in Gen 15:16, is so used; those, however, who hold this opinion make it an interval of a hundred years, since it would, if a period of time, seem to be the fourth part of the 400 years of Gen 15:13; most probably, however, the meaning is that some of the fourth generation should come forth from Egypt. SEE GENERATION.

2. Divisions of Time. SEE TIME.

(1.) Hour. — The hour is supposed to be mentioned in Daniel (3:6, 15; 4:16, 30 [Engl. 19, 33; 5:5]), but in no one of these cases is a definite period of time clearly intended by the Chald. term (שָׁעָה, שִׁעֲתָא, שִׁעְתָּא) employed. The Egyptians divided the day and night into hours like ourselves from at least B.C. cir. 1200 (Lepsius, Chronologie der Eg. 1:130). It is therefore not improbable that the Israelites were acquainted with the hour from an early period. The "sun-dial of Ahaz," whatever instrument, fixed or movable, it may have been, implies a division of the kind. SEE DIAL. In the N.T. we find the same system as the modern, the hours being reckoned from the beginning of the Jewish night and day. SEE HOUR.

(2.) Day. — For the civil day of 24 hours we find in one place (Dan 8:14) the term עֶרֶב בֹּקְר, " evening-morning," Sept. νυχθήμερον (also in 2Co 11:25, A. V. "a night and a day"). Whatever may be the proper meaning of this Hebrew term, it cannot be doubted here to signify "nights and days." The common word for day as distinguished from night is also used for the civil day, or else both day and night are mentioned to avoid vagueness, as in the case of Jonah's "three days and three nights" (Joh 2:1 [A. V. 1:17]; comp. Mat 12:40). The civil day was divided into night and natural day, the periods of darkness and light (Gen 1:5). It commenced with night, which stands first in the special  term given above. The night, לִיִל, and therefore the civil day, is generally held to have begun at sunset. Ideler, however, while admitting that this point of time was that of the commencement of the civil day among all other nations known to us which followed a lunar reckoning, objects to the opinion that this was the case with the Jews. He argues in favor of the beginning of deep night, reasoning that, for instance, in the ordaining of the Day of Atonement, on the 10th of the 7th month, it is said "in the ninth [day] of the month at even, from even unto even, shall ye celebrate (literally, rest) your Sabbath" (Lev 23:32); where, if the civil day began at sunset, it would have been said that they should commence the observance on the evening of the 10th day, or merely on the 10th day, supposing the word "evening" (עֶרֶב) to mean the later part of our afternoon. He cites, as probably supporting this view, the expression בֵּין הָעִרְבִּיִם, "between the two evenings" used of the time of offering the passover and the daily evening sacrifice (Exo 12:6; Num 9:3; Num 28:4); for the Pharisees, whom the present Jews follow, took it to be the time between the 9th and 11th hours of the day, or our 3 and 5 P.M., although the Samaritans and Karaites supposed it to be the time between sunset and full darkness, particularly on account of the phrase כְּבוֹא הִשֶּׁמֶשׁ, "when the sun is setting," used in a parallel passage (Deu 16:6) (see Handbuch, 1:482-484). These passages and expressions may, however, be not unreasonably held to support the common opinion that the civil day began at sunset. The term "between the two evenings" can scarcely be supposed to have originally indicated n long period; a special short period, though scarcely point, the time of sunset, is shown to correspond to it. This is a natural division between the late afternoon, when the sun is low, and the evening, when his light has not wholly disappeared — the two evenings into which the natural evening would be cut by the commencement of the civil day, if it began at sunset. There is no difficulty in the command that the observance of so solemn a day as that of Atonement should commence a little before the true beginning of the civil day, that due preparation might be made for the sacrifices. In Judaea, where the duration of twilight is very short at all times, the most natural division would be at sunset. The natural "day" (יוֹם) probably was held to commence at sunrise, morning-twilight being included in the last watch of the night, according to the old as well as the later division; some, however, made the morning-watch part of the day. SEE DAY; SEE NIGHT.

Four natural periods, smaller than the civil day,  are mentioned. These are עֶרֶב, evening, and בֹּקֶר, morning, of which there is frequent mention, and the less usual צָהַרִיִם" the two lights," as though "double light," noon, and חֲצוֹת הִלִּיְלָה, or — חֲצִי, "half the night," midnight. No one of these with a people not given to astronomy seems to indicate a point of time, but all to designate periods, evening and morning being, however, much longer than noon and midnight. The night was divided into watches (אִשְׁמֻרוֹת). In the O.T. but two are expressly mentioned, and we have to infer the existence of a third, the first watch of the night. (In Lam 2:19, ראשׁ אִשְׁמֻרוֹתof course refers to, without absolutely designating, the first watch.) The middle watch (הָאִשְׁמֹרֶת הִתִּיכוֹנָה) occurs in Jdg 7:19, where the connection of watches with military affairs is evident: "And Gideon and the hundred men that [were] with him wentldown unto the extremity of the camp at the beginning of the middle watch; [and] they had but set the watchmen הִשֹּׁמְרִים." The morningwatch (אִשְׁמֹרֶת הִבֹּקֶר) is mentioned in Exo 14:24, and 1Sa 11:11; in the former case, in the account of the passage of the Red Sea; in the latter, in that of Saul's surprise of the Ammonites when he relieved Jabesh-gilead. Some Rabbins hold that there were four watches (Ideler, Handbuch, 1:486). In the N.T. four night-watches are mentioned, which were probably adopted from the Romans as a modification of the old system. All four occur together in Mar 13:35 : ὀψέ, the late watch; μεσονύκτιον, midnight; ἀλεκτροφωνία, the cock-crowing; and πρωϊv, the early watch. SEE WATCHES OF NIGHT.

(3.) Week (שָׁבוּעִ, a hebdomad). — The Hebrew week was a period of seven days, ending with the Sabbath; therefore it could not have been a division of the month, which was lunar, without intercalation. But there was no such intercalation, since the Sabbath was to be every seventh day; its name is used for week, and weeks are counted on without any additional day or days. The mention together of Sabbaths and new moons proves nothing but that the two observances were similar, the one closing the week, the other commencing the month. The week, whether a period of seven days, or a quarter of the month, was of common use in antiquity. The Egyptians, however, were without it (with Dion Cassius, 37:19, comp. Lepsius, Chronol. d. AEg. 1:131, 133), dividing their month of 30 days into decades, as did the Athenians. The Hebrew week, therefore, cannot  have been adopted from Egypt; probably both it and the Sabbath were used and observed by the patriarchs. SEE WATCHES OF NIGHT

(4.) Month (יֶרִח, חֹדֶשׁ, חֹדֶשׁ יָמִים). — The months by which the time is measured in the account of the Flood may have been of 30 days each, possibly forming a year of 360 days, for the 1James , 2 d, 7th, and 10th months are mentioned (Gen 8:13; Gen 7:11; Gen 8:14; Gen 8:4-5). Ideler, however, contests this, arguing that as the water first began to sink after 150 days (and then had been 15 cubits above all high mountains), it must have sunk for some days ere the ark could have rested on Ararat, so that the second date must be more than 150 days later than the first (Handbuch, 1:69, 70, 478, 479). This argument depends upon the meaning of "high mountains," and upon the height of those "the mountains of Ararat" (Gen 8:4), on which the ark rested, questions connected with that of the universality of the Flood. SEE DELUGE. On the other hand, it must be urged that the exact correspondence of the interval to five months of 30 days each, and the use of a year of 360 days, in prophetic passages of both Testaments, are of no slight weight. That the months from the giving of the Law until the time of the Second Temple, when we have certain knowledge of their character, were always lunar, appears from the command to keep new-moons, and from the unlikelihood of a change in the calendar. These lunar months have been supposed to have been always alternately of 29 and 30 days.

Their average length would of course be a lunation, or a little (44´) above 29 1/2 days, and therefore they would in general be alternately of 29 and 30 days; but it is possible that occasionally months might occur of 28 and 31 days, if, as is highly probable, the commencement of each was strictly determined by observation; that observation was employed for this purpose is distinctly affirmed in the Babylonian Talmud of the practice of the time at which it was written, when, however, a month was not allowed to be less than 29, or more than 30 days in length. The first day of the month is called חֹדֶשׁ, "new moon;" Sept. νεομηνία, from the root חָדִשׁ, to be new; and in speaking of the first day of a month this word was sometimes used with the addition of a number for the whole expression, "in such a month, on the first day," as בִּיּוֹם הִזֶּה... . בִּחֹדֶשׁ הִשְּׁלִישִׁי, "On the third new-moon ... . on that day" (Exo 19:1); hence the word came to signify month, though then it was sometimes qualified (חֹדֶשׁ יָמִים). The new-moon was kept as a sacred festival (q.v.). In the Pentateuch and Joshua, Judges and Ruth, we find but one month mentioned by a special name, the rest being  called according to their order. The month with a special name is the first, which is called חֹדֶשׁ הָאָבִיב (Sept., μὴν τῶν νέων), "the month of ears of corn," or "Abib," that is, the month in which the ears of corn became full or ripe, and on the 16th day of which, the second day of the feast of unleavened bread, ripe ears, אָבִיב, were to be offered (Lev 2:14; comp. 23:10, 11, 14). This undoubted derivation shows how erroneous is the idea that Abib comes from the Egyptian Epiphi. In 1 Kings three other names of months occur, Zif, זִו, or זִיו, the second; Ethanim, אֵיתָּנִים, the seventh; and Bul, בּוּל, the eighth. These names appear, like that of Abib, to be connected with the phenomena of a tropical year. No other names are found in any book prior to the Capitivity, but in the books written after the return the later nomenclature still in use appears. This is evidently of Babylonian origin, as the Jews themselves affirm. SEE MONTH.

(5.) Year (שָׁנָה). — It has been supposed, on account of the dates in the narrative of the Flood, as already mentioned, that in Noah's time there was a year of 160 days. These dates may indeed be explained in accordance with a year of 365 days. The evidence of the prophetic Scriptures is, however, decisive as to the knowledge of a year of the former length. The "time, times and a half" of Daniel (Dan 7:25; Dan 12:7), where time means year (see Dan 11:13), cannot be doubted to be equivalent expressions to the 42 months and 1260 days of Revelation (Dan 11:2-3; Dan 12:6), for 360 X 3½=1260; and 30 X 42 =1260. We have also the testimony of ancient writers that such a year was known to some nations, so that it is probable that the year of Noah was of this length, whatever may have been that of the months referred to by Moses in the narrative of the Flood (q.v.).

The characteristics of the year instituted at the Exodus can be clearly determined, though we cannot absolutely fix those of any single year. There can be no doubt that it was essentially tropical, since certain observances connected with the produce of the land were fixed to particular days. It is equally clear that the months were lunar, each commencing with a new moon. It would appear, therefore, that there must have been some mode of adjustment. To ascertain what this was, it is necessary first to decide when the year commenced. On the 16th day of the month Abib, as already mentioned, ripe ears of corn were to be offered as first-fruits of the harvest (Lev 2:14; Lev 23:10-11). The reaping of the barley commenced the harvest (2Sa 21:9), the wheat following (Rth 2:23). Josephus expressly says that the offering was of barley  (Ant. 3:10, 5). It is therefore necessary to find when the barle heccmes ripe in Palestine. According to the observation of travelers, the barley is ripe, in the warmest parts of the country, in the first days of April.

The barley- harvest therefore commences about half a month after the vernal equinox, so that the year would begin at about that tropical point were it not divided into lunar months. We may conclude that the nearest new moon about or after the equinox, but not much before, was chosen as the commencement of the year. Ideler, whom we have thus far followed as to this year, concludes that the right new moon was chosen through observation of the forwardness of the barley-crops in the warmer districts of the country (Handbuch, 1:490). There is, however, this difficulty, that the different times of barley-harvest in various parts would have been liable to cause confusion. It seems, therefore, not unlikely that the Hebrews adopted the surer means of determining their new-year's day by observations of heliacal risings or similar stellar phenobemia known to mark the right time before the barley-harvest. Certainly the ancient Egyptians and the' Arabs made use of such means. The method of intercalation can only have been that which obtained after the Captivity — the addition of a thirteenth month, whenever the twelfth ended too long before the equinox for the first-fruits of the harvest to be offered in the middle of the month following, and the similar offerings at the times appointed.

This method would be in accordance with the permission granted to postpone the celebration of the Passover in the case of any one who was either legally unclean or journeying at a distance, for a whole month, to the 14th day of the second month (Num 9:9-13), of which permission we find Hezekiah to have availed himself for both the reasons allowed, because the priests were not sufficiently sanctified and the people were not collected (2Ch 30:1-3; 2Ch 30:15). The later Jews had two beginnings to the year, or, as it is commonly, but somewhat inaccurately said, two years. At the time of the Second Temple these two beginnings obtained, the seventh month of the civil reckoning being Abib, the first of the sacred. Hence it has been held that the institution at the time of the Exodus was merely a change of commencement, and not the introduction of a new year; and also that from this time there were the two beginnings. The former opinion is at present purely hypothetical, and has been too much mixed up with the latter, for which, on the contrary, there is some evidence. SEE YEAR.

(6.) Seasons. — The ancient Hebrews do not appear to have divided their year into fixed seasons. We find mention of the natural seasons, קִיִוֹ,  "summer," and חֹרֶŠ, "winter," which are used for the whole year (in Psalm 24:17; Zec 14:8; and perhaps Gen 8:22). The former of these properly means the time of cutting fruits, and the latter that of gathering fruits; the one referring to the early fruit season, the other to the late one. Their true significations are, therefore, rather summer and autumn than summer and winter. There can be no doubt, however, that they came to signify the two grand divisions of the year, both from their use together as the two seasons, and from the mention of the "winter- house" (בֵּית הִחֹרֶŠ) and the "summer-house" (בֵּית הִקִּיִוֹ, Amo 3:15). The latter evidence is the stronger, since the winter is the time in Palestine when a palace or house of different construction would be needed from the light summer

 pavilion, and in the only passage besides that referred to in which the winter-house is mentioned, we read that Jehoiakim "sat in the winter-house in the ninth month;" that is, almost at mid-winter; "and [there was a fire] on the hearth burning before him" (Jer 36:22). It is probable, however, that "winter," or חֹרֶ, when used without reference to the year, as in Job 29:4, has its original signification. The phrase קֹר וָחֹםcold and heat," in Gen 8:22, is still more general, and cannot be held to indicate more than the great alternations of temperature, which, like those of day and night, were promised not to cease (Ideler, Handbuch, 1:494). There are two agricultural seasons of a more special character than the preceding in their ordinary use. These are זֶרִע, "seed-time," and קָצִיר, "harvest." Ideler makes these equal to the foregoing seasons when similarly used together; but he has not proved this, and the passage he quotes (Genesis l. c.) cannot be held to afford any evidence of the kind, until some other two terms in it are proved to be strictly correspondent. SEE SEASON.

3. Festivals and Holy Days. — Besides the Sabbaths and new-moons, there were four great festivals and a fast in the ancient Hebrew year, and a great celebration every seventh and fiftieth year. SEE FESTIVAL.

(1.) The Feast of the Passover (פֶּסִח) was properly only the time of the sacrifice and eating of the paschal lamb, that is, the evening, בֵּין הָעִרְבִּיִם, "between the two evenings" (Lev 23:5)-a phrase previously considered — of the 14th day of the first month, and the night following, the Feast of Unleavened Bread (חִג הִמִּצּוֹת) commencing on the morning of the 15th day of the month, and lasting seven days, until the 21st  inclusive. The 15th and 21st days of the month were Sabbaths, that is, holy days. SEE PASSOVER.

(2.) The Feast of Weeks (חִג שָׁבֻעוֹת), or Pentecost, was kept at the close of seven weeks, counted from the day inclusive following the 16th of the 1st month. Hence its name means the feast of seven weeks, as indeed it is called in Tobit (ἁγία ἑπτὰ ἑβδομάδων, 2:1). As the ears of barley as first-fruits of the harvest were offered on the 16th day of the lst month, so on this day thanksgiving was paid for the blessing of the harvest, and first- fruits of wheat offered as well as of fruits; hence the names חִג הִקָּצִיר, Feast of the Harvest, and יוֹם הִבִּכּוּרִים, Day of the First-fruits. SEE PENTECOST.

(3.) The Feast of Trumpets, יוֹם תְּרוּעָה(lit. day of trumpet-sound), also called שִׁבָּתוֹן זִכְרוֹן תְּרוּעָה, i.e. "a great festival of celebration by the sound of the trumpet," was the 1st day of the 7th month, the civil commencement of the year. SEE TRUMPET.

(4.) The Day of Atonement, יוֹם הִכִּפֻּרִים, was the 10th day of the 7th month. It was a Sabbath, that is, a holy day, and also a fast, the only one in the Hebrew year before the Babylonish Captivity. Upon this day the high- priest made an offering of atonement for the nation. This annual solemn rite seems more appropriate to the commencement than to the middle of the year; and the time of its celebration thus affords some evidence in favor of the theory of a double beginning. SEE ATONEMENT (DAY OF).

(5.) The Feast of Tabernacles, חִג הִסֻּכּוֹת, was kept in the 7th month, from the 15th to the 22d days inclusive. Its chief days were the first and last, which were Sabbaths. Its name was taken from the people dwelling in tabernacles, to commemorate the Exodus. It was otherwise called חִג הָאָסִי. i.e. "the feast of gathering," because it was also instituted as a time of thanksgiving for the end of the gathering of fruit and of the vintage. SEE TABERNACLES (FEAST OF).

The small number and simplicity of these primitive Hebrew festivals and holy days is especially worthy of note. It is also observable that they are not of an astronomical character; and that when they are connected with nature, it is as directing the gratitude of the people to him who, in giving good things, leaves not himself without witness. In later times many holy  days were added. Of these the most worthy of remark are the Feast of Purim, or "Lots," commemorating the deliverance of the Jews from Haman's plot, the Feast of the Dedication, recording the cleansing and re- dedication of the Temple by Judas Maccabmeus, and fasts on the anniversaries of great national misfortunes connected with the Babylonish Captivity. These last were doubtless instituted during that period (comp. Zec 7:1-5). SEE PURIM; SEE DEDICATION.

(6.) Sabbatical and Jubilee Years. — The sabbatical year, שְׁנִת הִשְּׁמִטָּה, "the fallow year," or possibly "year of remission," or שְׁמִטָּה alone, also called a "sabbath," and a "great sabbath," was an institution of strictly the same character as the Sabbath — a year of rest, like the day of rest. It has not been sufficiently noticed that as the day has a side of physical necessity with reference to man, so the year has a side of physical necessity with reference to the earth. Every seventh year appears to be a very suitable time for the recurrence of a fallow year, on agricultural principles. Besides the rest from the labors of the field and vineyard, there was in this year to be remission, temporary or absolute, of debts and obligations among the people. The sabbatical year seems to have commenced at the civil beginning of the year, with the seventh month. Although doubtless held to commence with the first of the month, its beginning appears to have been kept at the Feast of Tabernacles (Deu 31:10), while that of the jubilee year was kept on the Day of Atonement. This institution seems to have been greatly neglected, as indeed was prophesied by Moses, who speaks of the desolation of the land as an enjoying the sabbaths which had not been kept (Lev 26:34-35; Lev 26:43). The seventy years' captivity is also spoken of in 2Ch 26:21 as an enjoying sabbath; but this may be on account of the number being sabbatical, as ten times seven, which, indeed, seems to be indicated in the passage. After the lapse of seven sabbatical periods, or forty-nine years, a year of jubilee was to be kept, immediately following the last sabbatical year.

This was called שְׁנִת הִיּוֹבֵל, "the year of the trumpet," or יוֹבֵל alone, the latter word meaning either the sound of the trumpet or the instrument itself, because the commencement of the year was announced on the Day of Atonement by sound of trumpet. It was similar to the sabbatical year in its character, although doubtless yet more important. In the jubilee year debts were to be remitted, and lands were to be restored to their former owners. It is obvious from the words of the law (Lev 25:8-11) that this year followed every seventh sabbatical year, so that the opinion that it was  always identical with a sabbatical year is untenable. There is a further question as to the length of each jubilee period, if we may use the term, some holding that it had a duration of fifty, but others of forty-nine years. The latter opinion does not depend upon the supposition that the seventh sabbatical year was the jubilee, since the jubilee might be the first year of the next seven years after. That such was the case is rendered most probable by the analogy of the weekly Sabbath, and the custom of the Jews in the first and second centuries B.C.; although it must be noted that, according to Maimonides, the jubilee period was of fifty years, the fifty- first year commencing a new period, and that the same writer mentions that the Jews had a tradition that after the destruction of the first Temple only sabbatical years, and no jubilee years, were observed (Ideler, Handbuch, 1:503, 504). The testimony of Josephus does not seem to us at all conclusive, although Ideler (l. c.) holds it to be so; for his language (ταῦτα πεντήκοντα μέν έστιν ἔτη τὰ πάντα, Ant. 3:12, 3) cannot be held to prove absolutely that the jubilee year was not the first year of a sabbatical period, instead of standing between two such periods. — It is important to ascertain when the first sabbatical year ought to have been kept; whether the sabbatical and jubilee periods seem to have been continuous; what positive record there is of any sabbatical or jubilee years having been kept; and what indications there are of a reckoning by such years of either kind.

1. It can scarcely be contested that the first sabbatical year to be kept after the Israelites had entered Canaan would be about the fourteenth (Jennings, Jewish Antiquities, bk. 3, cap. 9). It is possible that it might have been somewhat earlier or later; but the narrative will not admit of much latitude.

2. It is clear that any sabbatical and jubilee years kept from the time of Joshua until the destruction of the first Temple would have been reckoned from the first one, but it may be questioned if any kept after the return would be counted in the same manner: from the nature of the institutions, it is rather to be supposed that the reckoning, in the second case, would be from the first cultivation of the country after its reoccupation. The recorded sabbatical years do not enable us to test this supposition, because we do not know exactly the year of return, or that of the first cultivation of the country. The recorded dates of sabbatical years would make that next after the return to commence in B.C. 528, and be current in B.C. 527, which would make the first year of the period B.C. 534-3, which would not improbably he the first year  of cultivation; but in the case of so short a period this cannot be regarded as evidence of much weight.

3. There is no positive record of any jubilee year having been kept at any time. The dates of three sabbatical years have, however, been preserved. These were current B.C. 163, 135, and 37, and therefore commenced in each case about three months earlier than the beginning of these Julian years (Josephus, Ant. 12:9, 5; 13:8, 1; 14:16, 2; 15:1, 2; War, 1:2, 4; and 1Ma 6:49; 1Ma 6:53).

4. There are some chronological indications in the O.T. that may not unreasonably be supposed to be connected with the sabbatical system. The prophet Ezekiel dates his first prophecy of those in the book "in the thirtieth year," etc., "which was the fifth year of king Jehoiachin's captivity" (Eze 1:2); thus apparently dating in the former case from a Letter known aera than that of Jehoiachin's, captivity, which he employs in later places, without, however, in general again describing it. This date of the 30th year has been variously explained; some, with Usher, suppose that the aera is the 18th year of Josiah, when the book of the law was found, and a great passover celebrated (see Hävernick, Commentar über Ezech. p. 12, 13). This year of Josiah would certainly be the first of the reckoning, and might be used as a kind of reformation-aera, not unlike the aera of Simon the Maccabee. Others suppose that the thirtieth year of the prophet's life is meant, but this seems very unlikely. Others again, including Scaliger (De Emendatione Temporum, p. 79, 218, ed. 1583) and Rosenmüller (Schol. in loc.), hold that the date is from the commencement of the reign of Nabopolassar.

There is no record of an aera of Nabopolassar; that king had been dead some years; and we have no instance in the O. Test. of the use of a foreign aera. The evidence, therefore, is in favor of Josiah's 18th year, B.C. 623. There seems to be another reference to this date in the same book, where the time of the iniquity of Judah is said to be 40 years; for the final captivity of Judah (Jeremiah 3:30) was in the 41st year of this reckoning. In the same place (Eze 4:5-6) the time of the iniquity of Israel is said to be 390 years, which sum, added to the date of the captivity of this part of the nation, B.C. 720, goes back to B.C. 1111. This result leads to the indication of possible jubilee dates; for the interval between B.C. 1111 and B.C. 623-2 is 488-9 years, almost exactly ten jubilee periods; and it must be remembered that the seventy weeks of the prophet Daniel seem to indicate the use  of such a great cycle.

It remains to be asked whether the accounts of Josiah's reformation present any indications of celebrations connected with the sabbatical system. The finding of the book of the Law might seem to point to its being specially required for some public service. Such a service was the great reading of the Law to the whole congregation at the Feast of Tabernacles in every sabbatical year (Deu 31:10-13). The finding of the book was certainly followed by a public reading, apparently in the first month, by the king to the whole people of Judah and Jerusalem, and afterwards a solemn passover was kept. Of the latter celebration is it said in Kings, "Surely there was not holden such a passover from the days of the Judges that judged Israel. nor in all the days of the kings of Israel, nor of the kings of Judah" (2Ki 23:22); and in Chronicles, "There was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept" (2Ch 25:18). The mention of Samuel is remarkable, since in his time the earlier supposed date (B.C. 1111) falls. It may be objected that the passover is nowhere connected with the sabbatical reckoning; but these passovers can scarcely have been greater in sacrifices than at least one in Solomon's reign, nor is it likely that they are mentioned as characterized by greater zeal than any others whatever, so that we are almost driven to the idea of some relation to chronology. SEE SABBATICAL YEAR; SEE JUBILEE.

4. AEras. — There are indications of several historical seras having been used by the ancient Hebrews, but our information is so scanty that we are generally unable to come to positive conclusions. Some of these possible aeras may be no more than dates employed by writers, and not national meras; others, however, can scarcely have been used in this special or individual manner from their referring to events of the highest importance to the whole people. SEE EPOCH.

(1.) The Exodus is used as an aera in 1Ki 6:1, in giving the date of the foundation of Solomon's Temple. This is the only positive instance of the occurrence of this sera, for we cannot agree with Ideler that it is certainly employed in the Pentateuch. He refers to Exo 19:1, and Num 33:38 (Handbuch, 1:507). Here, as elsewhere in the same part of the Bible, the beginning of the Exodus-year — not, of course, the actual date of the Exodus (see Regnal years, below) — is used as the point whence time is counted; but during the interval of which it formed the  natural commencement it cannot be shown to be an aera, though it may have been, any more than the beginning of a sovereign's reign is one. SEE EXODE.

(2.) The foundation of Solomon's Temple is conjectured by Ideler to have been an aera. The passages to which he refers (1Ki 9:10; 2Ch 8:1) merely speak of occurrences subsequent to the interval of 20 years occupied in the building of the Temple and the king's house, both being distinctly specified; so that his reading ("Zwanzig Jahre, nachdem Salomo das Haus des Herrn erbaute") leaves out half the statement, and so makes it incorrect (Handb. l. c.). It is elsewhere stated that the building of the Temple occupied seven years (1Ki 6:37-38), and that of Solomon's house thirteen (1Ki 7:1), making up the interval of twenty years. SEE TEMPLE.

(3.) The aera once used by Ezekiel, and commencing in Josiah's 18th year, we have discussed above. SEE JOSIAH; SEE EZEKIEL.

(4.) The aera of Jehoiachin's captivity is constantly used by Ezekiel. The earliest date is the 5th year (Eze 1:2), and the latest the 27th (Eze 24:17). The prophet generally gives the date without applying any distinctive term to the aera. He speaks, however, of "the fifth year of king Jehoiachin's captivity" (Eze 1:2), and "the twelfth year of our captivity" (Eze 33:21), the latter of which expressions may explain his constant use of the sera. The same aera is necessarily employed, though not as such, where the advancement of Jehoiachin in the 37th year of his captivity is mentioned (2Ki 25:27; Jer 52:31). We have no proof that it was used except by those to whose captivity it referred. Its first year was current B.C. 598, commencing in the spring of that year. SEE JEHOIACHIN.

(5.) The beginning of the seventy years' captivity does not appear to have been used as an aera; but the destruction of Jerusalem by the Babylonians is occasionally referred to for chronological purposes (Eze 40:1). SEE CAPTIVITY.

(6.) The return from Babylon does not appear to be employed as an aera; it is, however, reckoned from in Ezra (Ezr 3:1; Ezr 3:8), as is the Exodus in the Pentateuch. SEE EZRA.

(7.) The aera of the Seleucidme is used in the first and second books of Maccabees. SEE SELEUCUS.

(8.) The liberation of the Jews from the Syrian yoke in the first year of Simon the Maccabee is stated to have been commemorated by an aera used in contracts and agreements (1Ma 13:41). The years 1, 2, and 3 on the coins ascribed to Simon, SEE MONEY; SEE SHEKEL, are probably of this aera, although it is related that the right of coining money with his own stamp was not conceded to him until somewhat later than its beginning (1Ma 15:6), for it may be reasonably supposed either that Antiochus VII confirmed privileges before granted by his brother Demetrius II (comp. 1Ma 15:5), or that he gave his sanction to money already issued (Encycl. Brit., 8th ed., s.v. Numismatics, p. 379, 380). SEE MACCABEES.

(9.) Regnal Years. — By the Hebrews regnal years appear to have been counted from the beginning of the year, not from the day of the king's accession. Thus, if a king came to the throne in the last month of one year, reigned for the whole of the next year, and died in the first month of the third year, we might have dates in his first, second, and third years, although he governed for no more than thirteen or fourteen months. Any dates in the year of his accession before that event, or in the year of his death after it, would be assigned to the last year of his predecessor and the first of his successor. The same principle would apply to reckoning from aeras or important events, but the whole stated lengths of reigns or intervals would not be affected by it.

II. Data. — The historical part of Hebrew chronology is not less difficult than the technical. The information in the Bible is indeed direct rather than inferential, although there is very important evidence of the latter kind; but the present state of the numbers makes absolute certainty in some cases impossible. In addition to this difficulty, there are several gaps in the series of smaller numbers which we have no means of supplying with exactness. When, therefore, we can compare several of these smaller numbers with a larger number, or with independent evidence, we are frequently prevented from putting a conclusive test by the deficiencies in the first series. Lately some have laid great stress upon the frequent occurrence of the number 40, alleging that it and 70 are vague terms equivalent to "many," so that "40 years" or "70 years" would mean no more than "many years." Primâ facie this idea would seem reasonable, but on a further examination it will be seen that the details of some periods of 40 years are given, and show that  the number is not indefinite where it would at first especially seem to be so. Thus the 40 years in the wilderness can be divided into three periods:

1. From the Exodus to the sending out of the spies was about one year and a quarter (1 year, 1+x [2?] months, Num 9:1; Num 10:11; comp. Num 10:29, showing it was this year, and 13:20, proving that the search ended somewhat after midsummer); 2. The time of search, 40 days (Num 13:25); 3. The time of the wandering until the brook Zered was crossed, 38 years (Deu 2:14)-making altogether almost 39½ years. This perfectly accords with the date (yr. 40, m. 11, d. 1) of the address of Moses after the conquest of Sihon and Og (Deu 1:3-4), which was subsequent to the crossing of the brook Zered. So, again, David's reign of 40 years is divided into 7 years 6 months in Hebron, and 33 in Jerusalem (2Sa 2:11; 2Sa 5:5; 1Ch 3:4; but 1Ki 2:11; 1Ki 2:7 years, omitting the months, and 33). This, therefore, cannot be an indefinite number, as some might conjecture from its following Saul's 40 years, and preceding Solomon's. The last two reigns, again, could not have been much more or less from the circumstances of the history. The occurrence of some round numbers, therefore, does not warrant our supposing the constant use of vague ones. SEE NUMBER.

The attempt to "correct" or improve the Hebrew chronology by means of the data lately deciphered from the Egyptian and Assyrian inscriptions has been a favorite method of late, as was in previous times a similar comparison with the relics of ancient records in heathen authors. But, unfortunately, these statements are so discrepant with one another, and the results vary so widely, as to be of very little practical value for such a purpose. The hieroglyphical data are too fragmentary and disconnected, as well as too uncertainly translated hitherto, to afford any definite chronological chain; and the cuneiform legends do not rise so early as the disputed part of Biblical chronology. SEE EGYPT; SEE ASSYRIA.

1. From Adam to Abram's departure out of Haran. — All the numerical data in the Bible for the chronology of this interval are comprised in two genealogical lists in Genesis, the first from Adam to Noah and his sons (Gen 5:3 to the end), and the second from Shem to Abram (Gen 11:10-26), and in certain passages in the same book (Gen 7:6; Gen 7:11; Gen 8:13; Gen 9:28-29; Gen 11:32; Gen 12:4). The Masoretic Hebrew text, the Septuagint Version, and the Samaritan Pentateuch greatly differ,  as may be seen by the following table, while the parallel [accounts of Josephus (Ant. 1:3, 3, and 4, 9; 6, 5; 7, 1) do not exactly tally with any of them. The Latin Vulgate strictly conforms to the Hebrew. The principal various readings are given between brackets, and the numbers which are combined from statements in the text are enclosed in a parenthesis. In this period there are a number of serious difficulties.

(1.) The number of generations in the Sept. is one in excess of the Hebrews and Samar, on account of the "Second Cainan," whom the best chronologers are agreed in rejecting as spurious. He is found elsewhere only in some copies at 1Ch 1:17, and in Luk 3:36. Josephus, Philo, and the earlier Christian writers appear, however, to have known nothing of him, and it is therefore probable either that he was first introduced by a copyist into the Gospel and thence into the Sept., or olse that he was found in some MSS. of the Sept. and thence introduced into the Gospel, and afterwards into all other copies of the Sept. SEE CAINAN.

(2.) The remarkable discrepancies in nearly all the names as to the respective ages before and after the birth of the eldest son, while the totals given generally agree, has occasioned greater variety in the schemes of different Biblical chronologers than any or all other causes whatever. As no two of the lists correspond throughout, and as a high degree of antiquity undoubtedly belongs to them all, each has had its advocates as the true original. The cardinal importance of the subject demands a clear, full, and impartial examination of the arguments that bear upon their authority severally, as well as upon the accuracy of particular numbers. As a preliminary, it must be noted that the variations are the result of design, not accident, as is evident from the years before the birth of a son and the residues agreeing in their sums in almost all cases in the antediluvian generations, the exceptions, save one (Lamech), being apparently the result of necessity that lives should not overlap the date of the Flood (comp. Clinton, Fasti Helln. 1:285). We have no clew to the date or dates of the alterations, except that we can trace the Sept. form to the 1st century of the Christian aera, if not higher, and the Hebrews to the 4th century; if the Samar. numbers be as old as the text, we can assign them a higher antiquity than what is known as to the Hebrews The little acquaintance most of the early Christian writers had with Hebrew makes it impossible to decide, on their evidence, that the variation did not exist when they wrote; the testimony of Josephus is here of more weight, but in his present text it shows contradiction, though preponderating in favor of the Sept. numbers.

A comparison of the lists would lead us to suppose, on internal evidence, that they had first two forms, and that the third version of them originated from these two. This supposed later version of the lists would seem to be the Samar., which certainly is less internally consistent, on the supposition of the original correctness of the numbers, than the other two. The cause of the alterations is most uncertain. It has indeed been conjectured that the Jews shortened the chronology, in order that an ancient prophecy that the Messiah should come in the sixth millenary of the world's age might not be known to be fulfilled in the advent of our Lord. The reason may be sufficient in itself, but it does not rest upon sufficient evidence. It is, however, worthy of remark, that in the apostolic age there were hot discussions respecting genealogies (Tit 3:9), which would seem to indicate that great importance was attached to them, perhaps also that the differences, or some difference, then existed. The different proportions of the generations and lives in the Sept. and Hebrews have been asserted to afford an argument in favor of the former. At a later period, however, when we find instances of longevity recorded in all versions, the time of marriage is not different from what it is at the present day, although there are some long generations. A stronger argument for the Sept., in view of the. unity of the human race, is found in the long period required from the Flood to the Dispersion and the establishment of kingdoms. This supposition would, however, require that the patriarchal generations should be either exceptional or represent periods. For the former of these hypotheses we shall see there is some ground in the similar case of certain generations, just alluded to, from Abraham downwards. With respect to probability of accuracy, arising from the state of the text, the Hebrews certainly has the advantage. There is every reason to think that the Rabbins have been scrupulous in the extreme in making alterations; the Sept., on the other hand, shows signs of a carelessness that would almost permit change, and we have the probable interpolation of the post-diluvian Cainan.

If, however, we consider the Samar. form of the lists as sprung from the other two, the Sept. would seem to be earlier than the Heb., since it is more probable that the antediluvian generations would have been shortened to a general agreement with the Heb., than that the post-diluvian would have been lengthened to suit the Sept.; for it is obviously most likely that a sufficient number of years having been deducted from the earlier generations, the operation was not carried on with the later. It is noticeable that the stated sums in the post-diluvian generations in the Samar. generally agree with the computed sums of the Heb., and not with those of the Sept.,  which would be explained by the theory of an adaptation of one of these two to the other, although it would not give us reason for supposing either form to be the earlier. The general presumption, on external grounds, would certainly be in favor of the Hebrews, both as being unquestionably the original from which the others (except perhaps the Samar., which, singularly enough, is the least probable, on other considerations, of all) are known to have been translated — and a version can never rise higher in authority than its source; and also because of the manifestly greater state of purity in which this text has been transmitted to us, in comparison with either of the others. SEE SEPTUAGINT; SEE SAMARITAN PENTATEUCH. The text of Josephus is too corrupt in its numbers to be at all relied upon, as may be seen from the slightest comparison of the sums in the title of the chapters with the detailed contents, having doubtless been tampered with by readers who used only the Sept. or Vulg. versions.

There can be no question that the author or last redactor of the book of Genesis intended that the narrative should be connected by this continuous series of time-marks. Jewish and Christian chronographers accepted the statements unquestioned, and held that the series of years of the world thus formed, from the creation of the first man to the death of Joseph, accorded with the truth of facts. The import and the authority of the numerical statements were to them umimpeachable; the only question was that which related to their genuine form. And supposing the inquirer to have decided in favor of the Greek text, even so there are diversities to be discussed, for the Sept. has various readings of some of the numbers both before and after the Flood; in particular, while most of the copies have a second Cainan after Arphaxad, with a descent of 130 years, this addition is ignored by other copies and by important authorities (see Browne, Ordo Saecl. § 307, and note; Mill, On the Descent and Parentage of the Savior, p. 143 sq.). These considerations will account for the enormous discrepancy which appears in the estimates formed by different chronologists of the number of years contained in the book of Genesis.

The Hebrew numbers, from Adam to Terah's 70th year, make 1656 plus 292 years; the Sept., with its various readings, 2242 or 2262 plus 942, or 1042, or 1072, or 1172; the Samaritan, 1307 plus 942. This last, however, need not come into consideration, since it is well understood that the Samaritan text, here as elsewhere, is merely fabricated from the Greek (Hengstenberg, Auth. des Pent. 1, 32 sq.); and those who treat it as an independent authority (e.g. Lepsius, Chronol. der AEg. p. 397 sq.) only show themselves ignorant of  the results of criticism on this subject. Of course the Sept., in one or more of its enumerations, would be followed by those early inquirers who had access to that text only; the earliest extant estimate, by Demetrius, an Alexandrine Jew of the third century B.C. (quoted from Alexander Polyhistor by Eusebius, Praep. Evang. 9:21, 12), makes the interval from Adam to the birth of Abraham 2262 plus 1072. Josephus certainly did not follow the Sept.; his numbers in the generations before and after the Flood have been forced into conformity with the Greek by a later and unskillful hand, which betrays itself by leaving its work incomplete (Browne, Ordo Saecl. § 319-321). As the chronology of Dr. Hales (which some still accept as authoritative) professes to be based on the Sept., rectified by the aid of Josephus, it ought to be known that the text of this author, besides having been palpably vitiated in this portion of it (Ant. 1:3, 4; 6, 5), swarms with gross inconsistencies, caused, it would seem, by his adopting, without reflection, statements belonging to different chronological systems (see Niebuhr, Geschichte Assurs u. Babels, p. 347 sq.).

Of the Christian writers of the first three centuries Origen alone knew Hebrew, and he first leaves the Sept.; but only in part; Jerome, the learned Hebraist, declares for "the Hebrew verity," and as his recension of the old italic version forms the basis of the Sixtine Vulgate, which a canon of Trent declares, under anathema, to be canonical and infallible, the Hebrew chronology is virtually perpetuated in the churches of the Roman obedience. The Greek Church still holds by the Sept. Our own popular Bible chronology (Usher's, which Bishop Lloyd attached to the margin of our Bibles) follows the Hebrew. During the last century there has been a disposition, in some of our own and the Continental writers, to abandon the Hebrew for the Sept., chiefly prompted by the wish to enlarge the period before Abraham, so as to allow more time for the growth of nations after the Flood, and (more recently) to facilitate the "connection of sacred and profane chronology" in the earliest ages of mankind, especially with respect to Manetho's Egyptian chronology. The question of probability and inducement — to enlarge on the part of the Alexandrine Jews (comp. Bunsen, AEg. St. 5:68), to contract on the part of the Masoretes — is discussed in Browne's Ordo Saeclorum, § 308 sq.; and the artificial processes by which the Sept. numbers are formed from the Hebrew, and not vice versa, have been exposed by the same writer, ib. § 313 sq., and further in The Cycles of Egyptian Chronology, § 72 (Arnold's Theological Critic, 2:145 sq.). The fundamental importance of the subject in Biblical chronology requires a more exact and detailed examination than we find in the Dictionaries of  Smith and Kitto, from which the preceding investigations are chiefly taken, as are also portions of subsequent discussions in this article.

(a.) General Internal Evidence. — It is a noticeable fact that in the antediluvian portion the Hebrews is the only list (unless we except that of Josephus, which has no independent value) in which every number is corroborated by the corresponding one in some one or other of the rest; while in the post-dilvuian line, after the exclusion of the second Cainan, it stands almost alone: the preponderance of evidence from this method of comparison is therefore about balanced. Again, it is a most suspicious circumstance in the Samar. that its numbers, where there is any variation, regularly lessen the period prior to parentage, as the lineage descends, by removing the irregular hundred years before the Flood, and annexing it to the ages below that point; while the Sept. (and Josephus) attain a similar uniformity by adding one hundred years to the deficient numbers throughout; whereas the Hebrews exhibits no such marks of gradation, but presents a natural irregularity in this respect, although the numbers, on the whole, decrease as the period of longevity contracts; while, on the other hand, if either of the other lists be assumed as the prototype, no possible reason can be assigned or imagined for the arbitrary enlargement or diminution here and there of a particular number.

The briefer scheme of the Hebrew post-diluvian genealogy is also exactly sustained by the sum 367 (i.e. the birth of Abram 292 years from the Deluge +75 years to his departure from Haran) definitely given by Josephus, in opposition to his own magnified numbers in detail, although the weight of this argument is affected by the existence of various readings of that aggregate in his text. We must not omit to observe that those who espouse the schedule transmitted by the Sept. and Josephus, as affording the longer space between the Creation and the Deluge for the extensive propagation of the antediluvian race, and also after the Flood for the dissemination of mankind into powerful nations in the earliest times, herein only defeat their own argument; for it is obvious that, so long as the entire length of each patriarch's life remains unchanged, by whatever amount the period prior to marriage is augmented, just so much time is taken from the remainder for procreation: the earlier the age of paternity, the greater will naturally be the increase of population in a given number of generations. — The rapid advance in adolescence after the Deluge, so marked in the Hebrews numbers, was doubtless providential for the purpose of replenishing the earth as speedily as possible after that catastrophe.

(b.) Individual Discrepancies. — In addition to the post-diluvian Cainan noticed above, the following names appear to furnish decided proof of the superior trustworthiness of the Hebrews list (see the conclusive treatise of Michaelis on this subject, translated in the Amer. Bib. Repos., 2d ser., 6:114 sq.; also some judicious remarks by Dr. Pond in the Meth. Quart. Review, July, 1867).

[1.] In the cases of Adam and Seth, the addition of 100 years to their age before paternity disturbs the average ratio between the season of growth and the total life, which in man, as in other animals, is a well-established proportion. These two patriarchs passed nearly one quarter of their lives childless, although their immediate successors were blessed with offspring when they had advanced but about one tenth to one twelfth in life. Was the command to “increase and multiply and fill the earth” so much less urgent in the first centuries of the world than subsequently? In the numbers assigned to the first two generations, moreover, the various readings found in the text of Josephus nearly destroy the support which it gives to the Sept., leaving the balance of evidence decidedly in favor of the tallying numbers in the Hebrews and Samar.; and in the next three generations there is at least an equipoise between the authorities, which are arrayed in the same manner.

[2.] The Hebrews numbers in the case of Jared are sustained by all the other lists except the Samar., which not only deducts the century from his minority, but also arbitrarily curtails his subsequent years by a different amount (25 years), evidently in order to force the total life into conformity with the plan of gradual reduction below the length of the preceding generation. In the next name, that of Enoch, the Hebrews and Samar. again appear in unison against the Sept. and Josephus, the testimony of the last being impaired by the corrupt state of his numbers at this point.

[3.] The numbers given under Methuselah and Lamech, however, most decisively betray, according to the settled laws of internal criticism, marks of intentional corruption in all but the Hebrews list. Not only are the years of each of the others totally unsupported by one another, where they differ from this, under both these names, and also embarrassed by various readings of a glaring character, but a comparison of them with the date of the Deluge shows unmistakably that they were altered so as to place the demise of these two patriarchs “high and dry” beyond the reach of this event. Those who have sneeringly remarked that, according to the Hebrew  chronology of Usher, “Methuselah was drowned in Noah's Flood by act of British Parliament” (which sanctioned that prelate's scheme by authorizing its insertion in the margin of the English Bible), are not only incorrect in that particular (for Methuselah [q.v.], according to the Hebrews numbers, died a full month before the Deluge began), but they reason uncritically, inasmuch as so palpable an objection only shows the honesty of the Masoretic editors, who allowed it to remain upon the face of their text, when they might, by a slight alteration, so quietly have obviated it. The ingenious tinkers of the Samar. and Greek chronologies, on thee contrary, have carefully attempted to remove this stumbling-block from the way of their version by a violent modification of the numbers in question, docking off here, and splicing on there, to suit circumstances. Yet, like forgers usually, they have, after all, fallen into confusion, and convicted themselves by their own traces; the Samar. and most of the readings of the Greek copies do but make the year of the death of these patriarchs coincide with that of the Flood, while the very suspicious fact remains that the lives of these two alone (besides that of Jared in the Samar.) are abbreviated not only in comparison with the longer and more difficult dates of the other lists, but suddenly, as if for a special purpose, between instances of greater longevity immediately before (excluding Enoch, who was translated alive) and after. The Hebrews list can alone be defended at this point on critical grounds.

[4.] The general agreement in greater age assigned to the post-diluvian patriarchs by the Samar. and Greek lists is not more difficult to explain to the advantage of the Hebrews If the former be the original form, no reason can be assigned for the change; but if the latter be assumed as giving the genuine numbers, it is easy to perceive how readily they may have been augmented in order to swell the primitive aera of repopulation after the Flood into a nearer conformity with the extravagant mythical periods of early heathen histories. With the Egyptians, among whom the Sept. is known to have originated, the influence of which may plainly be traced in the present account of Josephus (and possibly, through some indirect channel, that of the Samar. also), this temptation would be peculiarly strong. The internal evidence here, however, it must be confessed, is rather in favor of the Samar. numbers, corroborated as they are throughout as to the age of paternity by those of the Sept. and (but less accurately) Josephus; and we might even be inclined to adopt them, as consistent in gradation with those preferred in the antediluvian portion, did not the  manifest want of authority in the non-Hebrew schemes for that part cast a strong doubt of accuracy over them in this part likewise. This suspicion is confirmed by the want of harmony between the Samar. and Sept. as to the post-diluvian ages after paternity, the latter list conforming in this respect quite closely to the Hebrews. If we turn to the evidence of ancient records and tradition, we find the numbers of the Sept. confirmed rather than those of the Hebrew. The history and civilization of Egypt, as well as of Assyria and Babylonia, reach to a time about as early as the Hebrew date of the Flood. Moreover, the concurrent evidence of antiquity carries the origin of Gentile civilization to the Noachian races. On the acceptance, therefore, of the Hebrew numbers we must place (as we easily may) the dispersion of nations, SEE ETHNOLOGY, very soon after the Deluge. Important aid in this approximation of sacred with profane chronology is afforded by the considerable extension of the Biblical period of the Judges, noticed below, beyond that fixed by Usher.

(3.) An important rectification of the last generation is required in all the lists. According to them, it would appear that Terah was 70 years old at Abram's birth. “Terah lived seventy years, and begat Abram, Nahor, and Haran” (Gen 11:26). It is afterwards said that Terah went from Ur of the Chaldees to Haran, and died there at the age of 205 years [Samar. 145] (Gen 11:31-32); and the departure of Abram from Haran to Canaan is then narrated (comp. Act 7:4), his age being stated to have been at that time 75 years (Gen 12:1-5). Usher therefore conjectures that Terah was 130 years old at Abram's birth (205- 75 130), and supposes the latter not to have been the eldest son, but mentioned first on account of his eminence, as is Shem in several places (Gen 5:32; Gen 6:10; Gen 7:13; Gen 9:18; Gen 10:1), who yet appears to have been the third son of Noah, and certainly not the eldest (Gen 10:21). To this it has been objected, however, that it seems scarcely probable that if Abram had been born to his father at the age of 130 years, he should have asked in wonder, “Shall [a child] be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?” (Gen 17:17). But the force of this objection is almost entirely obviated when it is considered that Terah had previously had a son, whereas Abraham at the time of his observation was altogether childless. It is better, therefore, to adopt this arrangement, than to make an arbitrary change in the numbers, as the Samar. apparently has done.

2. From Abram's departure out of Haran to the Exodus. — The length of this period is stated by Paul as 430 years from the promise to Abraham to  the giving of the Law (Gal 3:17), the first event being held to be that recorded in Gen 12:1-5. The same number of years is given in Exodus (Exo 12:40-41), where the Hebrew reads, “Now the sojourning of the children of Israel who dwelt in Egypt [was] four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.” Here the Sept. and Samar. add after “in Egypt” the words “and in Canaan,” while the Alexandrian and other MSS. of the former also add after “the children of Israel” the words “and their fathers.” It seems most reasonable to regard both these additions as glosses; if they are excluded, the passage appears to make the duration of the sojourn in Egypt 430 years, but this is not an absolutely certain conclusion. The “sojourning” might well include the period after the promise to Abraham, while that patriarch and his descendants “sojourned in the land of promise as [in] a strange country” (Heb 11:9), for it is not positively said “the sojourning of the children of Israel in Egypt,” but “who dwelt in Egypt.” As for the very day of close being that of commencement, it might refer either to Abraham's entrance or to the time of the promise. A third passage is the divine declaration to Abraham of the future history of his children: “Know of a surety that thy seed shall be a stranger in a land [that is] not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance” (Gen 15:13-14; comp. Act 7:6-7). The four hundred years cannot be held to be the period of oppression without a denial of the historical character of the narrative of that time, but can only be supposed to mean the time from this declaration to the Exodus. It is also noticeable that after the citation given above the events of the whole sojourn are repeated, showing that this was the period spoken of, and perhaps, therefore, the period defined (Exo 15:15-16) as “the fourth generation.”

But the question, From what point of time are these years reckoned? has been variously answered, and chronological schemes vary accordingly. Some, as the Sept., Josephus, the Jewish Chronology, and most Christian writers, assign the period to the entire sojourn in Canaan and Egypt, beginning either with the Call of Abraham (Genesis 12), or the Promise (15); others date it from the close of the period during which the Promises were made (Perizonius, Schöttgen); some (as Bengel) from the birth of  Jacob; while numerous recent writers give the whole period to the sojourn in Egypt, reckoned from the descent of Jacob and the patriarchs into that country (see Knobel, in loc.; Browne, Ordo Seecl. § 284-288). The genealogy of Moses is inconsistent with so long an interval as 430 years between Jacob's 130th and Moses' 80th year; for we learn that between Levi and Moses were only two descents — indeed, by the mother's side (Joehebed, “daughter” of Levi), only one; and as the sum of the lives of Levi, Kohath, and Amram is 137+133+137, it follows that from the birth of Levi to the birth of Moses must be considerably less than 407 years. So also the other genealogies, in which (with one exception, and that only apparent) we constantly arrive at contemporaries of Moses in the 4th, 5th, and 6th descent from the twelve patriarchs (Browne, Ordo Stecl. § 284- 288). Hence we must measure this interval of 430 years (Gal 3:17) from the call of Abraham, in his 76th year (Gen 12:4), after the death of Terah (Act 7:4; Gen 11:32), to the Exodus.

The narrative affords the following data, which we place under two periods — that from Abram's leaving Haran to Jacob's entering Egypt, and that from Jacob's entering Egypt to the Exodus.

(a.) Age of Abram on leaving Haran        75 yrs.

Age of Abram at Isaac's birth     100

Difference          25

Age of Isaac at Jacob's birth       60

Age of Jacob on entering Egypt                130

Total      215

(b.) (1.) Age of Levi on entering Egypt   cir. 45

Residue of his life           92

Oppression after the death of

Jacob's sons (Exo 1:6-7 sq.)       ?

Age of Moses at Exodus              80

Total      172

(2.) Age of Joseph on Jacob's entering Egypt     39

Residue of his life                                                          71

Oppression                                                                       ?

Age of Moses at Exodus                                                             80

Total                                                                                    151

These data make up at least 387 or 366 years, to which some addition must be made, since it appears that all Joseph's generation died before the oppression commenced, and it is probable that it had begun some time before the birth of Moses. The sum we thus obtain cannot be far different from 430 years, a period for the whole sojourn that these data must thus be held to confirm.

The genealogies relating to the time of the dwelling in Egypt, if continuous, as there is much reason to suppose that some are, do not seem repugnant to this scheme; but, on the other hand, only one of them, that of Joshua, in 1 Chronicles (1Ch 7:23; 1Ch 7:25-27), if a succession, can be reconciled with the opinion that dates the 430 years from Jacob's entering into Egypt. Another important historical point of evidence is the increase of the Israelites from the few souls who went with Jacob into Egypt, and Joseph and his sons, to the six hundred thousand men who came out at the Exodus. At the former date the following are enumerated: “besides Jacob's sons' wives,” Jacob, his twelve sons and one daughter (13), his fifty-one grandsons: and one granddaughter (52), and his four great-grandsons, making, with the patriarch himself, seventy souls; (Gen 46:8-27). SEE JACOB.

The generation to which children would be born about this date may thus be held to have been of at least 51 pairs, since all: are males except one, who probably married a cousin. This computation takes no account of polygamy, which was certainly practiced at the time by the Hebrews. This first generation must, except there were at the time other female grandchildren of Jacob besides the one mentioned (comp. Gen 46:7), have taken foreign wives, and it is reasonable to suppose the same to have been constantly done afterwards, though probably in a less degree. We cannot, therefore, found our calculation solely on these 51 pairs, but must allow for polygamy and foreign marriages. These admissions being made, and the especial blessing which attended the people borne in mind, the interval of about 215 years does not seem too short for the increase. — On the whole, we have no hesitation in accepting the 430 years as the length of the interval from Abram's leaving Haran to the Exodus.

3. From the Exodus to the Foundation of Solomon's Temple. — There is but one passage from which we obtain the length of this period as a whole (see Walther, in Baumgarten's Sammlungen, 1748, 2, 313-488). It is that in which the Foundation of the Temple is dated in the 480th (Heb.), or 440th (Sept.) year after the Exodus, in the 4th year 2d month of Solomon's  reign (1Ki 6:1). This sum we have first to compare with the detailed numbers. These are as follows:

(a.) From the Exodus to the death of Moses, 40 years.

(b.) Leadership of Joshua , 7+x years.

(c.) Interval between Joshua's death and the First Servitude, y years.

(d.) Servitudes and rule of Judges until Eli's death, 430 years.

(e.) Period from Eli's death to Saul's accession, 20 + z years.

(f.) Saul's reign, 40 years.

(g.) David's reign, 40 years.

(h.) Solomon's reign to Foundation of Temple, 3 years. Sum, 580 + x+y +z years. It is possible to obtain approximatively the length of the three wanting numbers.

(1.) Joshua's age at the Exodus was at least 20 years (Num 14:29-30), and at his death, 110; therefore the utmost length of his rule must be 110 - (20 +40) = 50 years. The duration of Joshua's government is limited by the circumstance that Caleb's lot was apportioned to him in the 7th year of the occupation, and therefore of Joshua's rule, when he was 85 years old, and that he conquered the lot after Joshua's death. Caleb cannot be supposed to have been a very old man on taking his portion, and it is unlikely that he would have waited long before attacking the heathen, who held it, to say nothing of the portion being his claimed reward for not having feared the Anakim who dwelt there, a reward promised him of the Lord by Moses and claimed of Joshua, who alone of his fellow-spies had shown the same faith and courage (Num 14:24; Deu 1:36; Jos 14:6 ad fin.; 15:13-19; Jdg 1:9-15; Jdg 1:20). The least length of Joshua's rule would be about 10 years. Josephus (Ant. v. 1, 29) fixes it midway between these limits, or at 25 years, which may be adopted as the probable length.

(2.) The interval between Joshua's death and the First Servitude is limited by the history of Othniel. After Joshua there is the time of the elders who overlived him, then a period of disobedience and idolatry, a servitude of 8 years, deliverance by Othniel the son of Kenaz, the nephew of Caleb, and rest for 40 years, until Othniel's death. He was already a warrior when Caleb conquered his lot; he lived to deliver Israel from the Mesopotamian oppressor, and died at the end of the subsequent 40 years of rest. Supposing Othniel to have been 30 years old at the time of his first exploits, and 110 years at his death, then 110-(30+18+8+40)=24 years  would remain for the interval in question. Josephus (Ant. 6:5, 4) reasonably fixes it at 18 years, which cannot be far from correct.

(3.) The residue of Samuel's judgeship after the 20 years from Eli's: death, ending with the solemn fast and victory at Mizpeh, can scarcely have much exceeded 20 years; Josephus (Ant. 6:13, 5) assigns it a length of 12 years. Samuel must have been still young at the time of Eli's death, and he died near the' close of Saul's reign (1Sa 25:1; 1Sa 28:3). If he were 20 years old at the former date, and judged for 12 years after the victory at Mizpeh, he would have been near 85 years old (20+20+12 +32=84) at his death, which appears to have been a long period of life at that time. We thus arrive at the following numbers for the various portions of this period:

YEARS. YEARS.

Wandering in the Desert.            40           Fifth Servitude 18

Joshua's Rule    25           Jephthah's Judgeship    6

Surviving Elders               18           Ibzan's Judgeship            7

First Servitude  8             Elon'sJudgeship               10

Othniel's Judgeship        40           Abdon's Judgeship         8

Second Servitude           18           Sixth Servitude 40

Ehud's Judgeship (including Shamgar's)               80           Samson's Judgeship       20

.              .              Eli's Judgeship. 40

Third Servitude 20           Seventh Servitude         20

Barak's Judgeship           40           Samuel's Judgeship        12

Fourth Servitude             7             Saul's Reign        40

Gideon's Judgeship        40           David's Reign     40

Abimelech's Reign          3             Solomon's first years     3

Tola's Judgeship              23           Total      618

Jair's Judgeship 22           .

Two independent large numbers seem to confirm this result. One is in Paul's address at Antioch of Pisidia, where, after speaking of the Exodus and the 40 years in the desert, he adds: “And when he had destroyed seven nations in the land of Chanaan, he divided their land unto them by lot. And  after that he gave [unto them] judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king” (Act 13:19-21). This interval of 450 years maybe variously explained-as commencing with Othniel's deliverance and ending with Eli's death, a period which the numbers of the earlier books of the Bible, if added together, make 442 years; or as commencing with the First Servitude, 8 years more, which would be exactly 450 years; or with Joshua's death, which would raise these numbers by about 18 years; or again, it may be held to end at Saul's accession; which would raise the numbers given respectively by about 32 years. However explained, this sum of 450 years supports the authority of the detailed numbers as forming an essentially correct measure of the period; and the precise coincidence with one of the foregoing modes of computation seems to show that it was that which Paul adopted. The other large number occurs in Jephthah's message to the king of the Children of Ammon, where the period during which Israel had held the land of the Amorites from the first conquest either up to the beginning of the servitude from which they were about to be freed, or up to the very time, is given as 300 years (Jdg 11:26). The above detailed numbers, including the uncertain periods, would make these intervals respectively 344 and 362 years. Here, therefore, there appears to be an agreement, although not positive, since the meaning might be either three centuries, as a vague sum, or about 300 years. So far as the evidence of the numbers goes, we must decide in favor of the longer interval, from the Exodus to the building of the first Temple, in preference to the period of 480 or 440 years.

The evidence of the genealogies has been held by some to sustain a different conclusion. These lists, as they now stand, would, if of continuous generations be decidedly in favor of an interval of about 300, 400, or even 500 years, some being much shorter than others. It is, however, impossible to reduce them to consistency with each other without arbitrarily altering some, and the result, with those who have followed them as the safest guides, has been the adoption of the shortest of the numbers just given, about 300 years. The evidence of the genealogies may therefore be considered as probably leading to the rejection of all numerical statements, but as perhaps less inconsistent with that of 480 or 440 years than with the rest.

The statement in 1Ki 6:1, is accepted by Hillel, the author of the modern Jewish chronology, who makes the 480 years one of the elements  for the construction of his Mundane aera; by Usher also, by Petavius, who, however, dates the period from the Eisode, and by many others. In more recent times, Hengstenberg (Authentie des Pentateuchs, 2, 23 sq.), Hofmann (in the Studien u. Kritiken, 1838), Thenius (On 1Ki 6:1), Tiele (Chronol. des A. T.), Gehringer (Ueber die biblische AEre), Niebuhr (Gesch. Assurs u. fab.), uphold the statement as historical. But though this measure, by bridging over the interval from Moses to Solomon, enables the chronologist, when he has formed his mundane series down to the Exode, to assign the year anno mundi of 4 Solomon and so of 1 David, or, having traced the reckoning B.C. up to 1 Solomon, to give the year B.C. of the Exode, the whole tract of time occupied by the Judges is still loose at either end, and needs much management to define its bearings. For the items actually enumerated, being (even if the entire 40 years of Eli and the 20 years of the Ark at Kirjath-Jearim be included in the 390 of the Judges) 47+390+43 =480, no room is left for Joshua and the elders, Samuel and Saul.

Accordingly, the chronologists who accept this measure are obliged to resort to violent expedients — the assumption that some of the servitudes were contemporary, and others, which it is clearly impossible to exalt above the rank of ingenious conjectures. But the number 480 is, in fact, open to grave suspicion. The Sept. has instead of it 440. Josephus takes no notice of either, and on various occasions makes the interval 592, 612, and 632 years; the early Christian chronographers also ignore the measure — thus Theophil. Antioch. reckons 498 to 1 David; Clem. Alex. to 1 Saul, 490; Africanus, 677 years. Paul's enumeration, in Act 13:18-21, also proves at least this, that Jews in his time reckoned the interval in a way which is inconsistent with the statement in 1Ki 6:1. He gives from the Exode to 1 David 40+450+40=530; therefore to 4 Solomon, 573 years. Paul's term of 450 years is evidently the interval from the First Servitude to the end of those 20 years of the Ark, 1Sa 7:2 (composed of 390+40+20). Clinton (Fasti Hell. 1, 312) dates the 450 from the partition of lands (47th after Exode), assumes 20 years for Joshua and the elders, and another term of 12 years between the 20 years of the Ark (1Sa 7:2) and the 40 years which he gives entire to Saul, thus making the sum 612 years. It remains only to state that the text in 1Ki 6:1, cannot be impugned on strictly critical grounds, excepting the various reading in the Sept.; the other versions and the Heb. MSS. are uniform in their testimony: that date, therefore, must be summarily rejected as an early interpolation, as is done by most modern chronologers. For a further examination of the period in question, SEE JUDGES. For the value  of Egyptian dates of the Exode, see below. (See also in the Stud. a. Kritiken, 1863, 4.)

4. From the Foundation of Solomon's Temple to its Destruction. — We have now reached a period in which the differences of chronologers are no longer to be measured by centuries, but by tens of years and even single years, and towards the close of which almost perfect accuracy is attainable. The most important numbers in the Bible are here generally stated more than once, and several means are afforded by which their accuracy can be tested. The principal of these tests are the statement of kings' ages at their accessions, the double dating of the accessions of kings of Judah in the reigns of kings of Israel and the converse, and the double reckoning by the years of kings of Judah and of Nebuchadnezzar. Of these tests the most valuable is the second, which extends through the greater part of the period under consideration, and prevents our making any very serious error in computing its length. The notices of kings of Egypt and Assyria, contemporary with Hebrew sovereigns during this period, are also of importance, and are likely to be more so, when, as we may expect, the chronological places of all these contemporaries are more nearly determined.

All records, therefore, tending to fix the chronologies of Egypt and Assyria, as well as of Babylonia, in these times, are of great value, from their bearing on Hebrew chronology. At present the most important of such records is Ptolemy's Canon, from which no sound chronologer will venture to deviate. In the Biblical statements the number and importance of inconsistencies has usually been much exaggerated, since several supposed disagreements depend upon the non-recognition of the mode of reckoning regnal years from the commencement of the year, and not from the day of the king's accession; still a few difficulties cannot be resolved without the supposition that numbers have been altered by copyists. Many of the dates are reckoned from a joint accession of several of the kings with their respective fathers, and a few are even posthumous. Two interregna in the kingdom of Israel; have generally been supposed, and none others are necessary; namely, one of 11 years, between Jeroboam II and Zachariah, and the other of 8 years, between Pekah and Hoshea. The former supposition might seem to receive some support from;the words of the prophet Hosea (10:3, 7, and perhaps 15), which, however, may only imply a lax government, and the great power of the Israelite princes and captains, as an absolute anarchy. The following table exhibits the length of this period as thus adjusted, according to the double line of kings; for the  details of the chronology, SEE ISRAEL (KINGDOM OF); SEE JUDAH (KINGDOM OF).

JUDAH  YEARS

Solomon (residue)         37

Rehoboam         17

Abijah   3

Asa        41

Jehoshaphat     25

Jehoram II          3

Ahaziah II            1

Synchronism     90

Athaliah               6

Jehoash I            40

Amaziah              20

Uzziah  52

Jotham 16

Ahaz      14

Hezekiah (beginning)    6

Synchronism     253

Hezekiah (residue)         23

Manasseh          55

Amon   2

Josiah   31

Jehoahaz II         0

Jehoiakim           11

Jehoiachin          0

Zedekiah             10

Babylonian Captivity 385

ISRAEL  YEARS

Jeroboam I         21

Nadab  1

Baasha 23

Elah       1

Zimri      0

Tibni      4

Omri (alone)      7

Ahab     20

Ahaziah I             1

Jehoram I.          12

Synchronism     90

Jehu      28

Jehoahaz I          16

Jehoash II           16

Jeroboam II       41

Interregnum     11

Zachariah            1

Shallun 1

Menahem          10

Pekahiah             2

Pekah   20

Interregnum     8

Hoshea 9

Assyrian Captivity.. 253

Total      422 years of duration of Temple.

The gross sum total of the regnal years of Judah, to the year of the Assyrian Captivity, is 260, as the numbers stand in the text; of the Ten Tribes, 243; but, as they may be corrected by synchronal data, only 257 and 238 years respectively. This deficit of 19 years has been by most chronologists taken to imply that the two gaps in the Israelite succession, which are brought to light by the synchronisms, were intervals of anarchy, filled up (as above) by interregna — one of 11 years, between the death of Jeroboam II, in 27 Uzziah and the accession of Zachariah, in 88 Uzziah; the other, of 8 years, between the death of Pekah, in 4 Ahaz, and the accession of Hoshea, in the 12th of the same reign. But later writers prefer to liquidate the reckoning by assuming an error in the regnal years of Jeroboam II and Pekah. Thus Ewald, making the difference 21 years, gives these kings 53 and 29 years respectively, instead of 41 and 20 (Gesch. des Volkes Isr. 3. 1, p. 261313); Thenius (Die BB. der Konige, p. 346), by a more facile emendation, makes the numbers 51 and 30 ( נא for מא, and for ב); J. V. Gumpach (Zeitrech. d. Bab. u. Assyr.), though reducing the total amount to 241 years, gives Pekah 29 years and retains the 41 of Jeroboam;  Lepsius (Chronol. der AEg.) makes the reigns 52 and 30; and Bunsen, AEgyptens Stelle, bk. 4, p. 381, 395, 402) makes Jeroboam reign 61 years, and retains for Pekah his 20 years. Movers (Die Phonizier, 2:1, 153), by a peculiar method of treatment, reduces the reigns of Israel to 233 years, and brings the reigns of Judah into conformity with this sum by making Jehoram co-regent with Jehoshaphat 4 years, Uzziah with Amaziah 12, and Jotham with Uzziah 11 years. How arbitrary, and therefore unjustifiable, such reduction of numbers is, must be evident to every critical eye. The supposition of co-regencies is only allowable in order to explain the apparent discrepancies in some of the kings' years, but in no case are they suffered to disturb the length of reigns, as given in the text. See each name in its alphabetical place in this Cyclopaedia. (See Wolff, in the Theol. Stud. u. Krit. 1858, 4).

5. From the Destruction of Solomon's Temple to the Return from Babylon. — The determination of the length of this period depends upon the date of the return to Palestine. The decree of Cyrus leading to that event was made in the first year of his reign (Ezr 1:1),which, if it date from his conquest of Babylon (q.v.), as determined by Ptolemy's Canon, would be B.C. 538; but the decree in question appears to date from his personal supersedure of “Darius the Mede” (q.v.) at Babylon, B.C. 536, where the edict was evidently issued. SEE CYRUS. Others date the decree from the earlier point, and suppose that so great a migration must have occupied much time; they therefore allow two years as not too long an interval for its complete accomplishment after the promulgation of the decree.

Another method of arriving at the time in question is by means of fixing the termination of the so-called “70 years' captivity.” Two numbers, held by some to be identical, must here be considered. One is the period of 70 years, during which the tyranny of Babylon over Palestine and the East generally was to last, prophesied by Jeremiah (25), and the other, the 70 years of the city's overthrow and utter depopulation (2Ch 36:21; Dan 9:2). The commencement of the former period is plainly the 1st year of Nebuchadnezzar (as viceroy), and 4th (according to Dan 1:1, the 3d complete) year of Jehoiakim (Jer 25:1), B.C. 606, when the successes of the king of Babylon began (46:2), and the miseries of Jerusalem (25:22); and its conclusion will be the fall of Babylon (Jer 25:26). The famous 70 years of captivity would seem to be the same period as this, since it was to terminate with the return of the captives (Jer 29:10). The second period of 70 years dates from the burning  of the Temple, late in B.C. 588 (Eze 40:1), and terminates with its complete reconstruction, some time in B.C. 517 (Ezr 6:15). The two passages in Zechariah, which speak of such an interval as one of desolation (1:12), and during which fasts connected with the captivity had been kept (7:5), are quite reconcilable with this explanation. These two passages are of the 2d and 4th years of Darius Hystaspis, in whose 6th year the Temple was finished.

The details of this period are made up of the following Babylonian reigns, from profane sources:

Nebuchadnezzar (viceroyship)                 —           —           18

Nebuchadnezzar (residue)         26—      27

“Evil-Merodach”          2—         2

Nerikolassar      4—         4

“Belshazzar,” vice Nabonned                 17—      17

Capture of Babylon “Darius the Mede,” or Cyaxare        68 2—

2.

Cyrus's Decree 70

Cyrus (residue) “Ahasuerus,” or Cambyses

8             6

“Artaxerxes,” or Smerdis         0

“Darius,” i.e. Hystaspis (beginning)     5

Temple rebuilt  70

6. From this point downward, the coincidence with Grecian and Roman annals becomes so clear, to the junction with the Christian aera, that there can be no doubt respecting the chronology as a whole. The prophetic period of Daniel's “Seventy Weeks” (q.v.) covers this period, and accurately sketches the outline of Jewish history. The details will be considered under the special heads to which they belong, e.g. SEE DANIEL; SEE EZRA; SEE NEHEMIAH; SEE MACCABEES; SEE JESUS; SEE ACTS, etc.

III. Synchronisms with Profane Annals. — There are a number of leading dates which may he regarded as more or less settled by a comparison of the foregoing Biblical statements with those found in classical, Judaeo- ecclesiastical, and monumental history.

1. The Deluge. — The Flood, according to the foregoing adjustments, would end near the close of B.C. 2515, and would have begun near the close of B.C. 2516. It is most reasonable to suppose the Noachian colonists to have begun to spread not long after the Flood; scriptural intimations, as commonly interpreted, assign their dissemination to the beginning of the second century after that event. If the Division at Peleg's birth be really the same as the Dispersion (q.v.) after the building of the Tower of Babel, this supposed interval would not necessarily have to be lengthened, for the text of the account of the building of the Tower does not absolutely prove that all Noah's descendants were concerned in it, and therefore some may have previously taken their departure from the primeval settlement. SEE PELEG.

The chronology of Egypt, derived from the monuments and Manetho, is held by some to indicate for the foundation of its first kingdom a much earlier period than would be consistent with this scheme of approximative Biblical dates; but other and more careful authors greatly reduce these computations (see J. C. K. Hofmann, AEgyptische u. Isr. Zeitrechnung, Nordl. 1847, 8vo). The Assyrians and Babylonians have not been proved, on satisfactory grounds, to have reckoned back to so remote a time as the Egyptians; but the evidence of their monuments, and the fragments of their history preserved by ancient writers, as in the case of the Egyptians, cannot well be reconciled with the short interval preferred by Usher. The most cautious calculations, based upon independent historical evidence, points to no earlier period than the middle of the 25th century B.C. as the time of the foundation of kingdoms, although the chronology of Egypt reaches to about this period (Osburn, Monumental Hist. of Egypt, p. 634, concludes that Menes founded the Egyptian empire at Memphis in B.C. 2429), while that of Babylon and other states does not greatly fall short of the same antiquity, although the Assyrian empire was much later (Layard, Babylon and Nineveh, p. 531, dates, according to the latest conclusions from the inscriptions, the reign of the first Ninevite king, Derceto, from B.C. 1250). SEE NOAH.

2. The Exodus. — Arguments founded on independent evidence afford collateral means of deciding which is the most probable computation from Biblical evidence of the date of this event. A comparison of the Hebrew calendar with the Egyptian has led a late writer (Poole, Horoe AEgyptiacoe, p. 217) to the following result: The civil commencement of the Hebrew year was the new-moon nearest to the autumnal equinox; and  at the approximative date of the Exodus obtained by the reckoning given above, we find that the Egyptian vague year commenced at or about that point of time. This approximative date, therefore, falls about the time at which the vague year and the Hebrew year, as dated from the autumnal equinox, nearly or exactly coincided in their commencements. It may reasonably be supposed that the Israelites in the time of the oppression had made use of the vague year as the common year of the country, which, indeed, is rendered highly probable by the circumstance that they had to a considerable extent and in no very private manner-adopted Egyptian religious customs (Jos 24:14; Eze 20:7-8), the celebrations prescribed by which were kept according to this year.

When, therefore, the festivals of the Law rendered a year virtually tropical necessary, of the kind either restored or instituted at the Exodus, it seems most probable that the current vague year was fixed under Moses. If this supposition be correct, we should expect to find that the 14th day of Abib, on which fell the full- moon of the Passover of the Exodus, corresponded to the 14th day of a Phamenoth, in a vague year commencing about the autumnal equinox. — It has been ascertained by computation that a full moon fell on the 14th day of Phamenoth, on Thursday, April 21st, in the year B.C. 1652. A full moon would not fall on the same day of the vague year at a shorter interval than 25 years before or after this date, while the triple coincidence of the new moon, vague year, and autumnal equinox could not recur in less than 1500 vague years (Encyclopaed. Brit., 8th. ed., s.v. Egypt, p. 458). The date thus obtained is but four years earlier than Hales's, and the interval from it to that of the Foundation of Solomon's Temple, B.C. 1010, would be 642 years, or only six years in excess of that previously obtained from the numerical statements in the Bible. This coincidence is at least remarkable, although the want of exact correspondence in the dates detracts considerably from the force of the argument based upon this comparison. SEE EXODE.

Setting aside Usher's preference for the 480 years of 1Ki 6:1, as resting upon evidence far less strong than the longer computation, we must mention the principal reasons urged by Bunsen and Lepsius in support of the Rabbinical date (see Bunsen, Bibelwerk, 1, pp. 211, 231, 223 sq.; Lepsius, Chronol. der AEgypter, 1, 314 sq.). The reckoning by the genealogies, upon which this date rests, we have already shown to be unsafe. Several points of historical evidence are, however, brought forward by these writers as leading to or confirming this date. Of these the most  important is the supposed account of the Exodus given by Manetho, the Egyptian historian. placing the event at about the same time as the Rabbinical date. This narrative, however, is, on the testimony of Josephus (Apion, 1:14; also 26, etc.), who has preserved it to us, wholly devoid of authority, being, according to Manetho's own showing, a record of uncertain antiquity, and of an unknown writer, and not part of the Egyptian annals. An indication of date has also been supposed in the mention that the name of one of the treasure-cities built for Pharaoh by the Israelites during the' oppression was Raamses (Exo 1:11), probably the same place as the Rameses elsewhere mentioned, the chief town of a tract so called. SEE RAMESES.

This name is the same as that of certain well- known kings of Egypt of the period to which by this scheme the Exodus would be referred. If the story given by Manetho be founded on a true tradition, the great oppressor would have been Rameses II, second king of the 19th dynasty, whose reign is variously assigned to the 14th and 13th centuries B.C. It is further urged that the first king Rameses of the Egyptian monuments and Manetho's lists is the grandfather of this king, Rameses I, who was the last sovereign of the 18th dynasty, and reigned at the utmost about 60 years before his grandson. It must, however, be observed, that there is great reason for taking the lower dates of both kings, which would make the reign of the second after the Rabbinical date of the Exodus, and that in this case both Manetho's statement must be of course set aside, as placing the Exodus in the reign of this king's son, and the order of the Biblical narrative must be transposed, that the building of Raamses should not fall before the accession of Rameses I. The argument that there was no king Rameses before Rameses I is obviously weak as a negative one, more especially as the names of very many kings of Egypt, particularly those of the period to which we assign the Exodus, are wanting. It loses almost all its force when we find that a son of Aahmes, Amosis, the head. of the 18th dynasty, variously assigned to the 17th and 16th centuries B.C., bore the name of Rameses, which name, from its meaning (son of Ra, or the sun, the god of Heliopolis, one of the eight great gods of Egypt), would almost necessarily be a not very uncommon one, and Raamses might therefore have, been named from an earlier king or prince bearing the name long before Rameses I.

The history of Egypt presents great difficulties to the reception of the theory together with the Biblical narrative, difficulties so great that we think they could only be removed by abandoning a belief in the historical character of that' narrative; if so, it is obviously futile to found an argument upon a minute  point, the occurrence of a single name. The historical difficulties on the Hebren side, in the period after the Exodus, are on this view not less serious, and have induced Bunsen to antedate Moses's war beyond Jordan, and to compress Joshua's rule into the 40 years in the wilderness (Bibelwerk, p. 228 sq.), and so, we venture to think, to forfeit his right to reason on the details of the narrative relating to the earlier period. This compression arises from the want of space for the Judges. The chronology of events so obtained is also open to the objection brought against the longer schemes, that the Israelites could not have been in Palestine during the campaigns in the East of the Pharaohs of the 18th, 19th, and 20th dynasties, since it does not seem possible to throw those of Rameses III earlier than Bunsen's date of the beginning of the conquest of western Palestine by the Hebrews (see the Duke of Northumberland's paper in Wilkinson's Anc. Egypt. 1, 77-81). There does not, therefore, appear to be any good reason for abandoning thee definite statements of the Hebrew records in favor of the yet crude and conflicting constructions of synchronal dates from the Egyptian monuments (see Kenrick's Egypt under the Pharaohs, vol. 2). SEE EGYPT.

3. Rehoboam and Shishak. — The Biblical evidence for this synchronism is as follows: Rehoboam came to the throne in B.C. 973. The invasion of Shishak took place in his fifth year, or B.C. 969. Shishak was already on the throne when Jeroboam fled to him from Solomon (1Ki 11:40). This event happened during the building of Millo, etc., when Jeroboam was head of the workmen of the house of Joseph (1Ki 11:27). The building of Millo and repairing of the breaches of the city of David was after the building of the house of Pharaoh's daughter, that was constructed about the same time as Solomon's house, the completion of which is dated in his 24th year (1Ki 6:1; 1Ki 6:37-38; 1Ki 7:1; 2Ch 8:1, where 3+20=10 +13). This building is recorded after the occurrences of that year of Solomon, for Pharaoh's daughter remained in Jerusalem until the king had ended building his own house, and the Temple, and the wall of Jerusalem round about (1Ki 3:1), and Millo was built after the removal of the queen (ix. 24); therefore, as Jeroboam was concerned in this building of Millo and repairing the breaches, and was met “at that time” (11:29) by Ahijah, and in consequence had to flee from the country, the 24th or 25th year is the earliest possible date. Thus Shishak appears to have come to the throne at most 21 or 22 years (40-23 [or 24] +4) before his expedition against Rehoboam. An inscription at the quarries of Silsilis,  in Upper Egypt, records the cutting of stone in the 21st year of Sheshonk I, or Shishak, for constructions in the chief temple of Thebes, where we now find a record of his conquest of Judah (Champolllon, Lettres, p. 190, 191).

On these grounds we may place the accession of Shishak at B.C. cir. 990. The evidence of Manetho's lists, compared with the monuments, would place this event within a few years of this date, for they do not allow us to put it much before or after B.C. 1000, an approach to correctness which at this period is very valuable. SEE SHISHAK.

4. Josiah and Pharaoh Necho. — The death of Josiah can be clearly shown on Biblical evidence to have taken place in the 21st year before that in which the Temple was destroyed — that is, in the Jewish year from the spring of B.C. 609 to the spring of 608. Necho's first year is proved by the Apis tablets to have been the Egyptian vague year, either January, B.C. 609-8, or probably B.C. 610-09. The expedition in opposing which Josiah fell (2Ki 23:29) cannot reasonably be dated earlier than Necho's second year, B.C. 609-8 or 608-7. SEE NECHO.

5. Jehoiakim and Nebuachadnezzar. — In Jer 25:1. the first year of Nebuchadnezzar coincides, wholly or in part, with 4 Jehoiakim; 2Ki 24:12, the epoch of Jeconiah's captivity and of Zedekiah's reign lies in 8 Nebuchadnezzar; ibid. 25, 8, the 11th of Zedekiah, the 5th month, 10th day, lies in 19 Nebuchadnezzar; and Jer 52:31, the 37th of Jeconiah, 12th month, 25th day, lies “in the year that Evil-merodach began to reign.” From these synchronisms it follows demonstrably that, in this reckoning, Nebuchadnezzar has 45 years of reign, two years more than are assigned to him in the Astronomical Canon, where his reign of 43 years begins AE Nab. 144=B.C. .604; consequently, that his reign in the Jewish reckoning bears date from the year B.C. 606 (Browne, Ordo Soecl. § 151- 171, 438). Hence it results that the year of the taking of Jerusalem and destruction of'the Temple is B.C. 588. Those chronologists who, not having carefully enough collated and discussed the testimonies, accept unquestioned the year B.C. 604 as that first year of Nebuchadnezzar which coincides with 4 Jehoiakim, place the catastrophe two years later, B. C. 586. With this latitude for difference of views, the synchronism 1 Nebuchadnezzar=4 Jehoiakim=B.C. 606 or 604, has long been generally taken by chronologists as the connecting link between sacred and profane annals, the terminus a quo of the ascending reckoning. SEE NEBUCHADNEZZAR.

6. Hezekiah's Synchronisms. — In 2Ki 18:13; 2Ki 19:9, it appears that Sennacherib, king of Assyria, and Tirhakah, king of Ethiopia, were both contemporary with Hezekiah, and at the 14th year of his reign. Now, in the recently-recovered Armenian version of Eusebius's Chronicle, we have it on the authority of Berosus (quoted from Polyhistor) that from Sennacherib to Nebuchadnezzar were 88 years (the names and numbers are given, and agree with the expressed sum); this account places the accession of Sennacherib at B.C. 692, which is 20 years later than the lowest date that the Biblical numbers will allow for 14 Hezekiah. Accordingly, Niebuhr (Kl. histor u. philol. Schriften, 1:209) proposed to strike out that number of years from the 55 assigned to Manasseh; then the interval to 4 Jehoiakim = Nebuchadnezzar, would be 15+-35+2+31+3=86. Since Niebuhr's time an important Assyrian monument of the time of Sennacherib, interpreted by Rawlinson and Hincks, uniforms us that the invasion of Judaea, which in the book of Kings is said to have been in the 14th of Hezekiah, took place in Sennacherib's third year. Hence the interval to 4 Jehoiakim becomes 86 years. Of itself this does not prove much, and Ewald, 3. 364; Thenius, p. 410; Bunsen, 4:398, retain the Biblical number, which also the younger Niebuhr (Gesch. Assrss u. Babels, p. 99-105) learnedly upholds against his father's objections. With the assistance, too, of the Canon, and of the extract from Abydenus's account of the same times, it is not difficult to bring the statements of Berosus into conformity with the Biblical numbers, as by Browne (Ordo Sceclorum, § 489 sq.), Brandis (Rerum Assyriarum tempora emendata, p. 40 sq.; retracted, however, in his later work, Ueber den hist. Gewinn aus der Entziff. der Assyr. Inschr. p. 46, 73), and in the work just cited of the younger Niebuhr. On the other hand. Lepsius (Konigs-Buch der Eggypter), Movers (Die Phonizier, 2:1, 152 sq, [Whose arguments A. v. Gutschmid, Rhein. Ms., 1857, thinks unanswerable]), Scheuchzer (Phul u. Nabonassar), and J. v. Gumpach (Abriss der bab.- assyr. Gesch. p. 98 sq.): contend for the reduced numbers. SEE TIRHAKAH.

The Tirhakah in question is undoubtedly the Tarkos, Tarakos of Manetho's 25th dynasty, in which, according to the uncorrected numbers, his reign begins 1704 (Africanus), 183 or 188 (Eusebius in Gr.); 185, 187, or 195; (Eusebius Armen.) before Cambyses, B.C. 525; the extremes, therefore, are B.C. 695 and 718 for his epoch. But we are not dependent on the lists for the time of this king Tahark a. The chronology of the 26th dynasty had already been partially cleared up by funerary inscriptions (now in the  museums of Florence and Leyden), which, by recording that the deceased, born on a given day, month, and year of Neko II, lived so many years, months, and days, and died in a given year, month, and day of Amosis, enabled us to measure the precise number of years (41) from the epoch of the one king to the epoch of the other (Bockh, Manetho, p. 729 sq.); and now it is placed beyond further question by Mariette's discovery of a number of inscriptions, in each of which the birth, death, day of funeral, and age of an Apis are recorded in just the same way (see Mariette's own account, Renseignement sur les 64 Apis, trouves dans les souterrains du Seraphum-Bulletin Atrcheol. de l'Athen. Frangais, Oct., 1855; and the selection from these by Lepsius, On the 22d Dynasty, translated by W. Bell, 1858).

There remains only a slight doubt as to the epoch of Cambyses; whether with the canon this is to be referred to B.C. 525 (the usual date), or with De Rouge to 527, for which Von Gumpach also contends, or 528, with Dr. Hincks (On the Age of the 26th Dynasty), or even 529 (Bockh, Manetho, p. 739 sq.). The main result is, that Psametik I began it to reign 138 years before the epoch of Camtbyses, therefore B.C. 663 (or at most three years earlier). Now Mariette (No. 2037) records that an Apis born 26 Taharka, died 20 Psametik I, 12th month, 20th day; its age is not given. As the Apis was not usually allowed to live more than 25 years, though some of the inscriptions record an age of 26, years, on this, as an extreme supposition, the interval from 1 Taharka to 1 Psametik will be at most 31 years, and the highest possible epoch for Tirhakah (B.C. 697). This result, in itself, is not necessarily opposed to the Biblical date for 14 Hezekiah; for in the narrative itself, while a “Pharaoh, king of Egypt,” is mentioned, 18:21, this Tirhakah is styled “king of Ethiopia,” and he seems to appear on the scene as an unexpected enemy of Sennacherib (Niebuhr, ut sup. p. 72 sq. 173, 458). He may have reigned in Ethiopia long before he became king of Egypt; though, on the other hand, it is clear that this originally Ethiopian dynasty was contemporaneous in its lower part with the 26th, a Saite dynasty of Lower Egypt, and probably in its upper part with the preceding Saite dynasty, as Lepsius makes it.

The real difficulty, however, consists in this, that the “So (סוא), king of Egypt,” whose alliance against Assyria was sought by Hoshea in his 5th or 6th year (2Ki 17:4), can be no other than one of the two predecessors of Tirhakah, Sebek I or II, to the first of whom Manetho gives 8 (v. r. 12), to the other 14 years of reign. Thus, at the earliest, the former would begin to reign B.C. 723, which is at least one year too low for the Biblical date. As a conjectural remedy for this “desperate state of things,” Von Niebuhr, p.  459, suggests that the 50 years of the 25th dynasty were possibly not continuous; failing this, either an error must be assumed in the canonry somewhere between its 28th and its 123d year, both of which are astronomically attested, or else the reign of Manasseh must be reduced. On the whole, it seems best to wait for further light from the monuments. At present these attest the 12th year of Sebek II, but give no dates of his predecessor; the genealogical connection of the two and of Taharka is unknown; of Bocchoris, the only occupant of the preceding dynasty, no monument has been discovered, and but scanty and precarious traces of the Tanite kings of the 23d dynasty, the last of whom, Zet, may even be the Sethos whom Herodotus, 2:141, makes the hero of the miraculous defeat of Sennacherib's army. Indeed, Isa 19:2; Isa 30:4, both seem to imply that Zoan. (Tanis) was at that time the residence of the Pharaoh of Lower Egypt. Here is ample scope for conjecture, and also for discoveries, which may supersede all necessity for conjecture. SEE SO.

The mention of “Merodach-Baladan, son of Baladan, king of Babylon,” apparently in or not long after 14 Hezekiah (2Ki 20:12), forms yet another synchronism in this reign. For Sennacherib's inscription records his defeat of this Babylonian king in his first year; a Marudakh-Baldan appears in Polyhistor's extract from Berosus as king in Babylon early in Sennacherib's reign, but with circumstances which make it extremely difficult to make out the identity of the three persons with each other, and with either the Mar'dok Empad, who in the Canon reigns in Babylon from 721 to 709, or the Mesesi Mord lk of the same document, from 692 to 688. SEE MERODACH BALADAN.

Here it may be sufficient to mention that Dr. Hincks (Trans. of Royal Irish Academy, vol. 22, 364), retaining the 55 years of Manasseh, proposes to solve the difficulty by placing Sennacherib's invasion of Judaea in Hezekiah's 25th instead of his 14th year, at the date 701 B.C.; Hezekiah's illness remains at its earlier date. Bunsen, tacitly adopting this construction, makes 3 Sennacherib fall in 24 Hezekiah, and imagines that the invasion which terminated disastrously to the Assyrian king was a second, in Hezekiah's 28th year, on which latter occasion it was that Tirhakah came to the relief of Jerusalem ( AEg. St. b. iv, p. 505). Retaining for this Egyptian king an epoch B.C. 712, which is plainly disproved by the Apis itiscriptions (see above), he makes it possible for So Sevek II to have been contemporary with Hoshea. It must be owned that the received chronology of Hezekiah's reign is beset with difficulties on the side both of Egypt and of Assyria and Babylon. But from neither  have we as yet all the facts we need, and the fuller and clearer information which is confidently expected from the cuneiform inscriptions, in particular, will probably make much bright that is now dark.

Colonel Rawlinson indeed regards it as “now generally admitted that there were two invasions of Palestine during the reign of Hezekiah; the first in B.C. 701, when Sennacherib overran the country and exacted a heavy tribute, as stated in the inscriptions and 2Ki 18:13-16, and the second some thirteen or fourteen years later, which ended in the discomfiture of the Assyrians” (London Athenoeum, August 22, 1863, p. 247 b). But the learned antiquarian has ignored the fact that the same inscriptions do not speak of two invasions, and the Bible expressly identifies those here assumed as distinct. Indeed, the paper in which this and other wholesale changes of the Biblical numbers are advocated contains in itself abundant evidence of the precaicious elements upon which the whole system of reconstructed Assyrian chronology, as drawn from the monuments, is based; and we feel only the more confirmed by its perusal in the belief that we cannot safely correct the definite and consecutive dates of the Biblical accounts by means of such vague and incoherent data. At least the attempt is yet evidently premature, and we are justified, by the changes which these decipherers and collaters of the cuneiform legends are constantly obliged to make in their own computed results, in waiting until they have arrived at some settled and consistent chronology before we adopt it as the basis for rectifying the established points of Scriptural history. SEE SENNACHERIB.

In connection with this discussion, a passage of Demetrius Judaeus has been deemed important (Von Gumpach, ut sup. p. 90, 180). He seems to have put forth a chronological account of the Biblical history, from which Eusebius, Praep. Ev. 9:21, 29, gives — quoting it from Polyhistor — what relates to the patriarchs and Moses; another passage, preserved by Clem. Alex. Strom. 1, § 141, is a summary of the period elapsed from the captivity of the Ten Tribes to his own times. Its substance is as follows: From Sennacherib's invasion of Judah to the last deportation from Jerusalem by Nebuchadnezzar, 128 years 6 months; from the captivity of the Ten Tribes to Ptolemy IV (Philopator), 473 years 9 months (so we must read for 573); from Nebuchadnezzar's deportation from Jerusalem, 338 years 3 months. As the epoch of Ptolemy IV in the Canon is B.C. 222 (24th October), this gives for Nebuchadnezzar's “last deportation” B.C. 560 (July); for Sennacherib's invasion, B.C. 688 (Jan.); and for the  captivity of Samaria, B.C. 695 (Jan.).

But unless we are prepared to set aside the Astronomical Canon, at least its dates for Nebuchadnezzar and Evilmerodach, the captivity under Nebuchadnezzar, whether it be that in his 19th year (11th Zedekiah), or “the last,” in his 23d year, Jer 52:30, cannot fall so low as B.C. 560. That the final deportation is meant is plain from the exact correspondence of the sum with the Biblical items — Hezekiah, 15; Manasseh, 55; Amon, 2; Josiah, 31; Jehoiakim, 3; Nebuchadnezzar, 22=128 years. The 6 months over are perhaps derived from the 3 of Jehoahaz and 3 of Jeconiah. M. v. Niebuhr, ut sup. p. 102 sq., sets himself to solve the difficulty; but the whole matter may easily be explained by an error in the ordinal of the Ptolemy referred to. Set the goal at Ptolemy III (Euergetes)=B.C. 247, Oct.; then we have for the captivity of the Ten Tribes, 720 (Jan.); for Sennacherib in Judaea, 713 (Jan.); for the deportation in 23 Nebuchadnezzar, 585 (July); and consequently 589 for the destruction of the Temple — very nearly in accordance with the date for the last, assigned by Clement of Alexandria, B.C. 588, Strom. 1, § 127. In fact, the chronological statements in this portion of the Stromata swarm with numerical errors, and a careless scribe might easily misread ΤΕΤΑΡΤΟΥ for ΤΟΥΡΙΤΟΥ.

Be that as it may, it is a great mistake to suppose that Demetrius or any other Jew, of his or later times, can be competent to rule a question of this kind for us. He may have been, as M. v. Niebuhr thinks, “a sensible writer” (though others, judging from the fragments preserved by Eusebius, may fairly think otherwise); that “he may have handed down good materials” is just possible; the probability is that he gives us the results of his own inquiries, confined to the text of the sacred books, except that he gathered from the Astronomical Canon the year corresponding to 23 Nebuchadnezzar, the last recorded in the sacred books. SEE HEZEKIAH.

7. An argument tending to lower the whole time of the kings, and the date of the building of Solomon's Temple, has been deduced from some ancient data of Tyrian chronology. Josephus (c. Rev 1:17) announces that the building of the Temple lies 143 years 8 months before the founding of Carthage; he gives this on the authority of Menander of Ephesus, meaning his own summation of that author's enumeration of reigns professedly copied from public monuments. In proof, he quotes the reznal numbers of the kings from Hironi, the friend of Solomon, to Pygmalion inclusive, eleven in all, making a sum (not however expressed) of 177 years 8 months. He adds., from his author, “It was in the seventh year of  Pygmalion that Elisha led from Tyre, and founded Carthage in Libya;” and from himself “The sum of years from the reign (epoch) of Hirom to the founding of Carthage is 155 years 8 months; and since it was in 12 Hirom that the Temple was built, the time from thence to the founding of Carthage is 143 years 8 months.” (The interval, as the numbers stand in the text, is, in fact, 177 years 8 months, minus 12 of Hirom and 40 of Pygmalion, i.e. only 125 years 8 months: it does not concern us here to consider how the missing 18 years may be restored; the number, 143 years 8 months, given twice by Josephus, is not affected by errors that may have crept into the details.) Now the founding of Carthage is placed by Timaeus (Dion. Hal. 1:74) 38 years before 01. 1, i.e. B.C. 814-13; by Trogus (Justin, 18:6) 72 years before the building of Rome, i.e. B.C. 825. Niebuhr (the father), accepting the date B.C. 814-13 as indisputable, deduces for the building of Solomon's Temple the year B.C. 957-56 (Lect. on Anc. Hist. 3:159); Movers (Die Phonizier, 2:1, 140 sq.), preferring the other, gets the date B.C. 969.

Again, Josephus (Ant. 8:3, 1), after stating that 11 Hirom is 4 Solomon, and the year of the building of the Temple, adds (probably from Menander) that the year in question was 240 years from the building of (New) Tyre. It does not appear that he found the 11 or 12 Hirom expressed by Menander or Dius as answering to the 4 Solomon. Probably he obtained the synchronism from his own investigation of the various places in 2 Samuel, 1 Kings, and 1 Chronicles, where Hiram is mentioned; but the number 240 is probably Tyrian. Now Trogus (Justin, 18:3) states that Tyre was founded by the Sidonians in the year before the fall of Troy. Among the numerous ancient dates assigned to that event, one is B.C. 1208 (Ephorus, followed by the Parian Chron. and other authorities). But B.C. 1209-240=969, precisely the year which resulted from the former argument. Such is the twofold proof given by Movers, accepted by J. v. Gumpach and others, and highly applauded by A. v. Gutschmid (in the Rhein. Museum, 1857).

On the other hand, it should be considered — 1. That between the flight of Elisa, in Pygmalion's seventh year, which is the goal of these 143-4 years, and the founding of the city, there certainly occurred a train of events (the settlement in Byrsa=Bozrah, and the growth around it of the Magalia=Ma'hal, which eventually became the NewTown, Kartharasa-Carthage) which implies a considerable tract of time; and, 2. That as the ancient dates of the fall of Troy vary over a range of about 180 years, Timaeus placing it at 1333, Herodotus at 1270, Eratosthenes at 1183, Aretinus, 1144, besides intermediate dates (Muller, Fragmenta Chronol. § 17), the 240 years may  be so measured as to fall near enough to the time given to 4 Solomon by the usual chronology. It has generally been received hitherto that the Era of Tyre dates from cir. B.C. 1250, and there seems to be no sufficient reason to the contrary (Bunsen, 4:280 sq.).

The concurrence of the two lines of argument in the year B.C. 969 is one of those coincidences which are so perpetually occurring in chronological combinations that the practiced inquirer at last pays little heed to them. In fact, it may only imply that Justin's author got from Menander the date 384 Tyre =7 Pygmalion, mistakenly, as by Josephus, identified with 1 Carthage; and having also obtained from the same or some other source the year equivalent to 1 Tyre, would so arrive at his datum for 1 Carthage, or, vice versa, from the latter would rise to the former. And, after all, when we inquire what is the worth of Josephus as a reporter, and, supposing him accurate, what is the value of the Tyrian annals, the answer is not of necessity unfavorable to the claims of the Biblical chronology of the kings of Judah and Israel. Furnished, as this is, by an annalistic series incomparably more full and exact than any profane records of the same times which have come to us at second hand, it is not to be impeached by any but clear contemporary monumental evidence (such as. Mariette's Apis records); and if the entire Hebrew tale of years from 4 Solomon to 11 Zedekiah is to be materially lowered on the scale of the series B.C., this can only be done by proving some capital error in the Astronomical Canon. SEE TYRE.

8. In fact, an attempt has lately been made in this direction, which, if successful, must set our Biblical chronology adrift from its old bearings. It is contended by Mr. Bosanquet (Readjustment of Sacred and Profane Chronology, Lond. 1853) that a lower date than 604-606 B.C. for the accession of Nebuchadnezzar is imperatively demanded by the historical connection of that event with the famous “Eclipse of Thales;” which, according to Herodotus (1:74, 103), occurring during a pitched battle between the Medes and Lydians, was the occasion of a peace, cemented by marriages, between Cyaxares and Halyattes, after which, as Herodotus seems to imply, the former turned his arms against Assyria, and, in conjunction with Labynetus (the Nabopolassar of Berosus and the Canon), took and destroyed Nineveh. The dates assigned by the ancients to that eclipse lie between O1.48 and 50. Kepler, Scaliger, and Sir Isaac Newton made it B.C. 585; Baily (Philos. Trans., 1811) and Oltmanns (Schr. der Berlin. Akad. 1812-13) found it 30th Sept. B.C. 610, which date was accepted by Ideler, Saint-Martin, and most subsequent writers.

More  recently it has been announced by Mr. Airy (Philos. Mog. 1853) and Mr. Hind (Athenaum, Aug. 1857), as the result of calculation with Hansen's improved tables, that in the eclipse of 610 the moon's shadow traversed no part of Asia Minor, and that the only suitable one is that of 28th May, B.C. 585, which would be total in Ionia, Lydia, Lycia, Pamphylia, and part of Cilicia. It has, indeed, been contended by Mr. Adams that the tables need a further correction, the effect of which (as Mr. Airy remarked, Athenaum, Oct. 1859) would be such as to render the eclipse of 585 inapplicable to the recorded circumstances; but it appears that the astronomerroyal no longer entertains any doubts on this point, having quite recently (see Athen. Sept. 1861) expressed his “unaltered conviction that the tables of Hansen give the date of the great solar eclipse, which terminated the Lydian war, as the most reliable records of antiquity placed it, in the year 585 B.C.” Indeed, however the astronomical question may ultimately be decided, it would appear, from all that is known of the life of Thales, that he could hardly have predicted an eclipse in Ionia so early as B.C. 610 (Roth, Gesch. unserer obendlandischen Philosophie, 2:98). But that the “Eclipse of Thales” occurred at the conjuncture indicated by Herodotus rests only on his testimony, and in this he might easily be mistaken. Either he may have confounded with the eclipse predicted by Thales an earlier one occurring during the war of Cyaxares and Halyattes-possibly that of 610, for no locality is mentioned, and there is nothing to forbid our seeking the battle-field in some suitable situation (e.g. with Niebuhr, p. 508, in Atropatene, or with Von Gumpach, Zeitrechnung der Bab. u. Assyr. p. 94, in Armenia); or, he may have assigned to that earlier war what really took place during a later war of the Medes and Lydians under Astyages and Halyattes. The latter supposition is not without support of ancient authors. Cicero (de Divinat. 1:50), from some lost authority, places the eclipse, without date or mention of the war, under Astyages. Pliny (H. N. 2:9), giving the date 01. 48.4=B.C. 585, says, also without mention of the war, that the eclipse occurred in the reign of Halyattes (this lasted, in the usual chronology, from B.C. 620 to 563). Solinus (100:15, 16) assigns 01. 49.1 as date of eclipse and battle, but (c. 20) he speaks of the war as between Halyattes and Astyages.

From Eudemus, a much earlier author, Clement of Alexandria (Strom. 1:14, § 65) gives the date of the eclipse “about 01. 50,” with the addition that it was the time of the war between Cvaxares and Halyattes — in which Eudemus, if more than the date be his, merely repeats Herodotus; but the addition is as likely to be Clement's own. The Eclipse of Thales, therefore; is by no means so cardinal an event as has  been assumed; and to uphold the loose statement of Herodotus, in connection with the earlier date B.C. 610, is as precarious a proceeding as is the attempt to urge it with the lower, and, in all probability, authentic date, B.C. 585, to the subversion of the received chronology. Mr. Bosanquet, however, holds that from the testimony of this eclipse there is no escape; and supporting by this the arguments described under the above heads, together with others derived from new combinations, he does not hesitate to interpose “25 years of Scythian rule in Babylon” between Nabopolassar and Nebuchadnezzar, thereby lowering the epoch of the latter from B.C. 604 to 579. The effect of this is to bring the destruction of the Temple to B.C. 560; Sennacherib's 3d and Hezekiah's 14th year to 689; and the 4th of Solomon to 989 or 990. Of course this involves the necessity of extensive changes in the history and chronology of the lower portion of the 6th century B.C. Thus Cyrus is made into two persons of the name; the first, beginning to reign in Persia B.C. 559, succeeded by Cambyses as viceroy 535 (which is made the 1st year of Evil-merodach), and as king, B.C. 529, together with a second Cyrus as joint-king of Media in 13 Cambyses =B.C. 523. The length of reign of this Cyrus II is not assigned; he disappears from Mr. B.'s table, together with Cambyses, who, with Smerdis between, is followed at 516 by Darius Hystaspis as king, which Darius had become viceroy in Babylon and Media in B.C. 521. It should be remarked that this “readjustment” of the chronology is proposed with a view to a fulfillment of Daniel's Prophecy of the Seventy Weeks (Chronol. of the Times of Daniel, Ezra, and Nehemiah, 1 318) — namely, the predicted seventy years of desolation reach from the destruction of the Temple, B.C. 560 to B.C. 490; the date of Daniel's prophecy in the first Babylonian year of Darius Hystaspis, then “62 Years old” (Dan 6:1), is made B.C. 493, whence to the birth of Christ, which the author places (wrongly) in B.C. 3, are the seventy times seven years foretold; also this year 493 is itself the goal of an earlier period of 490 years, reckoned from B.C. 983, Mr. B.'s date of the dedication of Solomon's Temple.

So extensive a refashioning of the history will hardly be accepted on the strength of the alleged proofs, especially as the prophecy of Daniel in question is itself susceptible of a better chronological solution. This view was boldly followed out, in ignorance or scorn of all Gentile chronology, by the framers of the Jewish Mundane AEra. Assuming that a period of 490 years must reach from the destruction of the first Temple to that of the second, which latter they set at A.D. 69 (a year too early), they obtained for 19 Nebuchadnezzar =11 Zedekiah, the year B.C. 422 (which, in  profane chronology, lies in the reign of Darius Nothus). On like grounds Lightfoot does not hesitate to place the first year of Cyrus 490 years before the Passion, for which his date is A.D. 33. “From this year [B.C. 458] to the death of Christ are 490 years; and there is no cause, because of doubtful records among the heathen, to make a doubt of the fixedness of the time, which an angel of the Lord had recorded with so much exactness” (Harmony of the Old Testament. in Works, 1, 312). A late noile writer (Duke of Manchester, Daniel and his Times, 1845), with the like end in view,' identifies the Darius of Ezra, Haggai, and Zechariah, and of Dan 8:1 (made different from him of 6:1), with Darius Nothus; and, in order to this result, sets himself to show that the founder of the Persian monarchy, whom the Greeks call Cyrus, is in fact Nebuchadnezzar I (the Nabopolassar of the Canon), for the “Persians” and the “Chaldeans” are the same people; his son Cambyses is the Nebuchadnezzar of the Bible, destroyer of the Temple; Belshazzar is the last king of the Cyrus dynasty at Babylon; his conqueror, “Darius the Mede,” Dan 6:1, is Darius Hystaspis; and the Biblical Koresh, the restorer of the Jews (and Cyrus of Xenophon, altogether different from him of Herodotus and Ctesias), is a satrap, or feudatory of Xerxes and Artaxerxes. Strange to say, this wild speculation, with its portentous conglomeration of testimonies, sacred and profane, ancient and modern, genuine and spurious (conspicuous among these the “Philo” and “Megasthenes” of the impudent forger Annius of Viterbo), has not only been gravely listened to by scholars of Germany, but has found among them zealous advocacy and furtherance (Ebrard in the Theol. Studien u. Kritiken, 1847; Metzke, Cyrus der Grinder des Pers. Reiches war nicht der Befreier der Juden sondern der Zerstorer Jerusalems, 1849). SEE SEVENTY WEEKS. It should, however, be remarked, that the identification of Ezra's Darius with D. Nothus has commended itself (still with a view to Daniel's prophecy) to more than one eminent writer. Proposed by Scaliger, it is advocated by the late Dr. Mill (in his Treatise on the Descent and Parentage of our Savior, 1842, p. 153). SEE DARIUS.

9. Apocryphal:Books of the Old Testament. —

(1.) The Book of Tobit (q.v.) contains an outline of Assyrian history (from the deportation of the Ten Tribes to the fall of Nineveh), to which the moral fiction is attached (Browne, Ordo Sccl. p. 555, note; Niebuhr, Gesch. Assurs. p. 100, note; comp. Fritzsche, Das Buck Tobi. 1853, p. 14 sq.; Ewald, Gesch. des V. lsr. 4:233 sq.). To treat it as a narrative of facts,  and apply it to purposes of chronological proof, as some, even recent, writers have done (e.g. Von Gumpach, Babyl. Zeitr. p. 138), is quite to mistake its character. —

(2.) As regards the Book of Judith (q.v.), it is surprising that any one conversant with history and criticism should fail to see that this is not a record of facts, but a religious, quasi-prophetical allegory (Ordo Stecl. p. 556, note; Fritzsche, Das B. Judith, p. 123 sq.; Ewald, Gesch. des V. Israel, 4:541. See' also Movers in the Bonn. Zeitschr. fur kathol. Theologie, 1835, p. 47). Niebuhr, acknowledging this (u. s. p. 212-285), nevertheless finds in its dates, according to the Lat. version, a background of historical truth with reference to the times of Nebuchadnezzar. V. Gumpach (u. s. p. 161 sq.) maintains its historical character, and applies it to his own purposes with extraordinary confidence (see also Scholz, Enl. in die heil. Schrifien, 1845). —

(3.) In the books of Maccabees (q.v.) the years are regularly counted, under the name ἔτη τῆς Βασιλείας τῶν ῾Ελλήνων, meaning the sera of the Seleucidae, beginning in the autumn of B.C. 312; except that in the first book the epoch is made 1 Nisan of that year, while in the second book it is 1 Tisri of the following year, B. C. 311, i.e. eighteen months later. This, which has been sufficiently proved by earlier writers (see Ideler, Hdb. der Chronol. 1:531 sq.; Ordo Soecl. § 440-42), is contested on inadequate grounds by Von Gumpach (Zwei chronol. Abhandl. 1854).

IV. New Testament Chronology. The Gospels and Acts of the Apostles have (with one exception, Luk 3:1) no express dates; in the absence of these, combinations, more or less probable, are all that the chronologist has to go by.

1. For the Nativity (q.v.), the exterior limit is furnished by the death of Herod (Mat 2:1; Mat 2:19; Luk 1:5), the year of which event, as it is nowhere named by Josephus or any other extant historian, has to be determined by various circumstances. These are the mention of an eclipse of the moon not long before it (Ant. 17:6, 4 fin.), which, by calculation, can only have been that of March 12-13, B.C. 4; the length of Herod's reign, together with the recorded date of its commencement (Ant. 17:8, 1; comp. 14:14, 5; 16, 4), and of that of his sons — Archelaus (Ant. 17:13, 3; comp. War, 2:7, 3), the consular year of whose deposal is given by Dion Cass. 55.; Herod Philip (War, 18:4, 6, length of reign and year of death); for  Herod Antipas, Josephus (Ant. 18:7, 2) gives the date of deposal, but not length of reign'; this, however, is known from coins (Eckhel, Doct. Numbers 3:489) to have reached his 43d year. All these indications point to B.C. 4, not long before the Passover, as the time of Herod's death. SEE HEROD.

Those who would imputrn this conclusion urge other, discrepant statements in Josephus, or call in question either the fact of the eclipse or its calculated date, or contend that the death of Herod could not have taken place so soon after it. The inducement is that our Lord's age may not exceed thirty years at the time of his baptism, 1:c. at the earliest in the 15th year of Tiberius, for if this note of time is to be taken strictly, the earliest date for the Nativity should be the year B.C. 3. The year being supposed to be known, it is attempted to approximate to the day by calculating the order of the sacerdotal cycle, and finding at what time in the, given year “the course of Abijah” (Luk 1:5) entered upon office. The starting-point for the reckoning is furnished by a Jewish tradition (Mishna, 3:298, 3\, and it is assumed that the conception of John the Baptist ensued at the expiration of Zechariah's week of service, and the Annunciation five months later (Luk 1:23-26; Luk 1:36; but in the Church calendars six months). Here it should be observed that we have no reason to suppose the ancients to have been in possession of the true date, either year or day. Having ascertained, as they supposed, the year and day of the Baptism, they counted back 30 years to the Nativity (see a paper by H. Browne, on S. Clemens Alex. on N.T. Chronology in the Journal of Classical and Sacred Philology, 1854, 1:327 sq.). Also, it would be well that all such considerations as the “fitness of things” prescribing a particular year, or day of the year, for this or any other event of sacred history, should be banished from chronological investigations. SEE JESUS.

2. Luke's date, “15th of Tiberius” (Luk 3:1), interpreted by the rule of the imperial annals (and also of the canon), would denote the year beginning August A.D. 28, and ending in the same month of A.D. 29. Referred to the current consular year, it might mean either A.D. 28 or 29. Taken in the Jewish sense, it might be the year beginning either 1 Nisan or 1 Tisri A.D. 28, or even 1 Tisri A.D. 27. The hypothesis of a dating of the years of Tiberius from an epoch earlier by three years than the death of Augustus has, however, been generally adopted from the 16th century downward, and is demanded (see: Strong's Gr. Harmony, p. 342 sq.) by the age of Jesus at his baptism (30 years), added to the length of his ministry (3 years), as compared with the date of the Crucifixion (see  below). In A.D. 11, Tiberius appears to have assumed the government of the provinces, and from this time his reign would naturally be reckoned by the Jews (see Jarvis, Introd. p. 229 sq.). This would give Luke's date of John's mission B.C. 27. SEE TIBERIUS.

3. The note of time (Joh 2:10) connected with the Passover after the Baptism points, if the “forty and six years” are reckoned from Herod's announcement of his purpose in his eighteenth year (Ant. 15:11, 1) to A.D. 27; if from the actual commencement, after all the materials were provided, it may denote either A.D. 28, or 29, or 30, according to the length of time supposed to be spent in preparation. But here, again, besides discrepant statements in Josephus as to the epoch of Herod's reign, it chances that the earlier account of the same proceedings ( War, 1:21, 1) dates this undertaking of Herod in his fifteenth year. It does indeed admit of proof, even from the context, that the 15th year is too early; but it may, plausibly enough, be urged by those who wish to do so, that, if Josephus is wrong in the one statement, he is just as likely not to be right in the other. SEE TEMPLE.

4. The Crucifixion (q.v.) certainly cannot be placed earlier than A.D. 28, in which year the 15th of Tiberius began, and it has never been proposed by inquirers of any note to place it later than A.D. 33. The astronomical element of the question — namely, that in the year of the Passion the 14th of Nisan fell on a Friday — if it be rigorously applied, i.e. according to a definite rule of Jewish usage and the results of strict lunar calculation, indicates only one of the six years mentioned, viz. A.D. 29, in which 14 Nisan was 18th March and Friday., If a certain laxity as to the rule be allowed, the 14th Nisan may possibly have fallen on 3d April, Friday, in A.D. 33. But if, in compliance with the apparent import of the first three Gospels, without explanation from the fourth, it is contended that the Crucifixion took place on the day after the Passover, the year may have been A.D. 30, in which the 15th Nisan fell on Friday, 7th April, or A.D. 33, in which it was (in strictness) Friday, 3d April. Lastly, if it be maintained that the Jewish Passover-day was regulated, not by actual observation of the moon's phases, but by cycles more or less faulty, any year whatever of the series may be available in one form or other of the hypothesis. SEE PASSOVER.

Ancient testimony, if that is to have weight in this question on the supposition that the year was known, either by tradition or by access to  public records (the Acta Pilati, to which the ancients so confidently appeal), certainly designates the Passover of the year 29, coss. duobus Geminis, the 15th proper year of Tiberius. In the Western Church the consent to this year is all but general; in the Eastern, the same year is either named or implied in the two earliest extant testimonies, Clem. Alex. (Strom. 1:21, § 101-143; see Journ. of Class. and Sacr. Philol. u. s.) and Julius Africanus. SEE JESUS.

5. In the Acts, the mention of the death of Herod Agrippa (12:23), interposed between an arrival of Paul at Jerusalem and his return thence to Antioch (11:30; 12:25), would yield a firm resting-point for that portion of the narrative, viz. Easter, A.D. 44 (Josephus, Ant. 18:8, 2; comp. 19:5, 1; War, 2:11, 6), could we be certain that the death of Agrippa took place soon after, or even in the same year with the Easter mentioned 12:3, 4. (The time of Agrippa's death is determinable with high probability to the beginning of August of that year.) But as it is possible that the writer, after his narrative of the acts of this king, thought fit to finish off all that he had to say about him before going on with the narrative about Paul and Barnabas it may be that their mission to Jerusalem, and return, after the martyrdom of James and deliverance of Peter, took place before the year 44. It might even be inferred from 11:26 (ἣτις ἐγένετο ἐπὶ Κλαυδίου), that the prophecy, of Agabus was delivered before, or quite in the beginning of A.D. 41, as the famine is known to have prevailed at Rome during the first two years of Claudius (A.D. 41, 42; Dion Cass. 60:11), but that it appears not to have been felt in Judaea till after the death of Agrippa, in the procuratorship of Cuspius Fadus and Tiberius Alexander (A. D. 45-47; Josephus, Ant. 20:2, 5; 5, 2). Conclusive reasons for assigning this second visit of Paul to Jerusalem to the year 44 must be sought elsewhere. (See Lehmann, in the Stud. u. Knit. 1858, 2.) SEE AGRIPPA.

6. In Gal 1:2, Paul speaks of two visits to Jerusalem, the one (Gal 1:18) “after three years” (viz. from his conversion), the other (Gal 2:1) “fourteen years afterward” (διὰ δεκατεσσάρων ἐτῶν). The first of these is evidently that of Act 9:26; that the other must be the second of those mentioned in the Acts, viz. that of 11, 12, has been understood by many, and probably would have been by all, could it have been made to square with their chronology. The argument, restricted from irrelevant issues, lies in a very narrow compass. To make good his assertion (i. 11 sq.) that he received not his gospel and commission from  Peter, or. any other man, but direct from Christ himself, the apostle begins to enumerate the occasions on which alone he saw and conversed with the other apostles at Jerusalem. Now, if the visit Gal 2:1, be not that of Act 11:12, it must be later (no one wishes to put it earlier); but, if so, then it would seem he has not enumerated all the occasions on which he saw the other apostles. It is hardly satisfactory (comp. Meyer on Galatians p. 41) to allege (with Wieseler, Chronol. des apost. Zeittaters, p. 180) that the apostle, not writing a history, is not bound to recite all his visits to Jerusalem, or (with Ewald, Gesch. 6:50) that he is concerned to enumerate only those visits which he made for the purpose of conferring with the apostles. His intention is plainly to state that he had no intervening opportunity of consulting them. Accordingly, Schleiermacher (Einleit. ins N.T. p. 569), Neander (Pflanz. u. Leit. 1:188 of the 4th ed.), De Wette (Komm. in loc.), Meyer (u. s. p. 47), find the conclusion inevitable that Luke was misinformed in saying that Paul went up to Jerusalem as related in Act 11:30, because the apostle himself declares that between his first visit, which can be no other than that of Act 9:26, and the other, which can only have been that to the council, as related in Acts 15, there was none intermediate. But, in fact, the circumstances of the visit, Gal 2:1, are perfectly compatible with those of Acts 11, 12, the only difficulty being that which is supposed to lie in the chronology; nor, on the other hand, is the discrepancy between Galatians 2, 1 sq., and Acts 15, such that it is difficult to see how they can relate to the same fact, although the incongruity in the latter case has been deemed by Baur (Paulus, p. 120 sq.) so great as to furnish an argument in support of his position that the Book of Acts is the work, not of a companion of Paul but of some much later hand (in the second century).

Wieseler, to evade this conclusion, gives up the assumed identity of Gal 2:1, with Acts 15, and labors to show that it was the visit of Act 18:22, a hypothesis which needs no discussion, unless we are prepared to say that the apostle was not even present at the council, Acts 15; for that a council was held is not denied, even by those who contend that the account given of it in the Acts is not authentic; and, if Paul was present at it, it is impossible to explain his passing it by in silence, as if it had no bearing upon the point which he is concerned to substantiate. The time of Acts 12 being defined to A.D. 44, a term of 17 years, the sum of the 3 and the 14, supposed to be consecutive, would lead to A.D. 27, which cannot possibly be the year of Paul's conversion; and, if both terms are supposed to be dated from the same epoch, it would follow that the conversion took place A.D. 30, a date still too early for those who assign  the Crucifixion to that or to a later year. But it is not too early if the year of the Passion be A.D. 29; and it is in exact accordance with the most ancient traditions recorded by ecclesiastical writers, according to which the martyrdom of Stephen took place within a year after the Ascension, and Paul's conversion, which clearly was not much later, in the year after the Ascension, i.e. in this year 30 (Browne, Ordo Soecl. § 102). On the other hand, this date of Paul's conversion is equally compatible with the reference of the second visit in question to Acts 15, which took place A.D. 47; the reckoning of the 14+3 years of Galatians 1 being in that case continuous from the conversion in A.D. 30. On either view, however, there is clearly an error in the ordinary chronology, which brings down the conversion to A.D. 34 and yet dates the visit of Acts 11 in A.D. 44, and that of Acts 15 in A.D. 46; a system which there is other and independent reason to suspect (see Meth. Quart. Review, July, 1850, p. 500). SEE PAUL.

The chronological difficulty, which would present itself as soon as the ancient date of the Passion was abandoned for a later year, has induced the conjecture, seemingly as early as the Chron. Pasch. p. 436, ed. Bonn, that for 14 should be read 4 (ΔΙΑ῏ Δ῎ for ΔΙ᾿ Ι᾿Δ῎); see Meyer u. s. p. 49. On this supposition the conversion might be assigned to A.D. 37, the first visit to A.D. 40, the second to A.D. 44. With this would accord the note of time 2Co 12:2, according to the ancient date of that epistle, viz. A.D. 54, that year being 14 years after the date so assigned to the first visit and the trance (Act 17:17). But there is no need of this conjectural emendation, for the vision of 2Co 12:2 (which is distinguished from that of Act 22:17, by the fact that the apostle was forbidden to divulge the revelations of the former, whereas he relates what was said t to him in the latter) may naturally have happened during the ten years which he spent in his native neighborhood (Gal 1:21; comp. 2 Corinthians 12:24, 25).

7. The mention of Gallio (Act 18:12) would furnish a note of time, were the date of his proconsulate in, Achaia on record. We can only conjecture that it was through the interest of his brother Seneca, who, disgraced and in exile from 41 to 48, thereafter stood in the highest favor with Claudius and Agrippina, that Gallio was presently made consul (luffect) and then proconsul of Achaia, (Pliny, H. N. 31:33; comp Senec. Ep. 105). So the date would be not earlier than 49, and not much later. SEE GALLIO.

8. The decree of Claudius for the expulsion of all Jews from Rome (18:2) is mentioned by Suetonius in a well-known passage (Claud. 25), but  neither dated nor placed in any discoverable order of time (Dion Cass. 60:6, relates to merely restrictive measures taken or contemplated in the beginning of the reign). If, as is likely, it formed part of a general measure for the expulsion of the “astrologers” (Chaldoei, mathematici, astrologi), its date may be as late as A.D. 52, in which year a severe statute of this nature was enacted (“De mathematicis Italia pellendis factum SC. atrox et irritum,” Tacit. Ann. 12:52). But Zonaras (p. 972, ed. Reimar), in the summary compiled from Dion Cass., places an expulsion of the astrologers from Italy immediately after the elevation of Agrippina, A.D. 49, and before the arrival of Caractacus at Rome, A.D. 50; and in Tacitus (u. s. 22) we find Agrippina, just after her marriage, accusing her rival Lollia of dealings with Chaldaeans and Magi. It is not likely that any general severe measure against the Jews would be taken while the younger Agrippa, a special favorite of Claudius, was still at Rome, as he certainly was. to the end of 48, when he succeeded his uncle Herod as king of Chalcis (Josephus, Ant. 20:5, 2; 7, 1.; War, 2; 14, 4, where for έπτακαιδέκατον we must read ἐννεακαιδ.). The insurrectionary movements in Judaea early in A.D. 49 may have been connected with the decree as cause or effect (Ant. 20:5, 3, 4). All these indications point to the year 49, and it is remarkable that that is the year named by Orosius (Hist. 7:6, “ninth year of Claudius”), from some lost source of intelligence (“ut Josephus tradit,” he says; but that is a mistake). SEE CLAUDIUS.

9. The year of the recall of Felix and appointment of Festus as his successor (Act 24:27) is not on record, and the arrival of Paul at Rome, in the spring of the following year, has been assigned to every one of the years, from A.D. 56 to 63 inclusive. The earliest is that given by the ancients, and is advocated by Browne, in Ordo Soeclorum, § 108 sq. But one principal argument there used is not tenable. From the statement of Josephus (Ant. 20:8, 9), that Felix, on his return to Rome, escaped condemnation upon the charges laid against him before Nero chiefly through the influence of his brother Pallas, whose consideration with that emperor was “just then at its highest” (μάλιστα δὴ τότε διὰ τηεῆς ἔχων ἐκεῖνον), combined with the fact, related by Tacitus (Ann. 13:14, 15), of Pallas's removal from his office at the head of the fiscus shortly before the death of Britannicus, who had nearly completed his 14th year, and with the latter part of the statement in Sueton. (Claud, 27), that Britannicus was born “vigesimo imperil die inque secundo consulatu” (=A.D. 42), Browne inferred that not long before Feb., A.D. 56, Pallas had ceased to be at the  height of imperial favor; consequently the recall of Felix could not be placed later than the summer of A.D. 55. This must be rejected; for Tacitus (u. s. 15) evidently places the death of Britannicus early in 55, the events of which year begin at ch. 11 and end with ch. 25; therefore the former part of Suetonius's statement is alone true that Britannicus was born on the 20th day of the reign of Claudius, =13th Feb., A.D. 41. Dion Cassius, indeed, mentions the birth under the second year (60:10), but not until he has expressly returned to the former year (τῷ προτέρῳ ἔτει).

Hence it is clear that if the date of Pallas's loss of office is decisive for the date of his brother's recall, this must have occurred, at latest, in 54, before the death of Claudius (13th Oct. of that year), and no part of the procuratorship of Felix would have been under Nero; a result totally incompatible with the narrative of Josephus (Ant. 20:8; War, 2:13). On the other hand, it is hard to say at what conjuncture in Nero's time Pallas could be said to have been held thus at his highest estimation. At the very beginning of the reign it is noted of him that his arrogance had excited the emperor's disgust (Tacit. Ann. 13:2); within a month or two he is removed from the ,fiscus; about a year later, when impeached, together with Burrus, his reputation for insolence stood in the way of his acquittal (Tacit. u. s. 23); as the ally of Agrippina he was an object more of fear than of favor; and his great wealth caused his removal by death, A. D. 62, as his longevity seemed to preclude the hope of the emperor's otherwise possessing it (Ann. 14:65). This affords strong reason to suspect that in this matter of Pallas's influence, exercised on behalf of his brother, Josephus was misinformed.

Of very material circumstances relative to Felix he certainly was ignorant, unless we are to suppose that Tacitus, on the other hand, had no documentary warrant for the very circumstantial account which he gives under the year 52 (Ann. 12:54); how Felix had then been sometime governor of Judaea (“jam pridem Judaea impositus”), holding a divided command with Cumanus, the latter being over the Galileaans, while Felix was over the Samaritans (“ut huic Galilaeorum natio, Felici Samaritae parerent”). He may have mistaken the nature of this divided rule; in fact, there is reason to believe that Felix held a military command, as Suetonius relates (Claud. 28: “Felicem legionibus et alis provinciseque Judaeas imposuit”), and Victor (in the Epitome, p. 361: “Felicem legionibus Judseae praefecit”). Of that associated government, and of Felix's equal share in the wrongs of which Cumanus was accused, Josephus is ignorant; but what he says of Pallas and Felix is far more suitable to that earlier conjuncture, as described by Tacitus, than to the later occasion to which he refers it. At that time, viz.  when Cumanus was deposed, “Felix would certainly have suffered for the wrongs done by him to the Jews but for the intercession of his brother Pallas, whom the emperor [Claudius] at that very time held in the highest consideration;” for that Pallas just then had reached the pinnacle of his commanding influence, Tacitus shows in the preceding recital of the public honors decreed to him, and by him recorded as the crowning glory of his life in his own epitaph (Pliny Ep. 7:29; 8:6).

Even in the account Josephus gives of that earlier conjuncture (in which he speaks only of Cumanus and the final hearing before Claudius, Ant. 20:6, 3), he mentions the “very great exertions made by the emperor's freedmen and friends for Cumanus and the Samaritans.” The absence of dates, of which Josephus is not sparing when he has them, of itself implies that his materials for the account of Felix were scanty; and the way in which Burrus is introduced, after the passage relating to Pallas (Ant. 20:8, 9), strengthens the suspicion raised by the conflicting account in Tacitus, that the Jewish historian in this paragraph is mixing up, with his recital of what tock place on the recall of Felix, occurrences of an earlier time. Certainly the accompanying nmtice (παιδαγωγός), “he was the tutor of Nero,” is more apposite to that earlier conjuncture in the time of Claudius (A.D. 52), when Nero was barely fourteen years old. It might still, in some sense, be notable as the ground of Burrus's influence in' the beginning of Nero's reign, when he and Seneca are spoken of having charge of the imperial youth (“rectores imperatoriae juventae,” Tacit. Ann. 13:2); but the description is very strange when referred to the year 61, the last of Burrus's life, especially as this is not the first mention of him. SEE FELIX.

10. The argument for the year 61, as the date of Paul's arrival at Rome, is thus put by Wieseler (Chronologie des Apost. Zeitalters, p. 66 sq.). The narrative of Josephus (Ant. 20:8; War, 2:13), from Nero's accession (13th Oct., A.D. 54) to the defeat of the “Egyptian,” implies at least two years; this impostor, claiming to be another Moses, would of course make his appearance at the Passover, i.e. at the earliest, that of A.D. 57. That this must have been at least a year before Paul's arrest is implied in the tribune's expression, “before these days” (Act 21:38); therefore the earliest possible date for this arrest is A.D. 58, Pentecost; the “two years” of 24:27, gives A.D. 60 as the earliest possible date for the arrival of Festus, and the spring of 61 for the apostle's arrival at Rome. The latest possible is given by the liberty allowed Paul (Act 28:31), for the Neronian persecution began July, A.D. 64. The extreme date hence  resulting is limited by further considerations. Pallas and Burrus were living and influential men at the time when Felix was recalled; but Pallas died in the latter half, and Burrus in the first or second month of A.D. 62; consequently Felix arrived in 61 at latest. But Paul was delivered to the one praefect of the praetorian guards, τῷ στρατοπεδάρχῳ, who must therefore be Burrus, before and after whom there were two. As Burrus died Jan. or Feb., and Paul arrived May or June, the year could not be 62, and the latest possible date would le A.D. 61. Latest possible and earliest possible thus coinciding, the date, Wieseler thinks, is demonstrated.

To this it is objected, and justly, that τῷ στρατοπεδάρχῳ of necessity means no more than the praefect concerned (Meyer, Komm. in Apostelgesch, p. 19; Lange, Apost. Zeit. 2:9). In favor of the later date (A.D. 62), it is urged that on the hearing before Nero of the complaints relative to Agrippa's building overlooking the Temple (Josephus, Ant. 20:8,10, 11; War, 2:14, 1), the Jews obtained a favorable judgment through the influence of Poppea, “Nero's wife.” But Poppaea was married May, 62, and undoubtedly Festus's successor, Albinus, was at Jerusalem in the Feast of Tabernacles of the same year (Josephus, War, 6:5, 3). Hence it is argued that unless Josephus's expression, “at that time” (κατὰ τὸν καιρὸν τοῦτον, Ant. 20:8, 11), is taken with undue latitude, Festus cannot have entered upon the province earlier than A.D. 61 (Meyer, u. s.). Ewald (Gesch. 6:44) also urges the ἀκωλύτως, “no man forbidding him,” of Acts 28, fin., for this year 62, and calls attention to the circumstance that the imperial rescript, rescinding the Jewish isopolity, obtained by the Greeks of Caesarea through the influence of Burrus (Josephus, Ant. 20:8-9), is spoken of as something recent in the beginning of the rebellion (spring of A.D. 66); indeed (in War, 2:14, 4), it seems as if the rescript had but just then reached Caesarea. Ewald surmises that the death of Festus and of Burrus may have retarded the process. But the fact may be (as was suggested above) that Josephus in that passage has confused some exercise of Burrus's influence in behalf of the Caesarean Greeks, in the time of Claudius, or early in the time of Nero, with the much later matter of the rescript, which would officially pass through Burrus's hands as secretary for the East (τάξιν τὴν ἐπὶ τῶν ῾Ελληνικῶν ἐπιστολῶν πεπιστευμένος), and the operation of which may have been delayed through the influence of Poppaea (who died Aug., A.D. 65).

That Poppsea is spoken of as Nero's “wife,” on the occasion above mentioned, may be merely euphemistic anticipation: this woman (“diu pellex, et adulteri Neronis, mox mariti potens,” Tacit. Ann. 14:60) may have befriended the  Jews in the former capacity (at any time after A. D. 58, Ann 13:45). In fact, the marriage could not have taken place at the time when she is said to have aided them, unless it be possible to crowd the subsequent occurrences of Josephus (Ant. 20:8, 11 and 9, 1) into the space of three or four months (Browne, Ordo Soecl. p. 122). Nor can any certain inference be drawn from the narrative in Josephus (Life, 3) of certain priests whom Felix had sent to be tried at Rome, and for whom Josephus, after his own 26th year, which was complete A.D. 64, was enabled, through the good offices of “Caesar's wife,” Poppae, to obtain their liberty. The men had been prisoners three years at least, and, for aught that appears, may have been so seven or eight years or more. That they were obscure and insignificant persons is evident from the fact that Ismael and Helkias, whom the “devout” Poppaea, two years before, had graciously detained at her court, appear to have made no intercession for their release. SEE NERO.

But Wieseler (p. 99), after Anger (De temp. in Act. Ap. ratione, p. 106), has an argument to which both attach high importance, derived from the notice of a Sunday (Act 20:7), the twelfth day after leaving Philippi, which departure was “after the days of Azyma” (15-21 Nisan), and, indeed, very soon after, for the apostle “hasted, if it were possible, to reach Jerusalem for the Pentecost” (Act 20:16); and of the 43 days which he had before him from 22 Nisan to the day of Pentecost, the days specified or implied in the narrative (Acts 20, 21), amount to 35 to the landing at Caesarea (comp. Chrysost. in Act. Hor. ACTS 45:2), leaving but eight days for the stay there (ἡμέρας πλείους, Act 21:10) and the journey to Jerusalem. Wieseler concludes that the departure from Philippi was on the 23d Nisan, which, being twelve days before the Sunday at Troas, would be Wednesday, consequently the 15th Nisan fell on a Tuesday. According to his method of Jewish calendar reckoning, from A.D. 56 to 59 inclusive, the only year in which 15th Nisan would fall on a Tuesday would be 58, which is his date for Paul's arrival at Jerusalem. Were it worth while, the argument might be claimed for the year 55 (the date assigned by the ancients), in which year the day of true full moon = 15 Nisan was 1st April and Tuesday. But, in fact, it proves nothing; the chain is no stronger than its weakest link, and a single “perhaps” in the reckoning is enough to invalidate the whole concatenation. SEE PASSOVER.

On the whole, it seems that, if not in the Acts (q.v.), then neither in the history of the times from other sources, have we the means of settling this  part of the chronology with absolute certainty. Josephus in particular, from whom are derived the combinations which recent German writers deem so unanswerable, is discredited in this part of the history (written probably from his own resources and the inaccurate recollections of his boyhood) by the infinitely higher authority of Tacitus, who drew his information from the public records. Only, in whatever degree. it is probable that Paul's first residence at Corinth commenced A.D. 49 (§ 8, above), in the same it is probable that the arrest at Jerusalem belongs to the year 55, six years being sufficient, as nearly all inquirers are agreed, for the intermediate occurrences. Then, if the arrival at Rome took place, as the ancients say, in the second year of Nero, it will be necessary (with Petavius) to refer the “two years” (διετία, 24:27) to the term of Felix's (sole) procuratorship. SEE CORINTHIANS (EPISTLES TO).

That the two years' imprisonment, with which thee narrative in the Acts ends, did not terminate in the apostle's death, but that he was set at liberty, and suffered martyrdom under Nero at a later time, appears to have been the unanimous belief of the ancients (see the testimonies in Browne's Ordo Soecl. § 130). Indeed, in no other way is it possible to find a place for the three pastoral epistles, and especially to account for statements in the Second Epistle to Timothy (q.v.). Wieseler's forced explanations have satisfied and can satisfy no one. (See also Lange, Apostol. Zeitalter, 2, 386 sq., and Huther, in Meyer's Krit. exeg. Komm. p. 25 sq. Meyer himself, Ronzerbr. Einleit, p. 12 sq., owns that the three pastoral epistles “stand or fall together,” and that, if they be genuine, the conclusion is inevitable; which he turns into an argument against their genuineness.) But if, after his release, the apostle visited not only Spain (as Ewald admits, Gesch. 6, 631, on the unquestionable testimony of Clemens Romans 100 5), but Greece and Asia, as is clear from the Epistles to Timothy and Titus, scant room is left for these movements between the late dates assigned; with almost one consent, by recent German writers, to the close of the first imprisonment (A.D. 63 and 64), and the year 65 or 66, which the ancients give as the date of Paul's martyrdom.

So far, therefore, it is more probable that the first imprisonment ended in one of the years 58-60. Another consideration points the same way: when Poppsea's influence was established (A.D. 58- 65), which, after she became a proselyte or θεοσεβής (i.e. at least as early as 61), was freely used in favor of the Jews, it would certainly have been invoked against the apostle by his enemies (comp. Ewaid, 6:621); and, even if he escaped with life, his confinement would not have been of the  mild character described in the concluding verse of the Acts, more especially as his “bonds in Christ were manifest in all the palace” (praetorium), (Php 1:13), and among his converts were some “of Caesar's household” (4:22).

We may add that if the Narcissus (q.v.) of Rom 16:11, was the celebrated freedman of Claudius, the Epistle to the Romans (q.v.), written shortly before the apostle's last visit to Jerusalem, cannot be placed so late as A.D. 58 or 59, for Narcissus died very soon after Nero's accession (Tacit. Ann. 13:1). SEE PAUL.

V. Results. — The following table exhibits at one view the Julian or calendar years of the most important Biblical events from the Creation, and also the Vulgar or Christian AEra, according to the preceding investigations (for a complete and self-verifying tabular construction of all the Scriptural dates, with their adjustment to' each other and the demands of history, and the authority upon which it rests, see the Meth. Quart. Review, October, 1856, p. 601-638). In cases where it is uncertain whether an event occurred in the latter part of one Julian year or in the beginning of the next, the earlier number is set down, and has a star prefixed. In the centuries adjacent to the birth of Christ, many events affecting Palestine are inserted from the Apocrypha, Josephus, and other sources, in addition to those properly Biblical.

A.M.      B.C.

1             4172      Creation of Adam.

\*131      4042      Birth of Seth.

\*236      3937      Birth of Enos.

\*326      3847      Birth of Cainan.

\*396      3777      Birth of Mahalaleel.

\*461      3712      Birth of Jared.

\*623      3550      Birth of Enoch.

\*688      3485      Birth of Methuselah.

\*875      3298      Birth of Lamech.

\*931      3242      Death of Adam.

\*988      3185      Translation of Enoch.

\*1043    3130      Death of Seth.

1058      3115      Birth of Noah.

\*1141    3032      Death of Enos.

\*1231    2937      Death of Cainan.

\*1291    2882      Death of Mahalaleel

\*1423    2750      Death of Jared.

\*1557    2616      Birth of Japheth.

\*1559    2614      Birth of Shem.

\*1652    2521      Death of Lamech.

1657      2516      Death of Methuselah.

Beginning of the Flood

A.M.      B.C.

1658      8515      End of the Flood.

\*1659    2514      Birth of Arphaxad.

\*1694    2479      Birth of Salah.

\*1724    2449      Birth of lber.

\*1758    2415      Birth of Peleg.

\*1788    2385      Birth of Reu.

\*1820    2353      Birth of Serug.

\*1850    2323      Birth of Nahor.

\* 879     2294      Birth of Terah.

\*1949    2224      Birth of Haran.

\*1997    2176      Death of Peleg.

\*1998    2175      Death of Nahor.

\*2007    2166      Death of Noah.

\*2009    2164      Birth of Abram.

\*2019    2154      Birth of Sarah.

\*2027    2146      Death of Reu.

\*2050    2123      Death of Serug.

\*2084    2089      Death of Terah.

2085      2088      Abram's Departure from Haran.

\*2095    2078      Birth of Ishmael.

\*2097    2076      Death of Arphaxad.

\*2109    2064      Circumcision instituted.

 Promise of Isaac.

2110      2063      Birth of Isaac.

\*2127    2046      Death of Salah.

\*2146    2027      Death of Sarah.

\*2149    2024      Marriage of Isaac.

\*2159    2014      Death of Shem.

\*2169    2004      Birth of Jacob and Esau.

\*2184    1989      Death of Abraham.

\*2183    1985      Death of Eber.

\*2009    1964      First Marriage of Esau.

\*2332    1941      Death of Ishmael.

2246      1927      Flight of Jacob from Home.

2253      1920      Marriage of Jacob to Leah and Rachel.

2254      1919      Birth of Reuben by Leah.

2255      1918      Birth of Simeon by Leah.

2256      1917      Birth of Levi by Leah.

Marriage of Jacob with Bilhah.

2257      1916      Birth of Judah by Leah.

Birth of Dan by Bilhah. Marriage of Jacob with Zilpah.

2258      1915      Birth of Naphtali by Bilhah.

Birth of Gad by Zilpah.

2259      1914      Birth of Issachar by Leah.

Birth of Asher by Zilpah. Birth of Zebulon by Leah.

2260      1913      Birth of Dinah by Leah.

Birth of Joseph by Rachel.

2266      1907      Departure of Jacob from Laban.

2278      1895      Sale of Joseph by his Brethren.

2288      1885      Dreams of the Baker and Butler.

\*2289    1884      Death of Isaac.

2290      1883      Promotion of Joseph.

2298      1875      First Journey of the Patriarchs into Egypt.

2209      1874      Migration of Jacob's Family to Egypt.

\*2316    1857      Death of Jacob.

\*2370    1803      Death of Joseph.

2435      1733      Birth of Moses.

2475      1698      Flight of Moses into Midian.

2515      1658      Exodus of the Israelites.

2516      1657      Setting up of the Tabernacle.

2554      1619      Return of the Israelites to Kadesh.

Death of Aaron.

2555      1618      Death of Moses.

Entrance of the Israelites into Canaan.

2561      1612      Conquest of Canaan completed.

\*2580    1593      Death of Joshua.

\*2598    1575      Subjugation by Chushan-Rishathaim.

\*2606    1567      Deliverance by Othniel.

\*2646    1527      Subjugation by Eglon.

\*2664    1509      Deliverance by Ehud.

\*2474    1429      Judgeship of Shangar.

 Subjugation by Jabin.

\*2764    1409      Deliverance by Barak.

\*2804    1369      Subjugation by the Midianites.

\*2811    1362      Deliverance by Gideon.

\*2811    1322      Usurpation by Abimelech.

\*2854    1319      Appointment of Tola as Judge.

\*2877    1286      Appointment of Jair as Judge.

\*2899    1274      Subjugation by the Ammonites.

\*2917    1256      Deliverance by Jephthah.

\*2923    1250      Appointment of Ibzan as Judge.

\*2930    1243      Appointment of Elon as Judge.

\*2940    1233      Appointment of Abdon as Judge.

\*2948    1225      Subjugation by the Philistines.

\*2988    1185      Deliverance by Samson.

\*3008    1165      Appointment of Eli as Judge.

3018      1125      Capture of the Ark by the Philistines.

3049      1124      Restoration of the Ark by the Philistines.

3068      1105      Deliverance by Samuel.

\*3080    1093      Accession of Saul.

3083      1084      Defeat of the Ammonites by Saul.

\*3090    1083      Birth of David.

3100      1073      War of Saul with the Philistines.

3103      1070      Capture of Agag by Saul.

\*3105    1068      Secret Anointing of David by Samuel.

3110      1063      Combat of David with Goliath.

3111      1062      Flight of David from Saul's Court.

31:2       1061      Refuge of David at Gath, etc.

3113      1060      Death of Samuel.

3118      1055      Second Sparing of Saul by David.

3119      1054      Residence of David at Zikiag.

3120      1053      Accession of David at Saul's Death.

312T      1046      Coronation of David over all the Tribes.

3128      1045      Defeat of the Philistines by David.

3129      1044      Expulsion of the Jebusites by David.

3130      1043      Removal of the Ark to Jerusalem.

\*3136    1037      Kindness of David to Saul's Family.

3138      1035      Adultery of David with Bathsheba.

3139      1034      Birth of Solomon.

\*3140    1033      Incest of Amnon with Tamar.

3130      1023      Rebellion of Absalom.

3158      1015      Usurpation of Adonijah.

3159      1014      Birth of Rehoboam.

Appointment of Solomon as Viceroy.

3160      1013      Accession of Solomon at David's Death,

3163      1010      Founding of Solomon's Temple.

3170      1003      Dedication of Solomon's Temple.

3200      973         Accession of Rehoboam.

Secession under Jeroboam I.

3203      970         Apostasy of Rehoboam.

3204      960         Invasion of Judah by Shishak.

\*3217    956         Accession of Abijah over Judah.

3220      953         Accession of Asa over Judah.

3221      951         Accession of Nadab over Israel.

3223      950         Accession of Baasha over Israel.

\*3226    947         Birth of Jehoshaphat.

3284      939         Invasion of Judah by Terah.

3245      928         International War.

3246      927         Accession of Elah over Israel.

Accession of Zinmri over Israel. Secession under Omri of Israel. Accession of Tibni over Israel

\*3250       923         Birth of Jehoram II.

Death of Tibni.

\*3256    917         Appointment of Ahab as Viceroy.

3258      915         Accession of Ahab over Israel.

Gout of Asa.

3261      912         Accession of Jehoshaphat over Judah.

\*3267    906         Birth of Ahaziah II.

3277      896         Appointment of Jehoram II. as Viceroy.

3278      895         Accession of Ahaziah I. over Israel.

3279      894         Accession of Jehoram I. over Israel.

3283      890         Second Appointment of Jehoram II. as Viceroy.

\*3286    887         Accession of Jehoram II. over Judah.

3289      884         Birth of Jehoash I.

Accession of Ahaziah II. over Judah.

\*3290    883         Accession of Jehu over Israel.

Usurpation of Athaliah over Judah.

\*3296    877         Accession of Jehoash I. over Judah.

\*3311    862         Birth of Amaziah.

\*3318    855         Accession of Jelloalaz I. over Israel.

3335      838         Accession of Jehoash II. over Israel

3336      837         Accession of Amaziah over Judah.

\*3338.  835         Appointment of Jeroboam II. as Viceroy.

\*3349    824         Birth of Uzziah.

\*3350    823         Accession of Jeroboam II. over Israel.

3365      808         Accession of Uzziah over Judah.

\*3367    806         Birth of Jotham.

\*3331    782         Death of Jeroboam II., followed by an

Interregnum in Israel.

Earthquake and Leprosy of Uzziah. Appointment of Jotham as Viceroy.

\*3397    776         Birth of Ahaz.

3403      770         Accession of Zechariah over Israel

Accession of Shallum over Israel.

3404      769         Accession of Menahem over Israel.

\*3414    759         Accession of Pekahiah over Israel

\*3416    757         Accession of Pekah over Israel.

\*3417    756         Accession of Jotham over Judah.

Appointment of Ahaz as Viceroy.

\*3422    751         Birth of Hezekiah.

3431      742         Subjugation of the Ammonites by Jotham.

3433      740         Accession of Ahaz over Judah.

3436 Israel.         737         Death of Pekah, followed by an Interregnum in

\*3444    729         Accession of Hoshea over Israel.

3445      728         Subjection of Hoshea by Shalmaneser.

3447      726         Accession of Hezekiah over Judah.

 First Revolt of Hoshea from Assyria.

3448      725         Imprisonment of Hoshea by the Assyrians.

3449      724         Second Revolt of Hoshea from Assyria.

3450      723         Siege of Samaria by Shalmaneser.

3453      720         Assyrian Captivity.

3459      715         Capture of Ashdod by Sargon.

3160      713         Invasion of Judah by Sennacherib.

Diversion of the Assyrians by Tirhakah.

3161      712         Discomfiture of Sennacherib.

Sickness of Hezekiah.

3463      711         Ambassadors of Merodach-Baladan to Hezekiah.

\*3464    709         Birth of Manasseh.

3476      637         Accession of Manasseh over Judah.

\*3509    664         Birth of Amon.

\*3525    643         Birth of Josiah.

\*3531    642         Accession of Amon over Judah.

\*3533    640         Accession of Josiah over Judah.

\*3539    634         Birth of Jehoiakim.

\*3540    633         Conversion of Josiah.

\*3541    632         Birth of Jehothaz II.

3545      628         Reformation by Josiah.

3550      623         Repairs of the Temple by Josiah.

\*3514    619         Birth of Zedekiah.

\*3557    616         Birth of Jehoiachiin.

3564      609         Slaughter of Josiah by Pharaoh-Necho.

Accession of Jehoahaz II. over Judah. Accession of Jehoiakim over Judah.

3567      606         Invasion of Judah by Nebuchadnezzar as Viceroy.

Deportation of Daniel.

3570      603         Dream of Nebuchadnezzar interpreted by Daniel.

3575      538         Accession of Jehoiachin over Juidah.

 First general Deportation by the Babylonians. Accession of Zedekiah over Juliah.

3584      589         Seige of Jerusalem by the Babylonians.

3585      588         Destruction of Jerusalem by the Babylonians.

Second general Deportation by the Babylonians.

3591      582         Third general Deportation by the

Babylonians.

3612      561         Release of Jehoiachin by Evil-Merodach.

3635      538         Capture of Babylon by “Darius the Mede.”

3637      536         Decree of Cyrus for the Return of the Jews.

Return under Zerubbabel.

8633      535         Foundation of the Second Temple.

3653      520         Renewal of Building the Second Temple.

3656      517         Completion of the Second Temple.

3690      483         Divorce of Vashti.

3394      479         Marriage of Esther.

3699      474         Plots of Ilaman against the Jews.

3700      473         Deliverance by Esther.

3714      459         Second Decree for the Jews' Return.

Beginning of Daniel's 70 Weeks. Arrival of Ezra at Jerusalem.

3715      458         Divorce by the Jews of their Gentile Wives.

3726 State.         447         Information to Nehemiah of Jerusalem's

3727      440         Visit of Nehemiah to Jerusalem.

\*3738    435         Return of Nehemiah to Persia.

3763      410         Reformation at Jerusalem resumed by Nehemiah.

3767      406         Close of the O. T. Canon.

B.C

332         Samaritan Temple built on Matthew Gerizim.

320         Ptolemy I. (Lagi) conquers Palestine.

319         Onias I. Jewish High-priest. 314 Antigonus seizes upon Palestine.

302         Simon (the Just) Jewish High-priest.

301         Ptolemy (Lagi) again reduces Palestine.

273         Eleazar Jewish High-priest.

264         Palestine the Scene of War between Egypt and Syria.

260         Manasses Jewish High-priest.

234         Onias III. Jewish High-priest.

219         Simon II. Jewish High-priest.

218         Antiochus the Great seizes the most of Palestine.

217         Palestine again reverts to Egypt.

202         Antiochus retakes Palestine.

199         The Egyptians once more occupy Palestine.

Onias III. Jewish High-priest.

198         Antiochus again seizes Palestine.

193         Palestine finally ceded to Egypt.

176         Palestine once more a Syrian Province.

Hieliodorus attempts to plunder the Jewish Temple.

175         Jason purchases the Jewish High-priesthood.

173         Jewish High-priesthood conferred on Menelaus (Onias).

170         Antiochus Epiphanes plunders the Jewish Temple.

167         The Syrian General Apollonius besieges Jerusalem and supplants the Worship of Jehovah, but is at length resisted by Mattathias.

166         Judas Maccalaeus routs the Syrians.

164         Jewish Temple Services renewed, 25th Kisleu.

163         Antiochus acknowledges the Jews' Independence.

161         Alcimus reinstated as Jewish High-priest.

Judas Maccabaeus succeeded by Jonathan.

152         Jonathan nominated as Jewish High-priest.

147         Jonathan takes the Field against Demetrius.

145         Jonathan goes over to Demetrius.

144         Jonathan declares for Antiochus.

143         Jonathan succeeded by Simon Maccabaeus.

142         The Jews freed from Foreign Tribute.

141         Simon gets Possession of the Citadel of Jerusalem.

140         Simon becomes Hereditary Prince of the Jews.

138         War between Simon and Antiochus Sidetes.

135         Simon succeeded by John Hyrcanus as Jewish Prince and High-  priest.

63           Jerusalem taken by Pompey.

40           Herod (the Great) appointed King by the Romans 3

7             Herod takes Jerusalem by Storm.

Ananel (a Babylonian) Jewish High-priest.

33           Jesus and Simon successively Jewish High-priests.

21           Herod begins the Reconstruction of the Temple.

6             Births of John (the Baptist) and of CHRIST.

5             Matthias Jewish High-priest.

4             Death of Herod the Great.

Joazar, Eleazar, and Joshua successively Jewish High priests. A.D.

1             Beginning of the Vulgar Christian Era. 6 Archelaus banished to Gaul.

Coponinu Procurator of Judmaa.

7             Joazar (son of Boethus) Jewish. High-priest.

Christ's Visit with his Parents to Jerusalem.

9             Ambiviu. Procurator of Judaea.

11           Tiberius made Associate Emperor.

12           Annius Rufus Procurator of Judaea.

Ananus Jewish High-priest.

14           Tiberius succeeds Augustmus as sole Emperor.

15           Valerius Gratus Procurator of Judaea.

21           Ishmael (son of Phabi) Jewish High-priest.

22           Ileazar (son of Ananus) Jewish High-priest.

23           Simon (son of Camithus), and next (Joseph) Caiaphas Jewish High- priests.

25           Christ baptized by John.

26           Pontius Pilate Procurator of Juamea.

28           John the Baptist beheaded.

29           (Crucifixion of Christ. Martyrdom of Stephen.

30           Conversion of Paul.

32           Conversion of Cornelius.

36           Pilate succeeded by Marcellus as Procurator. Jonathan (son of Ananus) Jewish High-priest.

37           Caligula Roman Emperor. Theophilus (brother of Jonathan) Jewish High-priest.

39           Herod Antipas banished to Gaul.

40           Claudius Roman Enperor.

41           Herod Agrippal Ruler of Palestine.

42           Simon Cantheras Jewish High-priest.

43           Matthias (son of Ananus) Jewish High-priest.

44           Elionaeas (son of Cantheras) Jewish High-priest.

Martyrdom of James. Death of Herod Agrippa I.

45           Cuspius Fadus Procurator of Judmae.

47           Tiberius Alexander Procurator of Judaea.

48           Joseph (son of Kami) succeeded in the Jewish High priesthood by Ananias (son of Nebedaeus).

49           Ventidius Cumanus Procurator of Judaea.

53           Felix Procurator of Judaea. Herod Agrippa II. “King” of Trachonitis, etc.

54           Nero Roman Emperor.

55           Poreius Festus Procurator of Jumaea.

Ishmael (son of Fabi) Jewish High-priest.

56           Paul's First Arrival in Rome.

62           Martyrdom of James (the Less).

Albinus Procurator of Judaes. Joseph Kabi Jewish High-priest.

64           Martyrdom of Paul.

65           Gessius Florus Procurator of Judaea.

66           Breaking-out of the final Jewish War.

Cestius Gallus besieges Jerusalem.

67           Vespasian General of the Roman Forces in Judaea.

Theophilus succeeded by Phannius as Jewish High priest.

68           Galba Roman Emperor.

Simon (son of Giorias) ravages Judaea.

63           Otho, Vitellius, and Vespasian successively Roman emperors.

Three Jewish Parties in Jerusalem.

70           Titus destroys Jerusalem.

71           Bassus sent to take charge of Judmea.

72           Fulvius Sylva sent as Roman General into Judaba.

79           Titus Roman Emperor.

81           Domitian Roman Emperor.

96           Banishment of the Apostle John to Patmos.

Nerva Roman Emperor.

98           Trajan Roman Emperor.

Close of the N.-T. Canon.

VI. Controversies and Literature. — The distance of the Creation from the Christian sera, which has been stated with about 140 variations, is given in the Indian Chronology, as computed by Gentil, at 6174 years; in the Babylonian, by Bailly, at 6158; in the Chinese, by Bailly, at 6157; in the Septuagint, by Abulfaragius, at 5508; while Jewish writers bring it down below the computation of Capellus, namely, 4000, and one, Rabbi Lipman, to so contracted a sum as 3616.

1. The chronology of the English Bible was regulated by the views of Usher (Annales Vet. et Nov. Test. first ed. fol. Lond. 1650, 1654), who followed, in general, the authority of the Hebrew text. Other chronologers have put themselves under the guidance of the Septuagint and Josephus, maintaining that the modern Hebrew text has been greatly vitiated in the whole department of chronology,. and more especially in the genealogical tables which respect the antediluvian patriarchs, as well as the ten generations immediately after the Flood. The examination above does not sustain this conclusion. Yet the shortened scheme, adopted by Usher from the Masorite Jews, is recent in its prevalence among Christians when compared with the more comprehensive chronology of the Septuagint. This last was used before the advent of our Lord, and, being followed by the Greek fathers of the Church, was generally current, till, in the eighth century, a disposition to exchange it for the Rabbinical method of reckoning was first manifested by the venerable Bede. Roman Catholic authors, however, have usually adopted the latter, from the influence of the  Latin Vulgate, which strictly follows the Hebrew numbers.

Isaac Vossius, in his treatise ‘De Vera AEtate Mundi (Haggai 1659, 4to), was the first of any note who forsook the Hebrew dates. Pezron, in his work L'Antiquit' des Tems retablie et defendue contre les Juifs et les nouveaux Chronologistes (Amist. 1687, 12mo), produced a great impression in favor of the lengthened period advocated by Vossius. It was not, however, till the middle of the last century that Jackson produced his great work, the Chronological Antiquities (Lend. 1752, 3 vols. 4to). He advocated the longer chronology of the Septuagint. In the beginning of the present century Dr. Hales published the first volume of a laborious work entitled A New Analysis of Chronology, an undertaking which ultimately extended to four volumes, chiefly in confirmation and illustration of the conclusions of Jackson. Mr. Faber, in his work on pagan idolatry, offers some judicious observations on the chronology of ancient history, treading generally in the footsteps of Hales. The Origines of Sir William Drummond proceeds also on the ground supplied by the Septuagint chronology. A detailed statement of grounds for admitting the authority of the Septuagint in preference to that of the original Hebrew may be found in a preliminary dissertation prefixed to the first volume of Dr. Michael Russell's Connection of Sacred and Profane History, from the Death of Joshua to the Decline of the Kingdoms of Israel and Judah (Lond. 1827, 3 vols. 8vo).

2. Upon the data we have considered above, three principal systems of Biblical Chronology have been founded, which may be termed the Long System, the Short, and the Rabbinical. All, or almost all, have erred on the side of claiming for their results a greater accuracy than the nature of the evidence upon which they rested rendered possible. Another failing of these chronologers is a tendency to accept, through a kind of false analogy, long or short numbers and computations for intervals, rather according as they have adopted the long or the short reckoning of the patriarchal genealogies than on a consideration of special evidence. It is as though they were resolved to make the sum as great or as small as possible. The Rabblins have in their chronology afforded the strongest example of this error, having so shortened the intervals as even egregiously to throw out the dates of the time of the Persian rule. The German school is here an exception, for it has generally fallen into an opposite extreme, and required a far greater time than any derivable from the Biblical numbers for the earlier ages, while taking the Rabbinical date of the Exodus, and so has put two portions of its chronology in violent contrast. We do not lay much  stress upon the opinions of the early Christian writers, or even Josephus: their method was uncritical, and they accepted the numbers best known to them without any feeling of doubt.

The chief advocates of the Long Chronology are Jackson, Hales, and Des Vignoles. They take the Sept. for the patriarchal generations, and adopt the long interval from the Exodus to the Foundation of Solomon's Temple. The Short Chronology has had a multitude of illustrious supporters, owing to its having been from Jerome's time the recognized system of the West. Usher may be considered as its most able advocate. He follows the Hebrew in the patriarchal generations, and takes the 480 years from the Exodus to the Foundation of Solomon's Temple. The Rabbinical Chronology has lately come into much notice from its partial reception, chiefly by the German school. It accepts the Biblical numbers, but makes the most arbitrary corrections. For the date of the Exodus it has virtually been accepted by Bunsen, Lepsius, and Lord A. Hervey. The system of Bunsen we may regard as constituting a fourth class of itself, based upon theories not only independent of, but repugnant to the Bible. For the time before the Exodus he discards all Biblical chronological data, and reasons altogether, as it appears to us, on philological considerations.

In the post-diluvian period Hales rejects the Second Cainan, and reckons Terah's age at Abram's birth 130 instead of 70 years; Jackson accepts the Second Cainan, and does not make any change in the second case; Usher and Petavius follow the Heb., but the former alters the generation of Terah, while the latter does net. Bunsen requires “for the Noachian period about ten millenia before our sera, and for the beginning of our race another ten thousand years, or very little more” (Outlines, 2:12). These conclusions necessitate the abandonment of all belief in the historical character of the Biblical account of the times before Abraham. The writer does indeed speak of “facts and traditions;” his facts, however, as far as we can perceive, are the results of a theory of language, and tradition is, from its nature, no guide in chronology. It is, however, certain that no Shemitic scholar has accepted Bunsen's theory. For the time from the Exodus to the Foundation of Solomon's Temple, Usher alone takes the 480 years; the rest adopt longer periods, according to their explanations of the other numbers of this interval; but Bunsen calculates by generations. The period of the kings, from the foundation of Solomon's Temple, is very nearly the same in the computations of Jackson, Usher, and Petavius: Hales lengthens it by supposing an interregnum of 11 years after the death of Amaziah;  Bunsen shortens it by reducing the reign of Manasseh from 55 to-45 years. The former theory is improbable and uncritical; the latter is merely the result of a supposed necessity.

3. The best authorities on chronology in general are Ideler's thorough Handbuch d. math. u. technisch. Chronologie (Berl. 1825, 2 vols.) and Handbuch d. Chronol. (Berl. 1831). The methods and results of these works most pertinent to Biblical chronology are also pursued in the first part of Browne's excellent Ordo Sceclorume (Lond. 1844). Comp. Matzka, Chronol. in all. s. Epochen (Wien, 1844). Jarvis's Introd. to the History of the Church (N. Y. and Lond. 1845) is a fundamental investigation of ancient aeras with reference to the Christian, and is remarkable for the evidence there given of an error in the Roman annals between B.C. 45 and A.D. 160, in consequence of which the author carries every event between these points one year farther back. A synopsis of the argument is given in Strong's Harm. and Expos. of the Gospels (N. Y. 1852), Append. I.

One of the earliest Christian systematic chronologies is the Pentabiblion of Julius Africanus (in the 3d cent.), of which only a few fragments remain. Another is the Chronicon of Eusebius (4th cent.), of the Latin translation of which by Jerome an edition with notes was published by Scalirer in 1658; and the Armenian version has since been discovered and published, with a Latin translation, at Venice, 1818. There is also a famous Spanish commentary upon this chronicle by Alfonso Fostato (Salamanca, 1506, 5 vols. fol.). The Chronicon Paschale (ed. Dufresne, Par. 1689, fol., and by Dindorf, Bonn,.1832) is a Byzantine work arranged upon the basis of the Easter festival. There is also the Jewish Chronicon mundi majus et minus, or Seder Olam (סֵדֶר עוֹלָם, in Hebrew, Amsterd. 1711, 4to; in Latin, with a commentary, by J. Meyer, Amsterd. 1649, 4to), the former part of which is reputed to have been composed about A.D. 130, while the latter is of more recent date.

The foundation of the modern science of chronology may be said to have been laid by J. Scaliger in his work De Emendatione Temporum (Par. 1583, fol.; enlarged, Leyd. 1598; also Geneva, 1629). Another important work of that age is that of D. Petavius (or Petau), De Doctrina Temporum (Par. 1627, 2 vols. fol.), with its continuation, Uranologion (Par. 1630, fol.), and the abridgment, Rationarium Temporum (Par. 1630, 8vo, and since). Other important treatises bearing more or less directly on Biblical  chronology, besides those mentioned above, are: Calvisii Opus' Chronologicum (Lips. 1605, and since); Riccioli, Chronologia Reformata (Bon. 1669); Florentini, De anno primitivo (Aug. Vind. 1621); Labbii et Briettii Chronologia historica (Par. 1670); Des Vignoles, Chronologie de l'Histoire Sainte (Berl. 1738, 2 vols. 4to), Marsham, Canon Chronicus (Lond. 1672.; Lpz. 1676; Frcft. 1696); Newton, Chronology (Lond. 1728); Blair, Chronolgy and History (London, 1754, 1768); Kennedy, Astronom. Chronology (London, 1672); Playfair, System of Chronol. (Edinb. 1784); Clinton, Fasti Hellenici (Oxf. 1824-30); Clemencet, L'Art de verifier les dates (Par. 1818). More specific are: Vitringa, Hypotyposis hist. et chronologie (Havn. 1774); Bengel, Ordo-temporum (2d ed. Stuttg. 1770); Bennigsen, Biblische Chronologie (Lpz. 1784); Frank, Nov. syst. chronologice (Gott. 1788; abridgm. Dess. 1783); Tiele, Chronol. d. alt. Test. (Brem. 1839); Archinard, Chronol. sacree (Par. 1841); Seyffarth, Chronol. sacra (Lpz. 1846); Akers, Biblical Chronology (Cincin. 1855); Anon. Palmoni (Lond. 1851); also Capellus, ChronologiSacra (Par. 1655); Allen, Chain of Script. Chronol. (Lond. 1659); Bedford, Script. Chronology (Lond. 1730); Cunninghame, Chronology, etc. (Lond. 1834 sq.); Bosanquet, Chronology of Daniel (Lond. 1848); also Assyr. and Heb. Chronology compared (in the Jour. Royal As. Soc., Lond. 1864, p. 148 sq.); Fausset, Sacred Chronology (Oxf. 1855); with many others of less extent. Compare also Prideaux, Old and New Testament Connected; Shuckford, Sacred and Profane History of the World Connected; ‘Memoires de l'Academie des Inscriptions et BellesLettres; Michaelis, Zeitrechnung von der Sindfluth bis Salomo (in the Gotting. Mag. der Wissensch. I Jahrg.); Gesenius, De Pentateuchi Samarit. Origin' (Hal. 1815); Hegewisch, Einl. in die hist. Chron. (Alt. 1811); Beer's Abhandlungen zur Erldut. d. alten Zeitrechn. (Leipz. 1752); Silberschlag, Chronologie der Welt (Berl. 1783); Parker, Chronology (Lond. 1859); Rockerath, Biblische Chronologie (Minst. 1865); Lewin, Fasti Sacri (Lond. 1865); Shimeall, Bible Chronology (N.Y. 1860); Von Gumpach, A ltjid. Kalendar(Briiss. 1848), and Zeitrechn. d. Bab. u. Assyr. (Heidelb. 1852). SEE VULGAR ERA.

## Chronology, Christian[[@Headword:Chronology, Christian]]

             The first Christians, in their civil relations, used the civil chronology of the countries they lived in. The ecclesiastical chronology of the early Church was limited to the use of the Jewish week, which began with a work-day and closed with the Sabbath, and in which the several days were not  named, but counted. Gradually the day of rest was changed from the last day of the week to the first, and the other days of the week came to have a special ecclesiastical name. Both these changes proceeded from the commemoration of the day of the suffering and the resurrection of Jesus Christ-Sunday being the day of the resurrection, Friday the day of the crucifixion, and Wednesday the day of the trial. The two latter, as days of mourning and fasting, are mentioned by Tertullian (de jejun. c. 2) and by Clement of Alexandria (Strom. 7:12, § 75); but they are probably of an earlier origin, for the name static (στάσις), by which they were generally designated at the time of Tertullian, occurs in the Pastor Hermae (lib. 3, simil. 5). Sunday, as a day of rejoicing, is first mentioned in the Epistle of Barnabas (chap. 15), and its celebration seems to reach back to the apostolic age. These three prominent days were called in the Latin Church, feria quarta, feria sexta orparasceve, and dies dominicus or dominica, and by the Greeks τετράς, παρασκευή, ἡμέρα κυριακή (also abbreviated κυριακή or κυριά), or ἀναστάσεως ἡμέρα. The oldest witnesses for the names of the station-days are again Tertullian and Clement. The former is also the first to mention the name of dominica, while κυριακή is first found in the epistles of Ignatius (ad Magnes.). The other week-days were designated by the Latins with the same name as the station-days (feria), and counted from feria secunda to feria sexta or parasceve, while the Greeks counted from ἡμέρα δευτέρα το ἕκτη or παρασκευή. The last day retained its Jewish name sabbatum, and σάββατον or σάββατα. The planetary appellation of days which emanated from the pagan astronomers in Alexandria (see Ideler, Handbuch der mathem. und techn. Chronologie, Berlin, 1825) is first mentioned by Tertullian, who mentions the dies solis (Sunday) and dies Saturni (Saturday); by Justin Martyr, who mentions τοῦ ἡλίου ἡμέρα (Sunday) and κρονική (Saturday); and by Clement of Alexandria, who mentions ῾Ερμοῦ (Wednesday), and Αφροδίτης (Friday) ἡμέρα. Still another way of designating the week-days is found in the Easter Canon of Hippolytus, which marks the days of the week (beginning with Sunday) by the first letters of the alphabet, A to G.

Among the weeks of the year, the one including the anniversaries of the death and the resurrection of Christ came early to be celebrated with special solemnity. The time on which the former of these anniversaries should be commemorated even became the occasion of one of the greatest ecclesiastical controversies of the ancient Church, one party, which claimed  to follow the example of the apostles John, Philip, and Paul, insisting that it should be celebrated on the anniversary day of the month (the full moon's day of the Jewish month of Nisan), and the other party, which appealed to the other apostles as their authorities, urging the celebration on the anniversary day of the week (Friday). The Church of Rome followed the latter, and the churches of Asia Minor the former practice. Both customs required either a compliance with the Jewish Calendar or a special calculation of the Christian Easter. Of the latter class, the most ancient known to us is one found on the marble statue of Hippolytus, and computed to the first year I of the emperor Alexander Severus (A.D. 222). It fixes the 18th of March as the time of the equinox, is arranged according to the sixteen years' cycle, and determines the Easter Sundays according to the Latin rule, that, whenever the Easter Sundays fall upon Saturdays, Easter is to be celebrated, not upon the next, but upon the second next Sunday. In the Eastern churches special calculations were made by Dionysius of Alexandria, Anatolius of Laodicea, and others. Gradually the Alexandrine Easter Canon, the authorship of which is ascribed by Jerome and Bede to Eusebius, dislodged all others, and obtained general usage in the Church. It appointed for the celebration of Easter the Sunday following the day of the full moon which falls on or comes next after the equinox. The bishops, by paschal letters, informed the churches of the proper time of Easter in every year. A third, which is mentioned by Tertullian, tried to fix the 14th day of the month of Nisan, in the death-year of Christ (the 25th of March), as the immovable anniversary of the death, and the 16th day of Nisan as the anniversary of the resurrection of Christ. SEE EASTER.

Constantine the Great, in 321, ordered a civil observance of Sunday by prohibiting all secular business, and transferred the pagan Nundinoe of the old Romans to Sunday. A Roman Calendar, compiled in the middle of the fourth century, divides the whole year, from the 1st of January, according to Nundinoe and weeks, by placing in parallel columns the eight Nundinal letters A-H, and the seven week letters A-G. The entire suppression of the Nundinae is thought to have been effected by the Sunday laws of Theodosius the Great.

But while the week supplanted the Nundinoe, the Christian appellation of the week-days gave way gradually, at least in the Western countries, to the pagan planetary names. The change was, however, not effected without considerable resistance. Philastrius (about 387) counts the use of the planetary names for week-days among the heresies. Ambrose and Gregory  of Tours (died 594) censure the use of the name Sunday (dies solis). A bishop of Iceland, in 1107, suppressed the planetary names and substituted for them numbers. The Spaniard Campanella made an attempt to introduce, in the place of pagan names of the week-days, the names of the seven sacraments, and in place of the usual names of months those of the twelve apostles. In the Eastern churches the planetary names never came into general use. The Slavi, Lithuanians, and Finns count the days of the week, calling Monday the first day (after the Sabbath).

The months of the Christians (except among the Copts and Abyssinians, who still use the old Alexandrine months) are still those of the Julian Calendar. The names of the Roman months have also in most Christian countries come into general use. In the Byzantine empire, the Syro- Macedonian names of the months maintained themselves by the side of the Roman until late in the Middle Ages, and among the Germanic and Slavic nations efforts were made to introduce native names, but the Roman names always prevailed. The Armenian, Syrian, Coptic, and Abyssinian Christians still use the national names of months exclusively. The “Society of Friends” (Quakers) reject both the planetary names of days and the Roman names of months, and simply count both (as “first day,” instead of Sunday, and “first month,” instead of January).

With the names of the Roman months also the Roman way of dating was extensively used. In the Latin Church it remained in use until the establishment of the modern languages (in Germany until the 14th century). Isolated instances of the present way of counting the days are found in a fragment of a Gothic Calendar in the 4th century; in an AngloSaxon Calendar of the 10th century; in the works of Pope Gregory the Great (594-604), and elsewhere. The. designation of the days of the months by the names of saints came into use early in the Middle Ages. In the Byzantine Church the Roman way of dating seems to have been supplanted in the 7th century by the present way of counting the days. In Asia, the Roman way of dating was used only by way of comparison with the national method.

The beginning of the year in the Christian countries has remained, as it was fixed in the Julian Calendar, on the 1st of January. Dionysius Exiguus, in order to give the beginning of the year a Christian character, called it the “day of circumcision” (dies circumcisionis). Several attempts were made to substitute for the lst of January another beginning of the year, relating to  some prominent event in the history of Christianity. Thus several popes began to use for that purpose the first day of March, probably on the ground that March was the usual month of the Passover, and Venice used in its public documents this day until the downfall of the republic. Another Roman new-year's day was the 25th of March (the festival of the Annunciation), and this was used in Pisa and Florence until 1749. But the most common was Christmas (a Nativitate Domri), which was even called mos, or stilus curies Romance. It was not until Pope Innocent XII (1691) that this habit was altogether abandoned. In Germany, the calendarium of Charlemagne has the 1st of January; the 25th of March was in frequent use until the 11th century, when it gave way to Christmas, which maintained itself until the peace of Westphalia. France, under the Merovingians, used the 1st of March; under the Carlovingians, Christmas; under the Capetingians, until the 16th century, Easter; the latter was also for a long time in use in Holland and in Cologne. Spain and Portugal long used the 25th of March, and from the 14th to the 16th century, Christmas. The Anglo-Saxons, according to Bede, began the year on Christmas; but gradually three different years were distinguished — the historical, legal or civil, and ecclesiastical. The beginning of the first has long been on the 1st of January; that of the second was the 25th of December until the 13th century, after that the 25th of March until 1752, waen it was fixed at the 1st of January. In the Byzantine empire the 1st of January was in the 5th century supplanted by the 1st of September (the epoch of the Indictions), which the Russians abandoned for the 1st of January in 1700, and the kingdom of Greece in 1821. The Chaldaeans have adopted the 1st of September, while the Nestorians and Jacobites stick to the 1st of Tishri. The Copts and Abyssinians still adhere to the 1st of Thoth.

Of a special church year there are no traces until the time of Constantine the Great. Its beginning seems at first to have been made with the sun- month corresponding to the Jewish Nisan. Thus the Apostolic Constitutions designate December as the ninth, January as the tenth, and “Xanthicus” (which is usually identified with Nisan) as the first month. Epiphanius follows the same calculation; and Victorius, Dionysius, and Beda speak of the Easter month as the first. The epoch of the first Sunday of Advent originated with the Nestorians, and is first found in the Responsoriale of Gregory the Great, but seems to have been general in the Latin churches as early as the 7th century. The Greek Church has retained the 1st of September as the beginning of the church year. See Herzog,  Real-Encyclopadie s.v. Zeitrechnung (which we have chiefly followed in the above article). SEE AERA; SEE CHURCH-YEAR; SEE CYCLE.

## Chronopius I[[@Headword:Chronopius I]]

             was third bishop of Le Perigord. He succeeded Anianus in the first half of the 4th century.

## Chronopius II[[@Headword:Chronopius II]]

             was the seventh bishop of Le Perigord. He is described as haying been of noble birth,-modest, gentle, eloquent, the father of the poor, the prop of his country, the restorer of churches, the redeemer of citizens. He died about the middle of the 6th century (Migne, Patrol. Lat. 88:160; Gall. Christ. 2:1450).

## Chronus[[@Headword:Chronus]]

             (time) was the Greek name of SATURN.

## Chrotbertus[[@Headword:Chrotbertus]]

             SEE CHRODEBERT.

## Chrotechildis[[@Headword:Chrotechildis]]

             (or Chrotildis). SEE CLOTILDA.

## Chrworsch[[@Headword:Chrworsch]]

             in Slavonic mythology, was a god of the destructive wind-storm, to whom the Slavs offered sacrifices to shield them from his power.

## Chrysander (properly Goldman), Wilhelm Christian Justus[[@Headword:Chrysander (properly Goldman), Wilhelm Christian Justus]]

             a Lutheran theologian of Germany, was born December 9, 1718, at Godekenrodan in the vicinity of Halberstadt. He studied at Halle and Helmstadt, and in 1742 was permitted to lecture. In 1744 he was made pastor of St. Stephen's, at Helmstadt, lecturing,, at the same time, on Oriental languages and literature. In 1750 he was called to Rinteln became in 1751 doctor of theology, and in 1755 professor ordinarius of theology. In 1758 he was called as first professor of theology and philology to Kiel, and died December 10, 1788. He was a voluminous writer. Doring (Die Gelehrten Theologen Deutschlands, 1:247 sq.) gives on five pages the titles of his one hundred and one publications. See also Furst, Bibl. Jud.  1:179; Steinschneider, Bibliographi Msihes Handbuch, page 35; Winer, Handbuch der theol. Lit. 1:857; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Chrysanthus[[@Headword:Chrysanthus]]

             was the name of several early Christians :

1. Martyred along with the virgin Daria at Rome, under Numerianus, A.D. 283. He is commemorated December 1 in Usuard's Martn., and March 19 in the Byzantine Calendar.

2. A bishop of the Novatians at Constantinople, who succeeded Sisinnius in 407. Being disinclined to accept the episcopal office, he retired from Constantinople to Bithynia, but was pursued, drawn from his retreat, and forced to submit to ordination. He died in 414.

3. One of the bishops at the Council of Aries in the early part of the 5th century.

4. Bishop of Spoleto, addressed by Gregory the Great (Epist. 7:72, 73) and begged to give some relics of Sabinus for a church at Fermo.

## Chrysaphius[[@Headword:Chrysaphius]]

             was a eunuch, chief minister at the court of Theodosius II, the Eastern emperor, He is mentioned as gaining over his master and the empress Eudoxia to the party of Eutyches. After the death of Theodosius, A.D. 450, he was disgraced, banished to an island, and put to death at the instance of the empress Pulcheria. It is thought that through the influence of Chrysaphius, Eutyches obtained a letter from Theodosius to Leo the Great, exhorting him to peace. Chrysaphius and Eudoxia also supported Dioscorus in his desire that Theodosius would summon the Eutychian Council of Ephesus (Theodoret, Epist. 124; 125).

## Chrysargyrum[[@Headword:Chrysargyrum]]

             (χρυσάργυρον), a tax on trade and commerce under the later Roman emperors, so called because paid in gold and silver; and also tribuium lustrale, because paid once in every five years (lustrum). Even the poorest tradesmen were not exempt from it; and it was called an intolerable tax (φόρος ἀφόρητος, Libanius, Orat. 14, cont. Florent.). Yet Constantius freed the lower clergy, who gained their bread by trade or labor, from this tax; and later emperors confirmed the exemption. — Bingham, Orig. Eccles. bk. 5, ch. 3, § 6.

## Chryse[[@Headword:Chryse]]

             (in Latin versions of the story known as Aurea) is the principal figure in the account of the martyrdom of Hippolytus. It purports to relate to martyrdoms which took place during a violent persecution of the Christians by the emperor Claudius., There are many versions of this story. The most complete discussion of all these stories is to be found in Dillinger, Hippoolytus und Kallistus, chapter 2.

## Chryseros[[@Headword:Chryseros]]

             was a sophist and apologist of paganism in the 5th century, rebuked by St. Nilus (Epist. 2:42; see Ceillier, 8:217).

## Chrysippus Of Cappadocia[[@Headword:Chrysippus Of Cappadocia]]

             an ecclesiastical writer, lived in the 5th century, according to Cyril of Scythopolis (Vit. St. Euthym.). He and two of his brothers, Cosmo's and Gabriel, received a good education in Syria, and were then given into the care of Euthymius at Jerusalem. In that place, also, Chrysippus took orders. In 455 he became steward of the monastery, and subsequently praefect of the Church of the, Resurrection, and "guardian of the holy Cross," filling the latter place for ten years, till his death. He wrote, in a style both elegant and concise, some works on ecclesiastical subjects; but they are lost, except a treatise, entitled Homilia de Sancta Deipara (also found with a Latin translation in the second volume of the Auctariumn Patr. Paris, 1624), and some fragments of a small work, entitled Encomium Theodori Martyris (in Eustathius of Constalitinople's Liber de Statu Vitae Functorum). A Laudatio Joannis Baptistae, attributed to Chrysippus, is printed in Latin by Combefis (Biblioth. Concionat. 7:108). See Hoefer, Nouv. Biog. Generale, s.v. SEE COSMOS.

## Chrysobergus, Lucas[[@Headword:Chrysobergus, Lucas]]

             a Greek ecclesiastical writer, was appointed patriarch of Constantinople in 1155. He presided over the synod which was held there in 1166, and died in 1167. Of his works there are left but thirteen Decreta Synodalia (contained in the Jus Graeco-romanum of Leunclavius), and the following are the titles of some of the decrees recorded by him: De Clericis qui se Immiscent Scecularibus Negotiis; De Indecoris et Scencis Ritibus Sanctorum Notariorum Festo Abrogandis; Ne Clerici Turpilucrifiant aut Medici. There are in the imperial library of Vienna two poems, which are attributed to Chrysobergus. See Hoefer, Nouv. Biog. Generale, s.v.

## Chrysobergus, Maximus[[@Headword:Chrysobergus, Maximus]]

             a Greek ecclesiastical writer, who lived about 1400, wrote, Oratio de Processione Spiritus Sancti (printed in the second volume of Grcecia Orthodoxa, by Leo Allatius). See Hoefer, Nouv. Biog. Generale, s.v.

## Chrysogonus[[@Headword:Chrysogonus]]

             was the name of two early Christians:

1. A martyr at Rome, under Diocletian, commemorated November 24, in the Hieronymian martyrology, old Roman, and those of Bede and Usuard. Some MSS. of the Hieronymian martyrology give Aquileia as the place of martyrdom.

2. A monk of Aquileia to whom Jerome writes (Epist. 9, ed. Val.) from the desert, asking him to write to him.

## Chrysolite[[@Headword:Chrysolite]]

             (χρυσόλιθος, golden stone), the precious stone which garnished the seventh foundation of the New Jerusalem in John's vision (Rev 21:20); according to Schleusner, a gem of golden hue, or, rather, of yellow streaked with green and white (see Pliny 37:9, 42; Isidor. Orig. 16:14). It was called by some chrysophyllum (χρυσόφυλλον, Epiphan. De geminis, 10). It was a name applied by the ancients to all gems of a golden or yellow color, but it probably designated particularly the topaz of the moderns (see, however, Bellermann, Urim et Thummim, p. 62). In the Sept. the word is employed for תִּרְשַׁישׁ, tarshish', the “beryl” of our version (Exo 28:20; Eze 10:9). SEE BERYL; SEE TOPAZ.

What is usually termed chrysolite is a crystalline precious stone of the quartz kind, of a glossy fracture. In chemical composition it is a ferriferous silicate of magnesia. The prevailing color is yellowish-green, and pistachio-green of every variety and degree of shade, but always with a yellow and gold luster. There are two particular species of chrysolite: one, called the Oriental chrysolite, of a pistachio-green, transparent, and, when held up to the light in certain positions, often with a cherry-red shade; the other is the granulous chrysolite, of different shades of yellowish-green color, half transparent and nearly pellucid (see the Penny Cyclopedia, s.v.). SEE GEM.

## Chrysolius (Chryseuil), St[[@Headword:Chrysolius (Chryseuil), St]]

             bishop and martyr, is celebrated at Comines, in Flanders, as the apostle of that neighborhood. He suffered under Diocletian A.D. 302, and is commemorated on February 7.

## Chrysologus, Petrus[[@Headword:Chrysologus, Petrus]]

             archbishop of Ravenna, was born at Imola about 400, and was consecrated archbishop about 433. He was noted for strictness of discipline, and especially for eloquence, from which his surname was derived. Eutyches sought to gain the eloquence and reputation of Chrysologus for his party, but the latter not only repelled him, but strenuously opposed his doctrine. He died at Imola, according to one account, Dec. 2, 450; according to another, in 458. A number of Sermons (176) are preserved, of which the first edition, by Vincentius, appeared in 1534; another at Venice, 1750, fol. One of the best editions is Sermones, editio omnium certe castigatissima (Aug. Vind. 1758, fol.). These and the few letters of his that remain are collected in a complete edition in Migne's Patro!ogia (1846, imp. 8vo). — Migne, Dect. de Biographie, 3. 425.

## Chrysoloras, Demetrius[[@Headword:Chrysoloras, Demetrius]]

             a Greek theologian, was born at Thessalonica, and lived in the 14th century. He was recommended by John Cantacuzenus to the emperor Manuel, when he was charged by that prince with important missions to foreign courts. In the Bodleian Library, and in the National Library of Paris, there are about one hundred MS. letters of Chrysoloras to the emperor Manuel. Chrysoloras also wrote several treatises about religious subjects, of which the most important ones are: Dialogus adversus Demetrium Cydoniun: — Dialogus contra Latinos-Encomium in S. Demetriusm Martyrem: — Tractatus ex Libris Nili contra Latinos de Processione Spiritus Sancti:-Epistola ad Barlaamumn de Processione Spiritus Sancti. All these writings are translated, possibly by Barlaam himself, and, with a refutation, are found in the Bibliotheca Patrum Coloniensis. A great many more still exist in European libraries. See Hoefer, Nouv. Biog. Generale, s.v.

## Chrysophora[[@Headword:Chrysophora]]

             was a correspondent of Dionysius of Corinth, "a most faithful sister" (Euseb. 4:23). The letter is not extant.

## Chrysoprasus[[@Headword:Chrysoprasus]]

             (χρυσόπρασος, mentioned in Rev 21:20, as the tenth row of stones in the foundation of the heavenly Jerusalem), a precious stone of greenish-golden color, or apple-green, passing into a grass-green (Pliny, Hist. Nat. 27:20, 21); an Indian translucent gem, so called as resembling in color the juice of the leek (πρἀσον), with golden spots (χρυσός) — a species of beryl, supposed to be possessed of healing power in diseases of the eyes. Its spotted character may be inferred from the name given to it by Pliny (Hist. Nat. 37, c. 8), pardalios, or, rather, pantherion, from its resembling the leopard-skin (see Braun. de Vest. Sac. Hebrews 2, c. 9, p. 509). The chrysoprase of the ancients is by some supposed to be identical with the stone now so called, viz. the apple or leek-green variety of agate, or uncrystallized quartz (London Encyclopaedia, s.v.), which owes its color to oxide of nickel; this stone at present is found only in Silesia; but Mr. King (Antique Gems, p. 59. note) says that the true chrysoprase is sometimes found in antique Egyptian jewelry set alternately with bits of lapis-lazuli. SEE GEM.

In Gen 2:12, the Sept. renders the word שֹׁהִם, sho'ham, by chrysoprase (λίθος ὁ πράσινος), but they were probably different gems. SEE BERYL.

## Chrysor[[@Headword:Chrysor]]

             in Phoenician mythology, was a hero belonging to the seventh generation of the deities. He benefited mankind by various inventions: the canoe, bait, fishing-hook, the art of piloting, and the working of iron by fire. He was also worshipped under the name Diamichios.

## Chrysoretes[[@Headword:Chrysoretes]]

             was chamberlain of Theodosius II (who reigned A.D. 408-450). He was exceedingly influential, and opposed to the Catholic party (Tillemont, 11:527). See Smith, Diet. of Christ. Biog. s.v.

## Chrysostom ST.[[@Headword:Chrysostom ST.]]

             born 347 at Antioch, died in exile 407. His proper name was JOHN, but since the seventh century he is better known as CHRYSOSTOM (Χρυσόστομος), the golden-mouthed pulpit orator of the Greek Church. Like Gregory of Nazianzen, and Augustine, he had a most excellent Christian mother Anthusa, who, by her exemplary virtue and piety, commanded even the admiration of the heathen. It was with reference to her that Libanius, the most distinguished rhetorician and literary representative of heathenism at the close of the fourth century, felt constrained to exclaim, “Ah, gods of Greece what wonderful women there are among the Christians!” Anthusa was married to a prominent military officer at Antioch, but became a widow in her twentieth year, and continued in that state, devoting herself exclusively to religion and the education of her children. She planted the seeds of early piety in the soul of Chrysostom, although, like Gregory Nazianzen, Augustine, and other sons of Christian mothers, he was not baptized till mature age. She gave him, at the same time, the benefit of the best intellectual culture of the age in the school of Libanius, who esteemed him his best scholar, and desired him to become his successor as professor of rhetoric or forensic eloquence.

Chrysostom entered the career of a rhetorician, but shortly after he broke with the world, and resolved to devote himself exclusively to religion. After the usual course of catechetical instruction, he was baptized by bishop Meletius, of Antioch. His first impulse after his conversion was to embrace the monastic life, which, since St. Anthony of Egypt, the patriarch of monks, had set the example, and such men as Athanasius, Basil the Great, the two Gregories, Ambrose, Jerome, and Augustine had given it the sanction of their great authority, carried away many of the noblest and most earnest youths of the Church, as a. mode of life best adapted to secure personal holiness and salvation, and to benefit the world by presenting to it, in bold contrast to its perishing vanities, the beauty and power of heroic self-denial and true happiness in the unbroken communion with God. Anthusa, however, defeated his design for a season. She took him by the hand, led him to her room, and by the bed where she had given him birth, she remonstrated with him in tears and tender entreaties not to forsake her. Like an obedient son, he yielded to her wishes; and although he, after her death, spent some time in monastic retreat, and retained ascetic habits even on the patriarchal throne, yet the greater part of his life was devoted to the active service of the Church in some of her most  influential positions.

He commenced the clerical career as reader in the church of Antioch under Meletius, and would soon have been promoted to a bishopric, but he evaded the election by a sort of pious ruse, and thrust it upon his friend Basilius (not of Caesarea, but of Raphanea, in Syria), whom he considered worthier, but who bitterly complained of the deception. Chrysostom defended his conduct, and justified the theory of accommodation, or economy (οἰκονομία), as he called it, wherever it may be practiced from pure motives, and as a means to a good end; unwarrantably appealing to Paul, who became a Jew to the Jews, and a Gentile to the Gentiles. Other fathers (e.g. Jerome) had the same lax views on the duty of veracity, which find no support in the Bible, but were universally entertained among the heathen philosophers, especially the Greek sophists. Even Plato vindicates falsehood, and expressly recommends it to physicians as a help to the healing of the sick, and to rulers for the good of the people (De Republ. 3. p. 266). No wonder that even to this day strict veracity is so rare in the Oriental churches. This occurrence was the occasion of Chrysostom's famous treatise on the priesthood (Περὶ ἱερωσύνης, De Sacerdotio, libri 6), which, notwithstanding the serious defect alluded to, is one of the most useful works on the duties and responsibilities of the holy ministry, and has been often separately edited (by Erasmus, Cave, Bengel, etc.) and translated into modern languages (into English by Hollier, 1740; Bunce, 1759; Mason, 1826 (Phila. 12mo); Marsh, 1844, and B. Harris Cowper, 1866).

After the death of his mother Chrysostom fled from the seductions and tumults of city life to the monastic solitude of the mountains near Antioch, and there spent six happy years in the study of the Bible, in sacred meditation and prayer, under the guidance of the learned abbot Diodorus (afterwards bishop of Tarsus, † 394), and in communion with suchlike- minded young men as Theodore of Mopsuestia, the celebrated father of Antiochian (Nestorian) theology († 429). Monasticism was to him a profitable school of experience and self-government; because he embraced this mode of life from the purest motives, and brought into it intellect and cultivation enough to make the seclusion available for moral and spiritual growth. He thus describes the life of his brethren on the mountain solitude near Antioch: Before the rising of the sun they rise, hale and sober, sing as with one mouth hymns to the praise of God, then bow the knee in prayer under the direction of the abbot, read the Holy Scriptures, and go to theilabors; pray again at nine, twelve, and three o'clock; after a good day's  work, enjoy a simple meal of bread and salt, perhaps with oil, and sometimes with pulse; sing a thanksgiving hymn, and lay themselves on their pallets of straw without care, grief, or murmur. When one dies they say, ‘He is perfected;' and they all pray God for a like end, that they also may come to the eternal Sabbath-rest and to the vision of Christ.”

In this period he composed his earliest writings in praise of monasticism and celibacy, and his two long letters to the fallen Theodore (subsequently bishop of Mopsuestia), who had regretted his monastic vow and resolved to marry. Chrysostom regarded this small affair, from the ascetic stand- point of his age, as almost equal to an apostasy from Christianity, and plied all his oratorical arts of sad sympathy, tender entreaty, bitter reproach, and terrible warning to reclaim his friend to what he thought the surest and safest way to heaven.

By excessive self-mortification Chrysostom undermined his health, and returned about 380 to Antioch. There he was ordained deacon by Meletius (who died in 381), and presbyter by Flavian in 386. By his eloquence and his pure and earnest character he soon acquired great reputation and the love of the whole church. During the sixteen or seventeen years of his labors in Antioch he wrote the greater part of his Homilies and Commentaries, his work on the Priesthood, a consolatory epistle to the despondent Stagirius, and an admonition to a young widow on the glory of widowhood and the duty of continuing in it. He disapproved second marriage, not as sinful or illegal, but as inconsistent with an ideal conception of marriage and a high order of piety.

Chrysostom was chosen, without his own agency, patriarch of Constantinople. At this post he labored several years with happy effect. By talent and culture he was peculiarly fitted to labor in a great metropolis. . He happily avoided the temptation of hierarchical pride and worldly conformity. In the midst of the splendors of New Rome he continued his ascetic habits, and applied all his income to the sick and the poor. He preached an earnest, practical Christianity, insisted on church discipline, and boldly attacked the vices of his age, and the hollow, worldly, and hypocritical religion of the imperial court.

But his unsparing sermons aroused the anger of the empress Eudoxia, a young and beautiful woman, who despised her husband and indulged her passions. His rising fame, moreover, excited the envy of the ambitious patriarch, Theophilus of Alexandria, who could not tolerate a successful  rival in Constantinople. An act of Christian love toward the persecuted Origenistic monks of Egypt involved him in the Origenistic controversy, which raged at that time with great violence in Egypt and Syria, and at last the united influence of Theophilus and Eudoxia overthrew him. Persecution and suffering were to test his character and to throw around his memory the halo of martyrdom for the cause of purity and charity. Theophilus first sent the aged Epiphanius, so well known for his orthodox zeal and his hatred of the arch-heretic Origen, to Constantinople, as a tool of his hierarchical plans, in the hope that he would destroy the thousand-headed hydra of heresy, and ruin Chrysostom for his apparent connection with it.

Chrysostom, as a pupil of the Antiochian school of theology and as a practical divine, had no sympathy with the philosophical speculations and allegorical fancies of Origen, but he knew how to appreciate the merits of this great man, and was prompted by a sense of justice and Christian love to intercede in behalf of the Origenistic monks, whom Theophilus had unmercifully expelled from Egypt, and he showed them kindness when they arrived at Constantinople, although he did not admit them to the holy communion till their innocence should be publicly established. Epiphanius himself found that injustice had been done to those monks, and left Constantinople with the words, “I leave to you the city, the palace, and hypocrisy.” He died on board the ship on his return to Cyprus (403). Theophilus now proceeded to Constantinople in person, and at once appeared as accuser and judge of Chrysostom. He well knew how to use the dissatisfaction of the clergy, of the empress Eudoxia, and of the court, with Chrysostom, on account of his moral severity and his bold denunciations. In Chrysostom's own diocese, on an estate, “at the oak” (synodus ad quercum), in Chalcedon, he held a secret council of thirty-six bishops against Chrysostom, and there procured, upon false charges of immorality, unchurchly conduct, and high treason. his deposition and banishment in 403. Among the twenty-nine charges were these: that Chrysostom called the saint Epiphanius a fool and demon; that he wrote a book full of abuse of the clergy; that he received visits from females without witnesses; that he bathed alone and ate alone.

Chrysostom was recalled, indeed, in three days, in consequence of an earthquake and the dissatisfaction of the people, but was again condemned by a council in 404, and banished from the court, because, incensed by the erection of a silver statue of Eudoxia close to the church of St. Sophia, and by the theatrical performances connected with it, he had, with unwise and  unjust exaggeration, opened a sermon, on Mar 6:17 sq., in commemoration of John the Baptist, with the personal allusion, “Again Herodias rages, again she raves, again she dances, and again she demands the head of John [Chrysostom's own name] upon a charger” (Socrates, Hist. Ecclesiastes 6, c. 18). From his exile in Cucusus and Arabissus he corresponded with all parts of the Christian world, took lively interest in the missions in Persia and Scythia, and appealed to a general council. But even the powerful intercession of pope Innocent I and the sympathy of the people at Constantinople were of no avail against the wrath of the court and the envy of a rival patriarch. The enemies of Chrysostom procured from Arcadius an order for his transportation to the remote desert of Pityms. On the way thither he died at Comana in Pontus, Sept. 14,407, in the sixtieth year of his age, praising God for everything, even for his unmerited persecutions. His last words were: Δόξα τῷ θεῷ πάντων ἕνεκεν. They express the motto of his life and work.

Chrysostom was venerated by the people as a saint; and thirty years after his death, by order of Theodosius II (438), his bones were brought back in triumph to Constantinople, and deposited in the imperial tomb in the Church of the Apostles. The emperor himself met the remains at Chalcedon, fell down before the coffin, and in the name of his guilty parents, Arcadius and Eudoxia, implored the forgiveness of the holy man. The age could not, indeed, understand and appreciate the bold spirit of Origen, but was still accessible to the narrow piety of Epiphanius and the noble virtues of Chrysostom.

John Chrysostom is the greatest commentator and preacher of the Greek Church, which reveres him above all fathers. He left a spotless name behind him. As a divine, he was eminently sound, moderate, and practical; less profound and original than Athanasius or Augustine, but superior to both as an exegete and sermonizer. He is the best representative of the Antiochian school as distinct from that of Alexandria. He avoided the errors into which his friend Theodore of Mopsuestia, and his successor, the unhappy Nestorius, of the same school, fell soon afterwards. Neander compares him to Spener, the practical reformer of the Lutheran Church in the 17th century. Villemain claims for him “the union of all the oratorical attributes, the natural, the pathetic, and the grand, which have made St. John Chrysostom the greatest orator of the primitive Church, and the most distinguished interpreter of that remarkable epoch.” Carl Hase says of him that “he complemented the sober clearness of the Antiochian exegesis and  the rhetorical arts of Libanius with the depth of his warm Christian heart, and that he carried out in his own life, as far as mortal man can do it, the ideal of the priesthood which, in youthful enthusiasm, he once described” (Church History, § 104). Niedner characterizes him thus: “In him we find a most complete mutual interpenetration of theoretical and practical theology, as well as of the dogmatical and ethical elements, exhibited mainly in the fusion of the exegetical and homiletical. Hence his exegesis was guarded against barren philology and dogma, and his pulpit discourse was free from doctrinal abstraction and empty rhetoric. The introduction of the knowledge of Christianity from the sources into the practical life of the people left him little time for the development of special dogmas” (Geschichte d. chr. Kirche, 1846, p. 323).

We have from Chrysostom over six hundred homilies, delivered at Antioch and Constantinople, by far the most valuable of his writings. They are consecutive expository sermons on Genesis, the Psalms, and most of the books of the New Testament. They contain his exegesis, and hence are so often quoted by modern commentators, especially the homilies on the Epistles of Paul. Besides them he wrote discourses on special occasions, among which the twenty-one homilies on the Statutes, occasioned by a rebellion at Antioch in 387, are the most celebrated. The other works of Chrysostom are his youthful treatise on the priesthood already alluded to; a number of doctrinal and moral essays in defense of the Christian faith, and in commendation of celibacy and the nobler forms of monastic life; and two hundred and forty-two letters, nearly all written during his exile between 403 and 407. The most important of the letters are two addressed to the Roman bishop Innocent I, with his reply, and seventeen long letters to his friend Olympias, a pious widow and deaconess. They all breathe a noble Christian spirit, not desiring to be recalled from exile, convinced that there is but one misfortune — departure from the path of piety and virtue, and filled with cordial friendship, faithful care for all the interests of the Church, and a calm and cheerful looking forward to the glories of heaven. The so-called Liturgy of Chrysostom, which is still in regular use in the Greek and Russian churches, bears the unmistakable marks of a later age.

Literature. — The best edition of the works of Chrysostom in the original Greek, with a Latin translation, is the Benedictine, prepared by Bernard de Montfaucon, first published in Paris 1718-1738, in 13 fol. vols.; reprinted in Venice 1734-'41; in Paris (Gaume), 1834-'39; and in Migne's Patrologia, 1859-'60. The Homilies have been often translated into  French, German, English, and other languages (English translation in the Oxford library of the Fathers, 1842-'53); so also his youthful work on the Priesthood (see above). On the life and character of Chrysostom see especially the Vita in vol. 13 of the Opera, p. 91-178; Tillemont, Memoires, vol. 11, p. 1-405; Stilting, Acta Sanctorum for Sept. 14; Neander, Der heil. Chrysostomus (Berlin, 1821, 3d ed. 1848, in 2 vols. (the first volume translated by Stapleton, Lond. 1838); Villemain, Tableau de l'eloquence chretienne au IVe siecle (Par. 1849, p. 154-217); Perthes, Life of Chrysostom (Boston, 1854, 12mo); Abbe Rochet, Histoire de St. Jean Chrysostome (Par. 1866). Comp. also Schaff's Church History, 1866, vol. 3, p. 702 sq. and 933 sq. (from which a part of the above sketch has been taken).

## Chrystal, James, D.D[[@Headword:Chrystal, James, D.D]]

             a Scotch clergyman, was licensed to preach in 1829; presented to the living at Auchinleck in 1833; and had a son, James R., who was minister at Cults. See Fasti Eccles. Scoticance, 2:97.

## Chrysteson[[@Headword:Chrysteson]]

             SEE CHRISTISON.

## Chrystie[[@Headword:Chrystie]]

             SEE CHRISTIE.

## Chub[[@Headword:Chub]]

             [pron. Cub] (כּוּב, Heb. Kub, deriv. uncertain; Sept. apparently Λίβυες, but transposes; Vulg. Chub), a word occurring only once as the name of a people in alliance with Egypt in the time of Nebuchadnezzar (Eze 30:5): “Cush, and Phut, and Lud, and all the mingled people (עֶרֶב), and Chub (Sept. Πέρσαι καὶ Κρῇτες καὶ Λυδαὶ καὶ Λίβυες καὶ πάντες οὶ ἐπίμικτοι ἐπ᾿ αὐτῶν ᾷ. ρ. Λίβυες καὶ Αἰθίοπες καὶ Λυδοὶ καὶ πᾶσα ηΑ῾᾿ραβία), and the children of the land of the covenant shall fall by the sword with them” (i.e. no doubt the Egyptians; see Eze 30:4). The first three of these names or designations are of African peoples, unless (but this is improbable) the Shemite Lud be intended by the third (see, however, Eze 27:10; Eze 38:5; Isa 66:19; Jer 46:9); the fourth is of a people on the Egyptian frontier; and the sixth probably applies to the remnant of the Jews who had fled into Egypt (comp. Dan 11:28; Dan 11:30; Dan 11:32, especially the last, where the covenant is not qualified as “holy”), which was prophesied to perish for the most part by the sword and otherwise in that country (Jer 42:16-17; Jer 42:22; Jer 44:12-14; Jer 44:27-28). This fifth name is therefore that of a country or people in alliance with Egypt, and probably of Northern Africa, or of the lands near Egypt to the south. Some have proposed to recognize Chub in the names of various African places — Cobe (Κοβή), a port on the Indian Ocean (Ptol. 4:7, §10); Chobat (Χωβάτ or Χωβάθ), in Mauritania (4. 2, § 9); and Cobion (Κώβιον or Κωβίον), in the Mareotic nome in Egypt (4. 5) — conjectures which are of no value except as showing the existence of similar names where we might expect this to have had its place. Bochart strangely regards it as the  city Paliurus, in Marmarica (Strabo, 17:838); while Havernick seeks it in the people called Kufa on the Egyptian monuments (Wilkinson, 1:379 sq.). Others, however, think the present Hebrews text corrupt in this word. It has been therefore proposed to read Nub (נוּב) for Nubia, as the Arab. vers. has “the people the Noobeh,” whence it might be supposed that at least one copy of the Sept. had derived the first letter (v for the usual X); one Hebrews MS. indeed reads thus (כנוב, Cod. 409, ap. de Rossi).

The Arab. vers. is, however, of very slight weight, and we have no authority of this kind for applying the word Nub (or Kenub, its Egyptian pronunciation; see Bunsen, Egypt. Stell. 2, 6) to Nubia, or rather the Nubae (Νοῦβαι, Strabo, 17:786, 819; 4:7, 30; Pliny 6:35; Steph. Byz. p. 596), the countries held by whom from Strabo's time to our own are by the Egyptian inscriptions included in Keesh or Kesh, that is, Cush; the Nubae, however, may not in the prophet's days have been settled in any part of the territory which has taken from them its name. Another conjecture (regarded as quite equal in probability by Gesenius, Thes. Heb. p. 664) is the emendation which Hitzig proposes (Begriff der Kritik, p. 129), namely, Lub (לוּב). The Lubim, doubtless the Mizraite Lehabim of Gen 10:13; 1 Chronicles 1, 11, are mentioned as serving with Cushim in the army of Shishak (2Ch 12:2-3), and in that of Zerah (16:8; comp. 14:9), who was most probably also a king of Egypt, and certainly the leader of an Egyptian army. SEE CUSH; SEE ZERAH. Nahum speaks of them as helpers of Thebes, together with Put (Phut), while Cush and Egypt were her strength (3:8, 9); and Daniel mentions the Lubim and Cushim as submitting to or courting a conqueror of Egypt (11:43). The Lubim might therefore well occur among the nations suffering in the fall of Egypt. There is, however, this objection, that we have no instance of the supposed form Lub in the sing., the noun being always given in the plural — LUBIM SEE LUBIM (q.v.); hence Hitzig has himself since rejected this view (Kurzgef. exeget. Hdb. in Ezechiel, in loc.). The suggestion of Havernick, that the name Chub is to be connected with Kufa, which occurs on the Egyptian monuments as that of a people conquered by the Egyptians (Wilkinson, Anc. Egypt. 1:367, 371), would be deserving of notice were it not that it involves the somewhat violent proposition that a people, of whom we only know that they were the allies of the Egyptians, should be identified with a people of whom we only know that they were the conquered enemies of the Egyptians; though it is certainly possible that they who were at an early period foes, may at a later period have become allies. Worthy of notice also  is the suggestion of Furst, who says, “It is possible that it is to be connected with Coba, the existing name of an Ethiopian port, and which, perhaps, was formerly the name of a district” (Hebrew Handbook s.v.).

## Chubarag[[@Headword:Chubarag]]

             in the Lamaian religion, is the name of the clergy. The Lamaian priests of the Mongolians are called Gellongs.

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

             an English Deist, was born at East Harnham, a village near Salisbury, in 1679. His father dying, left his family poor, and Chubb was apprenticed to a glover in 1694. At this trade, and that of tallow-chandler, he supported himself, and at the same time cultivated his uncommon natural ability by diligent study. He died at Salisbury, Feb. 3, 1746. His first work, which appeared in 1715, was entitled The Supremacy of the Father asserted (8vo), and denied the divinity of Christ. It was followed by a series of publications, in which his skepticism was more and more fully developed.

Among them are Inquiries concerning Liberty of Conscience and Sin (Lond. 1717, 8vo); and a great number of tracts on authority, human nature, miracles, etc. He was largely involved in controversy with Warburton, Stebbing, Fleming, and others. His posthumous tracts were published in 2 vols. 8vo, 1748; and were answered by Fleming, in True Deism the Basis of Christianity; or, Observation on Chubb's posthumous Works; and by Leland (View of Deistical Writers, vol. 1). “Chubb was a working man, endowed with strong native sense, who manifested the same inclination to meddle with the deep subject of religion which afterwards marked the character of Thomas Paine and others, who influenced the lower orders later in the century. In his general view of religion, Chubb denied all particular providence, and, by necessary consequence, the utility of prayer, save for its subjective value as having a reflex benefit on the human heart.

He was undecided as to the fact of the existence of a revelation, but seemed to allow its possibility. He examined the three great forms of religion which professed to depend upon a positive revelation, Judaism, Mohammedanism, and Christianity. The claims of the first he wholly rejected, on grounds similar to those explained by Morgan, as incompatible with the moral character of God. In reference to the second he anticipated the modern opinions on Mohammedanism by asserting that its victory was impossible if it had not contained truth which the human spirit needed, In examining the third he attacked, like Morgan, the evidence of miracles and prophecy, and asserted the necessity of moral right and wrong as the ground of the interpretation of Scripture” (Farrar, Critical History of Free Thought, p. 142). There is a full account of Chubb, with  the opinions of various writers concerning him, in the Biographia Britannica, 3. 521-532.

## Chubbuck, Francis E.R[[@Headword:Chubbuck, Francis E.R]]

             a Protestant Episcopal clergyman, was chaplain of a regiment of Massachusetts volunteers at the beginning of his ministry in 1862; soon after removed to New Orleans; in 1865 became rector of Trinity Church, Vineland, N.J.; in 1867 held this rectorship and also officiated at Melville; and soon after was rector of St. Peter's Church, Clarksborough, where he remained until his death, January 2, 1872. See Prot. Episc. Almanac, 1873, page 133.

## Chubilgatae[[@Headword:Chubilgatae]]

             in Mongolian religion, are those spirits that descend from heaven to take possession of a child at its birth.

## Chudo Morskoe[[@Headword:Chudo Morskoe]]

             SEE CZUDO MORSKOE.

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

             a learned layman of the 17th century, who lived at Alfriston, Sussex, published in 11635 a small manual entitled Collectiones Theologicarurn Conclusionum. Some have much opposed it, although they commend the brevity and clearness of his positions, and others welcomed it from a layman at once able and industrious in theological learning. See Fuller, Worthies of England (ed. Nuttall), 3:258.

## Chumba Version Of The Scriptures[[@Headword:Chumba Version Of The Scriptures]]

             Chumba is a dialect spoken by about 120,000 people. Chumba is an independent hill state between Dalhousie and Cashmere. An edition of St. Matthew and St. John, in the Chumba and in the Thakuri dialect, which is the medium of communication among the people, was published by the British and Foreign Bible Society in 1880. (B.P.)

## Chumbrechus[[@Headword:Chumbrechus]]

             SEE CYNEBERHT, bishop of Winchester.

## Chun[[@Headword:Chun]]

             [pron. Cun] (Heb. Kun, כּוּן, deriv. uncertain; Sept. ἐκλεκτός, Vulg. Chun), a Syrian city mentioned in connection with Tibhath, as one of the “cities of Hadarezer,” from which David procured brass for building the Temple (1Ch 18:8). In the parallel passage (2Sa 8:8) these two cities are called respectively Betah and BEROTHAI. It is perhaps the same with the Conna mentioned in the Itin. Antonizi as situated between Laodicea and Baalbek. The rendering of the Sept. seems to imply that instead of “from Chun” (מַכּוּן) it had read Berod (בְּרוֹד, q. d. בָּבוּר, i.e. בָּחוּר, choice); but Josephus supports the present Heb. text (Μάχωνι, Ant. 7, 5, 3). SEE BEROTHAH.

## Chung-tien-cho[[@Headword:Chung-tien-cho]]

             in Chinese mythology, is the name of the birthplace of the god Fo or Fo-hi, where true virtue and pure joy dwell. It is believed to have been northern India or Bengal.

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

             presbyter of Salzburg, lived about the middle of the 8th century, and is commemorated September 24.

## Chunibertus[[@Headword:Chunibertus]]

             SEE KUNIBERT.

## Chur[[@Headword:Chur]]

             SEE CZUR.

## Church[[@Headword:Church]]

             I. The word Church. —

1. The origin of the word is uncertain. In the Germanic and Slavonic languages it is found as follows: Anglo-Saxon, cyrica, circ, cyric; English, church; Scottish, kirk; German, kirche; Low-German, karke; Frisian, tzierke or tziurke; Danish, kyrke; Swedish, kyrka; Bohemian, cyrkew; Polish, cerkiew; Russian, zerkow. The following derivations have been assigned to the word: (1) Heb. קַרְיָה and קָרָא; (2) Teutonic, koren, karen; (3) Celtic, cyrch or cylch, cyrchu or cylchu; (4) Latin, curia; Greek, κυριακόν (the Lord's house, from κύριος, Lord). The preponderance of opinion is in favor of the last derivation (Gieseler, Eccl. Hist. § 1; Hooker, Eccl. Pol. v. 13; Pearson, On the Creed, Oxf. 1820, 1:504; and, the principal authority, Jacobson, Kirchenrechtliche Versuche, Konigsb. 1833, 8vo). On the other hand, Meyrick, in Smith's Dictionary of the Bible (in, Appendix, p. ci), argues at length against this derivation chiefly on the ground (1) that the Greek missionaries, who are supposed to have carried the Word among the Northern tribes, used ἐκκλησία, not κυριακόν; and that Ulphilas uses aikklesjo (Rom 16:23 et al.); (2) that the Roman Church (and the Romanic languages after it) adopted the Greek word ἐκκλησία, not κυριακόν, from its Greek teachers. His conclusion, after dropping the first derivation, is that “it is difficult to say what is to be substituted. There was probably some word which, in the the old heathen places of religious assembly, and this word, having taken different forms in different dialects, was adopted by the Christian missionaries. It was probably connected with the Latin circus, circulus, and with the Greek κύκλος, possibly also with the Welsh cylch, cyl, cynchle, or caer. Lipsius, who was the first to reject the received tradition, was probably right in his suggestion, ‘Credo et a circo Kirck nostrum esse, quia veterum templa instar Circi rotunda' (Epist. ad Belgas, Cent. 3. Ep. 44).”

2. N.T. uses of the word Church. — The Greek word ἐκκλησία in the New Testament (Mat 16:18; Mat 18:17; 1Co 10:32; Eph 1:22), corresponding to the Hebrew קָהָל, עֵדָה, מַקְרָא, is from καλεῖν, to call (κλῆσις, a calling; κλητοί, called), and is rendered by our word church. The meaning of the word would thus seem to be, in the N.T., the whole company of God's elect, those whom he has called to be his people under the new dispensation, as he did the Israelites under the old. Such is the signification in one of the two instances in which Christ uses the word in the Gospels: “Upon this rock I will build my church” (Mat 16:18). The other (Mat 18:17) refers to the single congregation. Instead of ἐκκλησία, Christ generally used the terms “kingdom of God,” “kingdom of heaven,” or simply “kingdom,” or thy kingdom, or the Son of Man's kingdom (Joh 3:3; Mat 6:32; ib. 4:23, etc.; ib. 20:21; ib. 13:41; 16:28). The word “church” is first applied by St. Luke to the company of original disciples at Jerusalem on the day of Pentecost (Act 2:47), and is afterwards applied (in the Acts, Epistles, and Apocalypse) to, 1. The whole Christian body or society, as the sanctified of God (Eph 5:27); 2. The whole number of those who profess the Christian religion under pastors, etc. (1Co 12:18); 3. Particular societies of Christians in particular cities or provinces, e.g. the church in Jerusalem (Act 8:1); 4. Religious assemblies of these societies and the places in which they met, e.g. (Rom 16:5), “Greet the church that is in their house;” etc. (1Co 11:18; 1Co 14:19; 1Co 14:28).

3. Common uses of the word Church. — The most common sense in which the word church is used is to denote the body of the acknowledged followers of Christ, or his visible body.

2. It is also used to denote the community of true believers, whether known to be such or not. between believers yet on earth, and still contending with opposition, and believers already glorified in heaven.

4. It is used to designate the house of Christian worship.

5. Any particular denomination of Christian people, as the Lutheran, or the Protestant Episcopal, or Methodist Episcopal Church.

6. A particular congregation of any one denomination of Christians.

7. The religious establishment of any particular nation or government, as the Church of England.

8. The sum of the various Christian denominations in a country, as the Church in America.

These are the ordinary uses of the word, and it is important, in order to a right understanding of its force in any case, to know in which of these senses it is employed. Much confusion might be avoided if disputants would always clearly state in, which of all these equally admissible senses they use the word.

II. Idea of the Church. — The Christian religion (subjectively considered) is a divine life wrought in the soul of the believer in Jesus by the Holy Ghost, whereby the man is united through Christ unto God, walks before him in holiness, and finally dies in his favor, and is received into his eternal glory. The personal relation lies wholly between the individual and God. But the instinct of this new life is to propagate itself by diffusion, and for this diffusion it must have organization. This organization is found in the Church, whose function it is to make universal the religion of the individual. Moreover, the individual believer, for the nourishment of his own spiritual life, seeks communion with other believers; and this communion is furnished by the Church. “The Christian Church is a religious-moral society, connected together by a common faith in Christ, and which seeks to represent in its united life the kingdom of God announced by Christ” (Gieseler, Eccl. Hist. vol. 1, § 1). Christianity contains, on the one hand, a divine philosophy, which we may call its religion, and a divine polity, which is its Church” (Arnold, Miscell. Works, N. Y. p. 11). The Church is the particular form or expression of the kingdom of God, the institution through whose agency this spiritual and eternal kingdom is to be made effective among men.  But, although there are elements of truth in the statements already made, it is further true that. the Church, under the dispensation of the Spirit, is the necessary form or body of Christianity in the world.

Not that the Church is Christianity, any more than the body of man is his life. The object of Christianity is the redemption of mankind; and the Church is the divinely constituted means of the ordinary application of redemption to individuals of mankind. It is therefore something altogether more and higher than a mere form of society, or an organization springing, like any merely human society, from the common wants and sympathies of those who unite to form it. It is “the kingdom and the royal dwelling-place of Christ” upon the earth (Neander). It has, therefore, a life of its own, of which Christ is the source, independent of the ordinary life of the order of nature. Christ, indeed, is the central source of life for both kingdoms (the kingdom of nature, and the kingdom of grace), but the mode of his vivifying operation is very different in the one from what it is in the other. But the Romanist view (and so the Greek and High Anglican) assumes that the Church is a form of organic life imposed upon the Christian society in a sort of outward way. The Protestant doctrine, on the other hand, is, that the Church is the divinely inspired organic growth of the Christian life; not, therefore, a merely human society, but the society of the faithful, constituted by the Divine Spirit. The Romanist view makes the outward form of the Church essential, and regards the internal nature as derivative; the Protestant view regards the internal life as the essence, and the outward and visible form as derivative, but both as divinely inspired and constituted (Joh 10:16; Mat 16:18; Mat 18:15-18).

1. The Scripture Idea. — In the N.T. the Church denotes “that one mystical body of which Christ is the sole head, and in the unity of which all saints, whether in heaven, or on earth, or elsewhere, are necessarily included as constituent parts.” For this Church Christ gave himself (Eph 5:23). This Church, chosen in him before the foundation of the world (Eph 1:4; 1Pe 1:2), he nourisheth and cherisheth as his own flesh (Eph 5:29-30). The Church is called the House, the City, the Temple of God. To whom coming ye are built up a spiritual house, a holy temple (1Pe 2:4-5). This spiritual temple is composed of all God's people, and is his dwelling-place (1Co 3:17; 2Co 6:16; Rev 21:3; Rev 22:14-15). The Church is uniformly represented in the N.T. as the company of the saved; and they are spoken of as the body of Christ (1Co 12:27), as one body  (Eph 3:6; Eph 4:4; 1Co 12:13; 1Co 12:20). Of this body Christ is the Savior (Eph 5:23). They are also his bride (Eph 5:31-32; Rev 21:9-10), and his fullness (Eph 1:23). They are termed also the light of the world (Mat 5:14), and the salt of the earth (Mat 5:13), as indicating the Church to be the true source of spiritual illumination and the instrument of salvation to the world. For the work which the Church is to accomplish for Christ by teaching, disciplining,. comforting, etc., it must necessarily be visible, though all its members may not always be known.

2. The Creeds and Dogmatic Definitions. — The Apostles' Creed says, I believe “in the Holy Catholic Church, the communion of saints,” to which the Nicene Creed adds apostolicity. The Catechism in use in the Greek Church gives the following definition: “The Church is a divinely-instituted community of men, united by the orthodox faith, the law of God, the hierarchy, and the sacraments” (Full Catechism of the Orthodox, Catholic, Eastern Church, Moscow, 1839). In speaking of the unity of the Church, Platon says: “From this unity of the Church all those have separated who either do not receive the divine word at all, or mix with it their own absurd opinions” (see Bibliotheca Sacra, 21:827). The Roman Catholic Church (Catechism of Trent) says, “The Church is one, because, as the apostle says, there is one faith, one Lord, one baptism;' but more especially because it has one invisible Ruler, Christ, and one visible, viz., the occupant for the time being of the chair of St. Peter at Rome”... “The Church is holy, first, because it is dedicated to God; secondly, because the Church, consisting of good and evil mixed together, is united to Christ, the source of all holiness; thirdly, because to the Church alone has been committed the administration of the sacraments, through which, as efficient instruments of divine grace, God makes us holy; so that whoever is truly sanctified must be found within the pale of the Church. The Church is catholic or universal because it is diffused throughout the world, embracing within its pale men of all nations and conditions, and also because it comprehends all who have believed from the beginning, and all who shall believe henceforward to the end of time. The Church is termed apostolic, both because it derives its doctrines from the apostles, whereby it is enabled to convict heretics of error, and because it is governed by an apostolic ministry, which is the organ of the Spirit of God” (Catechism, Conc. Trid. c. 10, § 1). Bellarmine defines the Church thus: “It is a society of men united by a profession of the same Christian faith, and a  participation of the same sacraments, under the government of lawful pastors, and especially of the one vicar of Christ upon earth, the Roman pontiff.” The Lutheran Church defines the Church to be “a congregation of saints, in which the Gospel is purely preached and the sacraments are rightly administered” (Confession of Augsburg, sec. 7). “The sum of what we here profess to believe is therefore this: I believe that there is upon earth a certain community of saints, composed solely of holy persons, under one Head, collected together by the Spirit; of one faith and one mind, endowed with manifold gifts, but united in love, and without sects or divisions” (Luther's Larger Catechism).

The Reformed Confessions. — The Church of England: “A congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that are of necessity requisite to the same” (art. 19). — The same definition is given by the Methodist Episcopal Church. — “The Church is a community of believers or saints, gathered out of the world; whose distinction it is to know and to worship, through the Word and by the Spirit, the true God in Christ our Savior, and by faith to participate in all the blessings freely given to us through Christ. Those are all citizens of one polity, subjects of the same Lord under the same laws, and recipients of the same spiritual blessings” (Helvetic Confession, 1566). — “The Catholic Church is the community of all true believers, viz., those who hope in Christ alone for salvation, and are sanctified by his Spirit. It is not attached to any one place or limited to particular persons, the members of it being dispersed throughout the world” (Belg. Confession, sec. 27, 29). — The Scotch Confession (Conf. Scot. art. 16) defines the Church “to be a society of the elect of all ages and countries, both Jews and Gentiles; this is the catholic or universal Church. Those who are members of it worship God in Christ, and enjoy fellowship with him through the Spirit. This Church is invisible, known only to God, who alone knows who are his, and comprehends both the departed in the Lord and the elect upon earth.” — The Confession of Polish churches: “There are particular churches and the Church universal. The true universal Church is the community of all believers dispersed throughout the world, who are and who remain one catholic Church so long as they are united by subjection to one Head, Christ, by the indwelling of one spirit and the profession of the same faith; and this though they be not associated in one common external polity, but, as regards external fellowship and ecclesiastical regimen, be not in communion with each other.” — “A true particular Church is distinguished from a false one by the profession of the  true faith, the unmutilated administrations of the sacraments, and the exercise of discipline” (Declaratio Thoruniensis); — Dr. Gerhart, speaking for the German Reformed Church of America in its later form of thought, under the influence of the so-called Mercersburg theology, says: “The Christian Church is a divine-human constitution in time and space: divine as to its ultimate ground and interior life, and human as to its form; brought into existence by the miraculous working of the Holy Ghost on the day of Pentecost, who is sent by Christ as the bearer of his incarnate life and salvation, in order to continue and develop this life and salvation, according to the law of the Spirit, in its membership down to the end of time uninterruptedly. As such, it is not a collection of units, but an objective organism that has a principle, a unity, a law, organs, and resources of power and grace, which are in it and its own absolutely” (Bibliotheca Sacra, 1863, p. 53, 54. See also Dr. Nevin, in Mercersburg Review, vol. 9 [articles on “Hedge on Ephesians”]; vol. 10 [“Thoughts on the Church,” two articles]).

Such is the notion of the Church as presented in the great leading symbols of the principal churches and by their representative men. The subject is one beset with difficulties, because of the failure always to discriminate between the visible and invisible Church, and because every denomination, in order to render itself powerful and practical, must assume the form of a Church, and is consequently driven to define the Church to suit its own position and history. The distinction between the visible and invisible Church was recognized by Augustine; in his controversy with the Donatists, who held that to predicate catholicity of the Church it was necessary it should have subjective purity in its members, and that, so soon as it allowed corrupt and unworthy members, it ceases to be catholic, he maintained, “Many, by partaking of the sacrament, are with the Church, and yet are not in the Church.” Further: “Those who appear to be the Church, and to contradict Christ, therefore do not be long to that Church which is called the body of Christ” (see Neander, Christian Dogmas, 2, 395). That there is one visible Church all these Confessions concede; but whether or not there be a visible Church on earth entitled to be called the true Church, and the only true Church, is the question at issue between. Romanists and Protestants. Certainly, “if we judge of the various churches into which Christendom is divided by their conforming in all respects by the principles and requirements of the Gospels, we cannot allow that any one of them is the perfect representation of that ideal state at which they all  aim; nor, on the other hand, can we entirely deny the name of a Christian Church to any one which professes to be built on the Gospel of Christ. They have all so much in common in this religious faith and life, and so much which distinguishes them from all other religious societies, as to justify us in considering them as one whole, and calling them, in a wide sense, The Christian Church? (Gieseler, Church History, vol. 1, § 1).

3. Notes, Faith, and Attributes of the Church. —

(1.) The notes of the Church are the signs by which the visible Church is distinguished, and differ according to the views which are held in the definition of the Church.

(a) The Roman Catechism states them to be unity, sanctity, catholicity, and apostolicity (Cat. Cone. Trid. p. 80, 81). Bellarmine assigns, in addition to these, antiquity, uninterrupted duration, amplitude, agreement in doctrine with the primitive Church, sanctity of doctrine, efficacy of the doctrine, the glory of miracles, the light of prophecy, the confession of adversaries, the unhappy end of the Church's enemies, and temporal felicity (Bellarmine's Notes of the Church examined and refuted by eminent English Divines, Lond. 1840). The “unhappy end of the Church's enemies” and “temporal prosperity” are rejected by Tournely, Bailly, and generally by modern Romish theologians (see Palmer, On the Church, 1:27).

(b) The Church of England has no authoritative declaration beyond its sixth article – the preaching of the pure word of God and the due administration of the sacraments, etc.; but the proper administration of the sacraments by ministers regularly authorized has led to a difference of opinion in determining these notes, which has become a wide divergency, the one side adhering to a free interpretation, in common with all Protestants, and the other approaching to the stricter Roman Catholic view. The strict, so-called, churchly interpretation begins with the inclusion of apostolicity (Palmer), and extends to truth of doctrine, use of means (as well as sacraments) instituted by Christ, antiquity without change of doctrine, lawful succession without change of doctrine, and universality in the successive sense, i.e. the prevalence of the Church successively in all nations (Dr. Field). This tendency towards Romanizing views has culminated in what is, for convenience, termed the High-Church, or Sacramentarian party, some of whom openly advocate a union of the Church of England with the Church of Rome and the Greek Church, in order to realize their note of the visible unity of the Church. “It is worthy  of remark,” says Litton, “that every theory of the Church, whether it profess to be Romanist or not, which teaches that the true being thereof lies in its visible characteristic, adopts instinctively the Romish notes, and rejects the Protestant.”

(c) The distinctively ‘Protestant notes” — the preaching of the pure word of God and the right administration of the sacraments — are applicable not to the mystical body of Christ, but to the visible Church, or, rather, to churches or congregations of believers. “The Protestant says, in general, the church (or a part of it) is there where the Word and the sacraments are; and the society in which the one is preached and the other administered is a legitimate part of the visible Catholic Church” (Litton, On the Church, Phila. p. 254). “Some formularies, e.g. the Scotch Conf. (art. 18) add the exercise of discipline” (ibid.); and this it does very properly, for if purity of doctrine and life is to be maintained, it must always be a mark of a true Church that there be discipline. But inasmuch as it is impossible to discern always who are inwardly pure, and also perfectly to enforce discipline, the visible Church will always be liable to the intrusion of the wicked, and hence cannot claim to be identical with the mystical body of Christ in any one place, but may claim to be a part of it, so far as in its doctrine and life it conforms to the requirements of the Gospel. “As notes” (the sacraments and the ministry of the Word), “therefore, serve to assure us of the existence of that mystical body which in itself is an object not of sense, but of faith; by which the charge brought of old against Protestant doctrine — that its invisible Church is a fiction of the imagination — is abundantly refuted” (Litton, p. 257).

(2.) Faith. — The faith of the Church is given, in authoritative, though not in dogmatical form, in the Word of God. “‘The Church, as the body of believers in Christ, existed before the New Testament was written. It was to the Church that the Word was addressed. It is by the Church that the authenticity of the Word has been witnessed from the beginning. But the Word was given to the Church as its test and standard of faith. The ‘faith' was in the Church before the Word was written; but the Word was given to be the norm of faith, by which the Church might and should, in all ages, test the faith, or any proposed modifications or developments of the faith.”

The Church's faith, as drawn from, and resting on, the Word of God, is expressed in her creeds or confessions. At successive periods, as the exigencies of the times have required, or have seemed to require, its  leading minds have convened, sometimes by civil, sometimes by ecclesiastical authority, at other times by both, in general councils, when, by consent, the doctrines of the Church have been thrown into the form of confessions or symbols. In these symbols, the floating, undefined, but current beliefs of the general Church have crystallized, and thus have been transmitted to us. The first is the Apostles' Creed. This is universally accepted in the Church, and is of highest authority. Though the most ancient of all the formularies of belief, there is no evidence that the apostles composed it as it now reads; the best explanation is that it grew into shape from the common and general confession of faith in the primitive Church until it very early assumed the form it now has. It is the germ of all subsequent creed development. The next is the Nicaeno-Constantinopolitan symbol, commonly called the Nicene Creed, which was the work of two oecumenical councils in 325 and 381. This has always been of great weight, as chiefly settling the doctrine of the Trinity, and expresses the general view of the Church to this day. The Chalcedon symbol followed in 451; and then the Athanasian Creed, called after Athanasius, though it is doubtful if he was the author. There were no other confessions until the Reformation, since which we have the Lutheran symbols (7); the Reformed (18); the papal (Canones et Decreta Concilii Tridentini. 1545; Professio fidei Tridentina of Pope Pius IV, etc.); confessions of the Greek Church; Arminian and Socinian confessions; but none of these are of universal authority, as are the original four of the early Church.

(3.) The attributes of the Church are unity, holiness, catholicity, and apostolicity. These also are explained differently, according to the theory of the Church maintained. Protestants generally find these attributes only in the invisible Church. There is evidently a unity of faith (Eph 4:13), a unity of love (1Co 13:13), one spirit (Eph 4:4), one hope (ibid. 12), one body (Rom 12:5), one head (Eph 4:15), and one object of worship (Eph 4:6). That this unity is under one common earthly head is held by Roman Catholics, but denied by Protestants. By these a spiritual unity is affirmed to exist, even where there is not uniformity of Church polity, nor entire agreement of doctrine, nor, indeed, any internal bond save that of the “communion of saints.” Holiness is ascribed to the Church as expressing the moral purity of its members; they are addressed in the N.T. as “saints,” sanctified,” by reason of their union with Christ as their living head, and the possession of the Holy Ghost, the Sanctifier (1Co 1:2; 1Co 6:19). Because this  holiness is a personal work in the hearts of believers as such, it can be predicated strictly only of the invisible Church, but it ought to be manifested in the individual and corporate life of the Church, in order that she may fulfill its original constitution.

Catholicity: was first applied to the Christian Church to designate not only its universality as embracing all true believers, but also the oneness of those believers as excluding all heretics. In modern times it is used to mean the universally diffused nature of the Church by its presence, without respect to local or national boundaries. The Romanist claims that all, and those only, who are united to the pontiff at Rome belong to the Catholic Church; while Protestants admit it to be the whole body of Christians, in whatever visible communion they may be: hence composed of all the churches of all nations (Mar 15:15; Act 10:34-35), the same in all time (Mat 28:20), and possessed, by reason of the presence of its great head, of the means of saving grace (ibid.; Eph 1:22). Apostolicity is not insisted upon by Protestants; when used, however, by them, it means the possession by the Church of true apostolic doctrine, spirit, and life; while by Roman Catholics it means having a ministry regularly and visibly succeeding to the apostles.

The attributes (unity, holiness, catholicity, perpetuity) are unquestionably essential to the true Church, and are ascribed to her in the New Testament. But neither the N.T. nor the Apostles' Creed define the Church as a visible organization, but as the “communion of saints.” This Church has always existed; but no visible corporation or society on earth has ever been endowed with the attributes above named. See this argument well stated in the Princeton Review (Oct. 1853); compare Barrow, Sermon on the Unity of the Church, 3. 311 (N.Y. 1845).

III. History of the Doctrine of the Church. — The apostles and their immediate successors were too much engrossed with the work of spreading the Gospel to pause to prescribe the nature of an institution which was sure to grow into shape as the necessities of the case required. The apostles themselves were too earnestly employed in fulfilling the command of Christ to disciple all nations, and hose directly following them partook too largely of their spirit, and understood too fully their mind, to be turned aside by the necessity of explaining what they knew to be a fact. Hence “no exact definitions of the Church are found previous to the time of Cyprian” (Hagenbach, History of Doctrines, 1:193). The definitions of the latter (Cyprian) make an epoch in the history of this doctrine. The first difficulty arose as to the unity of the Church, in confounding the inward  with the outward. “Irenaeus shows the first germs of this perversion; it was matured b)y Cyprian” (Neander, Christian Dogmas, vol. 1, p. 220). “Thus the Jewish stand-point (a theocracy), which at first had been overcome, made its way into the Church in another form” (ibid.).

Irenaeus says the Church alone contains all the riches of truth; Clement describes the Church as a mother, both as a mother and virgin, as the body of the Lord; Origen, though usually mild towards heretics, knows of no salvation out of the Church; Tertullian claimed that whoever separated from the connection with the outward communion, which was of apostolic origin, and had at its head the sedes apostolicae, in so doing renounced Christ, though after joining the Montanists he essentially changed his opinion. It is of no avail, says Cyprian, what a man teaches; it is enough that he teaches out of the Church; where the bishop is, there is the church, etc. The roots of the extreme church doctrine are to be traced thus early. A reaction, however, soon took place, growing out of a more scientific discernment of the spiritual idea of the Church. Clement calls the Church a community of men led by the divine Logos, an invincible city upon earth, which no force can subdue, where the will of God is done as it is in heaven. Others combated the outward unity of the Church as unscriptural. Montanism insisted that the unity is inward; it regarded the internal fact of possessing the Spirit as the fundamental thing — not the ordinary influence of of the spirit in sanctification, but his extraordinary power in giving new revelations, which were the sources of authority and unity in the Church. A farther reaction of separatism against the Catholic idea took place in Novatian and his followers. They insisted that the Catholic Church is essentially holy in all its members, and hence must exclude from its communion all unworthy members, and never readmit them, otherwise it would lose its catholicity. They consequently withdrew, and claimed to be the Catholic Church. “The false idealism of the Gnostics, and the subjective, heretical, and schismatical tendencies of separate sects, especially of the Montanists and the followers of Novatian (the primitive Puritans), form a striking contrast with this false external unity of the Catholic Church”, SEE HAGENBACH AND NEANDER.

“Two causes contributed (in the second period of the Church history) to determine about the Church: 1. The external triumph of the Church itself in its victory over Paganism, and its rising power under the protection of the state. 2. The victory of Augustinism over the doctrines of the Pelagians, Manichaeans, and Donatists, which in different ways threatened to destroy ecclesiastical unity. In opposition to the Donatists, Augustine asserted that the Church consists of the sum total of  all who are baptized, and that the (ideal) sanctity of the Church is not impaired by the impure elements externally connected with it. The bishops of Rome impressed upon this catholicism the stamp of the papal hierarchyby claiming for themselves the primacy of Peter. But, whatever variant opinions were held respecting the seat and nature of the true Church, the proposition that there is no salvation out of the Church was firmly adhered to, and carried out in all its consequences” (Hagenbach, vol. 1, p. 352). It is ,vorthy of note that at this period Jovinian taught that the Church is founded on Faith, Hope, and Love. In this Church there is nothing impure; every one is naught of God.; no one can break into it by violence or steal into it by artifice.” “As Jovinian taught the Pauline doctrine of faith, so he did the Pauline idea of the invisible Church, while Augustine obstructed his similar fundamental idea by a mixture of the Catholic idea of the Church.” “Here again we have a sign of the Protestant element in Augustine” (his comment on the “Thou art Peter”), “that all religious consciousness is immediately to be traced up to Christ, and that with him the community originates which is called the Church” (Neander, Christian Dogmas, vol. 2, p. 397, 398).

Until the 14th century the Roman hierarchy had comparatively no opposition in carrying out supremacy in the West to its fullest extent; at this time a freer spirit began to show itself. Even on the Catholic stand- point a difference was stirred respecting the relation of the changeable and unchangeable in the development of the Church; on the position of the papacy in respect of the Church; whether the pope was to be regarded as its representative or sovereign head; whether the general councils or the pope stood highest. The University of Paris, with chancellor Gerson at its head, led on this controversy. SEE GERSON. “The mystical idea of the Church and the notion of a universal priesthood, which was intimately connected with it, was propounded, with more or less accuracy of definition, by Hugo of St.Victor, as well as by the forerunners of the Reformation, Wycliffe, Matthias of Janow, Huss, John of Wesel,Wessel, and Savonarola” (Hagenbach). These tendencies were fully developed in the Reformation and in its results. The Western religious world became divided in the statement of the Church dogma, as it looked at the question of salvation. The Protestant, regarding the doctrine of justification by faith as fundamental, said the Church is approached through it; the Romanist, still adhering to the Church as the fountain of spiritual life, affirmed that justification is obtained through the Church. Protestants assert that the  Church consists in the invisible fellowship of all those who are united by the bonds of true faith, which ideal union is but imperfectly represented by the visible Church, in which the true Gospel is taught and the sacraments are rightly administered; the Roman Catholics, that the Church is a visible society of all baptized persons who adopt a certain external creed, have the same sacraments, and acknowledge the pope as their common head.

The recent controversies concerning the idea and nature of the Church all revolve about the one point, viz., whether the Church of which Christ is the “Head” is, or is not, a visible corporation here on earth, entitled to the promises, privileges, and authority which the Scriptures assign to the spiritual Church. Protestants generally deny; the Romanists, the HighAnglicans, and a few writers in other branches of the Protestant Church, affirm. The so-called New-Lutheran divines of Germany have developed a theory of the Church in which the Protestant idea gives way to the hierarchical; in which the sacraments are not merely notes of the true Church, but the real guards of its continued life. The profound and mysterious synthesis of the divine and human is found in faith, according to the old Protestant system; according to the new, it is found in the sacraments (compare Schwartz, Zur Geschichte d. neuesten Theologie, bk. 3. ch. 3). Rothe has developed, with his usual vigor, a theory of the Church akin to that of Arnold, viz., that the Church is indispensable to the moral education of humanity; but that, as humanity improves, the necessity for the Church diminishes; and, finally, the state will become religious (a real theocracy), and the Church will become absorbed in the state.

IV. Constitution of the Church. — Christ did not so much create a Church during his sojourn on earth as implant principles which would be subsequently developed into a Church. Whilst he was yet with his disciples, they needed no other bond to hold them together than his person. The founder of the new manifestation of the kingdom of God seemed not to design to collect about him numerous adherents, but to implant deeply into the minds of a few the higher animating spirit of this kingdom, which through their lives should work out into a complete and effective organization. He found those whom he called for this work Jews; he associated with and instructed them after the customs of Judaism. He distinctly told them, however, that they, in their persons, faith, life, and teaching, were to constitute the beginning and the agency of a new order of things.

They were commanded to go forth after his death and disciple all nations, and to baptize them in the name of the Father, the Son, and the  Holy Ghost, and thus bring all people into the kingdom of God. It is thus clear that the religion of Christ was designed by him to supersede all others, not only by its spirit and essence, but also in the particular method or form of its manifestation. He made provision for this result by constituting apostles, who should authoritatively command and teach, should open and shut the kingdom of heaven, bind and loose on earth, and so render visible and powerful his Word among men. Before entering upon their mission, they were to tarry in Jerusalem until endued with power from on high (Luke), which power they were assured would come not many days after the ascension of their Lord.

That they already recognized themselves as chosen for a high especial work is evident by their filling up the vacancy in their number caused by the apostasy and death of Judas Iscariot with the selection of another, Matthias, to fill his place (Act 1:15; Act 1:26). Thus complete, they continued to wait and pray for the space of seven days. When the day of Pentecost had fully come, “while the apostles and disciples, a hundred and twenty in number, were assembled in or near the Temple for the morning devotions of the festal day, and were waiting in prayer for the fulfillment of the promise, the exalted Savior poured down from his heavenly throne the fullness of the Holy Ghost upon them, and founded his Church upon earth” (Schaff, Church History, vol. 1, p. 59). The day of Pentecost may be regarded as the birthday of the Christian Church. Then it was formed; thence its gradual development proceeded. There is a diversity of opinion as to the internal polity it assumed, as might be expected; but it must be conceded by all that the apostles would have “sufficient guidance” as to the manner in which it was to be organized. This guidance does not imply that its particular form must have been given to them by Christ, but only such direction as would lead them to pursue the wisest methods. Consequently they began by preaching; and, as converts were made, by baptizing them, and then taking them into a closer fellowship for the celebration of the Lord's Supper, spiritual instruction, and worship (Acts 3:42, etc.).

As they were Jews, it was likely they would adopt the methods of worship, government, etc., to which they were accustomed. Archbishop Whately says (Kingdom of Christ delineated, p. 88): “It appears highly probable, I might say morally certain, that the synagogue was brought — the whole or chief part of it — to embrace the Gospel. The apostles did not, then, so much form a Christian Church (or congregation, ecclesia) as make an existing congregation Christian by introducing the Christian sacraments and worship, and establishing whatever regulations were necessary for the newly-adopted faith, leaving  the machinery (if I may so speak) of government unchanged; the rulers of synagogues, elders, and other officers, whether spiritual or ecclesiastical, or both, being already provided in the existing institutions.” Vitringa (see his De Synagoga Vetere), Neander, Litton, and many others, agree in this opinion, that the synagogues were the pattern which the apostles proposed to themselves, though it is by no means certain that they adopted any model.

1. All that can be done in the determination of the polity of the apostolic Church is to trace the practice of the apostles as recorded in their acts and writings. This polity is not presented as legislative enactments, but simply as facts, showing how the apostles acted in given cases. In the first account we find the Church composed of the apostles and other disciples, and then of the apostles and “the multitude of them that believed.” Hence it appears that the Church was at first composed entirely of members standing on an equality with one another, and that the apostles alone held a higher rank, and exercised a directing influence over the whole, which arose from the original position in which Christ had placed them in relation to other believers (Neander, Planting and Training, p. 32). The apostles, as necessity required, created other offices, the first of which we have mention is that of deacon (διακονία) (Act 6:1), followed soon after by that of elder (πρεσβύτερος) (Act 11:30). The time of the creation of the office of elder or presbyter is not given, from which it is not clear whether it arose before or after the diaconate. The first reference to elders assumes their existence. The office of elder and that of bishop are generally conceded to be identical. The apostles, deacons, and elders, with the whole body of believers in every place, constituted the membership and government of the Church. SEE BISHOP.

The deacons were overseers of the poor, and probably conducted religious worship and administered the sacraments (Act 8:38). The clerical function of the deacon is disputed (see American Presb. and Theol. Review, vol. 5, p. 134). The elders were appointed not only to teach and administer the sacraments, but also to govern the Church or churches in the absence of the apostles (Act 20:28, etc.). The ministry, however, was not confined to these orders; it was rather a gift which any one possessing could exercise under due regulations. By reference to 1Co 12:4-12, also 28, it will be seen that “apostles,” “prophets,” “helps,” and “governments,” all pertain to the ministry; also in the corresponding passage, Eph 4:11-12, the ministerial office is ascribed to the direct agency of the Holy Ghost: “He  gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” “These passages establish nothing respecting the ministerial offices of the apostolic age; what they do teach us is that the spiritual endowments necessary for the office of an apostle, a pastor, a teacher, or a governor of the Church, whether these functions were united in the same person or not, flow directly from Christ, and are a part of the standing spiritual constitution of the Church” (Litton, p. 374). The manifold gifts of the Spirit were termed generically charismata (χαρίσματα), and were either a natural endowment, sanctified and applied under the influence of the Holy Spirit to the edifying of the Church, or a supernatural gift of a miraculous character, in the exercise of which the divine agent was more conspicuous than the human. Another division is into those which displayed themselves in word, and those which had a more particular reference to action (Litton; Neander, Planting and Training; Olshausen, Hooker, etc.). These gifts, it appears, were not confined to any particular class, but were bestowed as the Spirit saw fit to distribute them. SEE GIFTS, SPIRITUAL.

The priestly function pertained to the ministerial office only in the sense that all believers were priests, to offer up spiritual sacrifices to God by Christ (1Pe 2:4-5, etc.); and in no sense was there a sanctity attaching to the minister which did not attach to the ordinary believer, except, perhaps, to the apostles, whose office was not to be permanent in the Church. No human mediation is represented in the New Test. as necessary to the soul seeking the forgiveness of sins and the fruits of the Spirit except such as may assist knowledge and faith, but never as indispensable. Christ and his salvation are equally accessible to minister and people, and on the same terms.

The discipline of the apostolic Church comprehended four particulars in its exercise:

1. Nothing scandalous or offensive unto any, especially unto the Church of God, could be allowed (1Co 10:32);

2. All things were to be done with seemliness and in order (1Co 14:40);

3. All unto edification (1Co 14:26);

4. All unto the glory of God (1Co 10:31).  The sphere of its government was strictly spiritual. The apostles honored the civil authority as a divine institution, and enjoined obedience in the days of Claudius and Nero, as did our Savior in all temporal matters render obedience to Herod, and command that “the things which belong to Caesar should be rendered to Caesar.” But in the spiritual calling the rule was “to obey God rather than man,” and for this principle they were ready to die.

Since the apostolic times the Constitution of the Christian Church has undergone various modifications. The first of these changes is the distinction between bishop and elder. It is maintained by extreme advocates of Episcopacy that St. Paul, in empowering Timothy at Corinth, and Titus in Crete, in the capacity of presbyters, to ordain elders in every city, and to exercise jurisdiction over officers of that class, as well as those who held the office of deacon, appointed them thus to be permanent, and so created the office known in after times as the local bishop. The moderate Episcopalians and the Presbyterians hold that the mission of Titus and Timothy was peculiar, contemplating a special work, and that the mission ceased with its accomplishment.

On the whole, on this case, as well as on that of St. James at Jerusalem, and the angels of the apocalyptic churches, Litton says, “Respecting the origin of the episcopal order, Scripture leaves us very much in the dark. No order of ministers other than these three — apostles, presbyters, and deaconsare mentioned in the New Testament as forming part of the then existing polity of the Church; for every attempt to establish a distinction between the presbyter and the bishop of Scripture will prove fruitless, so abundant is the evidence which proves they were but different appellations of one and the same office (p. 412).” As to the rise of episcopacy, it is said “to these successors of the apostolic delegates” (such as Timothy) “came to be appropriated the title of bishop, which was originally applied to presbyters. At the commencement of the second century and thenceforward, bishops, presbyters, and deacons are the officers of the Church wherever the Church existed. Ignatius's epistles (in their unadulterated form), and the other records which are preserved to us, are on this point decisive...

They (the bishops) retained in their own hands authority over presbyters and the functions of ordination, but with respect to each other they were equals” (Smith's Dict. of Bible, art. CHURCH). Dr. Hitchcock (Am. Presbyt. and Theol. Rev. vol. 5, no. 17) affirms, “Thus throughout do we find in Clement the original New Testament polity (identity of presbyters and bishops) as yet unchanged” (p. 137). “In short, the Ignatian Episcopacy,  instead of having the appearance of a settled polity, handed down from the apostles, has the appearance of being a new and growing institution, unlike what went before, as well as what was coming after it” (ibid. p. 146). “The wavering terminology of Irenaeus is indicative not of apostolic tradition, but of later genesis and growth, and that growth not yet completed” (ibid. 147). “No hesitation in Tertullian in accepting the Episcopal regimen. Evidently this had become the settled polity. The maturity of the system is indicated by entire steadiness in the use of terms” (ibid. 148). “In Cyprian of Carthage, between 248-258, we find the system fully matured. Now these are tokens of growth, and are inconsistent with the idea of apostolic tradition” (ibid. 153). There is but little doubt the bishops at first succeeded to office by seniority, and afterwards, as the difficulties of the office increased, A.D. 200, they became elective (Hilary). As the Church multiplied and expanded, the older churches and the most numerous became relatively more important and influential, and their bishops more powerful; hence we find the episcopacy undergoing marked changes: 1. The bishoprics at Jerusalem, Rome, Antioch, Alexandria, Ephesus, and Corinth are termed by pre-eminence sedes apostolicae, without, however, the concession of superior authority; 2. Consequent upon provincial synods the metropolitan dignity arose; also, 3. The patriarchal; and 4, finally, the papacy. Cyprian allowed that “precedency should be given to Peter, that the Church of Christ may be shown to be one.'“ “The same propension to monarchical unity, which created out of the episcopate a center, first for each congregation, then for each diocese, pressed on towards a visible center for the whole Church. Primacy and episcopacy grew together” (Schaff, History of the Christian Church, vol. 1, p. 427).

The high antiquity of the Roman Church; the missionary labors at Rome of Peter and Paul, the two leading apostles; the political pre-eminence of the metropolis of the world; the executive wisdom and orthodox instinct of the Roman Church, and other secondary causes, favored the ascendency of the Roman see (ibid.). The early fathers, as Ignatius, Irenaeus, Tertullian, Hippolytus, Cyprian, etc., concede precedence to the Church at Rome, but only in honor, not in jurisdiction. After the conversion of Constantine, and the removal of the Roman capital to Byzantium (afterwards called Constantinople), the see of the new capital boldly disputed the supremacy with the see of Rome, from which time, as new agitations arose in the Church, and the empire gradually fell to decay, the two great divisions into the Eastern or Greek, and Western or Roman Catholic took place, and became the settled forms and sources of ecclesiastical dominion.  Additional and inferior orders of the ministry rapidly multiplied in the Church. These were, archdeacons, deaconesses, subdeacons, acolytes, exorcists, lectors or readers, ostiarii or door-keepers, psalmists or singers, copiatae or fossarii, catechists, defensores or syndics; oeconomi or stewards, besides others (Bingham's Antiquities of Christ. Ch. vol. 1, p. 126). There were four several ways of designating persons to the ministry in the apostolic and primitive Church: 1. By casting lot; 2. By choice of the first-fruits of the Gentiles; 3. By particular direction of the Holy Ghost; 4. By common suffrage and election. Ordination was first by the laying on of the hands of the apostles or elders, and afterwards of a bishop or bishops (see ibid.).

As to the powers of the clergy in the government of the Church, two principal, distinct, and opposite theories obtain. The Roman Catholic is, that “the government of the Church is a hierarchy, or the relation of the clerical body. to the Christian people is that of a secular magistracy to its subjects, and Christian ministers are mediators between God and man-that is, are priests in the proper sense of the word” (Litton. p. 395). “The hierarchism of Rome is the natural and inevitable consequence of the doctrine that the clergy are κατ᾿ ἐξοχήν, the Church” (ibid. 397). Bellarmine sums up the Romish doctrine thus: “It has always been believed in the Catholic Church that the bishops in their diocese, and the Roman pontiff in the whole Church, are real ecclesiastical princes; competent by their own authority, and without the consent of the people or the advice of presbyters, to enact laws binding upon the conscience, to judge in causes ecclesiastical like other judges, and, if need be, to inflict punishment” (Bellarm. De Romans Pont. b. 4, c. 15).

The Protestant theory is that all believers are a spiritual priesthood, and, as such, constitute the Church, and that the whole Church, thus composed of believers differing in gifts according to the operation of the Spirit, is the fountain of authority in the administration of government. “In short, no principle of ecclesiastical polity is more clearly deducible from Scripture than that the sovereignty of a church resides not in the people apart from their pastors. This, however, being admitted, the converse also remains true, that the sovereignty of a church is not in the pastors exclusively of the people” (Litton, p. 399). Dr. Schaff says, in reference to the first council of Jerusalem, “though not a binding precedent, (it) is a significant example, giving the apostolic sanction to the synodical form of church government, in which all classes of the Christian community are represented in the management of public  affairs and in settling controversies respecting faith and practice” (Ch. Hist. vol. 1, p. 136). By many Protestants this view of the council is questioned, and the right of laymen to an equal participation in church government, from this and other apostolic examples, denied; so that, to this day, the relative powers of ministry and laity, in the administration of ecclesiastical government, remain undefined among some of the great Protestant churches.

Membership of the Church. — “Church members are those who compose or belong to the visible church. As to the real church, the true members of it are such as come out from the world, 2Co 6:17; who are born again, 1Pe 1:23; or made new creatures, 2Co 5:17; whose faith works by love to God and all mankind, Gal 5:6; Jam 2:14; Jam 2:26; who walk in all the ordinances of the Lord blameless. None but such are members of the true church; nor should any be admitted into any particular church without evidence of their earnestly seeking this state of salvation.

Fellowship. — “Church fellowship is the communion that the members enjoy one with another. The ends of church fellowship are, the maintenance and exhibition of a system of sound doctrine; the support of the ordinances of evangelical worship in their purity and simplicity; the impartial exercise of church government and discipline; the promotion of holiness in all manner of conversation. The more particular duties are, earnest study to keep peace and unity; bearing of one another's burdens, Gal 6:1-2; earnest endeavors to prevent each other's stumbling, 1Co 10:23-33; Heb 10:24-27; Rom 14:13; steadfast continuance in the faith and worship of the Gospel, Act 2:42; praying for and sympathizing with each other, 1Sa 12:23; Eph 6:18. The advantages are, peculiar incitement to holiness; the right to some promises applicable to none but those who attend the ordinances of God, and hold communion with the saints, Psa 92:13; Psa 132:13; Psa 132:16; Psa 36:8; Jer 31:12; the being placed under the watchful eye of pastors, Heb 13:7; that they may restore each other if they fall, Gal 6:1; and the more effectually promote the cause of true religion” (Watson, s.v.).

Literature. — Besides the works already cited, see Hooker, Eccles. Polity, 1:346; 2:226, 345; 3:442 (Oxford, 1793, 3 vols. 8vo); Calvin, Institutes, bk. 4, ch. 1; Pearson, Exposition of the Creed, art. 9; Cranmer, Works;  Burnet, On the 39 Articles, art. 19; Browne, On the 39 Articles, art. 19; Palmer, Treatise of the Church (Anglican: N. Y. 1851, 2 vols. 8vo); Litton, The Church of Christ (Protestant view: London, 1851, 8vo; Philadelphia, revised ed. 1863, 8vo); Stone, The Church Universal (Protestant: N. Y. 1846; new ed. 1867); Watson, Theological Institutes, pt. 4, ch. 1; Schaff, Apostolical Church, ch. 2; Rothe, Die Anfdnge d. christlichen Kirche (vol. 1:1837). In the Romanist view, Perrone, Prcelectiones Theologicae, 1:181 sq.; Mohler, Symbolism, p. 330 (N. Y. 1844, 8vo). Against the Romanist view, Cramp, Text-book of Popery, p. 42; Elliott, Delineations of Romanism, bk. 3. ch. 1; Jackson and Sanderson, On the Church, edited by Goode (Philadelphia, 1844,18mo); Whately, Kingdom of Christ (N. Y. 1843, 12mo). On the doctrine of the Church in the creeds of the churches, Guericke, Allgemeine christliche Symbolik (3d ed. Lpzg. 1861, § 71; partly translated from 1st ed. in evangelical Review, 1853, art. 2); Ebrard, Christliche Dogmatik, 2, § 459-490; Winer, Comnpar. Darstellung, 19. See also Coleman, Ancient Christianity, ch. 6; N. Brit. Review, Feb. 1853, art. 5; Lond. Quart. Rev. (Methodist), June, 1854; April, 1855; Cunningham, Historical Theology, vol. 1, ch. 1. For the Congregational view, Ripley, Church Polity (Boston, 1867, 18mo); B. Cooper, Free Church of Ancient Christendom (Lond. n. d., 18mo); Dexter, On Congregationalism, ch. 2 (Boston, 1865, 8vo).

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

             We give some additional details respecting the church edifices:

"The earliest Church property, so called, dates from the reign of Alexander Severns, 222-235. Oiptatuus of Milevi mentions forty churches at Rome. From the time of Gallieuus (260) to the edict of Diocletian for their destruction, in. 303, the Christians had their use; aid the Acts of St. Theodotus of Ancyra, martyred by that emperor, allude to. an apsidal church. The original Christian churches were oblong, looking eastward, with the chambers of the clergy on either side, and two western doors as separate entrances for men and women. Afterwards churches were built in various forms in the shape of a cross, square, or round; the former were vaulted, and the latter had wooden ceilings. All were apsidal, and their orientation is called by Paulinuis the more usual form; but Stephen, bishop of Tournay, speaks of it as a peculiarity of St. Benet's, Paris, in a letter to pope Lucius III, and in some Italian churches at his day, the celebrant at the altar faced the west. About the year 1000 — the fancied millennium of some ancient writers — architecture came nearly to a standstil. Churches were not repaired, much less rebuilt; for, as William of Tyre said, the evening of days seemed to have fallen upon the world, and the coming of the Son of Man to draw near; while charters of foundation, rare as they were, bore the ominous heading, forasmuch as the world's end approacheth. But about the beginning of the 11th, century confidence was restored, and an aera of church building so universal set in that Ralph Glaber says it seemed as if ‘the world was putting off its dingy vesture and donning a pure white robe.'

"Churches, in their threefold longitudinal: division of nave, choir, and sanctuary, correspond to the arrangement of the Temple, with its court of the Gentiles, the worldly sanctuary, and holy of holies. They have also a triple elevation, containing the base-arcade, triforium, and clerestory, and  also three parts laterally formed by the main body of the structure and its aisles.

"Churches are distinguished into various grades, the patriarchal, primatial, and metropolitan, according to the rank of their presidents; cathedral, as containing a bishop's cathedral or see; collegiate, which are composed of a chapter and dean; conventual, if belonging to a religious community; abbeys, those under an abbot, or priories, if governed by a prior; ministers, when attached to a monastery or of imposing size; parochial, if furnished with a font."

“Churches are built on many different plans, and have been so at all periods: one plan has no more authority than another — it is entirely a matter of convenience and decent order. The earliest churches were chambers in the houses of the more wealthy Christians, who allowed their poorer brethren to assemble in their houses, usually in the hall or the largest room, but at first in smaller rooms, either at the top of the house, as mentioned in the book of the Acts of the Apostles, or in the chambers below the level of the street, which were usual in the houses or palaces of the Roman nobility. Several of these subterranean churches remain, as those of St. Pudentiana and St; Sylvester. In all these cases other chambers were built above them for churches after the peace in the time of Constantine. Some think that the name of basilica was derived from this early use of the hall, which was also a court. of justice, SEE BASILICA; and in the case of the Cathedral of Treves the actual hall of a Roman house remains to this day, converted into a church, while there is another basilica, or law court, near to it, also converted into a church in more recent times. At Rome the seven great churches made by Constantine, which still retain the name of basilica in an especial manner, were probably all originally 950 law courts, and so preserved their old arrangements, which served as types for others, and came to be considered the usual arrangement of a church.

"The Church of Santa Croce was the praetorium, or law court, in the sessorium or palace of the empress Helena, and ha an apse added to it by Constantine as a necessary. part of the arrangement. That of St. John Lateran, which was the first that Constantine made into a church, was originally one of the halls in the great palace of the Lateran family. Those of St. Lawrence and St. Agnes were originally two of the small burial-  chapels at the entrance of their respective catacombs, and other chapels in the catacombs are called basilicas by some writers, though they seldom held more than fifty persons, and the largest not more than eighty; these are evidently burial-chapels only, and afford no guidance for the arrangement of a church. St. Clement's is usually appealed to as the primitive type: the original church, which now forms a crypt to the present one, is considerably wider. When the upper part of the church was rebuilt, in the 12th century, the old nave of the upper church was found inconveniently wide, and one of the aisles of this underground church is now outside the wall of the upper church, the width of the nave having been divided into a nave and aisle. The marble screen was brought up from the lower church and re-arranged to suit the smaller one. This church therefore affords no certain type of primitive arrangement. That of Torcello, at Venice, is more perfect and unaltered, but is probably also of the 12th century. There is no example of primitive arrangement remaining, except perhaps St. Agnes, outside of the walls of Rome; but it is certain that the plan of the Roman court of justice was closely followed, and all the names of the different parts were retained.

"When the art of building in stone was revived in Western Europe in the 11th century, the apse appears at first to have been considered an essential feature, as at Canterbury, which seems to have followed the plan of the original church of St. Peter's at Rome; and in such cases the altar was probably placed on the chord of the apse, as at Rome, but this practice was soon abandoned, and from the 12th century in England the square east end became almost universal, and the altar-was placed against the east wall, often resting partly upon corbels in the wall. The chorus, or choir, which in Italy is sometimes in one part of the church and sometimes another, and in Spain and the south of France is usually in the middle, was in England and the north of France almost universally in the eastern limb of the church, and enclosed by a screen called originally cancellus, from which the name of chancel and choir became synonymous, but usage now generally confines the name of choir to the cathedrals or large churches. SEE CHANCEL; see CHOIR. When there are aisles to the eastern part of a church the central division of it is usually called the choir. Although no general rule can be laid down, the most usual plan of our English mediaeval church may be said to be:

1. A chancel without aisles;

2. A nave with aisles;

3. A western tower;

4. A south porch. Garsington Church, Oxfordshire, affords a good example of the original plan of a parish church unaltered.

## Church And State[[@Headword:Church And State]]

             1. Pagan Nations. — In the Pagan states the religious life has been, on the whole, part of the political, and religion an affair of the state. In general, the priestly dignity was vested in the chief of the state government. In Athens and other Greek republics the popular assemblies had the final decision on religious affairs. In Rome the priestly dignity was originally united with the person of the kings; after the establishment of the republic, the Senate had supreme control of religious affairs; on the establishment of the empire, the emperor became Pontifex Maximus.

2. Among the Jews. — Among the Jews, the whole government of the state was based upon the idea that Jehovah was the ruler of the people. All the national institutions were destined to promote the worship of the King of Israel, and to make the people obedient to his precepts as they were laid  down in the Old Testament. God, the king of Israel, ruled the people through the organs which he appointed — through Moses, Aaron and his descendants, Joshua and the judges, and the prophets. The demand of the Jews for a king was therefore censured by Samuel as a weakening of the perfect theocracy; but even the king always remained in the Jewish law the earthly representative of Jehovah, and he had no right to give new laws, but simply to execute and enforce the laws given directly by Jehovah. SEE THEOCRACY.

3. Teaching of Christ and the Apostles. — The teaching of Christ on the relation of the Church founded by him to the state was very plain. He distinctly recognized the absolute law-giving power of the state governments in all secular affairs, and enjoined upon his followers to obey the state laws in everything that was not opposed to the precepts of their religion. His reply to the Pharisees, “Render unto Caesar the things which are Caesar's, and unto God the things that are God's” (Mat 22:21), distinctly pronounces the separation between the Church and the State. He declares the powers of the civil rulers to be of divine authority by saying to Pilate, “Thou couldest have no power at all against me except it were given thee from above.” The apostles enjoin upon Christians obedience to the existing state governments: thus Paul, in the Epistle to the Romans (Rom 13:1-2), “Let every soul be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive unto themselves damnation.” Similar precepts are given in 1Ti 2:1-2 Tit 3:1; 1Pe 2:13. Only in case of demands directly contrary to the Christian religion, obedience was to be refused. Thus Peter and the other apostles, when commanded not to teach in the name of Jesus, answered, “We ought to obey God rather than men” (Act 5:29).

4. Christianity in the Time of Constantine. — In compliance with these teachings of Christ and the apostles, the first Christians conformed themselves to all secular laws; and only when things were demanded of them contrary to Christian law, such as the open renunciation of their faith, they refused obedience, but submitted to the penalties imposed upon them. The persecutions which the Christians had to suffer during the first three centuries arose not from any active opposition on their part to the Roman laws, but chiefly from the application of the ancient laws, which forbade any Roman citizen to worship divinities not recognized by the state, and  any conquered nation to propagate its religion in other parts of the empire. Hence the more the outward distinction of the Christians from the Jews became apparent, the more they exposed themselves to the application of the Roman law. Most of the persecutions were, however, of short duration, and some of the emperors even showed themselves favorable to the Christians. As civil and military offices frequently brought the occupants into situations in which they had to pay some homage, direct or indirect, to the pagan state religion, the Christians naturally regarded it as dangerous to perform the duties of such offices. The fact, however, that Christian senators and Christian soldiers are mentioned in the early history of the Church, shows that the holding of such offices was, in itself, not deemed incompatible with the religious duties of a Christian.

5. From Constantine to Charlemagne. — A new era in the history of the relation between Church and State begins with the reign of Constantine the Great. In the years 312 and 313 full freedom was guaranteed to the Christian Church throughout the empire. Soon imperial edicts granted many privileges to the clergy. They received the same immunities which were possessed by the pagan priests, and soon were preferred to the latter; the particular churches obtained the right of receiving legacies; the bishops received some kind of independent jurisdiction. The emperor, in conferring these rights, acted from the old Roman standpoint of chief of the state in matters religious as well as secular. Thus the first exhibition of a Christian state churchism was a direct emanation from pagan views transferred to the Christian Church.

The emperor retained the insignia and the name of Pontifex Maximus. Gratian was the first who laid aside the insignia, but the name was retained much longer. On the coins Constantine placed the cross, as a symbol of Christianity, by the side of the sun-god, as the representative of the old religion. The emperors thus from the start began to view themselves more as patrons than as members of the Christian Church, and the chiefs of the Church were, on the whole, well pleased with the privileges which were conferred upon them, and thought little of disputing the influence which the emperor gradually claimed to exercise upon Church affairs. In the East, this subjection of the ecclesiastical authorities to the state governments went much further than in the West, and has remained a characteristic of the Eastern churches up to the present day. The emperors convoked the synods, and claimed the right of sanctioning their resolutions. Even doctrinal formulas were sometimes drawn up by the emperors, and only promulgated by the bishops. The  banishment of bishops for not concurring in the resolutions passed by synods convoked by the emperors, and frequently acting under the direct influence of the emperors, began even during the reign of Constantine.

In the western countries of the empire, the prominent position which was early awarded the bishop of Rome, and subsequently the local separation from the seat of the empire, weakened the power of the emperor in Church affairs. Some of the most prominent bishops and priests (Anbrose, Jerome, etc.) repelled in energetic language the right claimed by the emperors to decide Church questions. Several of the Eastern emperors thought it, moreover, in their interest to gain the friendship of the Roman bishops by making to them large concessions, and thus encouraged the aspirations of the latter to a supreme power in the Church. The Roman bishop Gelasius, in 494, claimed a superiority of the ecclesiastical over the secular power, and a synod convoked by the Roman bishop Symmachus, in 502, condemned the encroachment of king Odoacer upon the rights of the Church. When the German tribes, and in particular the Franks, became Christians, their kings gave to the clergy great privileges, and a great influence upon the administration of national affairs, but in return claimed the supreme power in ecclesiastical as well as secular affairs. Meetings of the clergy could not take place without royal permission, and all their resolutions needed, before being promulgated, the sanction of the kings. Even the appointment of the bishops soon came to be regarded as a royal prerogative.

Charlemagne, who was crowned by Pope Leo III as Roman emperor, conceived the bold idea of a universal Christian monarchy. In his opinion, it was the chief duty of the emperor to defend the Church of Christ everywhere against pagans and infidels, and to extend her territory. The Church, on the other hand, was to aid in the execution of this plan by spiritual means. The pope, in his eyes, was the first clergyman of the empire, whose election, as well as that of the bishops, had to be ratified by the emperor. He was anxiously intent upon avoiding all conflicts between Church and State, but reorganized the whole ecclesiastical constitution of the empire, and even issued decisions on doctrinal questions, as, for instance, the heresy of the Adoptianists.

6. From Charlemagne to the Reformation. — The weak successors of Charlemagne were not able to carry through the ideas of the great emperor; and the natural tendency of the Church, and in particular of the popes, to elevate their dignity at the expense of that of the emperors, met with but little resistance. The synods of this time generally propounded the  doctrine that the pope held the highest position in the government of the Christian Church, and the emperor the highest position in the secular government of the Christian world; but that the Church was more important than the state, and the dignity of the pope higher than that of the emperor. This doctrine was in particular propagated by the pseudo- Isidorian decretals, which about this time obtained a leading influence upon Church legislation. The independence of the imperial power found, however, some very energetic champions even among the bishops; as, for instance, Hincmar of Rheims († 881). During the ninth and tenth centuries the authority of the papal see greatly suffered from the immoral character of some of its occupants, and it was therefore easy for the great German emperors of this time to increase the imperial power at the expense of the papal.

The emperors still deemed it their duty to execute the laws of the Church, and excommunication was frequently followed by the ban; but, at the same time, the emperors recovered their former influence upon the election of the popes. This lasted until the middle of the 11th century, when the papal see, under the influence of the monk Hildebrand, began to exhibit greater strength, and put forth more exorbitant claims than ever before. In 1059 Nicholas II annulled the direct power of the emperors in the election of popes, which was transferred to the College of Cardinals, while to the emperor only the confirmation of the pope elect was left. When Hildebrand himself, in 1073, under the name of Gregory VII, ascended the papal throne, he boldly and vigorously proclaimed a new theory of the relation between Church and State. He claimed for the Church alone a divine origin, ascribing to all secular institutions, and in particular to the state itself, a human origin. The Church, therefore, was to be the highest power in society, and the state, for its legal existence, required the sanction of the Church. In the Church he enforced the law of celibacy, in order to separate the clergy entirely from the laity, and the absolute subordination of priests to bishops, and of both to the pope, in order to concentrate all power in the hands of the latter, and to make him the real head of the universal Christian monarchy. Gregory and his successors had an unceasing conflict with the German emperors with regard to this theory, and in particular as to the appointment of bishops and other ecclesiastical dignitaries by the secular power. Many bishops and priests took sides with the emperors, who repeatedly caused the election of anti-popes. Nevertheless, the theory which maintained the superiority of the Church to the state continually gained ground.

The views of Gregory VII were further developed by Alexander III and Innocent III. The latter maintained that the State and the  world had not the nature of a divine institute, but were the products of human power and will. The Church, which is of divine origin, is therefore higher than the state. The state, in itself, is only a body which is dead until a soul is infused into it. This soul is the Church. The state is like the moon, an opaque body, which needs to be illumined by the Church. Christ gave to Peter the government over all the world, and the pope is the legitimate successor of Peter. To him, therefore, belongs the final decision in all affairs, and in particular the decision as to who is to govern the states. A

ll the decrees of secular rulers require the sanction of the popes. But neither Innocent nor any of the following popes succeeded in carrying out these theories fully in practice. The emperors and kings, aided in general by the laity and a large number of the clergy, opposed the papal claims, in spite of all the excommunications which were hurled against them. Even men like Bernard of Clairvaux expressed their dissent from these ultrapapal theories. The last pope who endeavored to enforce these claims was Boniface VIII, who, in his notorious bull, Unam Sanctam, maintained it to be necessary for salvation to believe that the Roman popes had power over everything on earth. Boniface had to pay for this extraordinary assumption of power with imprisonment and ill-treatment which caused his death. The transfer of the papal see to Avignon, and subsequently the Great Schism, were fatal blows to the practical execution of the mediaeval theory of Church and State, although the theory itself was never formally renounced, and the notorious bull, Unam Sanctam, of Boniface VIII, which, as far as France was concerned, had been revoked by one of the Avignon popes (Clement V), was formally restored by Leo X in 1516. But the popes had not sufficient power to prevent the emperors and kings from passing laws by which the rights of the state governments were enlarged, and many salutary reforms introduced into the churches.

7. From the Reformation to the present Time. — The great reformers of the 16th century — Luther, Calvin, Zwinglius, Melancthon, and others — were all agreed in condemning the confusion by the Church of Rome of spiritual and secular power. They all insisted on keeping the two powers apart, and especially in their earlier writings favored the self-government of the Church. But these views were not consistently carried through. As all the bishops opposed the reform of the Church, the princes and the municipal governments were invited by the reformers to see to the execution of the Church reform, and to the reconstruction of the Reformed churches. No provision being made for a common bond of union between  the Reformed churches in different countries, the power of the state government in each particular country over the Church grew almost without opposition. To this must be added that most of the reformers adhered to the idea of a Christian state whose authorities were invested with the right to punish those who denied the fundamental doctrines of Christianity. SEE SERVETUS.

Thus State-Churchism was established in all the Lutheran and Reformed countries, and developed the more rapidly, as the churches had never so powerful a representative as the Church of Rome had had during the Middle Ages. The constant efforts of the Roman Catholic states to root out Protestantism by force naturally led to retaliatory measures on the part of Protestant princes, and thus the dangerous principle came gradually to be developed, Cujus regio ejus religio (the religion of a country must conform to that of the prince). The application of this principle led, on the one hand, to many and bloody wars, but, on the other, it induced the Roman Catholic princes to claim, like the Protestant princes, a greater influence over religious affairs than the popes had ever conceded during the Middle Ages. The success of the Reformation had shown the weakness of the popes, and their opposition to the radical changes in the relation of the Church of Rome to the states was more nominal than efficient. The last coronation of an emperor of the West by the pope was that of Charles V in 1530. The popes protested in 1648 against the peace of Westphalia, in 1701 against the creation of a kingdom of Prussia, and in 1815 against the treaty of Vienna, but all these and similar acts had no influence whatever.

The growth of rationalism and infidelity in the 17th and 18th centuries accustomed princes and statesmen to regard the churches as part of the state organism, and just as absolutely subject to the government of every territory as the civil administration. This is the aera of the territorial system, the period of the greatest debasement of the Christian churches. Nearly all the Church assemblies, viz. the convocations in England; the national synods and general assemblies of the Protestant churches in France, Germany, and other countries; the national, provincial, and diocesan synods of the Church of Rome, were forbidden, or fell into general disuse. In the Church of Rome, during this period, the claims of the pope were not only denied by the state governments, but strenuous efforts were made in France, Germany, Italy, and other countries to reduce the papal prerogatives in matters purely ecclesiastical, and to increase that of the  bishops and of the national churches. These efforts, however, were less successful than those of the state governments.

The French Revolution of 1789 shook the structure of society of Europe, political as well as ecclesiastical, to its very foundations. The principles of the Revolution did not prevail, but the governments of Europe saw the necessity of reconstructing the administration of the states. Several important changes date from the Congress of Vienna in 1815. The long alliances of Protestant and Roman Catholic governments in the war against France, and the territorial changes introduced by the Congress of Vienna, led to an interchange of toleration, as far as the Lutheran, Reformed, and Roman Catholic churches were concerned. Some states recognised all three as state churches, entitled to support by the state governments; and in most of the others there was at least a gradual approach to giving to the members of the three churches equality of political rights. The relation of the Roman Catholic Church, in both Roman Catholic and Protestant countries, to the pope was regulated by concordats and conventions, SEE CONCORDATS, which stipulated what rights the state governments should allow the pope to exercise upon the Church of a particular country, and what influence the state governments (even the Protestant) should have upon the election of bishops, the appointment of other ecclesiastical dignitaries, the direction of Roman Catholic schools, the management of Church property, and other denominational affairs. In the Protestant churches, a consciousness awoke of the unworthy servitude into which the Church had been forced in the 17th and 18th centuries, and the demand grew stronger and stronger for the restoration of at least a part of the self- government of the churches, by means of convocations, synods, assemblies, and councils.

A new impulse was given to these demands by the revolutionary movements of the year 1848, and by the agitation for political reforms which has since been going on in nearly all the European states. The regular convocation of elective Church assemblies, and the transfer to them of a greater or lesser part of the government of the Church, has, since 1848, been the general tendency in all the Protestant churches of Europe. As regards the Church of Rome, public opinion more and more declared itself against the conclusion of concordats, and in favor of a regulation of the Roman Catholic affairs of every particular country by special laws, due regard being had to the recognition by the Roman Catholics of the pope as the head of the Church.  While the Lutheran and Reformed churches assumed almost from their very beginning the character of state churches, a number of minor sects sprang up in the 16th and the following centuries, which, meeting, on the hand of the state governments, with nothing but persecution, were led to demand from the state not only toleration for themselves, but freedom of religious belief in general. Especially was this the case in England, where the Nonconformists gained greater strength and influence than any dissenters on the Continent of Europe, and became true pioneers of the principle of a complete separation between Church and state. Persecution drove many of the dissenters to the New World, and here their principles found a genial soil. In some of the colonies Church and State were united, more or less closely, until after the Revolution. At the declaration of independence, the United States established the absolute separation of Church and State, and the legal equality of all forms of belief, as fundamental institutions. The United States have always remained true to this principle, and in the several states of the Union it is now practically carried out.

The prosperous growth of the free American churches, and their influence upon society, has had great effect upon opinion in the Old World. The experience of America has largely added to the number of the friends of free churches in Europe. The number of dissenting churches which claim absolute independence of the state is everywhere on the increase, and with them sympathize a large political party of Radicals, who make entire separation between Church and State a part of their political platform: In 1848, the principle of separation of Church and State was formally acknowledged in the new constitutions of France, Austria, Prussia, and other states. This triumph of the American principle was of only short duration; but none of the European countries have since ceased to have a large political party which aims at conforming legislation on Church affairs to that of the United States, and at carrying through the principle of entire separation between Church and State. It is a very remarkable fact that even men like Dr. Pusey have of late shown themselves favorable to the separation of Church and State, in order to put an end to the servile condition of the Church. One of the most prominent Protestant statesmen and writers of France, Count de Gasparin, speaks on the subject as follows: “Let no one be surprised at the extreme importance I attach to the separation of Church and State. For two centuries past the Church and society have been at war. In abolishing the unjust and worn- out pretences of both Church and State, their separation would give both to the Church and to society the peace they require. It would seem  nowaday as though the citizen and the Christian were two different persons, having different rights and different duties. The Christian is taught to curse liberty as the poisonous fruit of philosophy and revolution; the citizen is taught to look upon the Church as the natural enemy of modern institutions. Thus arises a sullen enmity, a deep-rooted anxiousness in the minds of the people, and, so to speak, two nations within the same society.

Yet nothing would be more erroneous than this distinction. Christianity is so far from being the enemy of free institutions, that these institutions have never existed but in Christian countries; the nations which obey the law of Brahma, of Buddha, and of Mohammed, know of no other form of government than despotism. Liberty is the fruit of the Gospel; it proceeds from the only religion which intrusts the individual with the care and the salvation of his own soul; materialism kills it, faith makes it live; and, in return, by an intimate and mysterious connection, despotism kills faith, liberty nourishes it. What is this opposition which divides the Church and society? Nothing but a misunderstanding, whose mist shall disappear before the sun of liberty. The ideal of the Christian is also the ideal of the citizen. The state would gain no less than the Church by their mutual independence. We never attempt with impunity to rule that which God has created to be free. For two centuries the state has dragged on the Church, or has been dragged by it; the result was mutual suffering and mutual servitude. Separation restores each to its proper place. The state has no longer but citizens to deal with; it has no longer to fear the murmurs of conscience, or those invisible enemies which sap and weaken its foundations. Free in its action, authority gains both in strength and in respect; the vestry-quarrels, which are the plague of all state religions, are at an end. Union made the Church the enemy of the state, separation makes them friends. Conscience revolts against the hand of the state, it loves a power which guarantees it freedom.” SEE TOLERATION.

Among the Liberal party of the Roman Catholic countries of Europe the principle of a separation between Church and State has likewise found many advocates. Of the great statesmen of Europe in modern times, few have given so cordial an adhesion to the principle as count Cavour, who, during his whole political career, stood up for a free Church in a free state; and baron Ricasoli, whose famous letter to the Italian bishops, dated Nov. 26,1866, is a complete commentary on the subject, and a document which, in the history of European State-Churchism, will remain of lasting importance. We give the following extract from it: “The decisions adopted  by the government arise from the desire that perfect liberty in the relations between Church and State should pass from the abstract religion of principle in which it had hitherto remained into the reality of fact.

The government, therefore, desires that Italy may very soon enjoy the magnificent and imposing religious spectacle now afforded to the free citizens of the United States of America by the National Council of Baltimore, wherein religious doctrines are freely discussed, and whose decisions, approved by the pope, will be proclaimed and executed in every town and village without exequatur or placet. It is liberty which has produced this admirable spectacle; liberty, professed and respected by all, in principle and in fact, in its amplest application to civil, political, and social life. In the United States every citizen is free to follow the persuasion that he may think best, and to worship the Divinity in the form that may seem to him most appropriate. Side by side with the Catholic Church rises the Protestant temple, the Mussulman mosque, the Chinese pagoda. Side by side with the Romish clergy the Genevan consistory and the Methodist assembly exercise their office. This state of things generates neither confusion nor clashing. And why is this? Because no religion asks either special protection or privileges from the state. Each lives, develops, and is followed under the protection of the common law, and the law, equally respected by all, guarantees to all an equal liberty. The Italian government wishes to demonstrate as far as possible that it has faith in liberty, and is desirous of applying it to the greatest extent compatible with the interests of public order.

It therefore calls upon the bishops to return to their sees whence they were removed by those very motives of public order. It makes no conditions save that one incumbent upon every citizen who desires to live peaceably — namely, that he should confine himself to his own duty and observe the laws, The state will insure that he be neither disturbed nor hindered; but let him not demand privileges if he wishes no bonds. The principle of every free state, that the law is equal for all, admits of no distinctions of any kind. The government would be glad to cast off all suspicion and abandon every precaution, and if it does not now wholly act up to this wish, it is because the principle of liberty which it has adopted and put into practice is not equally adopted and practiced by the clergy. Let your lordships remark the difference between the condition of the Church in America and the condition of the Church in Europe. In those virgin regions the Church is established amid a new society, but which carried with it from the mother country all the elements of civil life. Representing the purest and most sacred of the social elements, the  religious feeling which sanctions right, and sanctifies duty, and carries human aspirations far above all earthly things, the Church has here sought only the empire pleasing to God, the empire of souls. Companion of liberty, the Church has grown beneath its shelter, and has found all that sufficed for free development and the tranquil and fecund exercise of its ministry.

It has never sought to deny to others the liberty which it enjoyed, nor to turn to its exclusive advantage the institutions which protected it. In Europe, on the other hand, the Church arose with the decadence of the great empire that had subjugated the earth. It was constituted amid the political and social cataclysms of the barbarous ages, and was compelled to form an organization strong enough to resist the shipwreck of all civilization amid the rising flood of brute force and violence. But while the world, emerging from the chaos of the Middle Ages, re-entered the path of progress marked out by God, the Church impressed upon all having any relation with it the immobility of the dogma intrusted to its guardianship. It viewed with suspicion the growth of intelligence and the multiplication of social forces, and declared itself the enemy of all liberty, denying the first and most incontestable of all, the liberty of conscience. Hence arose the conflict between the ecclesiastical and the civil power, since the former represented subjection and immobility, and the latter liberty and progress.

The conflict, from peculiar circumstances, has greater proportions in Italy, because the Church, thinking that a kingdom was necessary to the independent exercise of its spiritual ministry, found that kingdom in Italy. The ecclesiastical power, from the same reason, is here in contradiction not only with the civil power, but national right. The bishops cannot be considered among us as simple pastors of souls, since they are at the same time the instruments and defenders of a power at variance with the national aspirations. The civil power is therefore constrained to impose those measures upon the bishops which are necessary to preserve its rights and those of the nation. How is it possible to terminate this deplorable and perilous conflict between the two powers-between Church and state? Let us ‘render unto Caesar the things that are Caesar's, and unto God the things that are God's,' and peace between Church and state will be troubled no more.”

See Herzog, Real-Encyklop. vol. 19 (Supplem.), s.v. Staat und Kirche; a complete history of the relation of the Christian Church to the state was begun by Riffel (Romans Cath.), but not completed (Geschichtliche Darstellung der Verhaltnisse zwischen Kirche und Staat, vol. 1, Mainz,  1836, embracing the time from the foundation of Christianity to Justinian I); Vinet, Essai sur la manifestation des convictions religieuses et sur la separation de l'eglise et de l'tat envisagee comme consequence necessaire et comme guarantie du principe (Paris; 1842; translated into English, Lond. 1843, 12mo); Laurent, L'E'glise et l'E'tat; Hundeshagen, Ueber einge Hauptmomente in der geschichtlichen Entwickelung des Verhaltnisses zwischen Staat und Kirche, in Dove's Zeitschrift fiur Kirchenrecht, vol. 1 (Berlin, 1861); Roscovany (Romans Cath.), Monumenta Cathovica pro independentia ecclesice ex potestate civili, tom. 1 (Quinque Ecclesiis, 1847); Richter, Geschichte der evangel. Kirchenvsrfassung in Deutschland (Leipzic, 1851); the manuals of Church law (Kirchenrecht) by Richter, Walter, Philips, and others. Lord Montague pleads for the State Church in The Four Experiments in Church and State (London, 1863), maintaining that only four forms of Church and State are possible: 1. When the Church is identical with the state, i.e. when it is a national Church; 2. When the Church is under the state; 3. When the Church overrides the state; 4. When there is no Church at all. In the author's opinion, the national is the only normal form of Church and state. In each of the other forms the Church and state are depraved. See also Dupin, Traite de la Puissance eccles. et temporelle (Paris, 1707); Dupin's Manuel du Droit Ecclisiastique (Paris, 4th ed. 1845; claiming the rights of Roman Catholic state governments over the Church of Rome); Zachariee, Einheit des Staats und der Kirche (1797); De Maistre, Du Pape (the most celebrated defense of ultra-papal theories); Archbishop Wake, The Authority of Princes; Warburton, Alliance of Church and State (1736); Hobbes, Leviathan (1608); Gladstone, State in Relation to Church (2 vols. 4th ed. 1841); Pusay, Royal Supremacy (1847); Coleridge, Constitution of Church and State (1830): Chalmers, National Churches (1838); Vincent, Protestantisme enz France, p. 190; Brownson's Review (Romans Cath.), Oct. 1854; Dexter, Congregationalism (Bost. 1865), p. 209; D'Aubigne, Essays (N. Y. ed.), p. 239; Palmer, On the Church, 2, 291 sq.; Church of England Quarterly, Jan. 1855, art. vi; Schaff, Church History, 2, 90, 356; Calvin, Institutes, bk. 4, ch. 20; English Review, vol. 11 and foll. (many articles); Catholic World, April, 1867, art. 1; Wardlaw, On Church Establishments (London, 1839, 8vo); Noel, On the Union of Church and State (N. Y. 1849,12mo); Cunningham, Discussion of Church Principles (Edinb. 1863, 8vo).

## Church Congress[[@Headword:Church Congress]]

             a name given to free gatherings of ministers and laymen of the Established Church of England, which since 1861 have annually been held for the purpose of discussing important religious and ecclesiastical questions. The first congress was convoked by a self-constituted committee, which invited men of all theological parties to be present. In order to maintain the neutral character of the Church Congress, no resolutions were to be passed. Although this original plan has been adhered to, the High-Church party has been in an unmistakable ascendency at all the congresses, and the Low- Church party, on that account, in 1866, formed a design (not yet executed) of calling a separate Low-Church Congress. The congresses held from 1861 to 1866 were as follows: 1861, Canterbury; 1862, Oxford; 1863, Manchester; 1864, Bristol; 1865, Norwich; 1866, York. At each of these congresses the bishop of the diocese presided. The attendance in every case was large, and a number of bishops, and prominent clergymen and laymen, took part in the proceedings. A curious difficulty stood in the way of the congress of 1865, which deserves mention, as it shows the relation of the bishops of England to these meetings. When it was resolved by the congress of 1864 (at Bristol) to hold the next one at Norwich, it was understood that the sanction and co-operation of the bishop of that city had been obtained. But this proved to be a mistake; and when the bishop was applied to by the official residuum of the congress, he did not consider  the authority of the persons constituting it sufficient to entitle them to his consideration. The request from a public meeting, and a vote taken in the diocese of Norwich on the subject, was deemed no more sufficient. Only when the chapter of Norwich (including the honorary canons) had declared in favor of the congress, the bishop consented to preside. See Rivington's Eccles. Year-book for 1865 (London, 1866. The “Yearbook” gives, at p. 135 to 172, a full account of the Congress of Norwich). The full proceedings of each meeting of the congress have been published in a special report.

## Church Diet[[@Headword:Church Diet]]

             (Kirchentag), a name given to free gatherings of clergymen and laymen of the German Protestant state churches, held since 1848 for the discussion of religious and ecclesiastical questions. The Church Diets were called into existence in consequence of the revolutionary movements of the year 1848, which appeared to tend to a separation between' Church and State, and to endanger the influence of the evangelical Church upon society. Members of the Lutheran, the Reformed, and the United Evangelical churches took part, and the High Church “Confessionalists,” under Stahl and Hengstenberg, worked hand in hand with the Evangelical party, under men like Nitzsch, Bethmani-Hollweg, and others, at the first annual meetings of the Diet of Wittenberg (1848 and 1849), Stuttgardt (1850), Elberfeld (1851), Bremen (1852), Berlin (1853), Frankfurt (1854), Libeck (1856), Stuttgardt (1857), Hamburg (1858). But in 1860 the former party did not appear, because the executive committee had refused to put the Dissenter and the Civil Marriage questions on the programme of the meeting. Consequently, at the assembly of Barmen (1860), and the following ones at Brandenburg (1862) and Altenburg (1864), the Evangelical party (the “Consensus” party) was alone represented. Simultaneously with every meeting of the Church Diet has been held an assembly of the Congress for Home Missions. SEE HOME MISSIONS. The full proceedings of each meeting of the diet have been published in a special report. A briefer  account is given in the annual Kirchliche Chronik by Matthes. See also Dorner, Reform d. evangel. Landeskirchen (1848); Entstehung und Gesch. des Kirchentages (1853).

## Church Discipline[[@Headword:Church Discipline]]

             SEE DISCIPLINE.

## Church Edifices[[@Headword:Church Edifices]]

             Under Architecture (q.v.) a brief history has been given of the development of ecclesiastical architecture. The present article will contain various particulars concerning the history of some of the most prominent churches, their names, form, site, position, the arrangement of the interior, the outer buildings connected with the Church service, etc.

I. History of the Erection of Churches. — Until the second century Christians were not permitted to erect churches, but were compelled to worship in private houses, in the open fields, or, to escape persecution, in the Catacombs (q.v.) and other concealed places. On the suspension of persecution, we find, from A.D. 202 and forwards, notices of Church edifices in Nicomedia, Edessa (Odessa), and other cities. Diocletian issued an edict (A.D. 305) ordering all Christian churches to be razed to the ground. Under Constantine these were rebuilt, and great numbers of new ones erected over the whole Roman empire. Chief among them were the magnificent basilicas, SEE BASILICA, of St. Peter, St. Paul, and Maria Maggiore in Rome. The form of the buildings and the contamination of idolatry prevented the general changing into Christian houses of worship of the old pagan temples, many of which were destroyed. Still some of them were thus converted, especially after the time of Theodosius I, and the materials of others were largely used. Justinian I (A.D. 565) rebuilt twenty- four churches in Constantinople alone, and many other churches, cloisters, resting-places for pilgrims, and other religious buildings, over the entire empire of the Orient, and especially in Palestine. The church of St. Sophia (q.v.) he rebuilt with great beauty and splendor.

This served as a pattern for Church edifices through the whole Christian world. Such was the splendor of the new St. Sophia that Justinian exclaimed, Νεκίκηκά σε,  Σολομών, “I have surpassed thee, O Solomon!” The emperor appointed for the service of this church sixty presbyters, one hundred deacons, forty deaconesses, ninety sub-deacons, one hundred and ten readers, twenty-five singers, one hundred door-keepers, making five hundred and twenty-five of the clergy and attendants. From the death of Justinian (A.D. 575) to the eighth century but few Church buildings of great note were erected. During the reign of Charlemagne many churches were erected in North-western Europe. The belief that the world was to be destroyed in the year A.D. 1000 paralyzed all energy, and it was not till that year had passed that the great revival of all departments of human activity called forth the spirit of princes and cities, as well as of the clergy, to the erection of the many grand monuments of ecclesiastical architecture that adorn the history of the Middle Ages.

This zeal in church-building became so modified into a spirit of pride,-ambition, and corruption during the fifteenth and sixteenth centuries as to become one of the chief causes that produced the Reformation. The system of selling indulgences to raise money for building churches, first introduced in the eleventh century, was carried to such excess in raising funds for rebuilding the gorgeous St. Peter's (q.v.), that the reformers had in this a most powerful argument in their contest with the Romish Church. In Europe, the building, repairing, and maintaining of edifices for the national churches is provided for entirely, or at least to a great extent, from the general national taxes. Other churches build their edifices by voluntary contributions. This is universally the case in the United States of America.

In the remainder of this article we chiefly follow Bingham, Orig. Ecclesiastes bk. 8, ch. 1), making use of Farrar's abridgment, with modifications and additions.

II. The ancient Names of Churches. — The word dominicum, or domus Dei, the Lord's house, occurs in the 4th century. Cyprian uses it to denote the Lord's day, and also the Lord's Supper; yet it is used by Jerome for a building set apart for divine worship. It answers to the Greek κυριακόν. SEE CHURCH.

Domus Dei, domus ecclesiae, domus divina — that is, “the Lord's house,” “the house of the church,” “the house of God” — are expressions in frequent use from the third century. In Eusebius we have οϊvκος ἐκκλησίας, the house of the church. Domus divinia, the house of God, was a term employed to designate the palace of the Roman emperor; but the Christians transferred the appellation to their churches. Tertullian uses the name domus columbce, the house of the dove, or, as Mede  explains it, the house of the dove-like religion, or the house of the dove- like disciples of Christ. As the Temple of God at Jerusalem is frequently in Scripture styled the house of prayer, so Christian churches are called προσευκτήρια, or οϊvκοι εὐκτήριοι, oratories, or houses of prayer. In later times these titles were appropriated to smaller or domestic chapels. Some early writers distinguish between ἐκκλησιαστήριον and ἐκκλησία, the former signifying the building, and the latter the congregation; but in the writings of Ignatius, Clement of Alexandria, Tertullian, Cyprian, and others, the word ἐκκλησία usually means the building, and at length became the current expression. Basilica was originally applied to the imperial palace, or public halls, and was not used to designate places of worship until Christian emperors had appropriated, such buildings to the use of the Church. SEE BASILICA.

Α᾿νάκτορον is synonymous with basilica, and was occasionally applied to places of divine worship built by emperors. Churches were sometimes called tituli (τίτλοι), either from the inscription of dedication, or from the sign of the cross. The term τρόπαια, tropcea, occurs in Eusebius. The reason of this name is sought in the reported appearance of the cross to Constantine, and the Labarum, on which, according to Eusebius, was inscribed τοῦ σταυροῦ τρόπαιον. Μαρτύριον, or memoria, denoted a church dedicated to the memory of a martyr. If the person in memory of whom the church was built was a prophet or an apostle, then the church respectively took the name ἀποστολείον and προφητεῖον. In addition, we find at different times, and for various reasons, the following names given to Christian churches: σκηνή, concilia, conciliabula, conventicula, cases, σύνοδοι, μοναστήριον, κοιμητήριον, corpus Christi, ναός, νῆσος, and many others. The titles fanum and delubrum were at all times rejected as profane.

Names of individual Churches. — Individual churches were, soon after the time of Constantine(?), dedicated to certain saints, and called by the names of those saints. Some of the Protestant denominations name their church edifices after the apostles, but only for the purpose of distinction from each other. Puritans, and the churches influenced by them, name their churches by their ordinal numbers, as the first, second, etc., or by the street on which they are located. In the Methodist Church the names of the apostles are often used; and church edifices are sometimes named in honor of Wesley or some other distinguished leader in the Church.

III. Forms of Churches. — The earliest ground-forms were oblong. The basilicas (q.v.) were fashioned after the analogy of a ship, or perhaps, rather, after the oblong form had been settled upon by other influences — as of architectural convenience, etc. — that part of the church to receive believers was called the nave (navis, ship). This was afterward connected with allegorical or mystical meanings; e.g. to denote the dangers to which the Church was exposed, and the safety which it offered to its members. The boat of Peter and the ark of Noah were explained as emblematic of the Church in these two respects. On the other hand, the Byzantine churches, and many that were influenced by them, were round. During the Lombard, or early Round-arch period of architecture, the churches assumed the form of a cross. In the late Gothic they had the head of the cross bent, to represent the bowing of the head of the Savior when he died: thus at Rouen (St. Ouen). The transepts of the cross often did not extend beyond the walls, not appearing at all in the external architecture.

IV. The Site — This was generally chosen on the summit of a mountain or other elevated place, for two reasons, viz. security and retirement from the bustle of the world, and a notion that elevated places were specially holy. The Temple of Solomon had been built on a hill; and the Christians remembered the expression, “I will lift up mine eyes to the hills, from whence cometh my help.” At first, exposed situations were avoided; but when the impediment arising from persecution was removed, they were preferred. At other times they erected their churches over the graves of martyrs; and occasionally the cemeteries were used for devotional purposes. In the tenth and eleventh centuries there were many places of this kind called κρυπταί, cryptoe.

V. Aspect. — The earliest churches faced eastward; at a later period (4th or 5th century) this was reversed, and the sacramental table was placed at the east, so that, in facing it in their devotions, they were turned towards the east. The Jewish custom was to turn to the west in prayer. “As the Jews began their day with the setting sun, so the followers of Christ began theirs with the rising sun. The eye of the Christian turned with peculiar interest to the east, in remembrance of the Morning Star, the Savior, the Sun of Righteousness. This idea was mixed up with many religious observances. After baptism the newly-admitted members of the church were turned with their faces eastward; and the dead were usually buried in  the same position, under the conviction that Christ at His second coming should appear in the east.”

VI. Internal Arrangement. — No particular structure or arrangement of the interior prevailed during the first three centuries. From the fourth century we find uniformity prevailing in the basilicas both of the East and West. The body of the church was divided into three parts, corresponding with the threefold division of the Christians — into clergy, including the servants of the congregation; faithful, or believers; and catechumens. This arrangement was also in conformity with the division of the ancient Temple — into the holy of holies, the sanctuary, and the court. The three parts were:

1. The bema, or sanctuary, in which the clergy officiated.

2. The naos, or nave, appropriated to the faithful, the lay-members of the church.

3. The narthex, or ante-temple, the place of penitents and catechumens. Sometimes four or five divisions are enumerated: this arises from subdividing the narthex into outer and inner, and also reckoning the exedrae, or outer buildings, a portion of the church.

1. The Bema, or Sanctuary. — The inner part of the church appropriated to the clergy: from βαίνειν, φοιρ ἀναβαίνειν, to ascend. This name was sometimes given to the raised platform which supported the throne or chair of the bishop and the seats of the presbyters, and sometimes to the whole of that part of the church in which the platform and the altar stood. It was also called ἃγιον, ἁγίασμα, ἃγιον ἁγίων, the holy, or the holy of holies; ἱερατεῖον and πρεσβυτήριον, presbytery, because it was the place in which the presbyters sat and discharged their duties; θυσιαστήριον, because the altar stood here; ἄδυτον, ἄβατον, or more commonly in the plural, ἄδυτα, ἄβατα, places not to be entered or trodden, because laymen and females were not allowed to enter. Because kings and emperors were privileged with a seat within this inclosure, it was called ἀνάκτορον, royal palace. The platform of this part of the church was an elliptical recess, with a corresponding arch overhead, and separated from the nave by a rail curiously wrought like net-work, called cancelli, chancel. Within were the bishop's throne, and subordinate seats right and left for the lower clergy. The bishop's throne was usually covered with a  veil, and for this reason was called cathedra velata. In the middle stood the altar, in such a position as to be easily encompassed on every side. On one side of it was a small table for receiving oblations; on the other a recess, called σκευοφυλάκιον, into which the vessels were conveyed after the sacrament.

2. The Nave. — This was the main body of the church, and called by different names, derived from the uses to which it was applied. It was called the oratory of the people, because they there met for religious worship, reading the Scriptures, prayer, and hearing the word. It was also called the place of assembly, and the quadrangle, from its quadrangular form, in contrast with the elliptical form of the chancel. In a central position stood the ambo, suggestum lectorum, or reader's desk, elevated on a platform above the level of the surrounding seats. This was sometimes called the pulpit, and the tribunal of the church, in distinction from the βῆμα, or tribunal of the choir. The choristers were provided with seats near this desk. The seats on either side, in front, were occupied by the faithful, or the communicants.

The gospels and epistles were chanted from before the altar. The sermon was also delivered by the preacher standing on the platform of the sanctuary, or on the steps leading to it. But when large churches were erected, it became difficult for the preacher to make himself heard from this position. To remedy this inconvenience, a platform was erected for him in front of the bema, within the body of the nave. The rules of the primitive churches required the separation of the sexes, and this was generally observed. The men occupied the left of the altar, on the south side of the church, and the women the right, on the north. They were separated by a veil, or lattice. In the Eastern churches the women occupied a gallery, while the men sat below. The catechumens occupied a part near to the believers, arranged in their several classes; but they were required to withdraw at the summons of the deacons — Ite, catechumeni! In the rear of the catechumens sat the penitents, who had been allowed a place again within the church. The walls of the church were surrounded by antechambers and recesses for the accommodation of the assembly, for meditation, reading, and prayer. There were aisles surrounding the nave which separated it from the chambers. It was separated from the chancel by a partition or lattice-work, with a curtain, and the entrance to the choir was by folding-doors in this partition. These doors were provided with curtains, which, as well as the larger curtain, called καταπέτασμα and  καταπέτασμα μυστικόν, were drawn aside during the celebration of the Eucharist, and during the delivery of the sermon.

3. The Narthex, or Ante-temple. — This was the outer division within the walls. It was called πρόναος, ante-temple; πρόπυλα, portico; and νάρθηξ, or ferula. The latter name is supposed to have been given it in consequence of its oblong shape, resembling in this respect a ferula, or rod. It was an oblong section of the building, extending quits across the front of the church. It was entered by three doors leading from the outer porch. The great entrance was at the west, opposite to the altar; it was called (after the corresponding part of the temple) ὡραία ορ βασιλική, the beautiful or royalgate. The vestibule, or πρόναος, in the stricter sense, was allotted to the catechumens and penitents. Heretics and unbelievers were also allowed a place here, though this was forbidden by some Eastern synods. The πρόπυλα, or portico, was chiefly used for the performance of funerals. But, in the larger churches, meetings on ecclesiastical affairs were held in it. The primitive Christians were accustomed to wash before entering a church, as a symbol of the purity becoming that holy place. In due time the vessel used for that purpose was introduced into the porch. The vessel was called κρήνη, φιάλη, φρέαρ, κολυμβεῖον, λεοντάριον, cantharus.

VII. The outer Buildings, or Exedre. — All the buildings attached to the church, such as courts, side-buildings, wings, and other erections and places in the area connected with it, were called exedroe. The enclosure around the church was known by the names περίβολος, στοαί, περιστῶον, τετραστῶον, τετράστυλον, ambitus, peristylia. The open space between the extreme circumference and the church is called by Eusebius αἴθρον, impluvium, but is no other than the Latin atrium, and is synonymous with the word area. In this space stood the energumens, and that class of penitents called προςκλαίοντες, or flentes. They were also called χειμάζοντες, or χειμαζόμενοι, from the circumstance of their standing in the open air, exposed to all the changes of the weather. The most important of the exedrae were the baptisteries. In these places the candidates were instructed and prepared for baptism, and there were separate apartments for men and women: here also councils and ecclesiastical meetings were held, and hence it may be inferred that they were of capacious dimensions. These baptisteries were not attached to all  churches, but were generally erected adjacent to cathedral churches, denominated, on this account, baptismal and central churches. There were also several other smaller buildings, such as the diaconicum magnum, in which the sacred utensils, and the ornaments and robes of the clergy, were kept. This was called κειμηλιαρχεῖον, γαζοφυλάκιον, σκευοφυλάκιον.

Here the clergy were accustomed to retire for private exercises preparatory to the public services: hence it was called secretum, or secretarium. It was also a general audience-room, and denominated salutatorium, receptorium. Many are of the opinion that the building was used as a prison for the confinement of delinquent clergymen. There was another class of buildings called pastophoria. This is a word borrowed from the Septuagint translation of Eze 40:17, where it denotes the chambers in the outer courts of the Temple. Learned men are divided in opinion as to the uses of the pastophoria: some suppose them to have been watch-houses, others apartments for the accommodation of the clergy. Libraries were attached to many churches. In these collections were included not only the liturgical and other churchbooks, and the manuscript Eopies of the holy Scriptures, in the original languages and translations, but also homilies, catecheses, and other theological works. From the libraries of Jerusalem and Caesarea, both Eusebius and Jerome chiefly derived the materials for their writings. Schools were, in later times, established in connection with some churches. If no building was provided for the purpose, the catechumens, or younger clergy, were taught in the baptistery or vestry. Other buildings were οϊvκοι βασίλειοι, the habitations of the bishop and clergy; λουτρά, baths; ἀνακαμπτήρια, lodging-places, supposed by some to have been a kind of inn, by others a common place of resort for rest or recreation.

Doors. — Churches were usually provided with three doors, in imitation of the Temple. The principal entrance was called πύλη, and πύλη ὡραία or βασιλική. They were sometimes made of brass, and often richly ornamented. The date of the building or dedication of the church was usually inscribed on the door. Sometimes a motto was affixed, a doctrinal sentiment, a prayer, or doxology. Later, the doors were often of bronze, ornamented with Biblical scenes, etc. In the early Round-arch period (A.D. 700-1000) the columns beside the doors usually rested on the backs of crouching lions, griffins, or other real or imaginary animals, who symbolized a guardianship of the entrance to the church.  The doorway was often highly ornamented with clusters of beautifully- wrought columns, and with a correspondingly decorated arched way overhead. This arch later contained angels or saints sculptured in the stone.

Pavements. — From the fourth century downwards, great attention was paid to the pavement of the church. In large churches, the narthex had a pavement of plaster; the nave one of wood; and the sanctuary, or part immediately around the high altar, was adorned with a tesselated pavement of polished and parti-colored marble, constituting a rich mosaic work.

Windows. — The Christian churches from the first were well provided with windows. It is customary to refer the origin of glass to the third century; but this is incorrect. The Phoenicians, Egyptians, Greeks, and Romans used glass long before the Christian aera. SEE GLASS. In France, windows of both colored and cut glass were in use in the sixth century.

The following statement with regard to the mediaeval and more modern churches and cathedrals is taken from Chambers, Encylopaedia, s.v.

“In the larger and more complete churches, the nave, and frequently also the choir, are divided longitudinally by two rows of pillars into three portions, the portion at each side being generally somewhat narrower and less lofty than that in the center. These side portions are called the aisles of the nave, or of the choir, as the case may be. In some churches the aisles are continued along the transepts, thus running round the whole church; in others there are double aisles to the nave, or to both nave and choir, or even to nave, choir, and transept. Behind, or to the east of the choir, is situated the ‘Chapel of the Virgin,' with sometimes a number of altars; and it is not unusual for side chapels to be placed at different places along the aisles.

These usually contain the tombs of the founder, and of other benefactors to, or dignitaries connected with, the church. The extent to which these adjuncts exist depends on the size and importance of the church, and they are scarcely ever alike in two churches, either in number, form, or position. Vestries for the use of the priests and choristers generally exist in connection with the choir. Along the sides of the choir are ranged richly-ornamented seats or stalls, usually of carved oak, surmounted with tracery, arches, and pinnacles; and among these seats, in the case of a bishop's church, the highest and most conspicuous is the so- called cathedra, or seat for the bishop, from which the cathedral takes its  name. The larger English cathedral and abbey-churches have usually a chapter-house attached to them, which is of various forms, most commonly octagonal, and is often one of the richest and most beautiful portions of the whole edifice. On the Continent, chapter-houses are not so common, the chapter (q.v.) being usually held in the cathedral itself, or in one of the chapels attached to it. Cloisters (q. v) are also frequent, and not unusually the sides of those which are farthest removed from the church or chapter- house are enclosed by other buildings connected with the establishment, such as a library, and places of residence for some of the officials of the cathedral. It is here that, in Roman Catholic churches, the hall, dormitories, and kitchens for the monks are commonly placed. Beneath the church there is frequently a crypt (q.v.). In some cathedral churches, the crypt is in reality a second underground church of great size and beauty.

The baptistery (q.v.) is another adjunct to the church, though frequently forming a building altogether detached. Most of the parts of the church which we have mentioned may be traced on the annexed ground-plan of Durham Cathedral, but it must not be supposed that their position is always that which is there represented. The position of the nave, choir, or chancel, aisles and transepts, are nearly invariable, but the other portions vary, and are scarcely alike in two churches.” Modern Church edifices vary greatly in form, structure, and arrangements. See Bingham, Orig. Eccles. bk. 8; Coleman, Christian Antiquities, ch. 13; also Siegel, Handbuch der christich-kirchlichen Alterthumer, 2:366, 427, and references there. On the adaptation of ancient art to modern Church architecture, and its dangers, see Close, Church Architecture Scripturally considered (Lond. 1844, 8vo); T. K. Arnold, Remarks on Close's Church Architecture (London, 1844); and a series of articles on Church architecture in the Christian's Monthly Magazine (Lond. 1844, 1845); Milman, History of Latin Christianity, vol. 8, ch. 8.

## Church Fathers[[@Headword:Church Fathers]]

             SEE FATHERS.

## Church History[[@Headword:Church History]]

             SEE ECCLESIASTICAL HISTORY.

## Church Missionary Society[[@Headword:Church Missionary Society]]

             SEE MISSIONARY SOCIETIES.

## Church Music[[@Headword:Church Music]]

             SEE MUSIC; SEE PSALMODY.

## Church Of England[[@Headword:Church Of England]]

             SEE ENGLAND, CHURCH OF.

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

             a denomination of Baptists in the United States, organized in 1830 by John Winebrenner, formerly a minister of the German Reformed Church at Harrisburg, Pa.

I. History. — During the period of Winebrenner's pastorate, revivals of religion were frequent within the bounds of his charge, and extended from it gradually to other churches and congregations, although some ministers of the German Reformed Church opposed the movement. As, in the mean time, Mr. Winebrenner's sentiments in regard to theology and church government underwent a change, and other preachers were raised up from among the converts whose views agreed with his, a call was made in 1830 for a Convention to organize an association. Mr. Winebrenner was chosen moderator of the Convention, and it was resolved to form a separate denomination, under the name “Church of God.” — The Church took root chiefly in Pennsylvania and the Western States, having (in 1867) no eldership in the New England States and in New York, and but one eldership in the Southern Texas. The latter, at the beginning of the war, separated from the General Eldership because of the antislavery doctrines professed by it. At an annual meeting held in 1866, the Texas eldership expressed a desire to reunite with the General Eldership, but no definite resolutions were passed.

The eighth triennial General Eldership of the Church was held at Decatur, Illinois, on May 31, 1866, and the following days. The following Annual Elderships were represented: East Pennsylvania, West Pennsylvania, East Ohio, West Ohio, Indiana, Southern Indiana and Illinois, Iowa, German, Michigan. A. F. Shoemaker was elected speaker. Centralia College, in Kansas, was recognized as an institution of the Church, and it was resolved to establish another college in Ohio, West Pennsylvania, Indiana, or Illinois. The subscription list of the weekly denominational organ, the Church Advocate, was reported to be 2700, and resolutions were passed in favor of the establishment of a Sunday-school paper by the Board of Publication, and of a German paper by Rev. J. F. Weishampel. A series of resolutions was also adopted on the duty of loyalty, against slavery, and in favor of equal rights of all men, irrespective of color.

II. Doctrines. — (Gorrie, cited below.) The following is a full statement of the views of the denomination:

1. She believes the Bible, or the canonical books of the Old and New Testament, to be the Word of God, a revelation from God to man, and the only authoritative rule of faith and practice.

2. She believes in one Supreme God, consisting of Father, Son, and Holy Spirit, and that these three are co-equal and co-eternal.

3. She believes in the fall and depravity of man; that is to say, that man by nature is destitute of the favor and image of God.

4. She believes in the redemption of man through the atonement, or vicarious sacrifice of Jesus Christ.

5. She believes in the gifts and office-work of the Holy Spirit; that is, in the enlightening, regenerating, and sanctifying influence and power of the Spirit.

6. She believes in the free moral agency of man; that he has moral ability, because commanded to repent and believe, In order to be saved; and that the doctrine of unconditional election and reprobation has no foundation in the oracles of God.

7. She believes that man is justified by faith in Christ and not by the works of law, or by works of his own righteousness.

8. She believes in the necessity of regeneration, or the new birth; or in the change of man's moral nature, after the image of God, by the influence and power of the word and Spirit of God, through faith in Christ Jesus.

9. She believes in three positive ordinances of perpetual standing in the Church, viz. Baptism, Feet-washing, and the Lord's Supper.

10. She believes two things essential to the validity of baptism, viz. faith and immersion — that faith should always precede immersion; and that where either is wanting there can be no scriptural baptism.

11. She believes that the ordinance of feet-washing, that is, the literal washing of the saints' feet, according to the words and example of Christ, is obligatory upon all Christians, and ought to be observed by all the churches of God.

12. She believes that the Lord's Supper should be often administered, and, to be consistent, to Christians only, in a sitting posture, and always in the evening.  13. She believes in the institution of the Lord's day, or Christian Sabbath, as a day of rest and religious worship.

14. She believes that the reading and preaching of God's word, the singing of psalms and hymns and spiritual songs, and the offering up of prayers, are ordained of God, and ought to be regularly and devoutly observed by all the people and churches of God.

15. She believes in the propriety and utility of holding fast-days, experience meetings, anxious meetings, camp-meetings, and other special meetings of united and protracted efforts for the edification of the Church and the conversion of sinners.

16. She believes that the Gospel ministry, Sabbath-schools, education, the religious press, the Bible, missionary, temperance, and all other benevolent causes, ought to be heartily supported.

17. She believes that the Church ought to relieve and take care of her own poor saints, superannuated ministers, widows, and orphans.

18. She believes that the manufacture, traffic, and use of ardent spirits as a beverage or common drink, is injurious and immoral, and ought to be abandoned.

19. She believes the system or institution of involuntary slavery to be impolitic or unchristian.

20. She believes that all civil wars are unholy and sinful, and in which the saints of the Most High ought never to participate.

21. She believes that civil governments are ordained of God for the general good; that Christians ought to be subject to the same in all things, except what is manifestly unscriptural; and that appeals to the law, out of the Church, for justice and the adjustment of civil rights, are not inconsistent with the principles and duties of the Christian religion.

22. She believes in the necessity of a virtuous and holy life, and that Christ will save those only who obey him.

23. She believes in the visibility, unity, sanctity, universality, and perpetuity of the Church of God.

24. She believes in the personal coming and reign of Jesus Christ.

25. She believes in the resurrection of the dead, “both of the just and the unjust;” that the resurrection of the just will precede the resurrection of the unjust.

26. She believes in the creation of new heavens and a new earth.

27. She believes in the immortality of the soul; in a universal and eternal judgment; and in future and everlasting rewards and punishments.

III. Church Government. — “In church government this body is independent and congregational; yet the members of all churches, when duly organized, are subject to the supervision of a Church Council, composed of the preachers in charge and the elders and deacons of each church, all of whom are elected by the members. In addition to the councils of each local church, they have a confederation of churches called an ‘Eldership,' consisting of all the pastors within certain bounds, and an equal number of ruling elders as delegates. She has, in addition to her local churches or stations, larger fields of operation, called circuits. Hence her ministers are some of them stationed, and others travel on circuits, and others are missionaries at large.” The elderships meet annually. The General Eldership, which consists of delegates from Annual Elderships, is held every three years. The General Eldership owns and controls all the common property of the Church. No minister can be delegated to it who has not held a preacher's appointment for five years previous (Gorrie, cited below).

IV. Statistics. — The Church has a domestic and foreign missionary society and a printing establishment, all which are under the control of the General Eldership. A weekly paper, the Church Advocate (in 1867, 32d volume), and a Sunday-school paper, called the Gem (established in 1867), are published at Lancaster, Pa. The denomination in 1889 had 11 elderships, about 475 churches, 450 ministers, and 29,683 members. See Gorrie, Churches and Sects; Winebrenner, History of Religious Denominations; American Baptist Almanac; Annual American Cyclopaedia for 1866, p. 112.

## Church Of Jesus Christ Of The Latter-Days Saints[[@Headword:Church Of Jesus Christ Of The Latter-Days Saints]]

             SEE MORMONS.

## Church Of Rome[[@Headword:Church Of Rome]]

             SEE ROMAN CATHOLIC CHURCH.

## Church Of Scotland[[@Headword:Church Of Scotland]]

             SEE SCOTLAND; SEE SCOTLAND, FREE CHURCH OF.

## Church Of The Messiah[[@Headword:Church Of The Messiah]]

             a religious sect established in 1863, in Maine, by a person named Adams, who previously had been a Mormon elder. The founder of the sect claimed to have visions and special inspirations. Among the peculiar points of the new faith were, that its members are of the tribe of Ephraim, and that, “as the curse was now taken off from Palestine,” the time had come for the lost ten tribes to return to the land of their fathers. They anticipated the re- establishment at Jerusalem of the throne of David in greater than Solomon's splendor. In expectation of the near advent of the Messiah, 156 members of the sect from the State of Maine went in 1866 to Palestine, and established a colony at Jaffa, the sea-port of Jerusalem, with one president (Adams) and two bishops as its leaders. Through the efforts of the American and English consuls in Jerusalem, they met with a kind reception on the part of the Turkish pacha and the people of Jaffa. Land had been secured for them before their arrival, through the American vice-consul at Jaffa. The colonists built quite a number of houses and a three-story hotel, having brought the lumber all the way from Maine. Complaints made by the colonists of the hardships they were forced to endure induced the government of the United States to send, at the beginning of 1867, an agent (the Rev. Dr. Bidwell, of New York) to Jaffa, in order to make a thorough examination into the affairs and prospects of the colony. In the course of the year 1867, a considerable number of the colonists became dissatisfied with their condition and the rule of president Adams, and returned home. The remainder have gradually dispersed.

## Church Polity[[@Headword:Church Polity]]

             SEE ECCLESIASTICAL POLITY.

## Church, Aaron[[@Headword:Church, Aaron]]

             a Congregational minister, graduated in 1765 from Yale College; was settled as pastor in Hartland, Conn., in 1780; resigned in 1814, and died in 1823. See Sprague, Annals of the Amer. Pulpit, 5:383.

## Church, Aaron B[[@Headword:Church, Aaron B]]

             a Congregational minister, was born in Massachusetts in 1798.. He graduated from Middlebury College in 1822, and from Andover Theological Seminary in 1825 was ordained June 21, 1826; was, pastor at Calais, Maine, from 1828 to 1834; stated supply of the Presbyterian Church at Princeton, Illinois, from 1849 to 1853, and died there, April 23, 1857. See Trien. Cat. of Andover Theol. Sem. 1870, page 63.

## Church, Abyssinian[[@Headword:Church, Abyssinian]]

             SEE ABYSSINIAN.

## Church, Alonzo, D.D[[@Headword:Church, Alonzo, D.D]]

             a Presbyterian minister, was born at Brattleboro', Vermont, April 9, 1793. He was educated at Middlebury College, studied theology privately, and was licensed by Hopewell Presbytery in 1820. He never had any pastoral charge, but preached often in Atlanta, Georgia, and was for thirty years president of Georgia University, resigning in 1859. He died at his residence in Atlanta, May 18, 1862. He was a man of sterling worth and ardent piety, and an excellent teacher. See Wilson, Presb. Hist. Almanac, 1866, page 351.

## Church, Armenian[[@Headword:Church, Armenian]]

             SEE ARMENIAN CHURCH.

## Church, Associate[[@Headword:Church, Associate]]

             SEE PRESBYTERIAN (ASSOCIATE) CHURCH.

## Church, Baptist[[@Headword:Church, Baptist]]

             SEE BAPTISTS.

## Church, Catholic Apostolic[[@Headword:Church, Catholic Apostolic]]

             SEE CATHOLIC APOSTOLIC CHURCH.

## Church, Congregational[[@Headword:Church, Congregational]]

             SEE CONGREGATIONALISTS.

## Church, Constitution Of[[@Headword:Church, Constitution Of]]

             SEE ECCLESIASTICAL POLITY.

## Church, Cumberland Presbyterian[[@Headword:Church, Cumberland Presbyterian]]

             SEE PRESBYTERIAN (CUMBERLAND) CHURCH.

## Church, Dutch Reformed[[@Headword:Church, Dutch Reformed]]

             SEE HOLLAND;SEE REFORMED PROTESTANT DUTCH CHURCH.

## Church, Evangelical[[@Headword:Church, Evangelical]]

             SEE PRUSSIA.

## Church, French Reformed[[@Headword:Church, French Reformed]]

             SEE FRANCE, REFORMED CHURCH OF.

## Church, Gallican[[@Headword:Church, Gallican]]

             SEE GALLICAN CHURCH.

## Church, German Reformed[[@Headword:Church, German Reformed]]

             SEE GERMAN REFORMED CHURCH.

## Church, Greek[[@Headword:Church, Greek]]

             SEE GREEK CHURCH; SEE RUSSIA.

## Church, John Hubbard D.D.[[@Headword:Church, John Hubbard D.D.]]

             a Congregational minister, was born at Rutland, Mass., March 17, 1772. He graduated at Harvard 1797, and was installed pastor in Pelham, N. H., Oct. 31, 1798. He died in June, 1840. Dr. Church was trustee of Dart- mouth College, President of N. H. Bible Society, and filled several other honorable stations. He published a number of occasional sermons. — Sprague, Annals, 2:445.

## Church, Lutheran[[@Headword:Church, Lutheran]]

             SEE LUTHERAN CHURCH.

## Church, Methodist (Episcopal And Other)[[@Headword:Church, Methodist (Episcopal And Other)]]

             SEE METHODISTS.

## Church, Moravian[[@Headword:Church, Moravian]]

             SEE MORAVIANS.

## Church, New Jerusalem[[@Headword:Church, New Jerusalem]]

             SEE SWEDENBORGIANS; SEE NEW JERUSALEM.

## Church, Presbyterian[[@Headword:Church, Presbyterian]]

             SEE PRESBYTERIAN CHURCH.

## Church, Protestant Episcopal[[@Headword:Church, Protestant Episcopal]]

             SEE PROTESTANT EPISCOPAL CHURCH.

## Church, Reformed[[@Headword:Church, Reformed]]

             SEE REFORMED CHURCH.

## Church, Reformed Presbyterian[[@Headword:Church, Reformed Presbyterian]]

             SEE PRESBYTERIAN (REFORMED) CHURCH.

## Church, Richard William[[@Headword:Church, Richard William]]

             born at Cintra, April 25, 1815. He graduated from Wadham College, Oxford. in 1836; was fellow of Oriel College, 1838-53; junior proctor, 1844-45; ordained deacon in 1838; priest in 1850; rector of Whatley, 1853-71; select preacher at Oxford in 1869, 1875, 1881; appointed dean of St. Paul's, September 6, 1871; elected honorary fellow of Oriel College in 1873; and died in 1890. He wrote several works, the principal ones being, Life of St. Anselm: — Civilization Before and After Christianity: — Discipline of the Christian Character.

## Church, Selden[[@Headword:Church, Selden]]

             a Unitarian minister, was born at East Haddam, Connecticut, graduated at Yale College in 1765, and was settled as pastor in Campton, N.H., in October 1774. He was dismissed the same year, and died in 1802. See Sprague, Annals of the Amer. Pulpit, 8:192.

## Church, States Of The[[@Headword:Church, States Of The]]

             (Patrimonium Petri), the territory governed by the Pope as secular prince.

I. History — The Church of Rome, which became at an early date one of the chief Christian churches of the world, received in 321, by a special edict of the emperor Constantine, the right to accept legacies. The story, however, that Constantine presented bishop Sylvester and the Roman Church with the city of Rome and other territories is an invention, and the pretended document of donation is a late forgery, taken from the so-called Constitutum Sylvestri, which was compiled from the Gesta beati Sylvestri (see Minch [Romans Cath.], Ueber die erdichtete Schenkung Constantin des Grossen, Freiburg, 1824; Biener, de donatione a Constantino M. imperatore in Sylvestrum pontificem collata, in his work de collectionibus canonum ecclesias Graecoe, Berlin, 1827). Under the later emperors, a large amount of property of every description, including many landed estates in various parts of Italy and France, was presented to the Roman Church; and, moreover, the emperors conferred upon the bishops of Rome many lucrative privileges, as Gratian upon Damasus in 378, Valentinian upon Leo the Great in 445, etc. The ecclesiastical prerogatives which the popes claimed as heads of the Church, and which were gradually conceded by the emperors and acquiesced in by the bishops, greatly enlarged the secular power and wealth of the popes.

Under Gregory I the landed property belonging to the Roman Church was very extensive, especially in Sicily and Gaul. But until the eighth century the Roman bishops held all this landed property subject to the sovereign authority of the emperors. The first independent possession of the popes was the town of Sutri, which Gregory II, in 728, obtained from the Longobardian king Luitprand, who had wrested it, with other territories, from the Byzantine emperors. The friendly relations between the Roman See and Luitprand ceased under  Gregory III (731741), and most of the papal territory was reoccupied by the Longobardians. The pope invoked the intercession of Charles Martel, in consequence of which Luitprand, in 742, restored to Pope Zachary not only the former property of the Roman bishops, but also the four Byzantine towns of Amelia, Orta, Bomarzo, and Bieda. The pope even succeeded in disposing the king amicably toward the exarch, in reward for which he received from the Byzantine emperor two villas. King Aistulph conceived the plan of conquering and annexing all Italy, and thus forced Pope Stephen II (752757) to invoke again the aid of the Franks. Pepin, who owed his crown partly to the influence of the pope, twice (754 and 755) undertook a campaign into Italy, declined the demand of the Byzantine emperor to restore to him his former Italian possessions, gave to the pope, in addition to his former possessions, the Exarchate and the Pentapolis (the five cities of Rimini, Pesaro, Fano, Sinigaglia, and Ancona), and assumed himself the title of patricius (patron) of Rome. The original document of donation is no longer extant.

The Longobardian king Desiderius found means to put off the complete execution of the stipulations made by Pepin, and ultimately new hostilities broke out, which induced Adrian I to invoke the aid of Charlemagne, who in 744 put an end to the Longobardian kingdom, and enlarged the donations of his fathers. As the original deeds of these donations are lost, their extent can no longer be fixed with entire accuracy. The extant document in which Louis le Debonnaire sanctions the donations of Charlemagne is a forgery. In consequence of the coronation of Charlemagne as emperor by Leo III, in 800, the connection of the pope with the Eastern empire entirely ceased, and the papal documents were henceforth dated after the beginning of the reign of the new emperor. The king of the Franks, as Roman emperor, had thus become the real sovereign of Rome, who had to sanction the election of a pope. The temporal power of the popes rapidly increased under the weak Carlovingians, after whose extinction (888) the imperial dignity was, until 923, conferred upon Italian grandees, and subsequently was for some time discontinued altogether. When Otto I, in 952, reassumed the dignity of Roman emperor, he at once confirmed the papal possessions (the original document is lost, but a copy somewhat modified in the eleventh century is extant).

A document containing a donation from Otto III to Sylvester II is a forgery, and there are no other reasons for the existence of that pretended donation. In 1052 the Roman See obtained feudal right over Benevento. The countess Matilda of Tuscany promised to the pope to bequeath to him her extensive territory; but on her death the property became the subject of a violent and  protracted dispute, and the claims of the popes were not recognized until 1201, by Otto IV. In the agreement between Otto and the pope the following territory was designated as papal possessions: the country from the defiles of Ceperano (on the frontier of Naples), as far as the fort of Radicofano (on the Tuscan frontier), the exarchate of Ravenna, the Pentapolis (see above), the Marches, the duchy of Spoleto, the possessions of the countess Matilda, the county of Brittenorium, with other adjacent lands expressly mentioned in the documents of the emperors from the times of Louis (which latter clauses recognized the contents of a number of spurious documents). Otto IV also promised to deo fend the claims of the pope to the kingdom of Sicily. Thus the States of the Church were firmly established, and as, since 1059, the election of the pope had been independent of the emperor, the high political position of the popes in the Christian world was confirmed.

During the following centuries the popes were more intent upon preserving than upon enlarging their possessions. In 1273, Philip III presented to Gregory X the county of Venaissin, and in 1348 Clement VI purchased Avignon from Joanna, queen of Sicily and countess of Provence. During the residence of the popes at Avignon, and during the schism, the popes had to concede extensive privileges to various cities. Other parts were given as fiefs to Italian princes: thus, in 1443, Alphonso I of Naples was made papal vicar of Benevento and Terracina; but Nicholas V (1447- 1455), Pius II (1458-1464), and Sixtus IV (1471-1484) reconsolidated the papal possessions. Julius II (1503-1512) reconquered from the Venetians all the places which had formerly belonged to the pope, and even added to his territory Parma, Piacenza, and Reggio, thus giving to the States of the Church the most extensive frontier they have ever had. Parma and Piacenza were soon lost again, but in their place Camerino and Nepi were obtained. Reggio had to be abandoned in 1523, and Modena in 1527; but, on the other hand, a number of republican communities were fully subjected, as Ancona in 1532, Perugia in 1540, and the feudal relations of others, as Ferrara (1598), Urbino (1636), and the duchy of Castro (the dispute concerning which lasted until 1735), were abolished. About fifty years later the States of the Church entered into a period of rapid decline. In 1783 the government of Naples declared the feudal relation in which that kingdom had stood to Rome as terminated. In 1792 Avignon and Venaissin were annexed to France, and in 1796 another considerable tract of territory was lost.

At the peace of Tolentino, Feb. 19, 1797, Pius VI had to cede all the  papal possessions situate in France, and to agree that the districts of Ferarar, Bologna, and Romagna should be incorporated with the new Transpadan Republic. On the 15th of February the republic was proclaimed in the city of Rome, the papal government was declared abolished, and the pope himself was carried into captivity. The treaty of Vienna, in 1815, restored to the pope the Marches, with Camerino, the duchy of Benevento, with the principality of Ponte-Corvo, the legations of Ravenna, Bologna, and Ferrara; and gave to the emperor of Austria the right of garrisoning Ferrara and Commacchio. Nothing was said in the treaty of Vienna about the papal claims to Avignon and Venaissin, on which account the pope protested against the portion of the treaty relating to the States of the Church.

Certain acts of Leo XII (1824) created general indignation among the inhabitants of the papal territory. In February, 1831, an insurrection broke out in Bologna, which soon spread through the whole province, and from there through the larger portion of the States of the Church. A provisional government was established, and on the 26th of February an assembly of deputies declared the abolition of the temporal power of the popes. The intervention of Austria put, however, an end to the insurrection. The representatives of the great powers found the civil administration so unsatisfactory that they urgently recommended the introduction of reforms. As these were not granted, a new insurrection occurred, which caused another intervention of Austria, and the occupation of Bologna by Austrian troops. This was at once followed by an occupation of Ancona by France, which was unwilling to leave the pope under the sole patronage of Austria. Both occupations lasted until 1838. Gregory XVI (1831-1846) convoked an assembly of deputies, in order to learn the wishes of the people, but it led to no reforms of any account. The discontent of the people continued, and showed itself in repeated revolutionary outbreaks. Pius IX (elected June 16, 1846) began to introduce important changes into the public administration (motu proprio of 2d and 14th of October, 1847, fundamental statute of 14th of March, 1848, etc.), and thus gave an impulse to a political movement which he soon found himself unable to control. He had to grant, on the 14th of March, 1848, a constitutional form of government, which was soon followed by the appointment of a liberal ministry (Mamiani) and the convocation of a Constituent Assembly.

An attempt to curb the liberal movement by the appointment of a conservative ministry (Count Rossi) failed, and the pope was compelled to consent to  the appointment of a democratic ministry. On the 25th of November the pope fled from Rome in disguise, and took up his residence at Gaeta, in the kingdom of Naples. In consequence of this movement a provisional government was established at Rome, which declared the temporal power abolished, and proclaimed the republic (February, 1849). This led to a new intervention of Austria (after the defeat of Sardinia) in the legations, and to the landing in the Papal States of a French army, under Oudinot, in April, 1849. The city of Rome surrendered on the 2d of July, the papal rule was restored, and all the reforms of the first years of the reign of Pius were abolished. The political and financial condition of the States of the Church after the restoration of the pope was most deplorable, and the people continued to be dissatisfied with the papal rule. When, in 1859, in consequence of their defeat at Magenta, the Austrians had to withdraw their troops from Central Italy, Bologna and the neighboring legations (the Romagna) at once shook off the papal rule, and, together with Parma and Modena, organized them, under the name of Emilia, into a provisional state under the dictatorship of Farini. After the treaty of Zurich (Nov. 10, 1859), Austria and France proposed the convocation of a congress for the regulation of the Italian affairs, but the pope refused to take part in it, as the great powers did not agree to guarantee to him the restoration of the Romagna. Victor Emmanuel consequently, by a decree of the 18th of March, 1860, after a popular vote had declared in favor of annexation, incorporated the Romagna with the kingdom of Italy.

The papal government now tried to organize a powerful army, chiefly of foreign volunteers, under the French general Lamoriciere. When, after the conquest of Naples by Garibaldi, a part of the old Neapolitan army had been united with the papal troops, the Italian government demanded the discharge of the foreign volunteers as menacing the unity of Italy, and, when the papal government refused to comply with this request, the king marched troops into the papal territory, defeated the papal troops at Castelfidardo on the 18th of September, and captured the remainder at Ancona. Umbria and the Marches now declared at once in favor of annexation, and, a popular vote having been taken, were incorporated with Italy by decree of the 17th of December. As, after the fall of Gaeta, Rome became the refuge of the expelled king of Naples, and the center of all plots against Italian unity, the Italian Party of Action loudly demanded the conquest of Rome, and in March, 1861, even the Italian Parliament declared the city of Rome the natural and indispensable capital of the kingdom. Attempts made by the Italian prime minister Cavour to prevail  upon the pope to consent to a separation between his temporal and ecclesiastical power failed; and the same was the case with a proposition of Louis Napoleon to bring about a reconciliation between the Italian and the Roman governments on the basis of the existing extent of the papal territory. In 1862, Garibaldi made an attempt, at the head of an army of volunteers, to conquer Rome, and deliver Italy both from the rule of the pope and that of the French, but this movement was promptly suppressed by the Italian government. On the 15th of September, 1864, France concluded with the government of Italy a convention, by which France promised to withdraw its army of occupation from Rome within two years, while Italy, on the other hand, promised not to attack the papal territory, and even to protect it against any foreign attacks, to assume a proportional part of the papal debt, and not to oppose the organization of a papal army, provided the latter should not threaten the safety of Italy. In accordance with the provisions of this convention, the city of Rome and the papal territory were evacuated by the French troops in December, 1866. The pope has, up to this time, persistently declined all proposals to abandon his claims to the provinces which have been incorporated with the kingdom of Italy, and still more to renounce the temporal power altogether. SEE TEMPORAL POWER.

II. Ecclesiastical Statistics. — The Papal States had in 1853 an area of 17,494 square miles, and, according to the census, a population of 3,124,668 souls, among whom were 9237 Israelites and 263 Protestants, while the rest were Roman Catholics. They had nine archbishoprics, viz., Rome (whose metropolite is the pope himself, represented through a cardinal vicar), Benevento, Fermo, Ferrara, Ravenna, Urbino, Bologna, Camerino, Spoleto-the last three without suffragans. The number of bishoprics was seventy-nine, of which, however, many had been permanently united, so that the actual number of bishops amounted only to fifty-eight. All the eight archbishoprics and most of the bishoprics lie in the provinces which in 1859 were annexed to Sardinia. The States of the Church, thus reduced, had in 1867 about 700,000 inhabitants.

The city of Rome had, in 1866, 210,701 inhabitants, among whom were 4567 Israelites and 429 Protestants. Convents are very numerous. There were, in 1845, 1824 convents of monks and 612 of nuns. The secular. clergy were estimated at 35,000, monks 10,000, nuns 8000. The former belong to 50, the latter to 21 different orders. The total number of clerical persons in the city of Rome was (in 1866) 7378. The superiors of most of the orders  reside in Rome. SEE MONACHISM. As the seat of the central government of the Roman Catholic Church, the States of the Church (more particularly Rome) have a number of ecclesiastical offices and boards, which are treated of in separate articles. SEE POPE; SEE CARDINAL; SEE CONGREGATION; SEE CURIA ROMANA. See Herzog, Real-Encyklop. 7, 676 sq.; Wetzer und Welte, Kirchen-Lexikon, 6:175; Sugenheim (Protest.), Geschichte der Entstehung und Ausbildung des' Kirchenstaats (Leipzig, 1854); Scharpff (Roman Catholic), Entstehung des Kirchenstaats (1854; transl. Baltimore, 1860); Dollinger (Romans Cath.), The Church and Churches (Munich, 1861; transl. 1863); Brockhaus, Conversations- Lexikon, 8 (11th edition, 1866), 823 sq. SEE ITALY.

## Church, Thomas D.D.[[@Headword:Church, Thomas D.D.]]

             a divine of the Church of England, was born 1707, and educated at Brazenose College, Oxford. In 1740 he was made vicar of Battersea, and afterwards prebend of St. Paul's. He died in 1756. Among his publications are, Essay on the Demeniacs of N.T. (Lond. 1737, 8vo); Doctrine of the Church of England on Regeneration (Lond. 1739, 8vo); Vindication of the miraculous Powers of the Church in the first three Centuries (answer to Middleton [Lond. 1750, 8vo]). He wrote also several tracts against Wesley and the Methodists, notices of which may be found in Wesley's Journals (Works, 5:265, 6:145).

## Church, United Presbyterian[[@Headword:Church, United Presbyterian]]

             SEE PRESBYTERIAN (UNITED) CHURCH.

## Church-Wardens[[@Headword:Church-Wardens]]

             officers in the Church of England, whose business is to look to the church, church-yard, and to observe the behavior of the parishioners; to levy a shilling forfeiture on all such as do not go to church on Sundays, and to keep persons orderly in church time, etc. By Canon 89, church-wardens or questmen in every parish are required to be chosen by the joint consent of the minister and the parishioners, if it may be; but if they cannot agree upon such a choice, then the minister shall choose one and the parishioners another, and without such a joint or several choice none shall take upon them to be church-wardens. But if the parish is entitled by custom to choose both church-wardens, then the parson is restrained of his right under this canon. The duties of English church-wardens are laid down in Prideaux, Practical Guide to the Duties of Church-wardens (10th ed. Lond. 1835, 12mo). In the Protestant Episcopal Church in America, their duties in general are to protect the church building, to see that worship is duly provided for and performed, and to represent the body of the parish when occasion may require. They are chosen, with the vestrymen, “annually in Easter-week, according to the canons of the various dioceses.” Their duties are enjoined by diocesan, not by general canons. — Hook, Church Dictionary, s.v.; Staunton, Ecclesiastical Dictionary, s.v.

## Church-Yard[[@Headword:Church-Yard]]

             a piece of ground adjoining a church, set apart for the interment of the dead. During the first three centuries of our aera the Christians followed the law of pagan Rome, according to which every one could select his burying-place outside of the towns. The Christians generally preferred to be buried near the graves of the martyrs, and thus they early obtained common burying, or, as they called them, sleeping-places (cameteria, dormitoria), which were sometimes above the ground (area), and sometimes in subterranean caves. SEE CATACOMBS.

When the persecution of Christianity ceased, and the relics of the martyrs were transferred to the churches within the towns, the places around the churches, or the vestibules of the churches, were commonly selected for burying the dead; for a burial in the church itself was strictly forbidden, and only granted as a special distinction to bishops, princes, and other persons of high ecclesiastical or political position. Thus gradually the churchyards became an established institution in connection with the church. In large cities every particular church had its church-yard, and not until the 14th century are the church-yards to be found without the town. Gradually it became general to close the church-yards in the towns, and to remove them out of the towns, until ultimately the governments of most of the states enforced this rule from sanitary reasons.

In the Church of Rome, church-yards are consecrated with great solemnity. If a church-yard which has been thus consecrated shall afterwards be polluted by any indecent action, or profaned by the burial of an infidel, a heretic, an excommunicated or unbaptized person, it must be reconciled; and the ceremony of the reconciliation is performed with the same solemnity as that of the consecration! (Buck). SEE CONSECRATION.

In the Protestant churches of Germany and other countries, church-yards were set apart by praying and reading of the Scriptures; in England and Sweden a formal consecration is still in use.

In England the church-yard is the freehold of the parson; but it is the common burial-place of the dead, and for that reason it is to be fenced at the- charge of the parishioners, unless there is a custom to the contrary, or for a particular person to do it, in respect of his lands adjoining to the church-yards; and that must be tried at common law (Hook). SEE BURIAL; SEE CEMETERY.

The control of the church-yards has given rise to many conflicts between Church and State. The Church of Rome forbids the burial of heretics, suicides, excommunicated persons, and unbaptized children upon the Roman Catholic cemetery; while the state governments, both Protestant and Roman Catholic, regarding the cemetery as public and not ecclesiastical property, have frequently endeavored to compel the burying of all dead without distinction in the same cemetery. In the United States the government does not meddle with the places and modes of burial, and religious bodies, as well as single congregations and individuals, can make any provisions they please for the burial of their dead. — Wetzer u. Welte, Kirchen-Lex. 6:201; Herzog, Real-Encyklop. 7:706.

## Church-Year[[@Headword:Church-Year]]

             Neither the New Testament nor the Church literature of the first three centuries contain any intimation that the Christians of that time viewed the year from any other stand-point than that of subjects of the Roman emperor or other princes. SEE CALENDAR; SEE CHRONOLOGY, CHRISTIAN. The first impulse to the idea of a church year distinct from the civil year was given by the establishment of anniversaries of prominent events in the life of Christ. The most ancient of these anniversaries were those of his death and resurrection, SEE EASTER; gradually were added to them those of his birth, SEE CHRISTMAS, of the outpouring of the Holy Ghost, SEE PENTECOST, of the circumcision, SEE EPIPHANY, of the ascension, SEE ASCENSION DAY.

Christmas, Easter, and Pentecost came each to be regarded as the center of a cycle, the three cycles together embracing a commemoration of every thing memorable in the life of the Redeemer. When the worship of the Virgin Mary and of the saints was developed in the Church of Rome, a number of festivals commemorating events in the life of the Virgin Mary, and the death-days of the apostles, martyrs, and saints, were added to the ecclesiastical calendar. This combination suggested to the writers of the Church the idea that the church-year is to celebrate, within the compass of a civil year, the commemoration of all the memorable events in the life of the Church, from the birth of, or, rather, the announcement of the birth of Christ to the death of the last saint. The habit of beginning this year with the first Sunday of Advent is first found among the Nestorians, and was only gradually adopted by the Church of Rome. There are, in all, four Sundays of Advent, intended to prepare the mind for the proper celebration of Christmas (25th of December). Christmas, like Epiphany, Easter, Ascension, and Pentecost,  were each followed by an “octave” (commemorative services referring to the great festival during eight days, the chief festival itself being counted in), the Sunday immediately following the festival being denominated the Sunday “within the octave.” The Sundays following the “Sunday within the octave of Epiphany” were called the “second, etc., Sunday after Epiphany,” until the Sunday Septuagesima began the Easter cycle. It was followed by the Sundays Sexagesima, Quinquagesima, four Sundays of Lent, Palm Sunday, and Easter Sunday; Sunday within the octave of Easter (“Low Sunday”), second, third, etc., Sundays after Easter, until the Sunday within the octave of Ascension forms the boundary-line between the Easter and the Pentecost cycles. Whitsunday (Pentecost) opens the Pentecost cycle; and the following Sundays are called the first (festival of the “most Holy Trinity”), second, etc., Sunday after Pentecost. They run on until the close of the church-year, when the recurrence of the first Sunday of Advent opens the new year. The last festival which Rome added to her church-year was that of Corpus Christi (q.v.), to be an annual celebration of the doctrine of transubstantiation. According to the importance attributed to the several festivals, the Church of Rome makes the distinction of “simple,” “semi-double,” and “double” festivals; the latter being again subdivided into “double second class” and “ double first class” (the highest festivals). The Church books, as Missal and Breviary, have special services for each particular festival, and for each class of festivals. SEE BREVIARY AND MISSAL.

Roman Catholic writers have often dwelt on a mysterious correspondence between the seasons of the church-year and those of the natural year (Christmas, the appearance of Christ in the lost world in winter, when nature appears to be dead; Easter, in spring, when nature seems to revive; Pentecost, in summer, when every thing is in highest bloom), entirely forgetting that this correspondence holds good only of the northern hemisphere. Other writers have more reasonably traced in this correspondence an influence of pagan festivals, in which this kind of correspondence can be traced to a very large extent, upon the doctrines and institutions of the Church of Rome; but although in some instances the influence is undeniable, it is difficult to say how far it extended. The chief features of the church-year were fully developed when the separation between the Latin and Greek churches took place, and there is, therefore, but little difference in the church-year of the two churches. The Greeks begin their year on the 1st of September, and have, of course, none of the saints of the Roman Church who either lived or were canonized after the  separation, while the Latins do not recognize the few saints which the Greek Church has added to the catalogue of the ancient saints.

Luther and the Lutheran Church retained, on the whole, the Roman Catholic idea of the church-year. They rejected the Corpus Christi festival and the days of the saints, but retained most of the festivals of Mary as being based upon events mentioned in the Bible, and the celebration of the days of the apostles and the angels. In the conflict between High-Church and Low-Church Lutherans in the 19th century, the former party strongly insisted upon retaining every thing to which Luther and the other fathers of the Lutheran Church had not objected, and some leading men of the school even showed a disposition to strain every thing in common between the early Lutheran and the Roman Catholic churches as far as their membership in the Lutheran Church would possibly admit. This tendency shows itself also with regard to Church festivals and the idea of a church- year. The Reformed churches desired to return to the form of divine worship as it existed in the primitive service, and therefore showed a tendency to reject the whole idea of a church-year. In Geneva, at the time of Calvin, only the Sunday was celebrated, and the same habit prevailed in most of the Reformed churches of Switzerland. In Germany the opposition of the Reformed to the church-year was not so thorough. In modern times the celebration of Good Friday has been introduced into most of the Reformed churches (in Geneva since 1820). In the Church of England, the High-Church party retained much more of the Latin church-year than was done by the Lutherans; and in modern times efforts have even been made to conform the Anglican church-year in almost every particular to that of the Church of Rome. The Dissenting churches of England and the Protestant churches of the United States have generally rejected the idea of a church-year, with its system of peculiar festivals. Easter and Good Friday, however, are celebrated by church services in many of the Dutch and German Reformed and Methodist churches, and some others; and in the German Reformed Church the idea of a church-year, as it was developed in the Latin Church of the Middle Ages, has found many defenders. See Herzog, Real-Encyklopadie, 7:643 sq.; Wetzer u. Welte, Kirchen-Lexikon, 6:161 sq. The most important Roman Catholic works on the church-year are Gretser, De Festis Christianorum; Benedict XIV, De Festis; Staudenmaier, Geist des Christenthums; Nickel, Die hist. Zeiten; Binterim, Denkwurdigkeiten. Protestant works: Strauss, Das evangel.  Kirchenjahr (Berlin, 1850); Bobertag, Das evangel. Kirchenjahr (Breslau, 1853).

## Church-ales[[@Headword:Church-ales]]

             is a name for festivals at which the benefactions of the people at their sports and pastimes being collected, were devoted to recast the bells, repair towers, beautify churches, and raise funds for the poor.

## Church-books[[@Headword:Church-books]]

             were divided into several classes. There were six reading-books: the Bibliotheca, a collection of the books of the Bible by St. Jerome; the Homilar, the homilies used on Sundays and certain festivals; the Passionar, containing the acts of martyrs; the Legendary, an account of confessors; the Lectionary, the epistles of St. Paul; and the Sermologus, sermons of the popes and fathers, read on certain days. The song and ritual books are mentioned under their titles. It was the custom till recent years for women- servants to carry their church books in a clean white handkerchief, a relic of the old custom in the Western Church for women to receive the eucharist in a linen cloth. To this day the altar-rail at Wimborne Minster is covered at the time of holy communion with a white cloth.

## Church-rates[[@Headword:Church-rates]]

             are an assessment made upon the inhabitants of any parish in England for meeting the expenses of repairing the parish church. The rate must be agreed upon at a meeting of the churchwardens and parishioners, regularly called by public notice, but if none of the parishioners appear, the wardens alone make the rate. Houses, as well as lands, are chargeable with rates, and in cities and large towns houses alone are rated. A rate for repairing the church is charged, upon the real estate, while a rate for providing ornaments is charged upon the goods or personal property. The rector is held to all charges for repairing the chancel, and is exempt from any rate for repairs on the church in general, except when he holds lands within the parish not belonging to the rectory. Church-rates have long been unpopular in England, and cannot be raised at the mere instance of the bishop; the consent of the parishioners is required.

## Church-reeves[[@Headword:Church-reeves]]

             (from greefa, a steward) are church-wardens, officers chosen to maintain order during divine service and as trustees of the church goods and furniture. In Spain they are called operarii, and in France marguilliers: (meriglerii), from the marel, or token of lead, which was given by them to the priests who attended service, as a qualification for receiving payment. They appear as melinglerii at Cefalu, Catania, and Monte Regale.

## Church-yards[[@Headword:Church-yards]]

             The dead were not buried, in the earlier times, in the outer court of the church, but examples of the practice occur in the 4th century, and after the 6th century it became general. The first recorded instance of a formal consecration of a church-yard occurs in the writings of Gregory of Tours, in the 6th century. The church-yard, under the name of atrium, is first mentioned with the garden near the church in 740, in the Excerptions of Ecgbright. Cuthbert, archbishop of Canterbury, is said to have introduced the use of church-yards as burial-places into England. So lately as 1791, the burial-yard of the cathedral only was used at Hereford. Fairs and markets were prohibited in church-yards by act of Parliament in 1285, and another act of Henry VI proscribed the former in them on Sundays; but at the period of the Reformation they were often profaned by the revellings of summer lords in May, and by mummers in winter-time, and noisy revels and banquets were held under tents in them. The indecent practice was at  length suppressed, and in 1623 the privilege of sanctuary was taken from churchyards. SEE CEMETERY.

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

             an English clergyman and poet, was born in the parish of St. John the Evangelist, Westminster, in February 1731. He was educated at Westminster School, and admitted to Trinity College, Cambridge, but left immediately and never returned He was ordained priest in 1756, and then exercised his clerical functions at Cadbury, Somersetshire, and at Rainham, in Essex, his father's living. At the death of his father, in 1758, he succeeded him in the curacy and lectureship of St. John's. In a short time, however, he forsook all external decency, appearing, to the amazement of the town, in a blue coat, ruffles, and a goldlaced hat. Being remonstrated with by the dean of Westminster for various irregularities, he resigned his preferments, and. treated his clerical office with utter. contempt. He now lived a profligate life, and devoted his talents to poetry, for which he had unquestionable genius. He died November 4, 1764. For particulars of his career and writings see Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             an English Congregational minister, was born at Portsea, October 7, 1766. He was converted when about nineteen years old, and admitted, in February 1789, to Homerton College, where he remained till 1795. He became pastor at Ongar, Essex, in February 1796; removed to Henley- upon-Thames in 1807, and in 1813 to Thames Ditton, where he labored till 1844, when he resigned his charge. He died March 3, 1849. Mr. Churchill was distinguished for purity, of character, fidelity in pastoral work, and success in winning souls. See (Lond.) Evangelical Magazine, 1849, page 589.

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

             a Congregational minister, was born at Litchfield, Connecticut, February 15, 1811. For a short time he attended Amherst College, and then, from 1833 to 1835, studied medicine at Yale College. In 1839 he graduated from Yale Divinity School. From April 22, 1840, he was pastor of the North Congregational Church in Woodbury, Connecticut, resigned in 1867, but was not regularly dismissed until June 1869. From 1869 to 1876 he was acting pastor in Oxford, and then returned to Woodbury, where he resided without charge. He was a Representative from Woodbury, in 1867 and 1868, in the Connecticut legislature. His death occurred December 29, 1880. See Cong. Year-book, 1881, page 19.

## Churching Of Women[[@Headword:Churching Of Women]]

             a form of public thanksgiving for women after child-birth, used in the Greek and Roman churches, in the Church of England, and in the Protestant Episcopal Church. “It is in all probability of Jewish origin, and derived from the rite of purification enjoined in the twelfth chapter of Leviticus. The rubric [of the English Church] commands that the office be used only in the church. Churching in private houses is inconsistent with the very name of the office, and with the devotions prescribed by the office.” The Roman Catholic Church allows, in exceptional cases, churching in private houses, and the churching of mothers of illegitimate children. Eden, Churchman's Dictionary, s.v.; Procter On Common Prayer, p. 427; Brownell, Comm. on Prayer-book, p. 490; Wetzer u. Welte, Kirchen-Lexikon, 1:552 (s.v. Aussegnung).

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

             a minister of the Society of Friends, was born at Nottingham, Cheshire County, Pennsylvania, June 4, 1705. He became an established Christian when about twenty, and was “recommended," in the winter of 1735-36, as a preacher. For the next two or three years he exercised his ministry in Pennsylvania, Maryland, New Jersey, Virginia, and New England. From 1750 to 1754 he was engaged in ministerial work in Great Britain, Ireland, and Holland. In the French and Indian war he often raised his voice in favor of a peaceful and conciliatory attitude towards the natives. His death took place July 24, 1775. He left a very full journal of his labors during all these years of his ministry. See Friend's Library, 5:176-265. (J.C.S.)

## Churen[[@Headword:Churen]]

             in Hinda mythology, was a giant, and king of the evil daemons. He was besieged by Kaartikeya, the twelve-handed anid six-headed son of Shiva, and the two sisters Uma and Ganga, and afterwards married Indra's daughter Denanei.

## Churillo[[@Headword:Churillo]]

             SEE KASCZEJ.

## Churl[[@Headword:Churl]]

             (כִּילִי, kilay', Isa 32:5; or כֵּלִי, kelay', Isa 32:7), a deceiver (as it should have been rendered); while CHURLISH is the proper rendering (of קָשֶּׁה, kasheh', rough, as often elsewhere rendered) for a coarse, ill-natured fellow (1Sa 25:3; compare 2Ma 14:20; Sir 18:18; Sir 42:14), like Nabal (q.v.).

## Churmustu-Taengri[[@Headword:Churmustu-Taengri]]

             in Lamaian mythology, is the great protecting spirit of the earth, a giant- like, heavenly being, who rides on the middle head of the three-headed elephant, Gasar Sakikjin Kowen.

## Churning[[@Headword:Churning]]

             (מִיוֹ, mits, squeezing) signifies the act of pressing (Pro 30:33), being the same word rendered “wringing” and “forcing” in the same verse, and agrees with the Eastern mode of making butter (see Thomson, Land and Book, 1:393). SEE BUTTER.

## Churton, Ralph[[@Headword:Churton, Ralph]]

             a minister of the Church of England, was born near Bickley, Cheshire, Dec. 8, 1754. He was educated at Malpas Grammar-school, and at Brazenose College, Oxford, where he was entered in 1772, and became fellow in 1778. In 1785 he delivered the Bampton lecture On the Prophecies respecting the Destruction of Jerusalem (Oxf. 1785, 8vo). In 1792 he became rector of Middleton Cheney; in 1805 he was made archdeacon of St. David's. For forty years he labored diligently and faithfully as a parish priest, and was engaged also in frequent and useful literary labors. He died March 23,1831. Besides the Bampton lecture, he published Memoirs of Archdeacon Townson (1773, 1828, 1830); Lives of Bishop Smith and Sir Richard Sutton (1800, 8vo); Life of Dean Nowell (1809, 8vo); and numerous detached sermons and pamphlets. — Annual Biography and Obituary (Lond. 1832), 16:273.

## Chushan-Rishathaim[[@Headword:Chushan-Rishathaim]]

             (Heb. Kushan' Rishaatha'yim, כּרּשִּׁן רִשְּׁעָחִיִם, Sept. Χουσανρεσαθαίμ, Vulg. Chusan-Rasathaim), the king of Mesopotamia who oppressed Israel during eight years (B.C. 15751567) in the generation immediately following Joshua (Jdg 3:8). The name, if Hebrew, would signify Cush (comp. CUSHAN, Hab 3:7) of the two wickednesses; but First (Heb. Handworterb. s.v.) compares the Arabic signification, chief of two governments (see Abulf. Ann. 2, p. 100), with reference to the two- fold form of Aram-Naharaim (q.v.). Josephus (Ant. 5, 3, 2) calls him  “Chusarthus (Χούσαρθος), king of the Assyrians.”

The seat of his dominion was probably the region between the Euphrates and the modern Khabour, to which the name of Mesopotamia always attached in a special way. In the early cuneiform inscriptions this country appears to be quite distinct from Assyria; it is inhabited by a people called Nairi, who are divided into a vast number of petty tribes, and offer but little resistance to the Assyrian armies. No centralized monarchy is found, but as none of the Assyrian historical inscriptions date earlier than about B.C. 1100, which is some centuries later than the time of Chushan, it is, of course, quite possible that a very different condition of things may have existed in his day. In the weak and divided state of Western Asia at this time, it was easy for a brave and skillful chief to build up rapidly a vast power, which was apt to crumble away almost as quickly. Bunsen, however, calls him merely “a Mesopotamian satrap,” assuming that he must have been posterior to the Assyrian supremacy (Egypt, 3. 272). Chushan-Rishathaim's yoke was broken from the neck of the people of Israel at the end of eight years by Othniel, Caleb's nephew (Jdg 3:10), and nothing more is heard of Mesopotamia as an aggressive power. The rise of the Assyrian empire, about B.C. 1270, would naturally reduce the bordering nations to insignificance (see Rawlinson, Histor. Evidences, p. 300). SEE MESOPOTAMIA.

## Chusi[[@Headword:Chusi]]

             (Χουσεί v. r. Χούς, Vulg. omits), a place named only in Jdt 7:18, as near Ekrebel, and upon the brook Mochmur. If the history be at all genuine, this was doubtless in Central Palestine, but all the names appear to be very corrupt, and are not recognizable. SEE JUDITH.

## Chutriel[[@Headword:Chutriel]]

             in Talmudic mythology, is the name of one of the devils who is occupied in scourging the damned.

## Chuza[[@Headword:Chuza]]

             [pron. Cuza] (rather Chuzas, Χουζάς, for Chald. חוּוָא, i.e. אֲחוּוָא, possession), the “steward” (ἐπιτροπος) of Herod (Antipas), whose wife Joanna (q.v.), having been cured by our Lord either of possession by an evil spirit or of a disease, became attached to that body of women who accompanied him (A.D. 27) on his journeyings (Luk 8:3); and, together with Mary Magdalen and “Mary the mother of James,” having come early to the sepulcher on the morning of the resurrection (A.D. 29), to bring spices and ointments to complete the burial, brought word to the  apostles that the Lord was risen (Luk 24:10). These circumstances would seem to imply that she was at this time a widow.

## Chylmarke (Lat.(Chilmarcius), John[[@Headword:Chylmarke (Lat.(Chilmarcius), John]]

             an English philosopher, who flourished in 1390, was born at Chylmark, Wiltshire; educated at Merton College, Oxford; became a diligent searcher into the mysteries of nature; an. acute thinker and disputant; but most remarkable for his skill in mathematics, being the author of many tractates in that science. See Fuller, Worthies of England (ed. Nuttall), 3:334.

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

             an English Wesleyan minister, was born at St. Agnes, Cornwall, May 20, 1849. He was converted at eighteen, and entered the ministry in 1875. His last appointment was to the Bodwin Circuit in 1880. He died October 24, 1881. See Minutes of the British Conference, 1882, page 15.

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

             (properly Kochhafe), one of the most eminent of the Lutheran theologians of the second half of the sixteenth century, was born at Ingelfingen, Feb. 26, 1530. Having studied the ancient languages at Tibingen, he went to Wittenberg about 1545, and became a pupil of Melancthon in theology. In 1548 he began to lecture at Wittenberg on physics, and also on theology. After an extended journey in Germany, Switzerland, and Italy, he was called in 1551 to Rostock; and his character for scholarship and wisdom gained him great influence in Mecklenburg, and also in wider spheres. He was employed by Maximilian II to arrange ecclesiastical affairs in Austria. He was principal author of the statutes of the University of Helmstadt, and was one of the authors of the Formula of Concord (q.v.). He died June 25, 1600. Among his writings are, Historia Confessimois Augustance (Frankfort, 1578, 8vo); De Morte et Vita AEterna (Rostock, 1590, 8vo). His works were collected and printed in 2 vols. folio (Leipzig, 1599; Hanover, 1604). A biography of Chytrmeus, with a selection from his works, was published by Pressel in the 8th vol. of the work, Leben u. ausgewdhlte Schriften der Vdter der luth. Kirche (Elberfeld, 1863). See Schutzins, De Vita D. Clhytrcei (Hamburg, 1720-28, prefixed to the writings of Chytraeus, 3 vols. 8vo); Melchior Adam, Vita Theologorum (Francfort, 1705), p. 323; Herzog, Real-Encyklopadie, 2:701.

## Cia-chy-sa-sgi[[@Headword:Cia-chy-sa-sgi]]

             in Lamaism, is one of the sixteen regions of hell, or of the kingdom of evil demons (the kingdom is called Gnielva). It lies in the district where the  damned are tormented by fire. Here the floor is made of red-hot iron, and the lost are obliged to stand with their bare feet on it. The other half of this kingdom is equally unendurable on account of its cold.

## Ciaconius[[@Headword:Ciaconius]]

             SEE CHACON.

## Ciaffoni, BERNARDO[[@Headword:Ciaffoni, BERNARDO]]

             an Italian theologian of the Franciscan order, was a native of San Elpidio, and died in 1604, leaving Apologia in Favore de Santi Padre (Turin, s.a.; Avignon, 1698). See Hoefer, Nouv. Biog. Generale, s.v.

## Ciakeiak[[@Headword:Ciakeiak]]

             an Armenian lexicographer, and monk of the monastery of the Isle of San Lazzaro, near Venice, was born in 1771 at Ghiumuskana, and died in January 1835. He occupied himself mostly with the study of languages, the fruit of which was the publication of Preces S. Nierses, Armeniorum Patriarchse, in fourteen languages. His principal works are, an Italian- Armenian Dictionary (printed in the monastery of San Lazzaro, 1804): — The Death of Abel, transl. from the German into the Armenian (Venice, 1825): — The Adventures of Telemachus (transl. into Armenian, 1826, 8vo). He left also several MS. works, in prose and verse, which are still in the monastery of San Lazzaro. See Hoefer, Nouv. Biog. Generale, s.v.

## Cialdieri, Girolam[[@Headword:Cialdieri, Girolam]]

             a painter of Urbino, was born about 1593, and studied under Ridolfi. Several of his works are in Roman churches, the best of which is the Decollation of St. John, in San Bartolommeo.

## Ciamberlano (or Ciamberlani), Luca[[@Headword:Ciamberlano (or Ciamberlani), Luca]]

             an Italian painter and engraver, was born at Urbino, in 1586, labored from 1603 to 1640, and died at Rome in 1641. The following are some of his principal works: thirteen plates of Christ and the Twelve Apostles; St. Jerome Dead, Lying upon a Stone; Christ on the Mount of Olives; Christ Appearing to Mary Magdalene; Christ Appearing to St. Theresa. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Ciampelli, Agostino[[@Headword:Ciampelli, Agostino]]

             an eminent Florentine painter and architect, was born in 1578, studied under Santo di Titi, and died at Rome in 1640. In San Stephano di Pescia is his celebrated picture of The Visit of the Virgin with Elisabeth; also, in Santa Prassede, The Crucifixion. Two of his finest works in fresco are in the Chiesa del Gesu, representing the Martyrdom of St. Andrew, and a Glory of Saints and Angels on the ceiling. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Ciampini (Lat. Ciampinus), Giovanni Giustino[[@Headword:Ciampini (Lat. Ciampinus), Giovanni Giustino]]

             an Italian historian, was born at Rome, April (or August) 13, 1633, studied law, but devoted himself to antiquities, enjoyed several offices at the pontifical court, founded a scientific school, and died July, 12, 1698. He wrote, De Duobus Emblematibus in Cimelio Cardinalis Carpini Asservatis (Rome, 1691): — An Pontifex Romanus Baculo Pastorali Utatur (ibid. 1690): — De Sacris Edificiis a Constantino Magno Constructis (ibid. 1693): — De Perpetuo Azymorum usu in Ecclesia Lat. (ibid. 1688): — De Cruce Stationali (ibid. 1774): — Examen Libri Pontificalis (ibid. 1688). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:573, 613, 620, 632, 635, 680; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Cian[[@Headword:Cian]]

             an early Welsh saint, was patron of Llangain, a chapel under Llanbadrig, in Carnarvonshire (Rees, Welsh Saints, page 302).

## Cianan[[@Headword:Cianan]]

             (or Kenanus), bishop of Duleek (Damliag), is commemorated November 24. He appears to have been a great favorite with St. Patrick, who ordained him bishop, and presented him with a copy ofa the Gospels, a most valuable gift at that time. The Church of Duleek was also among the first that St. Patrick built in Meath, and had this special pre-eminence, that it was built of stone; it is called the first stone church in Ireland, and to this day perpetuates the name of the "Stone Building," Damliag, of which Duleek is a corruption. See Petrie, Round Towers of Ireland, page 141 sq.; Todd and Reeves, Mart. Doneg. page 315; Ware, Irish Bishops, page 137,  Harris's ed.; Butler, Lives of the Saints, 11:505; Forbes, Kalendar of Scottish Saints, page 301.

## Cianci, Ignacio[[@Headword:Cianci, Ignacio]]

             an Italian poet and theologian, a native of the kingdom of Naples, lived in the second part of the 18th century. He was inspector-general of the order of barefooted Augustinian monks, and wrote Poemata (Venice, 1757), under the assumed name of Dasmone Andriaci. See Hoefer, Nouv. Biog. Generale, s.v.

## Ciantes, Giuseppe Maria[[@Headword:Ciantes, Giuseppe Maria]]

             an Italian prelate and Dominican theologian, brother of the following, was born at Rome in 1602. He devoted himself to the study of Oriental languages, and had the opportunity of applying his knowledge of Hebrew for the conversion of the Jews, to whom Urban VIII had appointed him preacher in Rome. Having been called in 1640 as bishop of Marsico, in the kingdom of Naples, he distinguished himself by the good example which he set in his diocese. In 1656 he resigned the episcopal functions to retire to the convent of Minerva, where he died in 1670, leaving De Sanctissima Trinitate (Rome, 1667; in French by Du Mottier, ibid. 1668): — De Sanctissima Christi Incarnatione (ibid. 1668; also in Ital. and French, ibid. eod.): — Della Perfezzione, etc. (1669 ): — Summa contra Gentes D. Thomas Aquinatis, etc., his own Hebrew version (1657). See Hoefer, Nouv. Biog, Generate, s.v.; Furst, Bibl. Jud. 1:180.

## Ciantes, Ignacio[[@Headword:Ciantes, Ignacio]]

             (or Ambrogio), an Italian prelate and theologian of the Dominican order, was born at Rome in 1594. After having taught theology in the convent of Minerva, he became provincial of Naples, then general commissary of Calabria and Sicily. Everywhere he reformed abuses, and quickened the taste for letters and sciences. He served as bishop of the two dioceses of Bisaccia and San Angelo, Lombardy, with great zeal, but in 1661 resigned, in order to retire to the convent of Minerva. He died at Rome, December 24, 1667. Besides several discourses, he left Constitutiones et Decreta, etc. (Rome, 1652): — Ceremoniale Ordinis Praedicatorum (Naples, 1654): — Raccolta de Miracoli dell' Imagine di San Domenico di Soriano (Milan, 1640; Rome, 1642; Naples, 1656). See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Ciar[[@Headword:Ciar]]

             (Cier, Cera, or Cyra). The Irish calendars give three dedications to saints of this name, January 5, February 8, October 16; but the first and last probably belong to the same individual. At January 5 is the feast of the birth of St. Ciar or Cera, virgin of Kul-Cheire, and at October 16 is that of her death. When her sanctity became known, and her disciples were numerous, she went forth with several virgins, and received from St. Munna or Fintan (October 21) the monastery of Tech-telle in Heli, or Eli O'Carrol, in King's County, which he had built and then left to St. Ciar. After a short residence here she returned to her native province, and founded the nunnery of Kil-cheive, which she governed till her death, in A.D. 680. See Lanigan, Eccles. Hist. of Ireland, 3:129 sq.; Kelly, Cal. of Iris Saints, page 51; Todd and Reeves, Mart. Doneg. page 7; O'Hanlon, Irish Saints, 1:62 sq,

## Ciaran[[@Headword:Ciaran]]

             (or Kieran). A large number of saints by this name appear in the Irish calendars, but of these only five have much more than the date and place of dedication:

1. Son of AEdh, commemorated January 5.

2. The Pious, of Belach-duin, commemorated June 14. Little is known of him further than that he wrote the Acts of St. Patrick, and died A.D. 770. See Lanigan, Eccles. Hist. of Ireland, 1:87.

3. Abbot of.Rathmurghe, commemorated Oct. 8, died A.D. 784.

4. Of Saighir, commemorated March 5. The Lifes of him are of doubtful authority. Lanigan is of opinion that he became a bishop about A. D. 538, and afterwards built the monastery of Saighir, around which a city gradually arose. He was the founder and first bishop of Ossory, and died there after A.D. 550.

5. Macantsaoir, or son of the carpenter, and abbot of Clonmacnoise, commemorated September 9. He is one of the most famous saints of Ireland, and half the monasteries of that country are said to have followed his rule. The year of his birth is variously stated from A.D. 507 to 516. He received his baptism and early education from St. Patrick's disciple, St. Justus. He was famous for his miracles, like all the others of his age, and  also for his humility and purity. He died of the plague which raged A.D. 549. He is one of the "Patres Priores" in St. Cumin or Cuminian's Paschal Letter. See Forbes, Kal. of Scott. Saints, pages 435. 436; Wilson, Prehist. Ann. Scot. page 483.

## Cibar[[@Headword:Cibar]]

             SEE CYBAR.

## Ciboria[[@Headword:Ciboria]]

             are not mentioned in the Liber Pontificalis in the long catalogue of altars erected in, and gifts made to, churches erected in Rome and Naples by Constantine, unless the "fastigium," of silver, weighing 2025 lbs. in the basilica of St. John Lateran, was, as some have thought, a ciborium.  Mention is made in the Liber Pontificalis of many other ciboria; they are generally described as of silver or decorated with silver. The ciborium in St. Sophia's, as erected by Justinian, is described by Paul the Silentiary as having four columns of silver which supported an octagonal pyramidal dome or blunt spire, crowned by a globe bearing a cross. From the arches hung rich veils woven with figures of Christ, St. Paul, St. Peter, etc.

Ciboria were constructed not only of metal, or of wood covered with metal, but of marble; the alabaster columns of the ciborium of the high- altar of St. Mark's at Venice are said to have occupied the same position in the chapel of the Greek emperor at Constantinople. They are entirely covered with subjects from Biblical history, sculptured in relief, and appear to be of as early a date as the 5th century; but perhaps the earliest ciborium now existing is one in the Church of San Apollinare in Classe, at Ravenna, which is shown by the inscription. engraved upon it to have been erected between A.D. 806 and A.D. 810.

Various ornaments, as vases, crowns, and baskets (cophini) of silver, were placed as decorations upon or suspended from the ciboria; and, as has already been said, veils or curtains were attached to them; these last were withdrawn' after' the consecration, but before the elevation of the eucharist.

It does not appear when the use of these veils was discontinued in the Western Church; in the Eastern a screen (εἰκονόστασις)'with doors now serves the like purpose; some of the ciboria at Rome have a ring fixed in the centre of the vault, from which it is supposed a receptacle for the host was suspended. SEE PERI-STERIUM. No ciborium now existing at Rome seems to be of earlier date than the 12th century, but the practice of suspending such receptacles is no doubt much earlier. SEE BALDOCHINO.

Ciborium is likewise a modern name for a vessel of precious metal, like a chalice or cup in shape, with a covering surmounted by a cross. It is used in the Roman Catholic Church to contain the sacrament, under the form of bread, when distributed.

## Ciborium[[@Headword:Ciborium]]

             (κιβώριον, a cup), a large chalice (a species of pyx, q.v.) or cup, often of gold or silver, with a cover, surmounted commonly by a cross. It is used to contain the host, or consecrated wafer, in the mass. The name ciborium was also given to a canopy on the altar, supported by four columns, to which the cup, in the shape of a dove, was attached by chains, containing the wafer for the communion of the sick.Wetzer u. Welte, Kirchen- Lexikon, 2:545.

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

             The word is no doubt derived from the Greek κεβώριον, the primary meaning of which is the cup-like seed-vessel of the Egyptian water-lily.

It does not appear when the ciborium came first to be in use, though this was probably at as early a date as that in which architectural splendor was employed in the construction of churches. Augusti quotes Eusebius (Vit. Const. M. 3:38) as using the word κιβώριον when describing the Church of the Sepulchre at Jerusalem, and connecting it with the word ἠμισφαιριον; but in this there seems to be a mistake, as neither word occurs in cap. 38, while in cap. 37 the latter occurs in connection with κεφάλαιον; by which last it would seem that the apse was meant.

Paulinus of Nola has been thought to allude to the ciborium in the verses (Epig. 2:2): "Divinum veneranda tegunt altaria foedus, Compositisque sacra cum cruce martyribus." Veils are mentioned by Chrysostom (Hor. 3 in Ephes.) as withdrawn at the consecration of the eucharist, and it is probable that these were attached to the ciborium in the fashion represented by the accompanying woodcut, where a ciborium is shown with the veils concealing the altar.

## Cibot, Pierre Martial[[@Headword:Cibot, Pierre Martial]]

             a French missionary, was born at Limoges in 1727. He studied in the College of Louis-le-Grand at Paris, and joined, when young, the society of the Jesuits. He distinguished himself by teaching philosophy. His zeal for  the propagation of the faith led him to China in 1758. His description of his journey is interesting. The emperor of China made him his gardener and mathematician. Cibot wrote, in illustration of the book of Esther, a work still unprinted, consisting of three volumes, of which ample extracts have been given in the last ten volumes of Memoires de la Chine. He died at Pekin, August 8, 1780. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a French theologian and moralist, was born at Breteuil in Normandy. He was chancellor of Notre Dame at Paris, and chamberlain to pope Nicholas V, and dean of Evreux; was sent by the king to the Council of Constance, and in 1437 was among the jurists who advised the rehabilitation of the Maid of Orleans. He died in 1458, leaving several works in MS., also La Sainte Meditation de l'Homme sur soi Meme (printed at Paris in 1510): — La Consultation de Cibule en Faveur de la Pucelle (printed by extracts in the edition of the Proces, 3:326-328). See Hoefer, Nouv. Biog. Generale, s.v.

## Ciccar[[@Headword:Ciccar]]

             (כִּכָּר, kikkar', circuit, esp. of the Jordan)

SEE TOPOGRAPHICAL TERMS; SEE TALENT.

## Ciccione, Andrea[[@Headword:Ciccione, Andrea]]

             a reputable Italian architect, who flourished in the former part of the 15th century, studied in the school of Masuccio the younger, where he obtained considerable distinction. Among other good works, he erected the famous monastery and church of Monte Oliveto. He also designed the third cloister of San Severino, in the Ionic order, and the small Church of the Pontano, near the Pietra Santa. He died about 1440. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cice, Louis DE[[@Headword:Cice, Louis DE]]

             a French Dominican missionary, lived in the beginning of the 18th century. He was apostolic vicar in China, and wrote Acta Cantoniensia (1700): — Lettre aux Jesuites sur les Idolatries de la Chine (eod. 12mo). See Hoefer, Nouv. Biog. Generale, s.v.

## Ciceri, Bernardino[[@Headword:Ciceri, Bernardino]]

             a painter of Pavia, was born in 1650, and was one of the ablest scholars of Carlo Sacchi. He visited Rome to complete his studies, and on his return to Paris was much employed by the churches.

## Ciceri, Paul Cesar de[[@Headword:Ciceri, Paul Cesar de]]

             a French court-preacher, was born at. Cavaillon, May 24, 1678, and died April 27, 1759, leaving Sermons et Panegyriques (Avignon, 1761, 6 volumes, 12mo). See Hoefer, Nouv. Biog. Generale, s.v.

## Cichovius, Nicolaus[[@Headword:Cichovius, Nicolaus]]

             a Polish Jesuit, was born in 1598. For. some time he lectured on philosophy and theology at Posen, but made himself especially known by his writings against the Arians, in consequence of which no Arian was tolerated in Poland. He died at Cracow, March 27, 1669, leaving Credo Arianorum: — Colloquium Kioviense: — Speculum Infidelitatis Ariance: — Speculum Arianorum: — Triginta Rationes pro Avertendis Omnibus ab Contagio Arianorum. See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Cicogna, Emanuele Antonio[[@Headword:Cicogna, Emanuele Antonio]]

             an Italian historian and archaeologist, was born at Venice, January 17, 1789, studied at Udino, became imperial procurator in i811, and died in his native city, February 22, 1868. His main work is Inscrizioni Veneziani (Venice, 1824-53, 6 volumes); he also wrote, Di Stefano Piazzone: da Asola (ibid. 1840): Della Famiglia Marcello (ibid. 1841): — Intorno alla Veneta Patrizia Famiglia Foscolo (ibid. 1842): — Saggio di Bibliografia Veneziana (ibid. 1847): — Vita e Scritti di G. Rossi (ibid. 1852): — Origine della Confraternita di San Giovanni Evangelista (ibid. 1855): — Giovanni Muslero da Ottinga (ibid. 1855); etc. See Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Cidaris[[@Headword:Cidaris]]

             is a term used to distinguish a low-crowned episcopal mitre.

## Cieling [[@Headword:Cieling ]]

             SEE CEILING.

## Cienfuegos, Alvarez[[@Headword:Cienfuegos, Alvarez]]

             a Spanish prelate and statesman, was born at Aguerra, in the Asturias, February 27, 1657, and belonged to the Jesuit order. He was first a professor at Compostella, and afterwards at Salamanca. For some time he occupied the archiepiscopal see of Monreale; was, in 1720, cardinal priest; in 1724, president of the highest Spanish: council at Vienna; in 1733, imperial minister at Rome, and, in 1735, protector of the nuns of Santa  Susanna there. In 1737 he resigned his archbishopric, and died at Rome, August 12, 1739. He wrote, De Perfectionibus Christi Servatoris: — De Sapientia Dei: — De Scientia Meiaa: — De Simonia: — Enigma Theologicum seu Potius Enigmatum et Obscurissimarum Quaestionum Compendium (2 volumes, fol.). See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Cieza (or Ciezar), Miguel Geronimo[[@Headword:Cieza (or Ciezar), Miguel Geronimo]]

             a reputable historical painter of Granada, studied under Alonsoa Cano, and died in the year 1677. There are several of his best works in the convent del Angel, and in the hospital Corpus Domini, at Granada.

## Cignani, Carlo[[@Headword:Cignani, Carlo]]

             an Italian painter, was born at Bologna in 1628, and studied under Battista Cairo and Albano. He was also influenced by the genius of Correggio. His greatest work is The Assumption, round the cupola of the Church of the Madonna del Fuoco, at Forli, which occupied him twenty years, and is one of the grandest and most remarkable works of art of the 17th century. He died at Forli, September 6, 1719. The following are some of his best works: Adam and Eve; a Temptation of Joseph, in the Florentine Palazzo Arnoldi; and Samson, in the Bolognese Palazzo Zambeccari. See Encyclop. Brit. (9th ed.) s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cignani, Felice[[@Headword:Cignani, Felice]]

             an Italian painter, son and scholar of Carlo, was born at Bologna in the year 1660, and died in 1724. In the Church della Trinita at Bologna is a picture by him of The Virgin and Infant, with Saints; and an admirable picture of St. Francis Receiving the Stigmata, in the Cappuccini.

## Cignani, Paolo[[@Headword:Cignani, Paolo]]

             an Italian painter, nephew and scholar of Carlo, was born at Bologna in 1709, and died in 1764. There is a fine picture by him, at Savignano, of St. Francis Appearing to St. Joseph of Copertino.

## Cignaroli, Giovanni Bettino[[@Headword:Cignaroli, Giovanni Bettino]]

             an Italian painter, was born at Verona in 1706; studied under Santo Prunato at Venice, and afterwards under Antonio Balestra; and died in 1770 or 1772. At Pontremoli is an admirable picture by him of St. Francis Receiving the Stigmata; and there is a Flight into Egypt, in San Antonio, at Parma. See Spooner, Biog. Hist. of the Fine Arts, s.v; Hoefer, Nouv. Biog. Generale, s.v.

## Cigoli[[@Headword:Cigoli]]

             SEE CARDI.

## Cihuacohuate[[@Headword:Cihuacohuate]]

             was the snake-woman, the mother of the human race, highly venerated among the Mexicans.

## Cilian[[@Headword:Cilian]]

             SEE KILIAN.

## Cilicia [[@Headword:Cilicia ]]

             (Κιλικία; on the deriv., see below), a maritime province in the south- eastern part of Asia Minor, bounded on the west by Pamphylia; separated on the north from Cappadocia by the Taurus range, and on the east by Amanus from Syria; and having the Gulf of Issus (Iskenderoon) and the Cilician Sea (Act 27:5) on the south. These lofty mountain barriers can be surmounted only by a few difficult passes, the latter by the Portae Amanides, at the head of the valley of the Pinarus, the former by the Portae Ciliciae, near the sources of the Cydnus; towards the south, however, an outlet was afforded between the Sinus Issicus and the spurs of Amanus for a road, which afterwards crossed the Portne Syriae in the direction of Antioch (hence the close connection which existed between Syria and Cilicia. as indicated in Act 15:23; Act 15:41; Gal 1:21).

The sea- coast is rock-bound in the west, low and shelving in the east; the chief rivers — Sarus, Cydnus, and Calycadnus — were inaccessible to vessels of any size from sand-bars formed at their mouths. By the ancients the eastern part was called Cilicia Propria (ἡ ἰδίως Κιλικία, Ptolemy), or the level Cilicia (ἡ πεδιάς, Strabo); and the western, the rough (τραχεῖα, Strabo, 14:5), or mountainous (ἡ ὀρεινή, Herod. 2:34). The former was well- watered, and abounded in various kinds of grains and fruits (Xenoph. Anab. 1:2, § 22; Ammianus Marcell. 14:8, § 1). The chief towns in this division were Issus (Xenoph. Anab. 1, 4), at the south-eastern extremity, celebrated for the victory of Alexander over Darius Codomanus (B.C. 333), and not far from the passes of Amanus (τῶν Α᾿μανίδων λεγομένων Πυλῶν, Polyb. 12:8); Sole, originally a colony of Argives and Rhodians, the birthplace of Menander, the comic poet (B.C. 262), the Stoic philosopher Chrysippus (B.C. 206), and of Aratus (q.v.), author of the astronomical poem τὰ Φαινόμενα (B.C. 270); and Tarsus, the birthplace of the apostle Paul (q.v.). Cilicia Trachea furnished an inexhaustible supply of cedars and firs for shipbuilding; it was also noted for a species of goat (Martial, 14:138), of whose skins cloaks and tents were manufactured. Its breed of horses was so superior, that 360 (one for each day of the year) formed part of the annual tribute to the king of Persia (Herod. 3. 90). The neighborhood of Corycus produced large quantities of saffron (Pliny Nat. Hist. 21:17). Josephusi dentified Cilicia with the Tarshish of Gen 10:4 (Ant. 1:6, 1).

Herodotus says that the first inhabitants of the country were called Hypachcei (Υπαχαιοι); and derives the name of Cilicia from Cilix son of Agenor, a Phoenician settler (7, 91). This is confirmed by Phoenician inscriptions, on which the name is written Chalak (חלר, Gesenius, Monum. Phoen. p. 279). Herodotus also states that the Cilicians and Lycians were the only nations within the Halys who were not conquered by Croesus (1, 28). Though partially subjected to the Assyrians, Medes, Persians, Syrians, and Romans, the Eleuthero — (or free) Cilicians, as the inhabitants of the mountainous districts were called, were governed by their own kings (“Reguli,” Tacit. 2:78), till the time of Vespasian. The seacoast was for a long time occupied by pirates, who carried on the appropriate vocation of slave-merchants, and found ample encouragement for that nefarious traffic among the opulent Romans (Mannert, Geogr. 6:1; Strabo, 14:5); but at last their depredations became so formidable that Pompey was invested with extraordinary powers for their suppression, which he accomplished in forty days. He settled the surviving freebooters at Solae, which he rebuilt and named Pompeiopolis. Cicero was proconsul of Cilicia (B.C. 52), and gained some successes over the mountaineers of Amanus, for which he was rewarded with a triumph (Epist. ad Fam. 15:3). As the more level portion was remarkable for its beauty and fertility, as well as for its luxurious climate, it became a favorite residence of the Greeks after its incorporation into the Macedonian empire, and its capital, Tarsus (q.v.), was elevated into the seat of a celebrated school of philosophy. The connection between the Jews and Cilicia dates from the time when it became part of the Syrian kingdom (see 1Ma 11:14; 2Ma 4:36; comp. Jdt 1:7; Jdt 1:12; Jdt 2:21; Jdt 2:25).

Antiochus the Great is said to have introduced 2000 families of the Jews into Asia Minor (Josephus, Ant. 12:3, 4), many of whom probably settled in Cilicia (Philo, De legat. ad Caiurm, 30). In the apostolic age they were still there in considerable numbers (Act 6:9). Cilician mercenaries, probably from Trachea, served in the body-guard of Alexander Jannaeus (Joseph. Ant. 13:13, 5; War, 1:4, 3). The synagogue of “them at Cilicia” (Act 6:9) was a place of Jewish worship in Jerusalem, appropriated to the use of the Jews who might be at Jerusalem from the province of Cilicia. SEE SYNAGOGUE. Cilicia was, from its geographical position, the high road between Syria and the West, and it was also the native country of Paul; it was visited by him, first, soon after his conversion (Gal 1:21; Act 9:30), on which occasion he probably founded the Church there (Neander, Planting and Training, 1:114; Conybeare and Howson, St.  Paul, 1:17-25, 249), and again in his second apostolical journey, when he entered it on the side of Syria, and crossed Anti-Taurus by the Pylae Ciliciae into Lycaonia (Act 15:41). Christianity continued to flourish here until the 8th century, when the country fell into the hands of the Saracens, by whom, and by their successors the Turks, the light of true religion has been almost extinguished. According to the modern Turkish divisions of Asia Minor, Cilicia Proper belongs to the pashalic of Adana, and Cilicia Trachea to the Liwah of Itchil in the Mousselimlik of Cyprus (see Penny Cyclopaedia, s.v.; Smith, Dict. of Class. Geogr. s.v.; Vict. Langlois, Voyage dans la Cilicee, Par. 1861). SEE ASIA MINOR.

## Cilicia, Council Of[[@Headword:Cilicia, Council Of]]

             (Concilium Ciliciense), provincial, was held in 423, against the Pelagian heresy. Theodore of Mopsuestia, a town in this province, was condemned as one of the heads of this heresy. See Mercator Marius, page 219; Mansi, Concil. 4:473.

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

             is the name of two early Christian women:

1. The mother of St. Remigius, archbishop of Rheims, and apostle of France. She was probably born about A.D. 400, and lived and died in Lauriniacum, where Remigius buried her. She is commemorated October 21. See Migne. Patrol. Lat. 135:43.

2. A virgin, celebrated at Meaux. The exact date of her birth is uncertain, but she is known to have lived in the time of St. Genevieve, the patron saint of Paris, who died about 509-512. She is commemorated on October 21. See Gall. Christ. 8:1675.

## Cilla[[@Headword:Cilla]]

             (or Cille, also Cissa), an English abbess, was niece of Cissa, regulus of Wessex in the reign of Kentwin (A.D. 676-685), and sister of Heane, the founder of the monastery at Abingdon. Out of her patrimonial estate she- erected (about 690) a nunnery, which she named after the Holy Cross and St. Helena, at Helenstow, near the Thames, in Berkshire. Cilla presided over her foundation until her death, after which the community removed higher up the Thames, to Witham.

## Cillen[[@Headword:Cillen]]

             (Cillian, Cillin, Killinus, or Killianus) occurs frequently as a name of saints in the Irish calendars: whether the initials be C.,K., or Q., the name is the same, and derived from Cill ("a cell"):

1. Son of Lubnen, is, commemorated April 14. Colgan (Acta Sanctorum, 473, c. 4) enumerates him among the prelates of Saighir, where he was abbot, and gives his date as A.D. 695. See Lanigan, Eccl. Hist. Ir. 3:140 sq.

2. Commemorated July 3, became abbot of Iona in A.D. 726. For some now unknown reason he was called Droicteach, or the Bridge-maker. He died A.D. 752. See Lanigan, Eccl. Hist. Ir. 3:166, 192; Forbes, Kal. of Scott. Saints, page 301.

3. Commemorated April 19, was the thirteenth abbot of Iona, and succeeded Faelan, A.D. 724. He was called Foda or Fada, the Tall, to distinguish him from his successor, Cillen Droicteach. He died in 726.

4. Bishop of Techtalani, is commemorated on May 27. When St. Patrick came to the region of Meithtire, in Ulster, he is said to have built a church at Teaghtalani and placed it in charge of bishop Cillen.

5. Cillen Ua Colla, abbot of Fathain Mura, now Fahan, is commemorated Jan. 3. He succeeded St. Keliach, and died about 724. See Todd and Reeves, Mart. Doneg. page 7; O'Hanlan, Irish Saints, 1:57.

## Cilley, Daniel P[[@Headword:Cilley, Daniel P]]

             a convert from heathenism under the labors of Reverend Mr. Phillips, a Free-will Baptist missionary in India, belonged to the native tribe known as the Santals. He became connected with the boarding-school at Jellasore,  and was baptized, with three others, August 29, 1847. He is said to have possessed more than ordinary talents, and for some time was employed in the mission as a school-teacher. A little more than a year previous to his death, having given evidence of his call to the ministry, he was received on probation as a preacher of the Gospel to his fellow-countrymen. He died at Dantoon, India, January 9, 1856. See Freewill Baptist Register, 1857, page 9. (J.C.S.)

## Cilley, Joseph L[[@Headword:Cilley, Joseph L]]

             a Free-will Baptist minister, was born in Maine in 1804. His ministry was devoted to churches and destitute regions along the seaboard of his native state, and was attended with a good measure of success. He died at Camden, Maine, June 30, 1871. See Free-will Baptist Register, 1873, page 83. (J.C.S.)

## Cima, Giovanni Battista[[@Headword:Cima, Giovanni Battista]]

             (called il Conegliano), an Italian painter, was born in 1460 at Conegliano, near Trevigi, in the state of Venice, and practiced the art from 1489 to 1541. One of his best works is now in the Louvre, at Paris, The Virgin and Inftnft, Receiving the Homage of Several Saints. His descent from the Cross, in San Niccolo, at Carpi, is considered very good. In San Giovanni, at Venice, is a fine picture by him of The Baptism of Christ. Some of the altar-pieces attributed to him may belong to his son Carlo.

## Cimabue, Giovanni Gualtieri[[@Headword:Cimabue, Giovanni Gualtieri]]

             an Italian painter, was born at Florence in 1240. He seems to have rescued the art from. its gross and barbarous state, so that he has been called the father of modern painters. He learned his peculiar skill from some Greek artists who were employed in the Church of Santa Maria Novella. His productions, at that time, were regarded with the greatest astonishment, and when he had finished his picture of the Virgin, the Florentines carried it in procession to the above-named church. Few of his works have remained to the present day. However, in Santa Croce, at Florence, is still preserved his St. Francis, and in San Stefano his St. Cecilia. Cimabue died in 1310. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cimarelli, Vincente Maria[[@Headword:Cimarelli, Vincente Maria]]

             an Italian historian and Dominican priest, was born at Corinaldo, in the duchy of Urbino, in the beginning of the 17th century. He taught theology, was inquisitor in different states, and died at Brescia in 1660, leaving Resolutiones Physicce et Morales (Brescia, 1640): — storia Della Stato d' Urbino da' Senoni (ibid. 1642). See Hoefer, Nouv. Biog. Generale, s.v.

## Cimeliarch[[@Headword:Cimeliarch]]

             SEE CEIMELIARCHAE; SEE SACRISTAN.

## Cimoyok[[@Headword:Cimoyok]]

             in Lithuanian mythology, was a field and forest god among the inhabitants of the coast of the Baltic sea. He was considered one of the wise, good deities, and statues were erected for him, mostly under elder bushes, which were thought to be the dwelling-places of good spirits.

## Cinauc[[@Headword:Cinauc]]

             SEE CYNOG.

## Cincinnato, Romolo[[@Headword:Cincinnato, Romolo]]

             an Italian painter, was born at Florence about 1525, and studied under Francesco Salviati. In 1567 he was invited by Philip II to Spain, where he passed the greater part of his life. His principal works are in the Escurial, where he painted the great cloister in fresco, and in the church two pictures, of St. Jerome, reading, and the same saint preaching to his disciples. He died at Madrid in 1600 (or 1593). See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cincture[[@Headword:Cincture]]

             is (1) a band or girdle; (2) the flat band, usually about three yards long and four inches broad, used to confine the clerical cassock round the waist. It is made of silk, serge, or stuff, and is commonly fringed at the ends with silk fringe. SEE CINGULUM.

## Cinebert[[@Headword:Cinebert]]

             SEE CYNEBERT.

## Cinehard[[@Headword:Cinehard]]

             SEE CYNEHEARD.

## Cinewlf[[@Headword:Cinewlf]]

             (Cinewulfus). SEE CYNEWULF.

## Cingalese Version[[@Headword:Cingalese Version]]

             SEE SINGHALESE.

## Cingilum[[@Headword:Cingilum]]

             (a girdle). The alb is gathered in at the waist by the belt, ornamented at its ends with a fringe or tassels. This was commonly made of white thread, twisted in some cases, but in others flat, like a band. Among the inventories of the larger mediaeval churches, however, many are mentioned of silk, adorned with gold, and jewelled. If like a cord, it was made fast round the loins by a knot; if otherwise, with a buckle and the fringed or tasselled ends hung down on the cleric's left side. SEE CINCTURE.

## Cingislus [[@Headword:Cingislus ]]

             SEE CENGILLE.

## Cinna (Cinne, or Cinnia), Saint[[@Headword:Cinna (Cinne, or Cinnia), Saint]]

             a virgin, is commemorated on February 1. As she persistently refused to marry Corburac, her father, Eochaidh, at last permitted her to be with St. Patrick, who gave her the veil of chastity about A.D. 480, and committed her to the care of Cethuberis, in the monastery of Druimduchan, where she remained till death.

## Cinnamon[[@Headword:Cinnamon]]

             (קִנָּמוֹן; Gr. κινάμων; a word, according to Herodotus [3, 111], of Phoenician origin; according to Gesenius [Thes. Heb. p. 1223], from קוּן, to stand upright) occurs first in Exo 30:23, where it is enumerated as one of the ingredients employed in the preparation of the holy anointing oil: “Take thou also unto thee powerful spices, myrrh, and of sweet cinnamon half as much (i.e. 250 shekels), together with sweet calamus and cassia.” It is next mentioned in Pro 7:17 : “I have perfumed my bed with myrrh, aloes, and cinnamon.” Again, in Song of Solomon 14: “Spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices.” In Rev 18:13, among the merchandise of Babylon (Rome), we have “cinnamon, and odors, and ointments, and frankincense.” Also in Sir 24:15, “I gave a sweet smell, like cinnamon and aspalathus.” Cinnamon was probably an article of commerce in ancient Babylon. The Hebrews received this Indian production through the Midianites and Nabathaeans, who brought it from the Arabian Gulf. It seems that the Arabians at an early period had commercial intercourse with Ceylon and Continental India, as they were the first navigators of the Indian Ocean (Gen 37:25). Many writers have doubted whether the kinnamon of the Hebrews is the same article that we now call cinnamon. Celsius quotes R. Ben-Melech (ad  Song of Solomon 3:14) and Saadias (Exodus 30) as considering it the Lign Aloe, or Agallochum. Others have doubted whether our cinnamon was at all known to the ancients. But the same thing has been said of almost every other drug which is noticed by them. The word κιννάμωμον occurs in many of the Greek authors, as Herodotus, Hippocrates, Theophrastus, Dioscorides, Galen, etc.

The first of these, writing 400 years before the Christian aera, describes Arabia as the last inhabited country towards the south, and as the only region of the earth which produces frankincense, myrrh, cinnamon, cassia, and ledanum (3, 107). He states, moreover, that the Arabians were unacquainted with the particular spot in which it was produced, but that some asserted it grew in the region where Bacchus was educated. From all this we can only infer that it was the production of a distant country, probably India, and that it was obtained by the route of the Red Sea. Theophrastus (9, 5) gives a fuller but still fabulous account of its production; and it is not until the time of Dioscorides, Galen, and the Periplus of the Erythrean Sea, that we get more definite information. Galen says that cassia and cinnamon are so much alike that it is not an easy matter to distinguish the one from the other. Cinnamon of the best quality is imported in the present day from Ceylon, and also from the Malabar coast, in consequence of the cinnamon plant (Cinnamomum Zeylanicum) having been introduced there from Ceylon. An inferior kind is also exported from the peninsula of India, the produce of other species of cinnamomum, according to Dr. Wight. From these countries the cinnamon and cassia of the ancients must most likely have been obtained, though both are also produced in the islands of Sumatra and Borneo, in China, and in Cochin China. Cinnamon is imported in bales and chests, the bundles weighing about 1 lb. each. The pieces consist of compound quills, are about three feet long, slender, and inclose within them several smaller quills. These are thin, smooth, of a brownish color, of a warm, sweetish, and agreeable taste, and fragrant odor; but several kinds are known in modern markets, as they were in ancient times.

In Ceylon cinnamon is carefully cultivated, the best cinnamon-gardens being on the south-western coast, where the soil is light and sandy, and the atmosphere moist from the prevalent southern winds. This little tree belongs to the laurel family, and the leaf is not unlike the laurel, though of a lighter green. The white blossom comes out with great profusion, and for many miles around Colombo brightens all the landscape in its season, although it diffuses hardly any perceptible odor through the air. The tree is about twenty feet in height, and spreads into numerous branches; the fruit  or nut is about the size of a damson, and when ripe is of a black color. The plants begin to yield cinnamon when about six or seven years old, after which the shoots may be cut every three or four years. The best kinds of cinnamon are obtained from twigs and shoots; those less than half an inch, or more than two or three inches in diameter, are not peeled. “The peeling is effected by making two opposite, or, when the branch is thick, three or four longitudinal incisions, and then elevating the bark by introducing the peeling-knife beneath it. In twenty-four hours the epidermis and greenish pulpy matter are carefully scraped off. In a few hours the smaller quills are introduced into the larger ones, and in this way congeries of quills are formed, often measuring forty inches in length. The bark is then dried in the sun, and afterwards made into bundles, with pieces of split bamboo twigs” (Percival's Account of Ceylon, p. 336-351).

Besides cinnamon, an oil of cinnamon is obtained in Ceylon, by macerating the coarser pieces of the bark, after being reduced to a coarse powder, in sea-water for two days, when both are submitted to distillation. A fatty substance is also obtained by bruising and boiling the riper fruit, when an oily body floats on the surface, which, on cooling, concretes into a dirty-whitish, rather hard, fatty matter. As this oil burns with a delightful fragrance, when receiving ambassadors and on high state occasions, the kings of Candy used to have lamps of it burning in their audience-chamber. The wood itself is pervaded by the same grateful perfume, and walking-sticks of cinnamon-wood are highly prized, as well as little articles of cabinet-work. Some camphor may be procured from the roots. Cassia bark, as we have seen, was distinguished with difficulty from cinnamon by the ancients. In the present day it is often sold for cinnamon; indeed, unless a purchaser specify true cinnamon, he will probably be supplied with nothing but cassia. It is made up into similar bundles with cinnamon, has the same general appearance, smell, and taste; but its substance is thicker and coarser, its color darker, its flavor much less sweet and fine than that of Ceylon cinnamon, while it is more pungent, and is followed by a bitter taste; it is also less closely quilled, and breaks shorter than genuine cinnamon. Its decoction gives a blue color when treated with tincture of iodine which the true cinnamon does not. “The great consumers of cinnamon are the chocolate-makers of Spain, Italy, France, and Mexico, and by them the difference in the flavor between cinnamon and cassia is readily detected. An extensive dealer in cinnamon informs me that the Germans, Turks, and Russians prefer cassia, and will not purchase cinnamon, the delicate flavor of which is not strong enough for them.

In illustration of this, I was told that some cinnamon  (valued at 3s. 6d. per lb.), having been by mistake sent to Constantinople, was unsalable there at any price, while cassia lignea (worth about 6d per lb.) was in great request” (Pereira's Materia Medica, p. 1306). From the various sources, independently of the different qualities, it is evident, as in the case of cinnamon, that the ancients might have been, as no doubt they were, acquainted with several varieties of cassia. These, we have no doubt, are yielded by more than one species. Besides cassia bark, there is also a cassia oil and cassia buds, supposed to be produced by the same tree. There can be no reasonable doubt, as cinnamon and cassia were known to the Greeks, that they must have been known to the Hebrews also, as the commerce with India can be proved to have been much more ancient than is generally supposed. (See the Penny Cyclopedia, s.v. Cinnamon; Celsii Hierobot. 2:350 sq.; Bodsei a Stapel, Comm. in Theophr. p. 984; Knox, Travels in Ceylon, p. 32; also Ritter, Erdk. VI, 4, pt. 2, p. 123 sq.; Geiger, Pharmac. Botan. 1:330' sq.; especially Nees v. Esenbeck, De Cinnanzomo [Bonn, 1823], and Blume in Wiegmann's Archiv fur Naturgesch. 1831, 1:116 sq.; Martius, Pharmakogn. p. 132, 141; Smith's Dict. of Class. Antiq., Amer. ed., s.v. Cinnamomum.) SEE CASSIA.

## Cinnauc[[@Headword:Cinnauc]]

             SEE CYNOG.

## Cinnera[[@Headword:Cinnera]]

             SEE CAINNER.

## Cinnereth[[@Headword:Cinnereth]]

             (Heb. Kinne'reth, כִּנֶּרֶת, a harp; Sept. Χενέρεθ, Vulg. Cenereth, Auth. Vers.” Chinnereth;” Num 34:11; Deu 3:17; Jos 13:27; Jos 19:35), or Cin'neroth (Heb. Kinneroth', כִּנְּרֹות, harps; Jos 11:2, Sept. Χενερώθ, V ulg. Ceneroth, Auth. Vers. “Chinneroth;” Jos 12:3, Sept. Χενέρεθ, Vulg. Ceneroth, Auth. Vers. “Chinneroth;” 1Ki 15:20, Sept. Χενέρεθ, Vulg. Cenneroth, Auth. Vers. “Cineroth”), one of the “fenced cities” of the tribe of Naphtali (Jos 19:35; compare Deu 3:17; Jos 11:2; 1Ki 15:20). In the last two of the texts cited it seems to indicate a district, since it is named with the “land of Naphtali” and other northern places as having been laid waste by Benhadad, king of Damascus, the ally of Asa, king of Judah (1Ki 15:20). It probably took its name from the adjacent city or lake of the same name, and was possibly the small enclosed district north of Tiberias, and by the side of the lake, afterwards known as “the plain of Gennesareth.” The expression “All Cinneroth” is unusual, and may be compared with “All Bithron” — probably, like this, a district and not a town. It is also the earlier name of the lake Gennesareth (which is supposed to be a corruption of Cinnereth, Lightfoot, Works,  1:496), from which we may collect that the town lay on the western border of the lake, and was of sufficient consequence to give its own name to it (Jos 12:3; Jos 13:27; Num 34:11). Jerome says, but merely on rumor (“ferunt,” Onomast. s.v. Chennereth), that Tiberias was originally called Cinnereth; which Reland disputes (Palaest. p. 161), as being opposed to Matthew iiv. 13 The Jewish Rabbins, moreover, identify (Lightfoot, Works, 2, 223) Tiberias with the Rakkath (q.v.) of Jos 19:35-38. SEE CHINNERETH. M. de Saulcy thinks he has identified the village of Abu Shusheh, lying on the western edge of the plain el-Ghuweir, on an eminence about at its midlength, at the entrance of wady Rubuduyeh, with the site of Cinnereth (Narrative, 2, 359, 364). SEE GENNESARET.

## Cinq-Arbres[[@Headword:Cinq-Arbres]]

             SEE QUINQUARBOREUS.

## Cinthila[[@Headword:Cinthila]]

             a king of the Goths, brother and successor of king Sisenand, assisted at the fifth council of Toledo, the decrees of which he confirmed. The canons made at this council were intended for the benefit of Cinthila and his race. On January 9, 638, he convoked the sixth council of Toledo, at which nineteen canons were made. They commence with a profession of faith, in which forty-seven bishops and five absent deputies, Silva, bishop of Narbonne, being at the head, acknowledge the procession of the Holy Spirit from the Father and the Son.-Smith, Diet. of Christ. Biog. s.v.

## Cio Concioa[[@Headword:Cio Concioa]]

             in Lamaian mythology, is the second person in the trinity which the Lamaites recognise. Cio, as an animal and man, went through a thousand gradations of transmigration until he reached the highest stage of perfection. This happened in the fifth age of the world's existence. Lhamoghiuprul had married, after the requisite consecration by a Lahen (blessed spirit), king Sazan. Cio Concioa chose to be born in the body of this nymph. The birth took place through her right side without an opening being noticeable. The newly born child immediately made seven leaps towards the four corners of the heavens. Four of these seven were made towards the west, which signified that he would bless that quarter. The earth quaked for joy six times, and bowed itself before him; a pare, shining light (called Xaka) encircled the babe, lighted up the aether, and cast its light through the infant's body, so that it shone with the brightness of the sun. The Lahen descended from the heavens, worshipped, and presented it with delightfully scented gifts; a lukewarm rain came from the clouds and washed the boy, whereupon he was consecrated to the god Lhura, This happened in the city of Shershiasgi, on the banks of the Ganges, where a holy ascetic prophesied to the child that he would lead a pure, blessed life. Cio had been instructed by the angels in all things. No one on earth could teach him anything more. He himself instructed many scholars in divine wisdom. He took two wives, Sazoma and Traziema, and settled in a wilderness, where many pupils collected about him, whom he taught the true religion. He even reformed by his holiness and wisdom thousands of daemons, so that they turned from the evil to the good; and also showed the way to heaven, and converted an infinite number of nations to his doctrines. The whole Lama religion owes to him its existence. After living eight hundred years, the Lahen took Cio into heaven; also both his wives  and more than five hundred female slaves had part in his blessedness; the rest went to a lower heaven. When he left the earth it quaked out of fright, and a fearful darkness of the sun, lasting three days, covered the whole world.

## Ciolstan[[@Headword:Ciolstan]]

             a presbyter, attests a charter of Ethelheard, archbishop of Canterbury, A.D. 805 (Haddan and Stubbs, Councils, 3:555).

## Cippus[[@Headword:Cippus]]

             (Lat. a post), a small, low column used by the ancient Romans as a mile- post, or to mark divisions of land; also a tomb-stone of small dimensions, containing a diminutive orifice or place to receive the ashes of the dead, being thus the original of the modern tomb-stone.

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

             a Roman Catholic missionary, was born at Clermont, France, ordained in 1779, became a Sulpician missionary among the Indians of Maine in 1792, and died in Montreal, Canada. See De Courcy and Shea, Hist. of the Cath. Church in the United States, page 70.

## Cirama[[@Headword:Cirama]]

             a place whose people (ἐκ Κιραμᾶς; Vulg. Gramas), together with those of Gabdes, came up with Zorobabel from Babylon (1Es 5:20); for which the Heb. texts (Ezr 2:26; Neh 7:30) have RAMAH SEE RAMAH (q.v.).

## Cirba, Councils Of[[@Headword:Cirba, Councils Of]]

             SEE AFRICAN COUNCILS.

## Circassians, Religion Of The[[@Headword:Circassians, Religion Of The]]

             This interesting people inhabit the mountain valleys in the northern declivities of the Caucasus. Their faith is a mixture of Mohammedanism, Paganism, and Christianity. The first of these is the prevailing belief, and is found mingled with remnants of the others. An attempt was early made to introduce Christianity, but without success, further than the erection of a few wooden crosses here and there. When passing these the natives stop and make an obeisance. They also observe a feast in the month of October, in which they present certain cakes and utter their invocations. This feast, they allege, was anciently instituted in honor of the mother of Jesus. They still observe pagan festivals, and offer sacrifices to Seoseres for a plentiful harvest, to Tschible (the god of thunder, war, and justice) for victories gained, to Thleps (the god of fire), to Isosserisch (the god of wind and water), to Mesitcha, Sekutcha, Pekoasch, Achin, and others. See Longworth, A Year among the. Circassians; Bell, Journal of a Residence in Circassia.

## Circe[[@Headword:Circe]]

             in Greek mythology, a mighty sorceress, was the daughter of.the god of the sun and of Perse, sister of AEetes, the king of Colchis. Her father carried her from Colchis towards the west, and placed her on an island -in the neighborhood of Italy, which the sorceress soon changed to an enchanting spot. In a beautiful valley she lived, in a palace sparkling with gold and jewels; lions and wolves, which she had tamed, guarded her residence, and golden-haired nymphs, goddesses, such as she was, were her servants. When Ulysses, in his. wanderings, came thither, he sent a part of his crew on shore to explore the island. Eurylochus, the leader, prudently remained at a distance, and thus escaped sharing the lot which fell to the rest. They were changed into swine, and fed on acorns. Ulysses now went himself to the dangerous sorceress. Mercury had given him a preventive against her witchery. Circe was taken by surprise when she discovered that her charm did not affect him, and she thereupon swore not to injure him nor his friends, to liberate the latter, and to share her kingdom and her love with him. One year Ulysses lived there, and Circe bore' to him a son, Agrius. Latinus, Telegonus, and Cassiphone are also mentioned as her children. Now Ulysses longed for home, but Circe first sent him to Hades to ask the advice of the shade Tiresias. During Ulysses' stay with her, Calchus, the king of the Danians, whom she had formerly favored, came to her, but was changed into a swine, and only at the entreaties of the Danians was he restored, on condition of never returning again to the island. Telemachus came, seeking his father, and married her daughter Cassiphone; but becoming angry with Circe, he killed her, and was therefore killed by his wife.

Diodorus relates the story as follows: Helios had two. sons, LEetes and Perses, who became kings of Colchis and Taurica respectively. Hecate, the daughter of Perses, married AEetes, and gave birth to Circe and Medea, and one son, Egialeus. Circe was occupied in the discovery of various poisons. The king of the Scythians took her in marriage, but her very first act was to poison her husband, and to take forcible possession of the kingdom. She was driven from the throne, and fled, with her women, to an uninhabited island.

## Circignani, Antonio[[@Headword:Circignani, Antonio]]

             an Italian painter, son and scholar of Niccolo, was born at Pomerance in the year 1560, and assisted his father in his works at Rome. He painted several pictures of The Life of St. Albeit, for the Carmelite church of Santa Maria; also several subjects if the life of the Virgin, in La Madonna della Consolazione. He died in the year 1620.

## Circle[[@Headword:Circle]]

             (חוּג, chug), any part of a curve, an arch. The word is applied (Job 22:14, where, however, it is translated “circuit”) to the heavens, which the ancients supposed to be a hollow sphere. They imagined that the sky was solid, and extended like an arch over the earth. The word is also referred to the earth in Isa 40:22, and to the surface of the ocean in Pro 8:27, where it is rendered “compass;” in both which passages it still seems to mean the celestial vault, as spanning these. In Wisdom of Solomon 13:2, the Greek term κύκλος is so rendered, with reference to the path of the stars. SEE CIRCUIT.

## Circuit[[@Headword:Circuit]]

             (תְּקוּפָה, tekuphah') signifies the act of going round, as, for example, the apparent diurnal revolution of the sun around the earth (Psa 19:6); it is also used with reference to the completion of a year in the original of 2Ch 24:23; Exo 34:22 (in which passages it is rendered “end”); or of the term of pregnancy in 1Sa 1:20 (“when ... was come about”). The Scriptures, however, afford us very little information as to the astronomical knowledge of the Jews. SEE ASTRONOMY.

In Job 22:14, the Heb. word is different. SEE CIRCLE. In 1Sa 7:16, and Ecc 1:6, also, a different form of expression is used in the original to signify, in the former passage (סָבִב, elsewhere usually rendered “compass”), a regular tour of inspection, and in the latter (סָבִיב) the periodical series of gyrations, or, rather, directions of the winds, which in the East are quite regular in their seasons. In Sir 24:5, the original word is γῦρος, the rotation of the heavens; but in 2Ma 6:4, it is simply περίβολος, an enclosure, e.g. of the Temple.

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

             In the Methodist Episcopal Church, a single church, supplied by a pastor, is called a station; but when two or more appointments, within a definite territory, are united into one charge, under one or more ministers, it is called a “circuit.” The English minutes of 1746 give “the first intimation of definite circuits, though it is supposed they existed before. All England was mapped into seven of these itinerant districts.” In America the circuit system was universal in the beginning of Methodism, and it is still widely in use in rural districts and in the Western States. — Stevens, History of Methodism, 1, 318. SEE METHODIST EPISCOPAL CHURCH.

## Circuiti[[@Headword:Circuiti]]

             were the same as AGNOSTICI SEE AGNOSTICI (q.v.).

## Circuitores[[@Headword:Circuitores]]

             synonymous with CIRCUMCELLIONES. SEE DONATISTS.

## Circumcellians[[@Headword:Circumcellians]]

             a fanatical sort of Donatists in the fourth century, of uncertain origin. From their wandering habits, they were called Circumcelliones (from celle, the cottages of the peasants around which they hovered, cellas circumientes rusticorum). They rambled up and down, plundering, burning houses, and murdering all who resisted them, professing to seek the crown of martyrdom. They called themselves Milites Christi Agonistici. There is no evidence to show that their conduct was approved by the Donatists, but their proceedings brought great odium on that party. — Mosheim, Ch.  Hist. cent. 4, pt. 2, ch. 5, and cent. 5, pt. 2, ch. 5; Gieseler, Ch. History, per. 2, div. 1, § 84; Gibbon, Decline and Fall, ch. 21, 23:SEE DONATISTS.

## Circumcision[[@Headword:Circumcision]]

             (מוּלָה, mulah'; Sept. and N.T. technically περιτομή, which is translated by the Latin circumcisio, i.e. a cutting around), a custom among many Eastern nations of cutting off part of the prepuce, as a religious ceremony. The Jews, through Abraham, received the rite from Jehovah; Moses established it as a national ordinance; and Joshua carried it into effect before the Israelites entered the land of Canaan (see generally Michaelis, Laws of Moses, 4:30 sq.). Males only were subjected to the operation, and it was to be performed on the eighth day of the child's life; foreign slaves also were forced to submit to it on entering an Israelite's family. Those who are unacquainted with other sources of information on the subject besides the Scriptures might easily suppose that the rite was original with Abraham, characteristic of his seed, and practiced among those nations only who had learned it from them. This, however, appears not to have been the case (Celsus, ap. Orig. contra Celsum, 1:17, 250; Julian, ap. Cyril, contra Julian. 10:354; compare Marsham, Canon Chron. p. 73 sq.; Bauer, Gottesdienstl. Verfass. 1, 37 sq.; Jahn, I, 2, 277 sq.; see Borheck, Ist die Beschneidung urspriinglich hebraisch? [Duisb. and Lemgo, 1793]).

I. Pagan Circumcision. — First of all, the Egyptians were a circumcised people. Vonck (Observ. miscell. c. 1, p. 66), followed by Wesseling (ad Herod. 2, 37) and by numerous able writers, alleged that this was not true of the whole nation, but of the priests only; that at least the priests were circumcised is beyond controversy. No one can for a moment imagine that they adopted the rite from the despised shepherds of Goshen; and we are immediately forced to believe that Egyptian circumcision had an independent origin. A great preponderance of argument, however, appears to us to prove that the rite was universal among the old Egyptians, as long as their native institutions flourished, although there is no question that, under Persian and Greek rule, it gradually fell into disuse, and was retained chiefly by the priests, and by those who desired to cultivate ancient wisdom (see Origen, ad Jer 4:19; Ezechiel 31:18; 32:19; and ad. Rom 2:13; Jerome ad Galatians 4, p. 477; Horapoll. Hierogl. .Eg. 1, 14, p. 13, ed. Paun; Clem. Alex. Strom. 1, 130). Herodotus distinctly declares that the Egyptians practiced circumcision; and that he meant to  state this of the whole nation is manifest, not only since he always omits to add any restriction, but because, immediately following his first statement of the fact, he annexes this remark: “The priests, moreover, shave their whole body every other day,” etc. (Herod. 2:37). It is difficult to suppose that the historian could have been mistaken on this point, considering his personal acquaintance with Egypt. (Artapanus, however, makes a distinction between Jewish and Egyptian circumcision, ap. Eusebius Proep. Ev. 4, 27.)

Further, he informs us that the Colchians were a colony from Egypt, consisting of soldiers from the army of Sesostris. With these he had conversed (2, 104), and he positively declares that they practiced circumcision. Yet if the rite had been confined to the priestly caste of Egypt, it could hardly have been found among the Colchians at all. The same remark will apply to the savage Troglodytes of Africa, every branch of whom except one (the Kolobi), as Diodorus informs us (3, 31), was circumcised, having learned the practice from the Egyptians. The Troglodytes appear to have been widely diffused through Libya, which argues a corresponding diffusion of the rite; yet, from the silence of Diodorus concerning the other savage nations whom he recounts as African Ethiopians, we may infer that it was not practiced by them. The direct testimony of Diodorus (1, 28), Philo (Opp. 2, 310), and Strabo (12, 824; comp. Agatharch. ed. Hudson, 1, 46) is to the same effect as that of Herodotus respecting Egypt; yet this can hardly be called confirmatory, since in their days the rite was no longer universal. Josephus (contra Revelation 2, 13) speaks of it as practiced by the priests only; he, however, reproaches Apion for neglecting the institutions of his country in remaining uncircumcised. Origen, in the passage above referred to, confirms the statement of Josephus. In Kenrick's Herodotus (2, 37), the French commissioners who examined some Egyptian mummies are quoted as establishing from them the fact of Egyptian circumcision. Herodotus, moreover, tells us (2, 104) that the Ethiopians were also circumcised; and he was in doubt whether they had learned the rite from the Egyptians, or the Egyptians from them. By the Ethiopians we must understand him to mean the inhabitants of Meroe or Sennaar. In the present day the Coptic Church continues to practice it, according to C. Niebuhr (quoted by Michaelis); the Abys. sinian Christians do the same (Ludolf. Hist. Ethiop. 1, 19, and Comment. p. 268 sq.); and that it was not introduced among the latter with a Judaical Christianity appears from their performing it upon both sexes. (It is scarcely worth while to invent a new name, recision, or resection, for accuracy's sake.)

Oldendorp describes the rite as widely spread through Western Africa — 16° on each side of the line — even among natives that are not Mohammedan. In later times it has been ascertained that it is practiced by the Kafir nations in South Africa, more properly called Kosa or Amakesa, whom Prichard supposes to form “a great part of the native population of Africa to the southward of the equator.” He remarks upon this: “It is scarcely within probability that they borrowed the custom from nations who profess Islam, or we should find among them other proofs of intercourse with people of that class. It is more probable that this practice is a relic of ancient African customs, of which the Egyptians, as it is well known, partook in the remote ages” (Prichard, Physical Hist. of Man 1:3 d ed. 2, 287). Traces of the custom have even been observed among the natives of some of the South Sea Islands (Pickering, Races of Men, p. 153, 199, 200, etc.).

How far the rite was extended through the Syro-Arabian races is uncertain (but see Strabo, 16:776; Epiphan. Hoer. 9, 30; Origen ad Genesis 1, 10). In the 9th section of the Epistle of Barnabas (which, whether genuine or not, is very old), the writer comments as follows: “But you will say the Jews were circumcised for a sign. And so are all the Syrians, and the Arabians, and the idolatrous priests; ... and even the Egyptians themselves are circumcised.” This language is vague and popular; yet it shows how notorious was the wide diffusion of the custom (see Hug, in the Freib. Zeitschrift. 3. 213). The Philistines, in the days of Saul, were, however, uncircumcised; so also, says Herodotus (2, 104), were all the Phoenicians who had intercourse with the Greeks. That the Canaanites, in the days of Jacob, were not all circumcised, is plain from the affair of Dinah and Shechem. The story of Zipporah (Exo 4:25), who did not circumcise her son until fear came over her that Jehovah would slay her husband Moses, proves that the family of Jethro, the Midianite, had no fixed rule about it, although the Midianites are generally regarded as children of Abraham by Keturah. On the other hand, we have the distinct testimony of Josephus (Ant. 1, 12, 2) that the Ishmaelite Arabs, inhabiting the district of Nabathaea, were circumcised after their 13th year: this must be connected with the tradition, which no doubt existed among them, of the age at which their forefather Ishmael underwent the rite (Gen 17:25).

St. Jerome also (quoted by Michaelis) informs us that, to his day, “usque hodie,” the tribes dwelling round Judaea and Palestine were circumcised, “especially all the Saracens who dwell in the desert.” Elsewhere he says that, “except the Egyptians, Idumaeans, Ammonites, Moabites, and Ishmaelites of the  desert, of whom the greater part are circumcised, all other nations in the world are uncircumcised.” A negative argument is more or less dangerous; yet there is something striking in the fact that the books of Moses, of Joshua, and of Judges never bestow the epithet uncircumcised as a reproach on any of the seven nations of Canaan, any more than on the Moabites or Ammonites, the Amalekites, the Midianites, or other inland tribes with whom they came into conflict. On the contrary, as soon as the Philistines become prominent in the narrative, after the birth of Samson, this epithet is of rather common occurrence. The fact also of bringing back as a trophy the foreskins of slain enemies never occurs except against the Philistines (1 Samuel 18). We may perhaps infer, at least until other proof or disproof is attained, that while the Philistines, like the Sidonians and the other maritime Syrian nations known to the Greeks, were wholly strangers to the practice, yet among the Canaanites, and all the more inland tribes, it was at least so far common that no general description could be given them from the omission; It appears from Josephus (Ant. 13, 9) that when Hyrcanus subdued the Idumaeans, he forced them to be circumcised on pain of expatriation. This shows that they had at least disused the rite. But that is not wonderful, if it was only a custom, and not a national religious ordinance; for, as Michaelis observes, the disuse of it may have dated from the edict of Antiochus Epiphanes, of which it is said (1Ma 1:41-42), “The king Antiochus wrote to all his kingdom that all should be one people; and that all should keep the ordinances of his country; and all the nations acquiesced according to the word of the king.” The rather obscure notices which are found in Jeremiah and Ezekiel of the circumcision of the nations who were in immediate contact with Israel admit of a natural interpretation in conformity with what has been already adduced (Jer 9:25; Eze 31:18; also Eze 32:19, et passim). The difficulty turns on the new moral use made of the term “uncircumcised,” to mean simply impure. The passage in Jeremiah is thus translated by Ewald: “Behold, the days come that I visit all the uncircumcised circumcised ones; Egypt and Judah, Edom, and the children of Ammon and Moab; and all the dwellers in the wilderness that are shaven on the temples: for all the heathen are uncircumcised, and so is all the house of Israel uncircumcised in heart.” The shaving of the temples appears to be a religious custom of the same kind: Herodotus (3, 8) ascribes it to the Arabs generally, and Josephus rather strangely regards the epithet τροχοκούριδες, in the ancient Greek poet Choerilus (c. Revelation 1, 22), as a description of his own countrymen. Knowing that the Egyptians were circumcised, it no longer  remains doubtful how the reproach of Egypt (Jos 5:9) should be interpreted.

How far the rite of circumcision spread over the south-west of Arabia no definite record subsists. The silence of the Koran confirms the statement of Abulfeda (Histor. Ante-Islamica, p. 180, ed. Fleischer, 1831) that the custom is older than Mohammed, who, it would appear, in no respect regarded it as a religious rite. Nevertheless it has extended itself with the Mohammedan faith, as though it were a positive ordinance. Pococke (Specimen Hist. Arab. p. 309) cites a tradition, which ascribes to Mohammed the words, “Circumcision is an ordinance for men, and honorable in women.” This extension of the rite to the other sex might, in itself, satisfy us that it did not come to those nations from Abraham and Ishmael. We have already seen that Abyssinian circumcision has the same peculiarity; so that it is every way probable that Southern Arabia had the rite from the same source or influence as Ethiopia. In fact, the very closest relations are known to have subsisted between the nations on the opposite coasts of the Red Sea. Another passage of Abulfeda (Annales Muslemici. 1, 92) gives specific information on this subject. In the battle of Ohod, in the third year of the Hegira, “Hamza, the uncle of the Prophet, committed great slaughter. When Sabba' ben-Abd-ul-Uzza, whose mother was a circumciser in Mecca, passed by him, Hamza called out, Come on, you son of a she-circumciser [resectricis nympharum]!” The form of the word proves that this was strictly the trade of the old woman, and that the custom, as applied to females, was no innovation of those days. Niebuhr had ocular demonstration of female circumcision in Arabia (Travels, 2, 251).

Pococke quotes the ecclesiastical historian Philostorgius for the fact that the Himyarite Arabs circumcise their children on the eighth day. He adds a passage from Al Gazzali, in which the writer says that the Arabs differ from the Jews as to the time; for they postpone it until the child has teeth, which he thinks safer. Finally, he cites Ibn Athir, who, writing of the times antecedent to Mohammed, says that the Arabs were accustomed to circumcise between the tenth and fifteenth years. The origin of the custom amongst this large section of those Gentiles who follow it is to be found in the Biblical record of the circumcision of Ishmael (Gen 17:25). Josephus relates that the Arabians circumcise after the thirteenth year, because Ishmael, the founder of their nation, was circumcised at that age (Ant. 1, 12, 2; see Lane's Mod. Eg. ch. 2). Though Mohammed did not  enjoin circumcision in the Koran, he was circumcised himself, according to the custom of his country; and circumcision is now as common amongst the Mohammedans as amongst the Jews.

The statement of Philostorgius may receive light from the Arab historians, who relate (Jost, Geschichte der Israeliten, 5, 236 sq.) that about a century before the Christian aera, several Jewish sovereigns reigned in the region called Sheba by the Jews, and Yemen by the moderns, where the Himyarites (or Homeritae) dwelt. The few facts preserved show that they were not close observers of the Mosaic law, and the suspicion might arise that they were called Jews chiefly from their having received Jewish circumcision. We have, however, a collateral evidence of much importance, to prove that the influence acting on them had really come from Judaea; namely, it is well known that in Abyssinia a nation called the Falasha still exists, which has very thoroughly adopted the Jewish religion, insomuch as to have invented legends that allege their descent from the Hebrews. They possess the Old Testament in the Gheez language and character, but their own language is said to be quite alien from the Hebrew; facts which prove that they were really proselyted by the Jews at some early period. SEE ABYSSINIA.

At that same time, it is credible, the Hebrew faith met with similar success on the opposite coast of the Red Sea. Jost believes that, during the war of the Maccabees, great numbers of Jews migrated into Arabia; and it is certain that in later times they were very numerous in Yemen, and their influence great. Wherever they were settled proselytes must have been made; and great zeal was doubtless used to induce them to circumcise their children duly according to the Mosaic rite. We can then quite understand Philostorgius's fact, if we are allowed to suppose that he spoke loosely of “the Himyarites” doing that which was done by a great many of them. An interesting story is told by Josephus-the date so late as the reign of the Emperor Claudius (Ant. 20, 2) — how Izates, the young king of Adiabene, and his mother Helena, were converted by Jewish teachers to a belief in the one true God, the God of the Hebrews: and how, when Izates was desirous of being circumcised, and his mother dreaded that it would alienate his subjects, his Jewish Instructor Ananias warmly seconded her views, with a heart like that of Paul; telling him that if he was resolved to imitate Jewish institutions, he could, without being circumcised, adore the true divinity; and that this was far more important than circumcision. At the time he satisfied the young monarch; but afterwards, another Jew, named Eleazar, came from Galitee, and inveighed  so strongly on the impiety of his disobedience, that, without more delay, Izates submitted to the rite. It is evident that, in a controversy of this sort, the more narrow-minded teacher had the advantage; and, in consequence, it appears that “proselytes of righteousness” were always circumcised (Jdt 14:10, and Tacit. Hist. 5, 5). The facility with which whole nations have adopted the practice from the Mohammedans proves that it is not so serious an obstacle to the spread of a religion as some have thought it (see the Penny Cyclopaedia, s.v.).

II. Jewish Circumcision. —

1. History. — When God announced to Abraham that he would establish his covenant with him, he said to him, “This is my covenant, which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you” (Gen 17:10-11). It was also ordained that this should be extended to servants belonging to Abraham and his seed, as well as to their own childern; and that in the case of children it was to be done on the eighth day after birth. This was appointed as an ordinance of perpetual obligation in the Abrahamic family, and the neglect of it entailed the penalty of being cut off from the people (12-14). In compliance with this, Abraham, though then ninety-nine years of age, was himself circumcised and all his household, including Ishmael. On the birth of his son Isaac, the rite was attended to with regard to him (Gen 21:4); and it continued to be observed by his posterity, and distinctively to characterize them from the people amidst whom they dwelt (Gen 34:14-15). The usage thus introduced by Abraham was formally enacted as a legal institute by Moses (Lev 12:3; comp. Joh 7:23).

Slaves, whether home-born or purchased, were circumcised (Gen 17:12-13); and foreigners must have their males circumcised before they could be allowed to partake of the passover (Exo 12:48), or become Jewish citizens (Jdg 14:10. See also Est 8:17, where for Heb. מִתְיִהֲ — דִים, “became Jews,” the Sept. has περιετέμοντο καὶ Ι᾿ουδάÞζον). In short, it was appointed to be observed in relation to all who became proselytes from heathenism to Judaism (comp. Jdt 14:10; Maimonides, Issure Biah, c. 13, cited by Lightfoot, Harmonice Evang. sec. 12). The penalty of death for a neglect of this ordinance appears in the case of Moses to have actually been demanded of the father, when the Lord “sought to kill him” because his  son was uncircumcised (Exo 4:24-26). During the passage through the wilderness the practice fell into disuse, so that of those who entered Canaan none had been circumcised. As this was fatal to their title under the covenant to take possession of the land, Joshua, in obedience to God's command, caused all the males to be circumcised (Jos 5:2-9). The most satisfactory explanation of this neglect appears to be, that the nation, while bearing the punishment of disobedience in its forty years' wandering, was regarded as under a temporary rejection by God, and was therefore prohibited from using the sign of the covenant. This agrees with the mention of their disobedience and its punishment, which immediately follows in the passage in Joshua (Jos 5:6), and with the words (Jos 5:9), “This day have I rolled away the reproach of Egypt from off you.” The “reproach of Egypt” was the threatened taunt of their former masters that God had brought them into-the wilderness to slay them (Exo 32:12; Num 14:13-16; Deu 9:28), which, so long as they remained uncircumcised and wanderers in the desert for their sin, was in danger of falling upon them. (Other views of the passage are given and discussed in Keil's Commentary on Joshua, p. 129.)

From this time forward it became the pride of the nation to observe this ordinance; on all those people who did not observe it they looked down with contempt, not to say abhorrence (Jdg 14:3; Jdg 15:18; 1Sa 14:6; 1Sa 17:26; 2Sa 1:20;' Isa 52:1; Eze 31:18; Eph 2:11, etc.); and so much did it become a rite distinctive of them, that their oppressors sought to prevent their observing it-an attempt to which they refused to submit, though threatened with the last penalties in case of disobedience (1Ma 1:48; 1Ma 1:50; 1Ma 1:60-62). The introduction of Christianity was the signal for the abolition of this rite in the Church of God; as the old covenant had waxed feeble and was passing away, that which was the token of it also ceased to be binding; the rule was proclaimed that “in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature” (Gal 6:15; Col 3:11), though among the Jewish Christians were still found many who clung tenaciously to their ancient distinctive rite, and would have imposed it even on the Gentile converts to Christianity (Act 15:1; Gal 6:12, etc.). Our Lord himself was circumcised, because it became him who was of the seed of Abraham according to the flesh to fulfill all righteousness, and because he was “a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers” (Rom 15:8); and Paul caused Timothy to be circumcised to avoid offense to the Jews, his mother being a  Jewess; but the spirit of Christianity was averse from such institutions (Act 15:1-11; Gal 2:3, etc.) — for the outward carnal circumcision it sought to substitute that of the heart (Rom 2:28-29), “the circumcision not made with hands in putting off the sins of the flesh, even the circumcision of Christ” (Col 2:11).

Among the ancient Jews, the rule that circumcision should take place on the eighth day after birth was rigidly followed (Luk 1:59; Luk 2:21; Php 3:5), save in such very exceptional cases as those mentioned Exo 4:25; Jos 5:6. Even their reverence for the Sabbath did not prevent the Jews from observing it on that day (Joh 7:22-23); according to the Rabbins circumcision “pellit Sabbatum” (Lightfoot, Hor. Heb. in Joan 7, 22). The operation might be performed by any Israelite, but usually it was performed by the father of the child; in special cases women might perform it (Exo 4:25). The instrument used in the earlier times was a sharp stone or a knife of flint (Exo 4:25; Jos 5:2-3; comp. the λίθος Αἰθιοπικός, used by the Egyptians in preparing bodies for embalming, Herod. 2:86). SEE KNIFE.

The operation was a painful one, at least to grown persons (Gen 34:25; Jos 5:8), and requires about three days for the inflammation to subside (Arvieux, 3, 146). It was usual to connect the naming of the child with the circumcision (Gen 21:3-4; Luk 1:59; Luk 2:21), a practice which probably had respect to the fact that it was in connection with the institution of the rite that God gave to the ancestor of the race his name of Abraham (Gen 17:5). SEE NAME.

2. Obliteration by apostate Jews. — Some of the Jews in the time of Antiochus Epiphanes, wishing to assimilate themselves to the heathen around them, built a gymnasium (γυμνάσιον) at Jerusalem, and, that they might not be known to be Jews when they appeared naked in the games, “made themselves uncircumcised” (1Ma 1:15, ἐποίησαν ἑαυτοῖς ἀκροβυστίας; Vulg. fecerunt sibi preeputia; Joseph. Ant. 12, 5, 1, τὴν τῶν αἰδοίων περιτομὴν ἐπικαλύπτειν). Sometimes this was done by a surgical operation, such as Celsus describes (De Medic. 7, 25; comp. Galen, Meth. Med. 14, 16; Paul AEgin. 6:53; Epiphanius, De pond. et mens. p. 538, ed. Basil. 1544), sometimes by other means (Dioscor. 4:157). The term for this was ἐπισπᾶσθαι (Talm. מָשְִׁעָדְלָה), i.e. drawing over again, sc. the prepuce (4 Maccabees 7; see Bartholin. Morb. bibl. xxvi). Against having recourse to this practice from an excessive and- Judaistic tendency, the apostle Paul cautions the Corinthians in the words,  “Was any one called being circumcised, let him not become uncircumcised” (μὴ ἐπισπάσθω, 1Co 7:18). See the Essay of Groddeck, De Judceis prceputium attrahentibus (Lips. 1699); also in Schöttgen's Hor. Hebrews 2; and in Hasaei et Ikenii Nov. Thes. 2, 793 sq.; and in Ugolini Thesaur. 22; Engel, De Judeorum prcep. attrah. (Lips. 1699); Lossius, De epispasmo Judaico (Jen. 1665); also in Schlegeri Diss. rar. (Helmst. 1743, 2:89 sq.); Wedell, Exercitt. med. philol. I, 5, 1 sq.; Ludolf, Comm. in Hist. AEth. p. 270; Lubkert in the Stud. u. Krit. 1835, 3. 657; comp. Fabricii Bibliogr. Antiq. p. 546 sq. SEE FORESKIN.

3. Figurative Use of the Term. — The moral meaning of the word “uncircumcised” was a natural result of its having been made legally essential to Hebrew faith. “Uncircumcised in heart and ears” was a metaphor to which a prophet would be carried, as necessarily as a Christian teacher to such phrases as “unbaptized in soul,” or “washed by regeneration.” It was a well-known and readily understood symbol of purity.

4. Modern Usages. — The ceremony of circumcision, as practiced by the Jews in our own times, is thus: If the eighth day happens to be on the Sabbath, the ceremony must be performed on that day, notwithstanding its sanctity. When a male child is born, the godfather is chosen from amongst his relations or near friends; and if the party is not in circumstances to bear the expenses, which are considerable (for after the ceremony is performed a breakfast is provided, even amongst the poor, in a luxurious manner), it is usual for the poor to get one amongst the richer, who accepts the office, and becomes a godfather. There are also societies formed amongst them for the purpose of defraying the expenses, and every Jew receives the benefit if his child is born in wedlock. The ceremony is performed in the following manner, in general.

The circumcisor being provided with a very sharp instrument, called the circumcising knife (see Quandt, De cultris circumcisoriis Judoeorum, Regiom. 1713), plasters, cummin-seed to dress the wound, proper bandages, etc., the child is brought to the door of the synagogue by the godmother, when the godfather receives it from her and carries it into the synagogue, where a large chair with two seats is placed; the one is for the godfather to sit upon, the other is called the seat of Elijah the prophet, who is called the angel or messenger of the covenant. As soon as the godfather enters with the child, the congregation say, “Blessed is he that cometh to  be circumcised, and enter into the covenant on the eighth day.” The godfather being seated, and the child placed on a cushion in his lap, the circumciser performs the operation, and, holding the child in his arms, takes a glass of wine into his right hand, and says as follows: “Blessed be those, O Lord our God, King of the Universe, Creator of the fruit of the vine. Blessed art thou, O Lord our God! who hath sanctified his beloved from the womb, and ordained an ordinance for his kindred, and sealed his descendants with the mark of his holy covenant; therefore for the merits of this, O living God! our rock and inheritance, command the deliverance of the beloved of our kindred from the pit, for the sake of the covenant which he hath put in our flesh. Blessed art thou, O Lord, the Maker of the Covenant! Our God, and the God of our fathers! preserve this child to his father and mother, and his name shall be called in Israel, A, the son of B. Let the father rejoice in those that go forth from his loins, and let his mother be glad in the fruit of her womb; as it is written, ‘Thy father and mother shall rejoice, and they that begat thee shall be glad.”'

The father of the child says the following grace: “Blessed art thou, O Lord our God, King of the Universe! who hath sanctified us with his commandments, and commanded us to enter into the covenant of our father Abraham.” The congregation answer, “As he hath entered into the law, the canopy, and the good and virtuous deeds.” (See Buxtorf, Synagoga Judaica, ch. 2.)

III. Design of the Institution. — Herodotus long ago declared that it was adopted by the Egyptians for cleanliness (καθαριότητος εἵνεκα); and a slight acquaintance with the ideas of the Turks concerning personal defilement will make it easy to believe that an idea of cleanliness continued the practice among nations which had once become habituated to it. In the ancient Egyptians this Turkish spirit was carried to a great height; nor is it wonderful that in hot climates detailed precepts of cleanliness form a very large part of primitive religion. But we can hardly rest in this as a sufficient account of the origin of the rite (see Deyling, Observatt. 2, 38 sq. [also in Ugolini Thesaur. 22]; Buddei Hist. Eccl. V, I, 1, 175 sq.; Meyer, De tempp. et fest. Hebrews 2, 7, p. 512 [Ugolini Thesaur. 1]; Grappii Diss. an circumcisio ab Eg. fuert derivata [Jen. 1722]; Witsii Eeg. 3. 6, p. 233 sq.; Bynaeus, De circumcis. Christi [Amst. 1689], p. 27 sq.; Carpzov, Appar. p. 602 sq.; Sturz, Circumcisio a barbaris gentibus translata [Ger. 1790]). It is more important to state that an adequate physical reason for performing the operation on females of several African races has been fully  substantiated. The curious reader will find in Laurence's Lectures (chap. 5) the decisive testimony of Mr. Barrow and Dr. Somerville on this point, with an allusion to the efforts of the Romish missionaries to forbid the practice in Abyssinia, and the unexpected consequences which thwarted them. No positive evidence has yet been obtained that the operation is equally expedient for the males in any of the same races; yet the analogy of the two cases forces us to believe that in both the custom has a physical or medical ground, especially when it is remarked to predominate so much in Africa, where alone (as far as yet appears) such physical peculiarities of structure exist. it was practiced, moreover, by the males of African tribes so savage, and so little addicted to religious ceremonialism, that a broader ground must be sought for it than simple cleanliness. We have already named the Troglodytes. Strabo mentions two other tribes of Africa, whom he calls Kreophagi and Kolobi (16, 4, p. 387-390, 392, ed. Tauch.), who practiced on themselves a yet more shocking mutilation (κολοβοὶ τὰς βαλάνους), ascribed to the Kolobi by Diodorus also.

The fact, also, that most of these nations performed whatever operation it was, not on infants, but on those who were advancing towards marriageable age, conspires to indicate that some physical inconvenience gradually showed itself (as with the Bushmen females), of which they desired to get rid. Jost looks upon infant circumcision as the distinguishing mark of Judaism; and this may be nearly correct, though we have seen that, according to Abulfeda, some Arabs delayed it only till after teething. In fact, Diodorus (2, 31), when speaking of that branch of the Troglodyte nations which was called Kolobi, declares that they were subjected to the operation in infancy (ἐκνηπίου). Their unnatural and cruel custom is possibly to be referred to superstition. Some, indeed, have looked on circumcision itself as a softened form of the barbarous rite by which the Galli, or priests of Cybele, were qualified for their office. The Kolobite custom might, on the contrary, be a carrying out of that barbarity to the extremest point possible, short of exterminating the population of a tribe.

Traditionary or superstitious reasons certainly can alone explain the presence of the custom among the Sandwich Islanders (Michaelis, Orient. Biblioth. 14, 50 sq.), and aboriginal Americans (Gumilla, Histoire de l' Oroque, Avign. 1708, 1:183 sq.), for physiological considerations, seem to fail (see Burdach, Physiol. 3. 386). If an independent and human origin has been discovered for Egyptian circumcision, the thought of necessity arises that the Israelites must have had it from the same sources as the nations around them, and it has been discussed (Speneer, De Leg. Heb. I, 4, 4, p. 70 sq.) whether they even  borrowed it from the Egyptians. (Movers thinks [Phonic. 1, 362] that the latter borrowed it from the Phoenicians, resting on the myth of Saturn, in Sanchoniatho, Fragm. p. 36.) The idea has naturally given much offense; but, in truth, the question involves no peculiar difficulty; it is only a part of another far wider inquiry. It is notorious that many other ancient nations had various ceremonies and institutions in common with the Jews, and that the Hebrew law is by no means in all points original. That sacrifice pre- existed is on the surface of the Bible history. The same, however, is true of temples, tabernacles, priests, ever-burning fire, oracles, etc. The fact has been often denoted by saying that the Jewish institutions are a selection, revision, and re-enactment of an older patriarchal religion. Other treatises on the Gentile origin of circumcision are by Hofmann (Altdorf, 1771), Rus (Jen. 1707), Zeibich (Ger. 1770), Anton (Lips. 1682).

Circumcision, then, as practiced by the Gentiles, was simply an expedient to promote health, facilitating cleanliness, and preventing certain painful afflictions, such as that of the gonorrhesa spuria (froniphymosis, or stricture), and especially the ἄνθραξ, or “carbuncle,” to which, in hot climates, men are subject (Josephus, cont. Apion. 2, 14; Niebuhr, De l'Arabie, ch. 19), or an unusual prolongation of the part in question (Thevenot, 1, 58; Haquet, in Voigt's Magaz. fur Phys. 6, 443; but see Danz, in Baldinger's Magaz. fur Aerzte, 14, 416 sq.). In so far as it served- this end, the Irsaelites had, of course, the benefit of it; but that this formed the reason and design of its appointment by God, though asserted by some men of learning and ability, seems utterly untenable; for, in the first place, this opinion is without the slightest support from Scripture; often as the subject is referred to there, we find no hint as to this being the purpose of the observance; 2dly, This hypothesis is quite opposed to the account given by Moses of the introduction of the rite among the Israelites; 3dly, It is absurd to suppose that a mere prophylactic usage should by God be elevated to the solemnity of a religious ordinance; 4thly, Whatever advantages in a hygienic respect might accrue from the practice, these were confined to individuals; circumcision is not necessary for health to men generally in hot climates (Niebuhr, loc. cit.); and therefore to oblige the whole male community to undergo this process in infancy for purposes of health would have been to act as unwise a part as if it had been enjoined that every one should lose a limb, because it was possible that some one might contract severe disease in that limb if allowed to remain; and, 5thly, If circumcision was a mere hygienic precaution, why should it have been  abolished by Christianity? why should the apostles have held it to be so hostile to Christianity? and why should the difficulty of becoming a Christian have been increased by the prohibition to those who embraced Christianity of a necessary condition of their children's health? See Philo, De Circumcis. in Opp. 2, 210 sq.; Ackermann, in Weise's Materialienfir Gottesgelartheit (Gera, 1784), 1:50 sq.; Schulz, Exercitatt. 1, 2; Michaelis, Orient. Bibl. 22, 8 sq.; Rust, Handb. d. Chirurgie, v. 30; Hoffmann, De causa focunditatis gentis circumcises (Lips. 1739); Wolfsheimer, De causisfecunditatis Hebraeor. (Hal. 1742); Vogel, Dubia de usu circumcisionib medico (Gott. 1763); Meiners, De circumcis. origine et causis (in the Comment. Soc. Gott. 14, 207 sq.; and his Krit. Gesch. d. Relig. 2, 473 sq.). On the supposed tendency of the custom to prevent excessive venery (Michaelis in Bertholdt's Journ. 4, 356), especially onanism (Buxtorf, Lex. Chald. col. 112 sq.), see Schneider in Henke's Zeitschriftf. Staatsarzneik. V, 4, 223. For other reasons, see Photius, Ep. 205.

When first appointed by God, circumcision was expressly set forth as a token of the covenant which God had made with Abraham; and the apostle tells us that Abraham received “the sign of circumcision as a seal of the righteousness of that faith which he had, being yet uncircumcised” (Rom 4:11); so that to Abraham it was not only a sign or token of God's covenant, but also an obsignation or certificate that he was in a state of acceptance before he was circumcised. As a Mosaic institution, it was also the sign of the covenant which God made with Israel, which is hence called the “covenant of circumcision” (Act 7:8). In consequence of this, it became the medium of access to the privileges of the covenant, and entailed on all who received it an obligation to fulfill the duties which the covenant imposed (Rom 2:25; Rom 3:1; Gal 5:3). In a word, it was the token which assured to Abraham and his descendants the promise of the Messiah (Genesis 17). It was thus made a necessary condition of Jewish nationality. Circumcision served also to separate the people of the Jews from the rest of the nations, as a people set apart to God. These were its uses. As respects its meaning, that was symbolical, and the things which it symbolized were two: 1. Consecration to God; and, 2. Mental and spiritual purification (Exo 6:12; Lev 19:25; Deu 10:16; Deu 30:6; Isa 52:1; Jer 4:4; Jer 6:10; Rom 2:25-29; Col 2:11, etc. Compare Philo, De Circumcisione; Jones, Figurative Language of Scripture, Lecture 5, p.  135). “There was thus involved the concept of consecration, and along with this that of reconciliation, in circumcision; and it was thereby, as Ewald rightly remarks (Alterth. p. 95), an offering of the body to Jehovah, which, according to the true meaning of all the offerings, as fully developed and raised to their true elevation by the prophets, had to be presented to him as an offering of the soul. Only as this inner offering was perfectly presented could the obligation to be a priestly kingdom and a holy people be fulfilled” (Vaihinger in Herzog's Real-Encykl. 2, 110). — Kitto, s.v.

On this subject in general, see Spencer, De Legibus Heb. ritualibus, 1, 5; Michaelis, Commentaries on the Laws of Moses, 3. 58-93; Witsius, De Fwdere, bk. 4:6, 8; Lokevitz, De circumcisione Judeorum (Vitemb. 1769- 80); Smeets, De circumcisione Abrahamo divinitus data (Franec. 1690); Bergson, Beschneidung vom historischen, krit. u. med. Standpunkt (Berlin, 1844); Brescher, Die Beschneidung der Israeliten von der hist., praktisch- operativen u. ritualen Seite (Vienna, 1845); Heymann, Die Beschneidung inpathol. Bedeutung (Magdeb. 1844); M. G. Salomon, Die Beschneidung, hist. u. medicinisch beleuchtet (Braunschw. 1844); S. Salomon, Phimosis nebst Beschneidung (Hamb. 1838); Schmid's ed. of Maimonides, tract מַילָה (Strasb. 1661, 1700); Wolfers, Die Beschneidung der Juden (Lamford. 1831).

IV. Christian Views on the Subject. — “The attitude which Christianity, at its introduction, assumed towards circumcision was one of absolute hostility, so far as the necessity of the rite to salvation, or its possession of any religious or moral worth were concerned (Acts 15; Gal 5:2). But while the apostles resolutely forbade its imposition by authority on the Gentiles, they made no objection to its practice, as a mere matter of feeling or expediency. Paul, who would by no means consent to the demand for Titus, who was a Greek, to be circumcised (Gal 2:3-5), on another occasion had Timothy circumcised to conciliate the Jews, and that he might preach to them with more effect as being one of themselves (Act 16:3). The Abyssinian Christians still practice circumcision as a national custom (see Gibbon, Decline and Fall, N. Y. edition, 4:565). In accordance with the spirit of Christianity, those who ascribed efficacy to the mere outward rite are spoken of in the N.T. almost with contempt as ‘the concision' or ‘amputation' (τὴν κατατομήν); while the claim to be the true circumcision is vindicated for Christians themselves (Php 3:2-3). An ethical idea is attached to circumcision in the O.T., where  uncircumcised lips (Exo 6:12; Exo 6:30), or ears (Jer 6:10), or hearts (Lev 26:41) are spoken of, i.e. either stammering or dull, closed as it were with a foreskin, or rather rebellious and unholy (Deu 30:6; Jer 4:4), because circumcision was the symbol of purity (see Isa 52:1). Thus the fruit of a tree is called uncircumcised, or, in other words, unclean (Lev 19:23). In the N.T. the ethical and spiritual idea of purity and holiness is fully developed (Col 2:11; Col 2:13; Rom 2:28-29).”

V. Relation to Christian Baptism. —

1. The ethical and spiritual value of circumcision did not depend on its existence or use prior to its adoption by God as a symbol of true religion. The condescension of Christ consecrated and elevated old rites to new spheres, upon the principle that “what God hath cleansed, that call not thou common.” On this principle he elected the baptismal purification, and the simple elements of his Supper. When the covenant with Abraham had reached its full development, including all the seminal elements for the future growth of his Church in the world, God ratified it by the seal of circumcision. Whatever was afterwards added to the polity of the Church or nation worked no modification of the great principles involved, but was rather called into being by the exigencies of times and circumstances. This rite, as a symbol, bespoke the consummation of the Abrahamic covenant in all its power and fullness of temporal, as well as eternal and heavenly interests.

2. This ordinance included in its significance, as a fitting and most impressive emblem, deep spiritual truths. The history of circumcision, in its connection with the Abrahamic covenant and religion, clearly exhibits the nature of the things it symbolized by the direction of its figurative applications. In involving and engaging moral and mental purity, through faith and worship towards Abraham's God, it became the token of spiritual blessings to the pious Israelite in whatever foreign regions he might dwell, notwithstanding he might never be permitted to behold Palestine or the holy city. For he alone was a Jew and a real son of Abraham, entitled to the immunities of the Covenant, whose circumcision was “of the heart; in the spirit, and not in the letter; whose praise is not of men, but of God” (Rom 2:28-29). Profligacy in the national government, though it might bring afflictions, could not nullify the spiritual law, or make void the seal upon the faithful. “All are not Israel which are of Israel” (Rom 9:6). The Περιτομὴ καρδίας, ἐν Πνεύματι — “Circumcision in heart, in spirit” — was then, as it is now, the only means of union with the Messiah; and, regarding the nation, therein was Abraham's seed an imperium in imperio.

3. The relation, therefore, of CIRCUMCISION to CHRISTIAN BAPTISM is manifest. Both are initiations into peculiar religious privileges and immunities, the emblems of inward cleansing, the signs and seals of consecration to and faith in the God of Abraham. Baptism follows and succeeds to the ancient rite, not because of external likeness, but on account of identity of offices and import, in sealing and imaging the same spiritual truths. For the saving economy of Jehovah has been the same from the beginning; only the instruments, furniture, and external appliances have undergone change. The Zion of the old is the Zion of the newly-arranged Church; the גֹּרֶן— ἄλων has only been purged, its arena enlarged, and the machinery of the garnering process changed from a specific to a general object, from the national to the cosmical. The pious patriarch was a Christian in everything but name and extent of privilege. The longitude of the atonement is for all time, and the existence of the blessed; its latitude the breadth of the race. The change of the symbolic seal adapts it to a wider sphere, yet it is only in the visible form, not in the substance; it becomes a new and more eligible likeness of the same things. “Circumcision and baptism correspond in meaning. They both relate to the renewal of the heart” (Carson, p. 367). It was a mark of distinction made upon those entering into covenant with God for worship and salvation; can baptism be either less or more? Compare Andrew Fuller, Lect. Genesis 17; Dr. L. Chase, Design of Baptism, in Bapt. Tracts for the Times, p. 26.

4. The writers of the N.T. bear testimony to the view here presented. St. Paul uses the very impressive words “buried with him” (Christ) “in baptism” — συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι (Col 2:12), as synonymous with and explanatory of ἡ περιτομὴ τοῦ Xριστοῦ, “the circumcision of Christ.” Whatever intensity there is in the words “buried with him,” it was only the effort of the apostle to show how “baptism into Christ” was like circumcision; it “put off the body of the sins of the flesh.” Had such not been the scriptural meaning of circumcision, Paul would never have thus reasoned. What better testimony could be desired to prove the relation of the two rites, and that the one had succeeded the other? Objections from a want of external agreement or circumstances of administration can be of no force. The Greek περιτομή,  the Latin circumcisio, are etymological parities, but they are neither of them analogical forms with the Heb. מוּל, employed as a technic in Genesis 17. Yet the idea of the rite is, perhaps, as perfect under the Shemitic as under the European form.

5. The early ecclesiastical writers universally held thee views here given. Their doctrine, made dependent on Joh 3:5, that βάπτισμα ἐξ ὕδατος καὶ πνεύματος, baptism of water and the Spirit, was equivalent to ἀναγέννησις ἐξ ὔδατος καὶ πνεύματος, regeneration by water and the Spirit, caused them to speak of baptism as ἡ περιτομὴ πνευματική, spiritual circumcision, because the Spirit was always joined with the water in the baptism of an infant, or a converted, believing adult.

6. In Justin Martyr baptism is very frequently alluded to as the “true circumcision,” of which the ancient rite was a type (Apol. 1, 61; Dial. c. Trypho. 41). “God commands you to be washed with this purification, and to be circumcised with the true circumcision” (λούσασθαι ὑμῖν τοῦτο τὸ λουτρὸν κελεύει ὁ Θεὸς, καὶ περιτέμνεσθαι τὴν ἀληθινὴν περιτομήν) (Dial. c. Trypho. § 18). He says that Christians “had not received the fleshly circumcision, but the spiritual one, which Enoch and those like him made use of; and we received it — διὰ τοῦ βαπτίσματος — through baptism,” etc. (ib. § 43; comp. § 19). In § 29 of this dialogue he speaks of circumcision under the law as baptism. He says, “What need have I for circumcision who have the testimony of God in my favor?” (Τίς ἐκείνου τοῦ βαππίσματος χρεία ἁγίῳ πνεύματι βεβαπτισμένῳ;) “What need have I of that other baptism, who have been baptized with the Holy Ghost?” This must be esteemed as a remarkable identification of the two rites, for we should not forget that, as the ordinance of baptism was to Justin “the water of life” (Dial. c. Trypho. § 14), so to receive it was to be baptized with the Holy Ghost. From the same point of view Basil asks certain ones who delayed baptism, “Do you put off the circumcision made without handsc — ἀχειροποιήτην περιτομήν — in putting off the flesh, which is performed in baptism?” (ἐν τῷ βαπτίσματι τελειουμένην), Orat. exhort. ad Bapt. t. 2, ed. Ben. (Par. 1721). Cyprian and his council, Ep. 44, ad Fid., held in the baptism of infants that the analogy then followed of ancient circumcision should not be binding (Nec spiritalem circumcisionem impediri carnali circumcisione debere): “Nor ought the spiritual circumcision” (baptism) “to be hindered by the carnal circumcision.” On the principle that Christ was the real baptizer in the  Christian rite, Tertullian calls Christ Novoe circumcisionis Purgator, “the PURIFIER of the new circumcision” (adv. Jud 1:3-4; comp. Ambrose, lib. 2, De Abrahamo Patr. c. 11; Irenaeus, Haer. lib. 4, 30).

7. It remains to be observed, briefly, that the objection to circumcision (Acts 15; Gal 5:2) was not to the rite itself, which was a seal of the covenant of promise, not of law, and must stand till abrogated by the perfection of the seed in Christ, and a new symbol be adopted in its stead. As the objects of the covenant were to be attained not by seminal propagation, but by moral and spiritual means, among all nations, it was fitting that the seal should correspond to these in its import. The “hostility,” therefore, was not to circumcision, but to the claim of salvation through the keeping of the law which it enjoined. In this, Christ would be set aside. Circumcision, in its proper sphere, was not “worthless,” or it never had been “the seal of the righteousness of faith.” The ancient symbol was gradually to melt away in the affections of the Jew, and by a wise moderation the apostles saw it accomplished. See, on this subject, Wardlaw, Diss. on the Script. Authority of Infant Baptism, p. 29-37; Hibbard, Christian Baptism, pp. 61-63; Pond, On Baptism, pp. 82-85; Rice, On Baptism of Infants, ch. 3; Fairbairn's Typology of Scripture, 1, 274-277; Dwight, Theology, Serm. 148; Watson, Inititutes, 2, 616-626; Wesley, Works, N. Y. ed. 6; Buchanan, On Justification, Edinb. 1867, p. 68-73.

## Circumcision, Festival Of The[[@Headword:Circumcision, Festival Of The]]

             is the octave of Christmas. We present some further particulars on this subject:

"Its present name does not date earlier than the 6th or 7th century, and commemorates the shedding of our Lord's infant blood in conformity with the Mosaic law. The festival was established in the time of Leo the Great, but its occurrence on January 1 is not mentioned before the Council of Tours, held in 567. It is marked in the ancient calendars, and in the martyrology of Jerome, Bede, and Usuard. The 'Sacramentary' of St. Gregory defines it 'in the Lord's octave.' The day was fixed in order to efface the relics of pagan superstition; and so in ancient missals two masses are appointed, one being called the mass to divert from idols. A fast was also observed at Milan and elsewhere, until the 9th century. In 578 the Council of Auxerre prohibited Christians from disguising themselves as stags or calves on the calends of Janulary, and a penitential of Angers enjoined three years' penance for a similar offence. The second Council of Ton'rs, in 567, required all priests and monks to have public prayer in church on this day; and the Council of Trullo forbade the observance of the calends."

## Circumcision, Festival Of The (2)[[@Headword:Circumcision, Festival Of The (2)]]

             a festival celebrated in the Roman and English churches on the 1st of January, in commemoration of the circumcision of Christ. After the introduction of the festival of Christmas, the 1st of January was distinguished as octava natalis Domini, the octave of the nativity, as Christ was circumcised on the eighth day. “At first it was observed rather as a day of humiliation than of feasting; and this was designed to mark the difference between the manners of Christians and those of the heathen, who celebrated the kalends of January, as the chief day of their saturnalia, with great licentiousness” (Farrar, s.v.). The festival originated, probably, in the 7th century. — Siegel, Handbuch d. kirchlich-christlichen Alterthiimer, 1, 207, and references there.

## Circumcision, The Great[[@Headword:Circumcision, The Great]]

             is a name sometimes applied by early Christian writers to the ordinance of baptism, because it takes the place of circumcision, and is the seal of the Christian covenant, as that was the seal of the covenant made with Abraham.

## Cirey, Jean De[[@Headword:Cirey, Jean De]]

             a French Cistercian of Dijon, flourished in the 15th century. In 1476 he became abbot of the monastery Balern, in Burgundy; attended in 1477 the synod held at Orleans, and in 1478 that held at Tours. He died December 27, 1503, leaving Capitulum Generale Cisterciense (Dijon, 1490): — Privilegia Ordinis Cistercii (ibid. 1491, 1630); and some other works. See Jocher, Allgemeines Gelehrten Lexikon, s.v.; De Visch, Bibliotheca Scriptorum Ordinis Cisterciensis; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Cirinus[[@Headword:Cirinus]]

             SEE CYRINUS.

## Cirta, Councils Of[[@Headword:Cirta, Councils Of]]

             (Concilium Cirtense). This was a town in Numidia where two provincial synods were head:

I. In 305 (or 303), to fill up the vacant bishopric of Cirta. Secundus, the primate of Numidia, presided, and drew from eleven or twelve of the bishops had been. guilty of betraying the sacred books during the persecution. The better to understand their crime, it must be borne in mind that, during the Diocletian persecution, an edict was promulgated, ordering the destruction of the churches, and obliging the magistrates everywhere to take from the bishops and priests of the Church their copies of the Holy Scriptures. This edict was executed with the greatest rigor in Numidia; the magistrates themselves entered into the churches, and into the houses of the bishops and clergy, to search for the Scriptures, that they might burn them, threatening with the penalty of, death all who refused to discover them. Many of the Christians were content to suffer any torment, and death itself, rather than betray them; but there were some, not merely among the lower orders of ecclesiastics, but also among the priests, and even bishops, who, through fear of death, were guilty of delivering up the sacred  volumes: such were styled "Traditores." At Cirta there were, unhappily, many bishops and others of the clergy who had shown a miserable example of cowardice. After the bishops had confessed their sin in the council, Secundus gave them absolution. Silvanus a subdeacon, who had also been a traditor, was elected to the bishopric. See Labbe, Concil. 1:936.

II. In 412, in the month of June, under Silvanus, primate of Numidia, assisted by several bishops of the province and Augustine, upon the subject of the Donatists, who, finding themselves entirely worsted in the conference of Carthage, spread abroad a report, to cover the shame of their defeat, that Marcellinus, the judge of the conference, had been bribed by the Catholics, and that the Donatists had not been permitted a fair hearing. The fathers wrote a letter, dictated by Augustine, in which these calumnies are refuted. See Labbe, Concil. 2:1518.

## Cis[[@Headword:Cis]]

             (Κίς v.r. Κείς), the Graecized form (Act 13:21) of the name of KISH (q.v.), the father of king Saul.