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Canticle - Census

by James Strong & John McClintock

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Canticle

(song), applied commonly to sacred songs chanted in the Church, such as the *Benedicite.*

Can’ticles, Or Solomon’s Song

Picture for Can’ticles or Solomon’s Song

(called in ver. 1 *Shir hash-Shirim’,* µyrçhvhi ryvç, *Song of the Songs,* a Heb; superlative; Sept. ᾆσμα 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 y in all the copies, in the name of David (dywd). 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 Hosea 3:5, and Amos 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. v, for rva); 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 (<1042>1 Kings 4:32). Comp. <1019>1 Kings 9:19 with <1416>2 Chronicles 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" (<1072>1 Kings 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. <2209>Song of Solomon 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 (1 Kings 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 ryvæ µyrßv, 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. Psalm 45:1, ryvæ tdwdgæ, "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 ᾆσμα). 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. <2009>Song of Solomon 1:9; 6:10, with, Theocr. 18:30, 36; <2041>Song of Solomon 4:11, with Theocr. 20:26, 27; <2086>Song of Solomon 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. (<2008>Song of Solomon 4:8); Jesus Sirach (47:14-17); Wisd. (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 ◁2ПВ▷Song of Solomon 5:8, he discovers an allusion to Peter Waldo (1160), and in verse 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..... Song of Solomon 1-2:6.
Second day.....<2017>Song of Solomon 2:7-17.
Third day..... Song of Solomon 3-5:1.
Fourth day.....<2152>Song of Solomon 5:2-6:9.
Fifth day.....<2160>Song of Solomon 6:10-7:11.
Sixth day.....<2172>Song of Solomon 7:12-8:3.
Sabbath.....<2180>Song of Solomon 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 (Song of Solomon 2:7; 3:5; 8:4), and the use of another closing sentence (Song of Solomon 5:1).

Section 1 (Song of Solomon 1-2:7): 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 (Song of Solomon 2:8 –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 (Song of Solomon 3:6-5:1): 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 (Song of Solomon 5:2-8:4): the shepherdess tells her dream, and still farther engages the sympathies of her companions. The king's flatteries and promises are unavailing.

Sec. 5 (Song of Solomon 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 (Song of Solomon 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 (<21512>Song of Solomon 5:2).

(b.) Particulars not applicable to the wife of Solomon (<21006>Song of Solomon 1:6, 8; 5:7; 7:1, comp. 1:6).

(c.) Solomon addressed in the second person (<21812>Song of Solomon 8:12).

(d.) Particulars inconsistent with the ordinary conditions of decent love (<21512>Song of Solomon 5:2).

(e.) Date twenty years after Solomon's marriage with Pharaoh's daughter (comp. <21004>Song of Solomon 4:4, and <11038>1 Kings 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 <471102>2 Corinthians 11:2; <450704>Romans 7:4; <490523>Ephesians 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 (Song of Solomom 7:2, 3, 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 (<023415>Exodus 34:15,16; <041539>Numbers 15:39; <197327>Psalm 73:27; <240301>Jeremiah 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 vWrPe (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), vWrPe (first published Lpz. 1855, 8vo); *Aben-Ezra, vWrPe (in Frankfurter's Rabbinical Bible; in Lat. by Genebrard, Paris, 1570 and 1858, 8vo); Alscheich, µyqæ[;h; tNvjyva (Ven. 1591 and 1606, 4to, and since); Nachmani (or rather Asariel, A.D. cir. 1200), vWrPe [Cabalistic] (Altona, 1764, 4to; including comments by Ibn-Tamar, Johannisb. 1857, 8vo); Arama, vWrPe (in the Amst. Rabb, Bible, which likewise contains the three following); De Bafioles, vWrPe (R. de Trento, 1560, 4to); Jos. ben-Jachja, vWrPe (Bologna, 1538, fol.); Isaiah Jaabezj µylæhavdqo (Belvidere, n. d. fol.); Holkot, *Notce* (Ven. 1509, fol.); Nic. de Argentina, *Expositione*$_s$ (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, µybhæa}tlyai (Ven. 1552, 4to); Nannius, *Scholia* (Lon. 1554, 4to); Ab. ben-Isaak (Tamak), vWrPe (with others, Sabionetta, 1558, 12mo; Prague, 1611, 4to); Strigel, *Scholia* (Lips. 1565, 8vo); Almosnino, hvmydæ (Salonica, 1572; Ven. 1597, 4to);

Mercer, *Commentarius* (Genesis 1573; L. B. 1651, fol.); IbnJaisch, ËWrB; r/qm;(Constant. 1576, fol.); Genebrard, *Observationes* (Par. 1579, 4to; also his *Paraphrasis, ib.* 1585, 8vo); Arepol, µ/lv;rci(Safet, 1579, 4to; also in laWmv]tDjna; Ven. 1593); Saadias, vWrPe(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, µyda;D tNira;[Cabalistic] (Basel, 1606, 1612, 4to); Tuccius, *Adnotationes* t(lngd. 1606, 4to); James, *Expositio* (Oxf. 1607, 4to); Eleazar ben-Jehuda (Garmisa), jqir;h;ˆYa;[Cabalistic] (Cracow, 1608, 4to); Veronius, *Philotheia* (Frib. 1609, 4to); Ghisler, *Intetpretatio* (Romans 1609, fol., and later); Mat, hvm;lya;h (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, ãsKhit/Dqm[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, ˆ/Yxæ

tbh;ai(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, µWGr]Ti(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, µvÞhitgÝr[} (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, µWGr]Tj 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, vWrPe(Legh. 1790, 4to); Libowitzer, µbæa}tlY,ai(Korez, 1791, 8vo); Beyer, *Anmerkungen* (Marb. 1792, 8vo); Staudlin, *Idyllen,* etc..(in Paulus, *Memoralilien,* ii, Jena, 1792); Gaab, *Erklrung* (Tfibingen, 1795, 8vo); Birs, dydæ]hryva(Grodno, 1797, 4to).; Schyth, *Commentarius* (Havn. 1797, 8vo); Brieglob, *Erlauterung* (Amst. 1798, 8vo); Joseph ben-Abraham ryVæaˆg,v,t]Pi(Grod. no, 1798, 8vo); Asulai, l/Kvja,ljni(in r/a hrwT, 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,

ËlMhiËrD,(Grodno, 1804, 4to); Frost, *Carm. eroticum* (Hafn. 1805, 8vo); Justi, *TTochgesallge* (in *Blumen, 1:*237, Marburg, 1809); Lewisohn, ^Yrvy]txylæ](Vien. 1811, 4to); Wilna, WhY;lÆbTk]ma(Prague, 1811, 4to [liturgical]; also µwvWæPe[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, rvyydæ]æ (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. Elberf. 1830, 8vo); Barham,'S. *of S.* (in *Bible,* ii); *Uhlemann, *De interp., ratione,* etc. (Berlin, 1839, 4to); Schick (Wasziliszoh), ryVæihzej]mi(Warsaw, 1840, 8vo); Hirzel, *Erkldrung* (Zur. and Fauenrf. 1840, 12mo); Magnus, *Bearbeitung* (Halle, 1842, 8vo); Isaak-Aaron, ^yohæityBe(Wilna, 1843, 8vo); Ulrich, *Commentaei* (Berlin, 1845, 8vo); Edelmann, rWaBæ(Danz. 1845, 8vo); Avrillon, *Affections,* etc. (Lond. 1845,12mo); Stowe, in *Am. Bib. Repos.* Apr. 1847 (reprinted in *Jour. Sac. Lit.* Jan. 1852); Brown, *Discourses* (pt. i, Lond. 1848, 18mo); Bottcher, *Erklarung* (Lpz. 1849, 8vo); *Delitzsch, *Auslegung* (Lpz. 1851, 8vo); Goltz, *Auslegung* (Berl. 1851, 8vo); Mundt, *Ueber's H. L. (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, vpNhi yrpvæ(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).*

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.

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.

Canute.

SEE DENMARK.

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.*

Caparcotia

(Καπαρκοτία, a name of which the initial element is evidently the Hebrews Rpk. *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).

Capellus.

SEE CAPPELLUS.

Caper-Plant

Picture for Caper-Plant 1

(hn/Ybæ; *abiyonah',* from hbˆa; to *desire* Sept. κάππαρις) is mentioned only once in the Bible (Ecclesiastes 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 , (t/n/ybˆa; *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 pl;x] *tselaph',* hp;[]næ *nitsphah',* and even syrpæ]bi *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).

Picture for Caper-Plant 2

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.*

Caper'naum

(Καπερναούμ; Lachm.: [with Codex B Καφαρναούμ, as if μWjni rpK] 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 <230901>Isaiah 9:1 [<230823>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, col. 4) a place called *Kephar-Nachuln* (μwjn rpk), 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 (<420416>Luke 4:16-31; <400413>Matthew 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" (<400201>Mark 2:1; such is the force of οἰκῷ — A.V. "in the house"). 'Here he chose: the evangelist Matthew or Levi (<400909>Matthew 9:9). The brothers Simon-Peter and Andrew belonged to Capernaum (<410129>Mark 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 (<410116>Mark 1:16, 17;

comp. 28). It was here that Christ worked the miracle on the centurion's servant (<4080>Matthew 7:5; <4700>Luke 7:1), on Simon's wife's mother (<4080>Matthew 8:14; <4100>Mark 1:30; <4038>Luke 4:38), the paralytic (<4090>Matthew 9:1; <4100>Mark 2:1; <4750>Luke 5:18), and the man afflicted with an unclean spirit (<4100>Mark 1:33; <4033>Luke 4:33). The son of the nobleman (<4046>John 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 (<4100>Mark 9:33; <4180>Matthew 18:1; comp. 17:24); and in the synagogue there was spoken the remarkable discourse of John vi (see verse 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. (<4011>Matthew 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, <4043>Matthew 4:13; comp. <4624>John 6:24), and, if recent discoveries are to be trusted (Cureton's *Nitrian Rec.* <4617>John 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. <4601>John 6:1, " the Sea of Galilee — of Tiberias.") It was in or near the "land of Gennesaret" (<4143>Matthew 14:34, compared with <4617>John 6:17, 21, 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 (<4212>John 2:12; <4031>Luke 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, <4011>Matthew 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, <4090>Matthew 9:1; <4100>Mark 1:33); had its own synagogue, in which our Lord frequently taught (<4659>John 6:59; <4100>Mark 1:21; <4033>Luke 4:33, 38) — a synagogue built by the centurion of the detachment of Roman soldiers which appears

to have been quartered in the place (<4701>Luke 7:1; comp. 8; <4008>Matthew 8:8). But besides the garrison there was also a customs station, where the dues were gathered both by stationary (<4009>Matthew 9:9; <4014>Mark 2:14; <4057>Luke 5:27) and by itinerant (<4024>Matthew 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 (<4013>Matthew 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 <4067>Mark 6:47, with <4069>John 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 (<4057>Luke 9:57; comp. <4018>Matthew 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 (Matthew 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 <4013>Matthew 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*

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.

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.*

Caphar-

(the Latinized form of the Hebrews prefix Ar pK] *Kefar',* the "construct form" of *Kaophar',* r pK; 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, Song 7:11, and 1Sa 6:18 (in the last the pointing being different, *Ko'pher*, rPKo); 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.).

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* (swba rpk) 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.

Capharbarucha

(prob. for hk;rB] rpK, *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 (Ge 18:16; 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.

SEE CAPARCOTIA.

Caphardagon.

SEE BETH-DAGON.

Capharеccho.

SEE KEPHAR-AKKO.

Capharetaea,

a village of Samaria, the native place of the heretic Menander, according to Justin Martyr (Καππαρεταία, *Apol.* 2), but Eusebius *(Ecct. Hist.* 3:26) cites the name somewhat differently (Καπαρατταία), and Theodoret *(Compend. Haeret. Fab.* 2) has *Chabrae (*Χαβρα ῖ*);* so that the place is altogether doubtful.

Caphargamãla

(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.*

Capharnãüm.

SEE CAPERNAUM.

Caphararia.

SEE CAPHARORSA.

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.).

Capharsãba.

SEE ANTIPATRIS.

Capharsal'ama

(Χαφαρσαλαμά v. r. Χαφαρσαραμά, appar. for am;l'v]r pK; "village of peace"), a place where Nicanor's troops were cut to pieces by Judas Maccabaeus (1 Macc. 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, col. 4). to a wine-growing village, *KepharSalam* (µlç rpk), 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.

Caphar-Sorech.

SEE SOREK.

Caphartoba.

SEE KEPHAR-TEBI.

Caphar-Zachariae

("village of Zacharias"), a place mentioned by Sozomen *(Hist. Eccl.* 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 (1 Macc. 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.*

Caphen´Atha

αφεναθά), a place apparently close to and on the east side of Jerusalem, which was repaired by Jonathan Maccabaeus (1 Macc 12:37). The name

seems to be derived from atynpK; *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

(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.

Caphi'ra

(Καφείρα), a place whose inhabitants returned from Babylon (1 Esdr. 5:19); evidently the CHEPHIRAH *SEE CHEPHIRAH* (q.v.) of the Hebrew text (<15025>Ezra 2:25).

Caph'thorim

(<13012>1 Chronicles 1:12). *SEE CAPHTORIM.*

Caph'tor

(Hebrews *Kaphtor'*, rWTpK [rTpK in Deuteronomy], a *chaplet*, as in <30901>Amos 9:1, etc.; Sept. Καππαδοκία, Vulg. *Cappadocia),* a maritime country thrice mentioned as the primitive seat of the Philistines (<05023>Deuteronomy 2:23; <24704>Jeremiah 47:4; <30907>Amos 9:7), who are once called Caphtorim (<05023>Deuteronomy 2:23), as of the same race as the Mizraite people of that name (<01004>Genesis 10:14; <13012>1 Chronicles 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 (<24704>Jeremiah 47:4) designated as an island (yai), though y'sometimes 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* <360205>*Zephaniah* 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 µyti ir ke] *Kerethim',* "Cherethites" (<261616>Ezekiel 25:16; <360205>Zephaniah 2:5; <091404>1 Samuel 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" (rdbk), 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 (<01004>Genesis 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 <24704>Jeremiah 47:4, the expression r/Tpkiyaæ ("country of Caphtor") has a wider signification than an insular location; for the term yaædenotes any maritime land, whether coast or island, as in the expression *Gentile shores* (µyIæhiYaæ; <01005>Genesis 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 (µy) 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. <26516>Ezekiel 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 Αἱα γυπτός, to r/Tpkiyaa, unless yaa refer 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 (Genesis 21:32, 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.*

Caph'torim

(Hebrews *Kaphtorim'*, µyrâpÞKi ; <011014>Genesis 10:14, Sept. Γαφθοριείμ, Vulg. *Caphtorim;* <051223>Deuteronomy 2:23, Καππάδοκες, *Cappadoces,* A. V. "Caphtorims;" <130112>1 Chronicles 1:12, Χαφοριείμ v.r. Καφθοριείμ, *Caphthorim,* " Caphthorim"), the inhabitants of CAPHTOR *SEE CAPHTOR* (q.v.).

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.

Capitation Or POLL-TAX,

among the Jews. Moses ordained (2Ex 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 (Ne 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.*

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.

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.

Capnis.

SEE REUCHLIN.

Cappado'cia

Picture for Cappado’cia

(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 1 Macc.

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 (1 Peter 1:1). Cappadocians (prop. Καππάδοκες, also Καππαδόκαι) were present at Jerusalem on the day of Pentecost (Acts 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.*

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,

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.

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 יִרְכְּרִי, *kari´*, rendered "captains," 2 Kings 11:4, 19, *SEE CHERETHITES.*

(1.) As a purely military title, captain answers to שַׂר, *sar*, in the Hebrew army, and χιλίαρχος *(tribunus)* in the Roman. *SEE ARMY.* The "captain of the guard" (στρατοπεδάρχης) spoken of in Acts 28:16 was the Praetorian *praefect. SEE CHRONOLOGY,* p. 312, b.

(2.) אֲקִצִין, *ikatsin'*, which is occasionally rendered *captain*, applies sometimes to a military (Joshua 10:24; Judges 11:6, 11; Isaiah 22:3; Daniel 11:18), sometimes to a civil command (e.g. Isaiah 1:10; 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.) שָׁלִשׁ, *shalish'* (Exodus 14:7; 15:4; 2 Samuel 23:8; 1 Kings 9:22; 2 Kings 9:25; 10:25; 15:25; 1 Chronicles 11:11; 12:18; 2 Chronicles 8:9; "lord," 2 Kings 7:2, 17, 19; Ezekiel 23:23; "prince," Ezekiel 23:15), prop. a *third* man, i.e. one of three, Gr. τριστάτης, a higher order of soldiers, who fought from chariots, *chariot-warriors* (Exodus 14:7; 15:4; 1 Kings 9:22; ἀναβάται, παραβάται, Homr. *Iliad*, 23:32; Eurip. *Supplic.* 679); employed also for the body-guard of kings (1 Kings 9:22; 2 Kings 10:25; 1 Chronicles 11:11; 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 vyl;ae are in connection with the Egyptians; but at alater date a chariot-squadron was organized (<110106>1 Kings 10:26; comp. 9:9; 5:6; <100804>2 Samuel 8:4). Consequently, it is not strange that among the battalions of David and Solomon (<102308>2 Samuel 23:8) there should be named as a prominent hero the leader of these *shalishim* (yvalev;hi var, or, rather, µyvalev;hi; comp. Gesenius, *Lehrgeb.* p. 525; Bötticher, *Spec.* p. 38 sq.; Ewald, *Gramm. Hebrews* 5th ed. § 152, c. 177 a). Solomon's chariot-men (wyv;l æ) are mentioned (<110922>1 Kings 9:22; <140809>2 Chronicles 8:9) as next to the priefects of his chariot-force (/Bk]rae re). 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 (µyxæh;µyvalev;hiw) formed, as it were, the king's Praetorian cohort (<122025>2 Kings 10:25); and the chief of these Praetorians (called by eminence vyl;v;hi or Ël,M,hi vl;ae) 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" (<120702>2 Kings 7:2, 17, 19); Jehu's charioteer was Bidkar (<120926>2 Kings 9:26); and Pekah held this eminent office under Pekahiah (<121525>2 Kings 15:25). Others, however (after Drusius), hold that the vyl;ae was 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 <021407>Exodus 14:7). *SEE CHIEF OF THREE.*

(4.) The " captain of the Temple" (στρατηγὸς τοῦ ἱεροῦ), mentioned by Luke (<440401>Acts 4:1; 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 <422204>Luke 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; 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 2 Macc. 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) thh rh çya**,** "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; 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* (rvabXhi 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.*

Captive

Picture for Captive 1

Picture for Captive 2

Picture for Captive 3

Picture for Captive 4

(properly ybæ *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 (<112032>1 Kings 20:32). *SEE BEHISTUN.* On some occasions particular districts were marked out with a line for destruction (<100802>2 Samuel 8:2). The victors set their feet upon the necks (q.v.) of the captured kings and nobles (<061024>Joshua 10:24), or mutilated their persons by cutting off their thumbs, toes, or ears (<070107>Judges 1:7; <100402>2 Samuel 4:12; <263525>Ezekiel 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 (<122507>2 Kings 25:7; <236101>Isaiah 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 (<250512>Lamentations 5:12), and also to make them bow down that they might go over them (<235123>Isaiah 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 (<070807>Judges 8:7; <101231>2 Samuel 12:31; <132003>1 Chronicles 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 (<230301> Isaiah 20, 3:4; 47:3; <142809>2 Chronicles 28:9-15; <194412>Psalm 44:12; <330101>Micah 1:11; <290303>Joel 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 (<230317>Isaiah 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 (<3405:5, 6; <3814:2 Zechariah 14:2; <1703:13 Esther 3:13; <1208:12 2 Kings 8:12; <1907:9 Psalm 137:9; <2313:16 Isaiah 13:16, 18; <1215:16 2 Kings 15:16; <2813:16 Hosea 13:16; <3001:13 Amos 1:13). Sometimes the people were carried into captivity, and transplanted to distant countries: this was the case with the Jews (<2405:5; 39:9, 10; 40:7; <1224:12-16 2 Kings 24:12-16). In some cases the conquered nations were merely made tributary (<1008:6 2 Samuel 8:6; <1214:14 2 Kings 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 (<1219:8,13 2 Kings 19:8,13). It was likewise a custom among the heathens to carry in triumph the images of the gods of such nations as they had vanquished (<2346:1, 2 Isaiah 46:1, 2; <2407:7 Jeremiah 48:7; <2708:8 Daniel 11:8; <3001:15 Amos 1:15). Still farther to show their absolute superiority, the victorious sovereigns used to change the names of the monarchs whom they subdued (<1224:17 2 Kings 24:17; <1436:21, 22; 36:4 2 Chronicles 35:21, 22; 36:4; <2701:7 Daniel 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 (<0114:4-11 Genesis 14:4-11; <1234:34; 24:1-14 2 Kings 23:34; 24:1-14; <2324:2 Isaiah 24:2; <2405:5, 6 Jeremiah 20:5, 6). *SEE TRIUMPH.*

Captivity

(properly some form of the root hbç; *shabah',* to *take captive;* but frequently expressed by other Hebrews words). The experience was so frequent as to have become a metaphorical expression (<1842:10 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 <2707:1 (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 (1 Chronicles 5:26, and 2 Kings 15:19). Tiglath - Pileser carried away, B.C. cir. 738, the trans-Jordanic tribes (1 Chronicles 5:26) and the inhabitants of Galilee (2 Kings 15:29; compare Isaiah 9:1) to Assyria. Shalmaneser twice invaded (2 Kings 17:3, 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 (Isaiah 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 (<12706>2 Kings 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 (<12724>2 Kings 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 (<12728>2 Kings 17:28), though it is not certain that these were of the tribe of Levi (<11231>1 Kings 12:31). The people had been nurtured for 250 years in idolatry in their own land, where they departed not (<12722>2 Kings 17:22) from the sins of Jeroboam, notwithstanding the proximity of the Temple, and the succession of inspired prophets (<12713>2 Kings 17:13) among them. Deprived of these checks on their natural inclinations (<12715>2 Kings 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 (<23113>Isaiah 11:13); and Ezekiel may have seen his own symbolical prophecy (<263715>Ezekiel 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 (<261401>Ezekiel 14:1; 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 2 Esd. 13:45. Rabbinical traditions and fables, committed to writing in the Middle Ages, assert the same fact (Lightfoot, *Hor. Hebr. in* <461401> 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 (<40226>Luke 2:36; <50305>Philippians 3:5, etc.).

(2.) Some were left in Samaria, mingled with the Samaritans (<15921>Ezra 6:21; <40412>John 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 <40209>Acts 2:9; 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 (<121813>2 Kings 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 <122414>2 Kings 24:14, and 25:11; one in <142636>2 Chronicles 36:20; three in <242928>Jeremiah 52:28, 29, and one in <270103>Daniel 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 (<27003>Daniel 1:3, 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 (<17006>Esther 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 <24501>Jeremiah 25:1. The statement in Daniel partly rests on <14606>2 Chronicles 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 (<14606>2 Chronicles 36:6 and 9), and even thus we do not obtain accordance with the received interpretation of <27001>Daniel 1:1-3. It seems, on the whole, the easiest supposition that "the third *year* of Jehoia*kim"* 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 <27001>Daniel 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 (<24512>Jeremiah 25:12; 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* (ver. 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 (Jeremiah 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 (Ezra 2:64). In 2 Kings 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" (2 Kings 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 verses 14 and 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 (<26101>Ezekiel 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 <23616>Isaiah 26:16, and compare <01472>Genesis 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 (<27248>Daniel 2:48), or holding the most confidential office near the person of the king (<16011>Nehemiah 1:11; Tobit 1:13, 22). The advice of Jeremiah (<24205>Jeremiah 29:5, etc.) was generally followed. The exiles increased in numbers and in wealth. They observed the Mosaic law (<17018>Esther 3:8; Tobit 14:9). They kept up distinctions of rank among themselves (<26101>Ezekiel 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, 2 Esd. 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 (<24201>Jeremiah 29:1); and possibly the practice of erecting synagogues in every city (<44152>Acts 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 Psalm 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 Psalm 80 we seem to have the words of an Israelite, dwelling perhaps in Judaea (2 Chronicles 15:9; 31:6), who had seen the departure of his countrymen to Assyria; and in Psalm 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 (Ezekiel 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 <15401> 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), <15707>Ezra 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 <15801> 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 (<15018>Ezra 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 (<38011>Zechariah 10:11; <23918>Isaiah 19:18), and many Jews afterward fled thither from Nebuzaradan (<24417>Jeremiah 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. <15201> Ezra 2

and <16701> 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. <15617>Ezra 6:17). Also from the fact that out of the twenty-four courses of priests only four returned (<15036>Ezra 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 (<17089>Esther 8:9, 11), and kept up their national distinction, were known as The Dispersion (<43735>John 7:35; <60101>1 Peter 1:1; <59101>James 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 <16808>Nehemiah 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 (<26624>Ezekiel 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 <59043>James 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 (2 Macc. 1:27; <590101>James 1:1; <600101>1 Peter 1:1; <430735>John 7:35; Josephus, *Ant.* 12:1, 3, etc.; Sept. for tWlG; which it also renders ἀποικία, μετοικεσία, αἰχμαλωσία), is the collective name given to all those descendants of the twelve tribes (<590101>James 1:1; τὸ δωδεκάφυλον, <442607>Acts 26:7) who lived without the confines of Palestine (ἔξω, <461513>1 Corinthians 5:13., etc.; tnyd`aBAGY:h; /r a,l;h x:WNj, Talmudic *Mishna),* during the time of the second Temple. The number of exiles, mostly of the tribe of Judah and Benjamin (<150105>Ezra 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 (Acts 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 (Acts 2:5, 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 Acts 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 (comp. Esther 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. Zechariah 10:11), and of those which took place in the times of the last kings of Judah (Jeremiah 41:17, 42), we have no more certain traces than of those under Artaxerxes Ochus (Josephus; *Ap.* 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. *Ap.* 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 Ἰουδαῖοι, 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 (⁴4136>Acts 13:46; 2:9, 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 (Ezra, 4:1). "Turn again" (<19C601>Psalm 126:1), "turn away" (<2429 14>Jeremiah 29:14), "turn back" (<3320>Zephaniah 3:20), or, "bring again" (<2616 53>Ezekiel 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 43:10): "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" (<4008>Ephesians 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 (<19 6818>Psalm 68:18; <4521>Romans 8:21; <4024>Galatians 4:24; <5802 5>Hebrews 2:15; <6102 9>2 Peter 2:19; <5102 5>Colossians 2:15). *SEE EXILE.*

Capuchins,

Picture for 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:

(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.

Car.

SEE BETH-CAR;SEE CARR;SEE CART.

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 (hr/Thi vWrP) 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 µyfæQ la, in his µynæ[yi y[fæ ha (Bresl. 1847), and *Parshandatha* (Leipzig, 1855). Fragments of his commentary on *The Prophets* (µyaybnah vWrP) are given by De Rossi in his *Varies Lectiones* (Parma, 1785); dy; l [i/bqo, by Leopold Dukes (Eslingen, 1846); µynæ[yi y[fæ ha, 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, µymæj }yrbDi (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,

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 (arq) in the

synagogue for his lesson on the Sabbath, and the name had-Darshan from his collecting and explaining (ˆv;rD) the Midrashim. Cara is the author of the celebrated *Jalkut* (fWqlY), 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* (dmjµrK, 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).

Caraba'sion

(Καραβασίων. v. r. ῾Ραβασίων, Vulg. *Marimoth),* a name given (1 Esdr. 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 (1510Ezra 10:35), although the list is here greatly corrupt.

Caracalla Or Caracallus

Picture for 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.

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.

Caraïtes.

SEE KARAITES.

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.

Caranza.

SEE CARRANZA.

Caravan,

Picture for 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 Ezekiel 12:3) from about eight P.M. till

about midnight (Luke 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 (Genesis 37:25), Midianites (Genesis 37:28), and Medanites (Genesis 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 (Numbers 2:2). They set out in tumult (Exodus 12:11), but were soon reduced to almost military order, starting at the blast of trumpets (Numbers 10:2, 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 (Luke 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,

Picture for Caravanserai 1

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 (<01902>Genesis 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 (<01427>Genesis 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 (<06101>Joshua 2:1); apparently women of easy virtue (<58131>Hebrews 11:31; <59025>James 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. <58302>Hebrews 13:2; <45213>Romans 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 (<42134>Luke 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 (<41414>Mark 14:14; <42211>Luke 22:11), and also applied to the place where the nativity occurred (<42007>Luke 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.*

Picture for Caravanserai 2

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.*

Carbuncle

is the rendering in the Auth. Vers. of the following Hebrews and Gr. words: 1. jDqÞ, *ekdach'*, only <2Isaiah 54:12 (Sept. κρύσταλλος, Vulg. *[lapis] sculptus)*, some *sparkling* gem (from jdq; to *inflame)*. 2. tq,rB; *bare'keth*, only <2Exodus 28:17, and 39:10, as the third in the first row of the high-priest's breastplate (Sept. σμάραγδος, Vulg. *smaragdus*, i.e. emerald); or tqir *B, *barekath'*, only <2Ezekiel 28:13 (Sept. ὀνύχιον, Vulg. *smaragdus)*. From the etymology (qrB; *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. Ἄνθραξ, lit. a *coal* of fire, Tobit 13:17; Ecclus. 32:5. 4. The carbuncle is thought by many to be denoted by the word Ëpņpno'phek ("emerald," <2Exodus 28:18; 39:11; <2Ezekiel 27:16; 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.*

Car'cas

(Hebrews sKir]Ki; *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 (<17010>Esther 1:10). B.C. 483.

Carcase

(hYwæ tl Pmi hl bN rgP, πτῶμα), the dead body of a man or beast (<06029>Joshua 8:29; <23409>Isaiah 14:19; <58817>Hebrews 3:17, etc.). According to the Mosaic law, any Israelite became ceremonially unclean until the evening (and in turn rendered whatever he touched unclean, <37214>Haggai 2:14; comp. <04922>Numbers 19:22), by (unwitting) contact, under any circumstances, with a dead animal of the "unclean" class (<03502>Leviticus 5:2; 11:8 sq.; comp. <05408>Deuteronomy 14:8), or with any "clean" animal, in case it had not been regularly slain according to the prescribed mode (<03139>Leviticus 11:39 sq.). The eating of any (clean) beast that had died an accidental or natural death was still more strictly forbidden (<03208>Leviticus 22:8; comp. <26044>Ezekiel 4:14; 44:31); but it might be sold as food to a foreigner (<05402>Deuteronomy 14:2). Carrion was doubtless buried or burned. On the sepulture of persons found dead, *SEE HOMICIDE.* An unburied carcass (<24630>Jeremiah 36:30; <19903>Psalm 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 (<07408>Judges 14:8), *SEE BEE.* On the allusion to the vulture's scent for

putrid flesh, <4024>Matthew 24:28 (Loder, *De cadavere Judaico, ab aquilis Romnanis discerpendo*, Argent. 1715; Rechenberg, *De adagio Christi*, etc., Lips. 1696), *SEE EAGLE.*

Car'chamis

(1 Esdr. 1:25). *SEE CARCHEMISH.*

Car'chemish

(Hebrews *Karkemish'*, vymkrK; prob.

fort of Chemosh; Sept. Χαρμείς v. r. Καρχαμής in Jeremiah, but omits in Chronicles and Isaiah, Χαρκαμύς in 1 Esdr. 1:5), mentioned in <2309>Isaiah 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 (<2460>Jeremiah 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 <1465>2 Chronicles 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.*

Cardinal

Picture for 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 (can. 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.*

Care'ah

(2 Kings 25:23). *SEE KAREAH.*

Carem

(Καρέμ), one of the additional group of eleven cities of Judah (q.v.) interpolated by the Septuagint at Joshua 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.).

Carès, 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, 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, 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.

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.

Ca'ria

(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 (1 Macc. 15:22, 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 <44207>Acts 27:7), to which may be added Miletus (comp. <44205>Acts 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* (µyrkæ; <12104>2 Kings 11:4, 19), mentioned in connection with the *Ratsim* (µyxæ; <10823>2 Samuel 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.*

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.

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.

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.

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.

Carma´Nian

(Vulg. *Carma-nianus*, for the Gr. text is not extant), an inhabitant of Carmania (occurring in the Bible only in 2 Esdr. 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.*

Car´Mè

*(*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 (<151232>Ezra 2:32; <160735>Nehemiah 7:35).

Car´mel

(Hebrews *Karmel',* לַרְמֶל *park*, as in <232818>Isaiah 10:18; 16:10; 29:17; 32:15, 16; <240207>Jeremiah 2:7; 48:33 [also <121923>2 Kings 19:23; <141626>2 Chronicles 26:10, in both which passages the A. V. incorrectly takes it for a proper name, "Carmel"]; hence *grits*, as a garden fruit, <030214>Leviticus 2:14; 23:14; <120442>2 Kings 4:42), the name of a noted promontory (often with the art. [as in several of the above occurrences of the appellation], *hakKarmel´*,

lm,r;Kh; q. d. *the orchard*, <300102>Amos 1:2; 9:3; <240426>Jeremiah 4:26; <210706>Song of Solomon 7:6; fully "Mt. Carmel," *har hakKarmel'*, lm,r;Kh; rh; q. d. *garden-mount*, <111819>1 Kings 18:19, 20; or without the art. <233309>Isaiah 33:9; <340104>Nahum 1:4; <061926>Joshua 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 <111819>1 Kings 18:19, 20; <120225>2 Kings 2:25; 4:25 [so Josephus, *Ant.* 13:5, 4], and Χερμέλ in <061222>Joshua 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 (<061926>Joshua 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 (<111830>1 Kings 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 (<120423>2 Kings 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 (10052 Kings 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" (ver. 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 (<23502>Isaiah 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 <22705>Song of Solomon 7:5 is compared to Carmel. It was also celebrated for its pastures, and is therefore ranked with Bashan in <23309>Isaiah 33:9; Jeremiah 1,19; <30102>Amos 1:2; <33714>Micah 7:14; <34104>Nahum 1:4. Its conspicuous position is also compared with that of Tabor (<24618>Jeremiah 46:18). Its great elevation is referred to in <30903>Amos 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 (1 Kings 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 Amos 9:3. To these grottoes the prophets Elijah and

Elisha often resorted (<111819>1 Kings 18:19 sq., 42; <122225>2 Kings 2:25; 4:25; and comp. perhaps <111804>1 Kings 18:4, 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 (<061555>Joshua 15:55), the residence of Nabal (<092502>1 Samuel 25:2, 5, 7, 40), and the native place of David's favorite wife, "Abigail the Carmelitess" (<092703>1 Samuel 27:3; <130301>1 Chronicles 3:1). This was doubtless the Carmel at which Saul set up a " place" (dy; *a hand;* compare <101818>2 Samuel 18:18, "Absalom's place," where the same word is used) after his victory over Amalek (<091512>1 Samuel 15:12). This Carmel, and not the northern mount, must also have been the spot at which king Uzziah had his vineyards (<142610>2 Chronicles 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 (0655)Joshua 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.*

Car´Melite

(Hebrews *Karmeli',* y l i m] r K), the designation of Nabal (Sept. Καρμηλιος, (0270)1 Samuel 27:3; 30:5; (1002)2 Samuel 2:2) and his wife Abigail (Sept. Καρμηλία, A. V. "Carmelitess," (1003)2 Samuel 3:3; (1301)1 Chronicles 3:1); as also of one of David's warriors, Hezrai (Sept. Καρμήλιος, (1023)2 Samuel 23:35) or Hezro (Sept. Καρμωδί, (1137)1 Chronicles 11:37); doubtless as being inhabitants of CARMEL *SEE CARMEL* (q.v.) in Judah ((0655)Joshua 15:55).

Carmelites

Picture for 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).

Car´Melitess

(<1Sa 27:3>1 Samuel 27:3; <1Ch 3:1>1 Chronicles 3:1). *SEE CARMELITE.*

Car´Mi

(Hebrews *Karmi´,* כַּרְמִי, *vine-dresser,* otherwise *noble;* Sept. Χαρμί, but Χαρμεί in <2Ex 6:14>Exodus 6:14), the name of three men.

1. The last named of the four sons of Reuben (<1Ch 4:9>Genesis 46:9; <2Ex 6:14>Exodus 6:14). B.C. 1872. His descendants were called after him CARMITES (<1Ch 26:6>Numbers 26:6).

2. A son of Hezron (Judah's grandson), and father of Hur (<1Ch 4:1>1 Chronicles 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>Joshua 7:1; <1Ch 2:7>1 Chronicles 2:7). B.C. ante 1618. Some have erroneously identified him with the preceding; but the names in <1Ch 4:2>1 Chronicles 4:2, are evidently in direct succession of father and son from Judah.

Car´Mite

(Hebrews *Carmi'*, ymir]Kifor yYimir]K; Sept. Χαρμί*)*, the patronymic of the descendants of the Reubenite Carmi (<0406>Numbers 26:6).

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.

Car´Naïm

(Καρναΐν 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 (1 Macc. 5:26, 43, 44). Under the name of CARNION (τὸ Καρνίον) the same occurrence is related in 2 Macc. 12:21, 26, the temple being called the ATARGATEION (τὸ Ἀταργατεῖον). This enables us to identify it with ASHTEROTH-KARNAIM *SEE ASHTEROTH-KARNAIM* (q.v.).

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 (Romans 8:6, 7). Worldly enjoyments are carnal, because they only minister to the wants and desires of the animal part of man (Romans 15:27; 1 Corinthians 9:11). The ceremonial parts of the Mosaic dispensation were carnal; they related immediately to the bodies of men and beasts (Hebrews 7:16; 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 (2 Corinthians 10:4). *SEE FLESH.*

Carnelian.

SEE SARDIUS.

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).

Carniola.

SEE CARINTHIA.

Car´Nion

(2 Mace. 12:21, 26). *SEE CARNAIM.*

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 Ἀπόχρεως, *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.

Carob.

SEE HUSK

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.*

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" ( Psalm 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.

SEE CARLSTADT.

Carpenter,

Picture for Carpenter

the rendering in the Auth. Vers. of the Hebrews v r ;j ; *charash'* (<1051>2 Samuel 5:11; <1340>1 Chronicles 14:1; <2344>Isaiah 44:13, etc.), as also of its Greek equivalent τέχτων.(<4055>Matthew 13:55; <4603>Mark 6:3; 1 Esdr. 5:14; Ecclus. 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 (<2550>Exodus 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 (<091319>1 Samuel 13:19, 20; <070421>Judges 4:21; <231015>Isaiah 10:15; 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. <014333>Genesis 43:33; <090418>1 Samuel 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, 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, 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, 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.

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,

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.

Car´Pus

(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 (2 Timothy 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

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, 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 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, Johann Benedikt,

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.

Carr

(in some editions "car") is an Anglicized form of the term χάῤῥα (v. r. κάῤῥα), occurring only in 1 Esdr. 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.).

Carranza, Bartolomé 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.

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 1 Samuel

17:20, the Hebrew word לָגַלמ *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 (1 Samuel 26:5, 7). In Judges 18:21, the original is דֻבכ *kebudah'*, and means *wealth*, i.e. booty. In Isaiah 46:1, "carriage" stands for אָשֵׂנ *nesuah´*, a *load* for a beast of burden. In 1 Samuel 17:22, the word לִכ *keli´*, "carriage," properly means *implements, equipments;* and in Isaiah 10:28, *implements of war*. In Acts 21:15, the phrase, "we took up our carriages" (ἀποσκενάζομαι), should be, "we packed up our baggage." *SEE WAGON.*

Carrières, 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.

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. Thenoe, 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 Preslyterian Church in the Northern Liberties of Philippians adelphia, 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, 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.

Carshe´Na

(Hebrews *Karshena',* anVrKi 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 Ἀρκεσαῖος; 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 (<701114>Esther 1:14). B.C. 483.

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.

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.

Cart

Picture for Cart 1

(hl g;[} *agalah´,* from l gi[; to *roll;* Sept. ἅμαξα [so in Judith 15:11], Vulg. *plaustrum;* also rendered "wagon," Genesis 45:19, 21, 27; 46:5; Numbers 7:3, 6, 7, 8; and "chariot" in Psalm 46:9, *SEE CART-WHEEL*), a vehicle moving on wheels, and usually drawn by cattle (2 Samuel 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 (Genesis 45:19, 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).

Picture for Cart 2

Picture for Cart 3

2. Elsewhere (Numbers 7:3, 6; 1 Samuel 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 (2 Samuel 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.*

Picture for Cart 4

Picture for Cart 5

Picture for Cart 6

3. In (28:27) Isaiah 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 (23:18) Isaiah 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 ((04:07) Numbers 7:3), and were used for conveyance of persons ((01:45) Genesis 45:19), burdens ((09:06) 1 Samuel 6:7, 8), or produce ((30:02) Amos 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.*

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.

Cartes, Des.

SEE DESCARTES.

Cartesian Philosophy.

SEE DESCARTES.

Cartesius

SEE DESCARTES.

Carthage,

Picture for Carthage 1

Picture for Carthage 2

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.

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.

Carthusians,

Picture for 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.

Cart-Wheel

(τρόχος ἁμάξης), a chariot wheel (Ecclus. 33:5). *SEE CART; SEE WHEEL.*

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.,

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.

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.

Carve,

in some of its forms, is the rendering in the Auth. Vers. of several Hebrews words from the following roots:

1. Prop. [lq; *kala´,* to "*carve*" wood (1Ki 6:29, 32, 35); hence tlimq; *mika´ath, sculpture* in relief (1Ki 6:18, 29, 32; "graving," 6:31).

2. vrj; *charash´,* to *engrave;* whence tvrp} *charo´sheth, cutting* of wood or stone (Ex 31:5; 35:33).

3. hqj; *chakah´,* to *hem;* whence hQjm) *mechukkeh´, carved* (1Ki 6:35).

4. jtP; *pathach´,* to *open;* in Piel, to *sculpture* ("grave") wood (1Ki 7:36; 2Ch 3:7), gems (Ex 28:9, 36; 2Ch 2:7, 14), etc. (Ex 28:11; 39:6; Zec 3:9); whence –jWTPi *pittu´dch, sculpture* (Ex 28:11, 21, 36; Ps 74:6; 1Ki 6:29; elsewhere "graving," etc.).

5. bfij; *chatab´*, to *cut* into figures; whence t/bfyi} *chatuboth´*, *variegated* (<20716>Proverbs 7:16).

6. Especially, lsP; *pasal´*, to *hew* or shape; whence lsP, *pe´sel*, a "carved" or "graven" *image* (<02104>Exodus 20:4, and often).

7. The Greek word "carve" in the Apocrypha is γλύφω (Wisd. 13:13; 1 Macc. 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 (<02302>Exodus 31:2, 5; 35:3:3; <11668>1 Kings 6:18, 35; <19746>Psalm 74:6), as well as in the ornamentation of the priestly dresses (<02809>Exodus 28:9-36; <38309>Zechariah 3:9; <14016>2 Chronicles 2:6, 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 (<11020>1 Kings 10:20). The carving of timber is mentioned in <02305>Exodus 31:5, and the prophet Isaiah gives us a minute description of the process of idol-making (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.*

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,

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.,

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, 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.

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.

Casas, Bartolomé 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.

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.

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, 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).

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.

Casement

(bnvb, *eshnab´*, Proverbs 7:6; "lattice," Judges 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.*

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´*, aypbsK; perhaps from ãsK), *silver*, or *whitish*, if the name be not of Arian origin; Sept. so translates ἀργύριον), a "place" (µ/qm; 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 (Ezra 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 (Tobit 1:16; 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").

Cas´Lev

(Χασελεῦ), a Graecized form (1 Macc. 1:54; 4:52, 59; 2 Macc. 1:9, 18; 10:5) of the name of the Jewish month elsewhere (<160101>Nehemiah 1:1; <380701>Zechariah 7:1) Anglicized CHISLEV *SEE CHISLEV* (q.v.).

Cas´Luhim

(Hebrews *Kasluchim´,* µyjilßKj 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 (<011014>Genesis 10:14; <130112>1 Chronicles 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,* µyNimiv]j of <198831>Psalm 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.*

Cas´Phon

(Χασφών v. r. Χασφώρ and Χασφώθ, 1 Macc. 5:36) Or Cas´Phor (Χασφώρ v. r. Χασφών and Χάσφωθ, 1 Macc. 5:26), one of the fortified cities in the "land of Galaad," i.e. Gilead (1 Macc. 5:26), in which the Jews took refuge from the Ammonites under Timotheus (comp. ver. 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.*

Cas'pis

(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* (hypsj) on the borders of Palestine (Jerus. Talm. *Demai,* 22:4).

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.

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.

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.

Cassia

Picture for Cassia 1

Picture for Cassia 2

is the rendering in the Auth. Vers. of two Hebrews words.

1. KIDDAH´, הִדָּקָה mentioned in Exodus 30:24 (Sept. ἴρις) among the ingredients of the holy oil of anointing, and in Ezekiel 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 דדק; to *cleave).* See Dioscor. 1:12; Theophr. *Hist. Plant.* 9:5; Celsius, *Hierob.* 2:186, 350 sq.d

2. KETSIAH´, חִצִיעָה named only in the plural in Psalm 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 /xiq; 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

(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.

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.

Cassiodôrus, 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.

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.).*

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.

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 (<14252>2 Chronicles 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 ◂4017▸1 Corinthians 9:27, as a term equivalent to apostate. *SEE APOSTASY.*

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.

Caste.

SEE INDIAN CASTE.

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.).

Castellio.

SEE CASTALION.

Castellum (Or Castra) Peregrinôrum

(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* (hrfsq) it seems to be mentioned by the Rabbins (Reland, *Palkest.* p. 697; Schwarz, *Palest. p.* 162).

Castle

is the rendering in the A. V. of the following words in certain passages: ^/mrjai, *armon´*, *a fortress* (<201819>Proverbs 18:19; elsewhere uniformly "palace"); hrytia, *tirah´*, *a wall* ("row," <264623>Ezekiel 46:23), hence an *enclosure*, e.g. *a fortress* ("palace," <220809>Song of Solomon 8:9), or a nomade *hamlet* of palisades (<012516>Genesis 25:16; <042110>Numbers 21:10; <130654>1 Chronicles 6:54; "palace," <262504>Ezekiel 25:4; poetically "habitation," <196925>Psalm 69:25); tfynirBi, *biranith´* [from the synonymous hrybi, *birah´*, "palace;" *SEE BARIS*], a *citadel* (<141702>2 Chronicles 17:12; 27:4); lDgmi, *migdal´* (<132725>1 Chronicles 27:25), a *tower* (as elsewhere rendered); dxom, *metsad´* (<131107>1 Chronicles 11:7), or hdwxm, *metsudah´* (<131105>1 Chronicles 11:5), a *fort* or *stronghold* (as elsewhere usually rendered); ἀκρόπολις, *acropolis* (2 Macc. 4:27; 5:5); πύργος, a *tower* along a wall (2 Macc. 10:18, 20, 22); παρεμβωλή, a military *enclosure* (<442134>Acts 21:34, 37; 22:24; 23:10, 16, 32) or *station* ("camp," <581134>Hebrews 11:34; 13:11, 13; <662009>Revelation 20:9). *SEE TOWER; SEE PALACE,* etc.

Castles among the Hebrews were a kind of military fortress, frequently built on an eminence (<131107>1 Chronicles 11:7). The priests' castles, mentioned in <130654>1 Chronicles 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 <012516>Genesis 25:16, were watch-towers, used by the nomad shepherds for security against

marauders. The "castle" in Acts 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.*

Cas´Tor And Pol´Lux,

Picture for Cas'tor and Pol'lux

the *Dioscüri* (Διόσκουροι, Acts 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, verse 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 metlrhod of ornamenting each side of the proee. *SEE DIOSCURI.*

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 h*gen's Zeitschrift,* 12:152; Bickersteth. *Christ. Student,* p. 468.

Casus Reservâti

(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.

Cat

Picture for Cat 1

Picture for Cat 2

(αἴλουρος, so called, according to Phavorinus, from *moving its tail),* an animal mentioned only in Baruch 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 <23B2322>Isaiah 13:22; <28B0906>Hosea 9:6) under the name *chathul´* lWtj; Arabic *chaytal.* Martial (13:69) makes the only mention of *catta* in classical writers. Bochart *(Hieroz.* 2:206 sq.) thinks that by the word μyYIx; *tsiyin´,* in <23B2321>Isaiah 13:21: 34:14; Jeremiah 1, 39, and <19B7414>Psalm 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

(κατά, *against,* and βαπτιστής), a general name sometimes used to designate all who deny the necessity of Christian baptism.

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.

Picture for Catacombs 1

Picture for Catacombs 2

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).

Picture for Catacombs 3

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 o*n 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.*

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.

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.

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.*

Catechetical Instruction.

SEE CATECHETICS; SEE CATECHISM.

Catechetical Schools.

SEE ANTIOCH AND ALEXANDRIA (SCHOOLS OF).

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* (1 Corinthians 14:19; Galatians 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

(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, thel*inor* 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:

§ 1. The Source and Grounds of Salvation, viz.: The Love of God in 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

is an English translation by Dr. Donovan, of Maynooth College (Dublin, 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,

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.* 2008*Ecclesiastes* 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,

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 uninitiated,* 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* .

Catçna

(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.*

Caterpillar

is the rendering in the Auth. Vers. of two Hebrews words: 1. Invariably of לְחָסִיל, *chasil´* (occurs 1Ki 8:37; 2Ch 6:28; Ps 78:46; Isa 33:4; Joe 1:4; 2:25); 2. Occasionally (Ps 105:34; Jer 51:14, 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 חָסַל, *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" (<4823>John 8:23), or, as St. Paul said, "from heaven" (<4547>1 Corinthians 15:47). He expressly denied having inherited anything from his mother (<4204>John 2:4). He had but the likeness of flesh (<4508>Romans 8:8; <5208>Philippians 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 (<SCOL22>Colossians 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.

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.

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.

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.

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 Ἰχθύς cut on it. — Bingham, *Orig. Ecclesiastes* bk. 8, ch. 6 §10.

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."

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 ([BIBLE]Hebrews 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,

title of a prelate. *SEE CATHOLICOS.*

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 <461227>1 Corinthians 12:27-31; <490411>Ephesians 4:11-13, where undue emphasis is laid on 'till;' and to Thessalonians 5:19, 20; <461231>1 Corinthians 12:31; 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 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.* <21021505>*Ecclesiastes* 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 (<441523>Acts 15:23) the 'catholic epistle,' as that in which *all* the apostles had a share, τὴν ἐπιστολὴν καθολικὴν τῶν Ἀποστόλων ἁπαντων. 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.

SEE LEAGUE.

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.* [2]*Ecclesiastes* 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.*

Cathuä

(Καθουά), one of the family heads of the "servants of the Temple" (Nethinim) that returned from Babylon (1 Esdr. 5:30); apparently the GIDDEL *SEE GIDDEL* (q.v.) of the Hebrews texts ([3]Ezra 2:47; [4]Nehemiah 7:49).

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.

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.

Cattle

Picture for Cattle 1

(the representative in various passages in the A.V. of the Hebrews words . hmhB] *behemah´*, a large *quadruped* in general, usually "beast", *SEE BEHEMOTH*; in <04004>Numbers 20:4, and <19848>Psalm 78:48, ry[B; *beïr´*, grazing *animals,* elsewhere "beast;" so the Gr. βοσκήματα, as beingfd, 2 Macc. 12:11, or θρέμματα, from being *reared,* <43412>John 4:12; most frequently and characteristically hnq]mæ *mikneh´*, *apossession,* as sometimes rendered-from the fact that Oriental wealth ["substance," <18103>Job 1:3, 10] largely consisted in this kind of property; like the Gr. κτήνη, as being *possessed,* 1 Macc. 12:23; also idiomatically, hc, *seh,* <01032>Genesis 30:32; <23725>Isaiah 7:25; 43:23; <26417>Ezekiel 34:17, 20, 22, an individual *sheep* or *limb,* as elsewhere rendered; or ˆaø, *tson,* <01039>Genesis 30:39, 40, 41, 42, 43; 31:8, 10, 12, 41, 43; <21007>Ecclesiastes 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 (<01025>Genesis 1:25; 13:2; 32:13-17; <26122>Ezekiel 12:29; 34:19; <04019>Numbers 20:19; 32:16; <19510>Psalm 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 (<01314>Genesis 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 (<07061>Judges 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 (<111919>1 Kings 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 (<012909>Genesis 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 (<020216>Exodus 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 רָקָב; *bakar;* single animals of this kind are called אֶלּוּף, *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, <070418>Judges 14:18; <280410>Hosea 10:11); when grown, but still in full youthful vigor, פַּר; *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 (<011216>Genesis 12:16; 18:7; 24:35; 32:5; 34:28; comp. 13:5), and when they emigrated into Egypt still carried it on (<021009>Exodus 10:9, 24; 12:32 sq.). In later times, also, this was a principal pursuit of the Israelites, especially in several districts of Palestine (<051813>Deuteronomy 8:13; 12:21; <091105>1 Samuel 11:5; 12:3; <101202>2 Samuel 12:2; <191444>Psalm 144:14; <240324>Jeremiah 3:24; 5:11; Judith 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 (<043204>Numbers 32:4); hence the Bashanite steers are often put metaphorically for formidable enemies (<192213>Psalm 22:13), while Bashanite cows are a symbol of stately women (Amos 1:4). In the district west of the Jordan, the plain of Sharon, extending to the Mediterranean Sea, afforded the finest pastures (<236510>Isaiah 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 (Deuteronomy 12:21; 2 Samuel 12:4; Tobit 8:21; Matthew 23:4), as then generally beef (1 Samuel 14:32; 1 Kings 19:21; comp. 4:23; Nehemiah 5:18), and still oftener veal was a feast to the Israelites (Genesis 18:7; 1 Samuel 28:24; Amos 6:4; Luke 15:23, 27, 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 (Deuteronomy 22:10; 1 Kings 19:19 sq.; Isaiah 30:24; Amos 6:12; Job 1:14; comp. Judges 14:18; Josephus, *Ant.* 12:4, 6), likewise for draught (Numbers 7:3, 7; 1 Samuel 6:7; 2 Samuel 6:3, 6), and were sometimes employed for burdens (1 Chronicles 12:40; comp. AElian, *Anim.* 7:4), but especially for threshing (comp. *Baba Mezia*, 6:4; *Chelim*, 16:7). *SEE AGRICULTURE.* They were driven (Judges 3:31; 1 Samuel 13:21; compare Sirach 38:25; Acts 9:5) with a pointed stick (dm;l]m; *malmad´*, or ^B;r]D; *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 (2 Chronicles 32:28) their fodder (Proverbs 14:4; Luke 13:15) was placed in a crib (sWbae; *ebus'*; φάτνη). Besides fresh grass and meadow-plants. (Daniel 4:29; Numbers 22:4), meslin (lylib; *belil´*, Job 6:5; Isaiah 30:24; ^b;T, *te´ben*, Isaiah 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 Isaiah 30:24 (see Gesenius in loc.). *SEE SALT.* Cattle were greatly annoyed by insects, and perhaps the /rq, *ke´rets* (A. V. "destruction"), of Jeremiah 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 (Exodus 22:1); but if the animal was found alive in the possession of the thief, he was merely required to make double restitution (Exodus 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 (Exodus 23:4; Deuteronomy 22:1, 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 (Deuteronomy 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 (Exodus 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.

Picture for Cattle 2

II. *Small Cattle:*

1. *Sheep.* — These are designated collectively by ˆaox, *tson* (a general term, like μῆλον and *pecus,* including also goats), singly by hc, *seh;* while lje; *rachel´,* means *ewe;* lyai *a´yil, wether* (Chald. rkD] *dekar´);* rKi *Kar,* a fat pasture *lamb;* cbK, *ke´bes,* a lamb of one to three years (comp. Ges*en.´ Thes.* p. 659); hl,f; *taleh´* (or ylæ] *tell´),* a suckling or *milk-lamb;* μynæh]mi *mishnim´* ("fatlings," 1 Samuel 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 (<01216>Genesis 12:16; 13:5; 20:14; 21:27; 24:35; 32:5; 34:28), as in Egypt (<01477>Genesis 47:17; <02903>Exodus 9:3), Arabia Petraea and Deserta (<02216>Exodus 2:16, 19; 3:1; <04832>Numbers 31:32; <23406>Isaiah 34:6; 60:7), and Moabitis (2 Kings, in, 4; <23601>Isaiah 16:1). In military feuds between such tribes, we always find sheep mentioned among the booty of the victors (<04832>Numbers 31:32; <06621>Joshua 6:21; <09432>1 Samuel 14:32; 15:3 sq.; 27:9; <13521>1 Chronicles 5:21, etc.). The same is still universally true of modern Bedouin Arabs, whose traffic in sheep (comp. <26321>Ezekiel 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 (<02109>Exodus 10:9, 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 (<23725>Isaiah 7:25), many of which were productive of saline plants (comp. <05701>Deuteronomy 7:1.3; 8:13; 28:4; <07004>Judges 6:4; <09229>1 Samuel 22:19; <10212>2 Samuel 12:2; <20723>Proverbs 27:23; Eccl. 2:7; <24824>Jeremiah 3:24; 5:17; <28806>Hosea 5:6; <29018>Joel 1:18; Judith 8:6, etc.). There were rich owners of flecks (<09252>1 Samuel 25:2; <10212>2 Samuel 12:2; comp. <18103>Job 1:3; 42:12), and even kings had their shepherds (<13731>1 Chronicles 27:31; <30701>Amos 7:1; compare <14228>2 Chronicles 32:28), from whom they derived a revenue of sheep and wool as presents (<10729>2 Samuel 17:29; <13240>1 Chronicles 12:40) or tribute (<12301>2 Kings 3:4; <23601>Isaiah 16:1). Among the regions most favorable for sheep-rearing are mentioned the plain of Sharon (<23510>Isaiah 65:10), Matthew Carmel (<33714>Micah 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 (<01299>Genesis 29:9; compare <02216>Exodus 2:16); later by overseers or hired men (<43012>John 10:12); sometimes by the sons of the family (<09611>1 Samuel 16:11; 17:15). *SEE SHEPHERD.* The keepers gave their sheep, especially the bell-wethers, regular names (<43003>John 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. <10212>2 Samuel 12:2). The sheep roamed all summer in the open air, being folded only at night (<04216>Numbers 32:16; <14228>2 Chronicles 32:28) in a pen (hrdeg; *gederah´;* Talmud, rwd**),** where, in exposed positions, they were guarded by sentries (<42008>Luke 2:8). In the daytime they appear to

have been sometimes sheltered from the heat of the sun in caverns (t/rK] <360216>Zephaniah 2:6; which, however, according to others, signifies only *pits*, i.e. cisterns for watering the sheep). Shepherds' dogs were indispensable (<180301>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 (<092518>1 Samuel 25:18; <232213>Isaiah 22:13; <300604>Amos 6:4; Tobit 7:9; 8:21), and was essential to a well-spread board (<110423>1 Kings 4:23; Nehemiah v. 18). The milk of sheep was also an article of culinary use (<051214>Deuteronomy 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 (<430214>John 2:14). The wool (rmx, *tse´mer*, or zGeg*ez),* 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 (<031347>Leviticus 13:47; <052211>Deuteronomy 22:11; <263403>Ezekiel 34:3; <183120>Job 31:20; <202726>Proverbs 27:26; 31:13), and the Israelites were obliged to pay tithes of this product (<051804>Deuteronomy 18:4). Sheep-shearing (<013812>Genesis 38:12) was a rural festive occasion (<092504>1 Samuel 25:4; <101323>2 Samuel 13:23). As enemies of the shepherd are named the lion (<330507>Micah 5:7), the bear (<091734>1 Samuel 17:34) and the wolf (Sirach 13:21; <401006>Matthew 10:16; John x,: 12; conip. <231106>Isaiah 11:6; 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 (<091734>1 Samuel 17:34 sq.). *SEE LION.* The sheep were very liable also to stray in the wide pasturages (<19A917>Psalm 109:176; <235306>Isaiah 53:6; <280416>Hosea 4:16; <401812>Matthew 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 (<19E716>Psalm 147:16; <230118>Isaiah 1:18; <270709>Daniel 7:9; <210605>Song of Solomon 6:5; <660114>Revelation 1:14; comp. <262718>Ezekiel 27:18); although black (µWj, *dusky*, <013032>Genesis 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 (<013032>Genesis 30:32), peculiarities which shepherds knew how to produce artificially (<013037>Genesis 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 (hy;l]a; *ayah´*, Arab. *alyat*, A. V. "rump;" <3809>Leviticus 3:9; 7:3; 8:25; 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 (<2201> Exodus 22; <5520> Deuteronomy 22), see above. Compare generally Bochart, *Hieroz.* 1:451 sq.; Michaelis, *Verm. Schrift.* 1:118 sq. In <2701> 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.*

Picture for Cattle 3

2. *Goats.* — This kind of stock is usually classed with sheep under the word ^aco, *tson,* or (when a single head is intended) hc, *seh,* and thus associated with neat cattle, rqB;*bakar´* (as in Hem. μῆλα, then βόες). The terms for goats individually are: ^[e;z, a *he-goat;* μyZi[æ ry[æ; *seïrath´ izzim´* (shaggy female of the goats), a *she-goat;* for the buck, more distinctively, there are several terms: vyæ; *ta´yish;* dWT[; *attud´;* ry[æ; *saïr´* (more fully μyZ[æ ry[æ; *seïr´ izzim´,* i.e. shaggy male of the goats); rypæ; *tsephir´;* yde[e; *gedi´,* is a collective term. Goats were reared by the early patriarchs (<0150> Genesis 15:9; 32:14; 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. <0250> 1 Samuel 25:2; <2206> Song of Solomon 6:5; <2726> Proverbs 27:26; see <2672> Ezekiel 27:21). They were used not only for sacrifice, but also for food (<5140> Deuteronomy 14:4; comp. Buckingham, 2:67; Robinson, 1:342; Wellsted, p. 406), especially the young males (<0270> Genesis 27:9, 14, 17; <0706> Judges 6:19; 13:15; <0960> 1 Samuel 16:20), as still in the East (Russel, *Aleppo,* 2:23). The milk of goats was also an article of food (<2727> Proverbs 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 (Hebrews 11:37). They were generally made into water or wine casks. *SEE BOTTLE.* Goat's hair was often the material of tent-cloth (Exodus 26:7; 36:14; comp. Della Valle, *Trav.* 1:206; Arvieux, in, 226; Volney, 1:303; Thevenot, in, 196), as well as of matresses and bedding (1 Samuel 19:13, 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 Song of Solomon 6:5. On the Mosaic enactment respecting the cooking of a kid in its mother's milk (Exodus 23:19; 34:26; Deuteronomy 14:21), *SEE KID.* The symbol of the Macedonian (Alexander's) empire by a hegoat (µyZæbe; rypæ) in Daniel 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.*

Caul

Picture for Caul 1

Picture for Caul 2

(t r ,t /y, *yothe´reth,* properly a *redundant* part, i.e. *flap,* Exodus 29:13, 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 Hosea 13:8, the Hebrews word rendered "caul" of the heart is r/gs]

(segor´, literally *enclosed),* and means the *pericardium,* or parts about the heart.

The term translated "cauls" in Isaiah 3:18 (μυσηβεδ; *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 בשב; *shibbets´,* rendered "embroider" in Exodus 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.*

Causeway

(hL,sæ *mesillah´),* a raised way (2Ch 26:16, 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 hy;l [e *(aliyah´),* an "ascent." In most of the passages where it occurs, the former word signifies any public road, and is translated "highway."

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.

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.*

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.

Cavalry.

SEE HORSE; SEE CHARIOT.

Cavasilas.

SEE CABASILAS.

Cave,

Picture for Cave

properly הרָעָמְ *mearah´* (everywhere so rendered, except "den" in <232414>Isaiah 32:14; <240711>Jeremiah 7:11; "Mearah" [q.v.], in <061304>Joshua 13:4); σπήλαιον (" den," except in <431138>John 11:38); occasionally רוֹחְ, *chor* (literally a "hole," as generally rendered; hence a *cavern,* <183006>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 רוּחְ. *Chur* (also rendered "hole"); once הלָעֲמַ *mechillah´,* <232119>Isaiah 2:19. Grottoes seem also to be indirectly denoted by the terms µygwgj} *chagavim´ (refuges* in the rocks, "clefts," <220204>Song of Solomon 2:4; <244916>Jeremiah 49:16; Obadiah 3), and הרָנְחַמ *maanminharah´* (a *fissure* through which a stream flows, "den," <070602>Judges 6:2); both of which are combined in the Greek term ὀπή (" cave," <581138>Hebrews 11:38; " place" of water, <591311>James 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 (<01406>Genesis 14:6; 36:21; <05122>Deuteronomy 2:12; <18306>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 (<01930>Genesis 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 (<01239>Genesis 25:9, 10). There Abraham buried Sarah, and was himself afterwards buried; there also Isaac, Rebekah, Leah, and Jacob were buried (<01431>Genesis 49:31; 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 (<06106>Joshua 10:16, 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 (<09201>1 Samuel 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 <09206>1 Samuel 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 (<09C29>1 Samuel 23:29; 24:1), and in which he cut off the skirt of Saul's robe (<09C24>1 Samuel 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 (<11804>1 Kings 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 (<11909>1 Kings 19:9), as well as that of the "cleft" of Moses on Mount Horeb (<02332>Exodus 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 (<43138>John 11:38) and Christ (<40760>Matthew 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" (<09141>1 Samuel 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 (Judges 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 Numbers 24:21; Song of Solomon 2:14; Jeremiah 49:16; Obadiah 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 (1 Samuel 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 Jeremiah 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" (Isaiah 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 (<23210>Isaiah 2:10, 19, 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 (1 Macc. 9:2; comp. Josephus, *Ant.* 12:11, 1). Messaloth is probably t/Lsam] *steps* or *terraces* (comp. <14911>2 Chronicles 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 <28014>Hosea 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 (<41213>Matthew 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* (<23A422>Isaiah 24:22; 2:14; <381911>Zechariah 9:11). *SEE PRISON.* Those with *niches* in the sides were even occupied for *burying-places* (<261223>Ezekiel 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). More 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 (<1189>1 Kings 18:19; comp. <3048>Amos 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,

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.

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.

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.

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.

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.

Ceciliânus,

bishop of Carthage (A.D. 311). *SEE DONATISTS.*

Cedar

(זרא, *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 κέδρος, *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 <03140>Leviticus 14:4, 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 ver. 49, 51, 52, the houses in which the lepers dwell are directed to be purified with the same materials. Again, in <04916>Numbers 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 <10511>2 Samuel 5:11; 7:2-7; <11016>1 Kings 5:6, 8, 10; 6:9, 10, 15, 16, 18,20; 7:2, 3, 7,11,12; 9:11; 10:27; <13706>1 Chronicles 17:6; <14208>2 Chronicles 2:8; 9:27; 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 <26705>Ezekiel 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 (<15107>Ezra 3:7; 1 Esdr. 4:48; 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 <23419>Isaiah 41:19; 60:13, render the word *teäshshur´* (רוְשַתְּ 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, רוְשַא *ashur´,* occurring in <26706>Ezekiel 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 <26706>Ezekiel 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 <19212>Psalm 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 <11043>1 Kings 4:33; <12923>2 Kings 19:23; Job 40, 17; Psalms 29:5; 80:10; 104:16; 148:9; <22117>Song of Solomon 1:17; 5:15; 8:9; <23713>Isaiah 2:13; 9:10; 14:8; 37:24; 41:19; 44:14; <24207>Jeremiah 22:7, 14, 23; <26708>Ezekiel 17:3, 22, 23; <30109>Amos 2:9; <36204>Zephaniah 2:14; <38101>Zechariah 11:1, 2; and in the Apocrypha, Ecclus. 24:13; 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 (<23713>Isaiah 2:13), spreading (<26308>Ezekiel 31:3), abundant (<11516>1 Kings 5:6, 10), fit for beams, pillars, and boards (<11060>1 Kings 6:10, 15; 7:2), masts of ships (<26705>Ezekiel 27:5), and for carved work, as images (<23414>Isaiah 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.*

Picture for Cedar 1

Picture for Cedar 2

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.

Ce'dron,

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 (1 Macc. 15:39, 41; 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 (ˆ r dÞæ l j ħi= "the black torrent") in the ravine below the eastern wall of Jerusalem (<43B01>John 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 <10B53>2 Samuel 15:23). Other MSS. have the name even so far corrupted as τοῦ κέδρου (so a), *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.*

Cei´Lan

(Κίλαν, Vulg. *Ciaso),* a person named (1 Esdr. 5:15) as the family head (in connection with Azetas) of sixty-seven Israelites who returned from Babylon; but the Hebrews texts (<15B16>Ezra 2:16; <16B72>Nehemiah 7:21) do not contain either name.

Ceiling.

Picture for Ceiling 1

Picture for Ceiling 2

Picture for Ceiling 3

There are three Hebrews words employed in the Old Test. which our translators have rendered "ceiled" or "ceiling."

1. hpj ;*(chaphah´,* to cover or *overlay,* as it is elsewhere rendered) occurs <14B35>2 Chronicles 3:5, where it is said, "He ceiled the greater house with fir-tree."

2. ˆpś;*(saphan´,* to *wainscot* or plank; elsewhere rendered "cover," once "seat," <15B21>Deuteronomy 33:21) occurs <24B22>Jeremiah 22:14: " It is ceiled

with cedar, and painted with vermilion." Houses finished in this manner were called "ceiled houses" (<37104>Haggai 1:4). The "ceiling" of the walls itself is likewise spoken of (ˆPs;æsippun´, <11615>1 Kings 6:15). In <26416>Ezekiel 41:16, the word rendered "ceiled" is ãyjæ(*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 (<11069>1 Kings 6:9,15; 7:3; <14305>2 Chronicles 3:5, 9; <24214>Jeremiah 22:14; <37104>Haggai 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 (<24214>Jeremiah 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 (<24214>Jeremiah 22:14; <30315>Amos 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. Deuteronomy 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.*

Ceillier, Dom Rémy,

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

(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. Eccl.* 5:8.

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

(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.*

Celestius.

SEE COELESTIUS.

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 (<401912>Matthew 19:12; <460701>1 Corinthians 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 (<400814>Matthew 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 (<442109>Acts 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" (<460702>1 Corinthians 7:2); and that marriage is honorable in all (<581304>Hebrews 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" (<540302>1 Timothy 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 (<441802>Acts 18:2); and Paul insists that he might have claimed the privilege "of carrying about a sister or wife (<460905>1

Corinthians 9:5), as other apostles did." The "forbidding to marry" (⁵⁴1 Timothy 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. ⁴⁰Matthew 19:10, 12; ⁴⁶1 Corinthians 7:7, 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 *(Ep.* 1 *ad Cor.: Hom. XIX* ad ⁴⁶1 Corinthians 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 (<5401>1 Timothy 4:1, 3); and Christ says (<4844>John 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.*

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.).

Cellar

(Li 1, rx;a, something *laid up* in store). This word is in 1Ch 27:28 1 Chronicles 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 1 Kings 7:51) and of the king (1Ki 14:26 1 Kings 14:26).

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.

Cellarius, Martinus (Surnamed Borrhæus),

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, 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.*

Celosyria.

SEE COELE-SYRIA.

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,

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 ἀληθής, 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. de 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.*

Celtic Church Or Christians.

SEE CULDEES; SEE GALATIANS.

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.*

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.*

Cen´chreä

Picture for Cen'chrea

(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 (Acts 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 (Romans 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).

Cendebæ´us

(Κενδεβαίος), a general left by Antiochus VII (q.v.) in command (στρατηγός v. r. ἐπιστρατηγός and ὑποστρατηγός) of the sea-board (παραλίας) of Palestine (1 Macc. 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 (1 Macc. 16:1-10). The account of Josephus *(Ant.* 13:7, 3; *War,* 1:2, 2) is somewhat different.

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).

Cène.

SEE LECÈNE.

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.

Censer,

Picture for 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 (2 Chronicles 26:19; Ezekiel 8:11; Ecclus. 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 (Leviticus 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 מַחְתָּה (*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 (Numbers 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 Revelation 5:8; 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 (1 Esdr. 2:13) as well as golden (1 Macc. 1:22) "censers" (θυΐσκη) are similarly referred to. Paul, in Hebrews 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 Exodus 25:38; 37:23 (in which senses it seems rendered in the Sept. by ἐπαρυστρίς, ἐπαρυτῆρ, 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 (<14618>2 Chronicles 26:18; <4009>Luke 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. <2681>Ezekiel 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 <0044>Numbers 4:14, where among the vessels of the golden altar, i.e. of incense, censers" are reckoned; and in <0162>Leviticus 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 (<1073>1 Kings 7:50; <1422>2 Chronicles 4:22). Possibly their general use may be explained by the imagery of <6603>Revelation 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 (<0207>Exodus 30:7, 8). So Uzziah, when he was intending "to burn incense upon the altar of incense," took "a censer in his hand" (<1416>2 Chronicles 26:16,19). *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. *rSelecta aura,* p. 208 sq.; Rogal, *De thuribulis* (Regiom. 1724; also in Ugolini *Thes.* 11). *SEE INCENSE.*

Censer,

in Roman Catholic worship. *SEE THURIBLE.*

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 Acts 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).*

Picture for Censures,

(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 <3013>Titus 1:13; 3:10; <5450>1 Timothy 5:20; <4077>Matthew 17:17, 18; <4823>John 20:23; <4668>1 Corinthians 5:3; <5386>2 Thessalonians 3:6, 7; <4852>Galatians 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.*

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," <40>Matthew 17:25, etc.), while the act denoted by it is several times referred to both in the Hebrews and Gr. Scriptures (dqpmæ, or hDqP], *"numbering"* combined with lustration, from dqP; 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 (<021012>Exodus 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 (<021312>Exodus 13:12,13; 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 (<023826>Exodus 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 (⁰¹²³⁷Exodus 12:37).

2. Again, in the second month of the second year after the Exodus (⁰⁴⁰¹²Numbers 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 (⁰⁴¹²²Numbers 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 (⁰⁴³⁹Numbers 3:39, 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 ⁰⁴⁰¹⁰ 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 (⁰⁴⁶⁰¹ 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 ⁰⁴²⁵⁹Numbers 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 (<042663>Numbers 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 (<132106>1 Chronicles 21:6; 27:24). Josephus gives the numbers of Israel and Judah respectively 900,000 and 400,000 (<102401>2 Samuel 24:1, 9; and Calmet, in loc.; <132101>1 Chronicles 21:1, 5; 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 (<060927>Joshua 9:27; <110515>1 Kings 5:15; 9:20, 21; <132202>1 Chronicles 22:2; <142017>2 Chronicles 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 (1 Kings, 12:21).

7. Abijah, with 400,000 men, made war on Jeroboam with 800,000, of whom 500,000 were slain (<141303>2 Chronicles 13:3, 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 (<141408>2 Chronicles 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 (<14174>2 Chronicles 17:14-19; Jahn, *Hist.* 5:37).

10. Amaziah had from Judah and Benjamin 300,000, besides 100,000 mercenaries from Israel (<14255>2 Chronicles 25:5, 6).

11. Uzziah could bring into the field 307,500 men (307,000, Josephus), well armed, under 2600 officers (<14261>2 Chronicles 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 (<070635>Judges 6:35; 7:3). *b.* Jephthah put to death 42,000 Ephraimites (<071206>Judges 12:6). The numbers of Ephraim 300 years before were 32,500 (<042637>Numbers 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 (<042641>Numbers 26:41; <072035>Judges 20:35, 46). *d.* The number of those who joined David after Saul's death, besides the tribe of Issachar, was 340,922 (<131223>1 Chronicles 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 (<112015>1 Kings 20:15). *f.* The numbers carried captive to Babylon, B.C. 598-82, from Judah are said (<122414>2 Kings 24:14, 16) to have been from 8000 to 10,000, by Jeremiah 4600 (<242520>Jeremiah 52:30).

12. The number of those who returned with Zerubbabel in the first caravan is reckoned at 42,360 (<150264>Ezra 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 (<150566>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 <160701> (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 (<150259>Ezra 2:59; 10:2, 8,18,44; <032510>Leviticus 25:10).

In the second caravan the number was 1496. Women and children are in neither case included (<150801>Ezra 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 (<1048>1 Chronicles 4:28, 32, 39; 5:9; 6:57, 81; 7:28; 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 (<1058>1 Chronicles 5:18), Issachar at 87,000 (<1075>1 Chronicles 7:5), Benjamin 59,434 (<1077>1 Chronicles 7:7, 9, 11), Asher 26,000 (<1074>1 Chronicles 7:40). Besides, there are to be reckoned priests, Levites, and residents at Jerusalem from the tribes of Benjamin, Ephraim, and Manasseh (<1093>1 Chronicles 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 (<1040>2 Samuel 24:1; <1201> 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 (<1049>2 Samuel 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 (Joshua 8:25, 29; 10:2; 15:21-62; 18:21, 28; 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. <01136>Genesis 13:16; 22:17; <04230>Numbers 23:10; <11040>1 Kings 4:20; <44120>Acts 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 (ἀπογραφή, "taxing"). *SEE TAX.*

1. In <44537>Acts 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 Luke 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 ἡγεμονεύοντος 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.*