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C- Carena

by James Strong & John McClintock

To the Students of the Words, Works and Ways of God:

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Caaba

SEE KAABA.

Cabala

Picture for Cabala 1

We give here some additional particulars.

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

- i.** That they are not created, but emanated (I xan) from the En-Soph.
- ii.** That they form among themselves, and with the EnSoph, a strict unity, and simply represent different aspects of one and the same being.
- iii.** That all the ten emanations alike partake of the perfections of the EnSoph.
- iv.** That, as emanations of the Infinite, the Sephiroth are-infinite and perfect, like the En-Soph, and yet constitute the first finite. On the accompanying wood-cut is shown the figure of the archetypal man, representing the ten Sephiroth. Another grouping is given in the table on following page.

2. *Creation of Angels.* "God," says the Sohar, "animated every part of the firmament with a separate spirit, and forthwith all the heavenly hosts were before him" (iii, 68a). These angelic beings consist of two classes-good and bad-have their respective princes, and occupy the three habitable worlds in the following order: The angel Metatron inhabits the second world, the World of Creation. He alone constitutes the world of pure spirits, and is the garment of Shaddai, i.e. the invisible manifestation of the Deity. His name is numerically equivalent to that of the Lord. The angelic host inhabiting this world are divided into ten ranks, answering to the ten Sephiroth; and each is set over a different part of the universe. The demons, who constitute the second class of angels, inhabit the fourth

world, or the World of Action. Though they are the grossest and most deficient of all forms, they still form ten degrees, answering to the ten Sephiroth. The prince of this region of darkness is Samael, angel of poison or death. He is the evil spirit who seduced Eve; and has a wife, called the Harlot, or the Woman of Whoredom, who, together with him, is treated as one person, and is called "the Beast."

Picture for Cabala 2

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

Caballero, Raymondo Diosada

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

Caballo, Bonaventura

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

Cabassole, Philippe De

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

Cabbon. Lieut

Conder suggests (*Tent-work*, ii, 335) that this may be the modern *El-Keibeibeh*, which is laid down on the Ordnance Map at two and one half miles north-east of Yabneh (Jabneh or Jabniel) as an inhabited village; and Tristram (*Bible Places*, p. 40) adopts this identification. The name tolerably well corresponds, but the position seems too far. north for the grouping in ⁽⁶⁵⁰⁾Joshua 15:40. **SEE JUDAH, TRIBE OF.**

Cabersussa, Council Of

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

Cabezalero, Juan Martin De

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

Cabiac, Claude De Bane

seigneur de, a French theologian, was born at Nismes in 1578. He was of the family of the barons of Avejan, and was for a time a Calvinist, but, having pursued his studies with the Jesuits of Tournon, he became a zealous Catholic. In 1620 he was made consuler at the presidial of Nismes, where he died about 1658. He wrote, *L'Ecriture Abandonnee par*

les Ministres de la Religion Reformee (1658). See Hoefler, *Nouv. Biog. Generale*, s.v.; Rose, *Gen. Biog. Diet.* s.v.

Cabiri

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

Cabling

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

Cabot, Marston

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

Cabrera, Alfonso De

a Spanish Dominican, was born at Cordova about the middle of the 16th century. He was sent, soon after his elevation to the priesthood, to preach the Gospel in America. After his return he preached with wonderful success in the chief cities of Spain; and died, worn out by his excessive

labors, Nov. 20, 1598, before he had completed his fiftieth year. He left four volumes of sermons and some treatises, which have often been printed in Spain, and at Paris and Palermo.

Cabrera (Morales), Francisco

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

Cabrera, Pedro

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

Cabrisseau, Nicolas

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

Cacalla

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

Caccia, Guglielmo

(called *il Moncalvo*), an eminent Piedmontese painter, was born at Montalbano, in Montferrat, in 1568.. He settled first at Milan, and painted in the Church of San Antonio Abate a representation of the titular saint,

with *St. Paul*. His best oil paintings are, *St. Peter*, in the Chiesa della Croce; *St. Theresa*, in the church of that name; the *Descent from the Cross*, which many consider his masterpiece, in San Gaudenzio, at Novara; also, the *Raising of Lazarus* and the *Miracle of the Loaves*. He died in 1625. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Caccia, Orsola

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

Caccia, Pompeo

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

Cacciaguena, Buonsignore (Or Geronimo)

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

Caccianiga, Francesco

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

Cacciari, Pietro Tommaso

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

Caccini, Giovanni

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

Caccini, Tommaso

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

Caccioli, Giovanni Battista

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

Cachet, Jean

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

Cacodaemon

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

Cad

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

Cadalous (Lat. Cadolus Or Cadeolus), Pietro

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

Cadan.

SEE CATAN.

Cadana, Salvatore,

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

Cadda (Ceadda, Or Chad)

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

Cadden, Robert

a Methodist Episcopal minister, was born in Ireland, Oct. 28, 1782. He was carefully trained by his pious widowed mother, with whom he emigrated to Lancaster, Pa., in 1798; experienced conversion when about twenty; and after having faithfully discharged the duties of a class-leader, exhorter, and local preacher, he entered the Baltimore Conference, in which he sustained an effective relation for thirty-seven years. In 1852 he

became superannuated, and died at his residence in Baltimore County, Md., June 26, 1859. Mr. Cadden was remarkable from childhood for his sobriety and firmness of disposition. He was diffident and retiring, deep in piety, and faithful in labors. See *Minutes of Annual Conferences*, 1860, p. 20.'

Cadell

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

Cademann, Adam Theodule (Or Gotthelf)

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

Cademann, Johann Rudolph

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

Cadeoldus (Or Edoldus), Saint

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

Cadesreuter, Christoph

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

Cadfan

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

Cadfarch

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

Cadfrawd

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

Cadgyfarch

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

Cadharians

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

Cadiocenus (Thadiocenus Or Thadiacus)

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

Cadion, Jean Baptiste

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

Cadir

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

Cadizadelites

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

Cadle, Richard F

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

Cadmus

Picture for Cadmus

in Greek legend, was the son of Agenor and of Telpassa or of Antiope. Agenor, king of Phoenicia, had, besides four sons, an extraordinarily beautiful daughter, Europa, whom Jupiter carried off in the form of a bull. When the disheartened father sent his sons and his wife away in search of her, with the command not to return without her, Cadmus and his mother reached Thrace, where the latter died. Having taken friendly leave of the Thracians, he went to Delphi to inquire of the oracle where his sister could probably be found. He was told to follow a cow of a certain description, and to settle there where she would fall exhausted. The cow wandered

through Boeotia, and fell on the spot where the city of Thebes was built. Then Cadmus desired to sacrifice the cow to Minerva and sent some of his attendants to a spring of Mars to get some water. This spring was guarded by a dragon of the god, who tore several of the attendants to pieces, whereupon Cadmus, assisted by Minerva, slew the dragon, broke his teeth, and, by the advice of the goddess, sowed them. From this seed there grew armed men, who killed one another. Only five of the sowed men (Spartans) were left remaining: Echion, Udeus, Chthonius, Hyperenor, and Pelor, and from them the Thebans derived their five tribes. Cadmus was compelled to serve the god eight years, for his injury to the dragon; at the expiration of which time, however, he had become so fully reconciled to the god that the latter gave him his daughter Harmonia as a wife. Minerva gave him the kingdom. The gods all came to the wedding, which was celebrated with the greatest brilliancy. The children of Cadmus were, Polydorus, Autonoe, Ino, Semele, and Agave. After a number of years Cadmus left Thebes, and in his old age he died, at the same time with his wife, or, as Ovid says, they were changed into snakes. He taught the Greeks the use of ores for weapons, and instituted writing by letters among them. See Smith, *Diet. of Gr. and Rom. Biog. and Mythol.* s.v.

Cado (Or Cataw)

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

Cadoc (Cadocus, Docus, Cathmael, Cattwg The Wise)

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

Cadog

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

Cadogan, William Bromley, Hon.

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

Cadonici, Giovanni

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

Cadovius, Anton Gunther

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

Cadro

was a reputed Welsh saint of the 6th century.

Cadry, Jean Baptiste

(better known by his anagram, *Darcy*), a French theologian, was born in 1680 at Trez, in Provence. He studied first under his father (who was superior of the college of Grimaldi), and afterwards at Paris (1701), where, having entered orders, he obtained the vicarage of St. Etienne-du-

Mont, and later (1716) that of St. Paul. In 1718 he was nominated canon of Laon, but, on account of the papal interference, he returned to Polisseau. He died at Sarigny-sur-Orge, Nov. 25, 1756. He was an opponent to the bull *Unigenitus* (q.v.), and wrote the last three volumes of the *Histoire du Livre des Reflexions Morales et de la Constitution Unigenitus* (Amsterdam, 1723-38); the first being prepared by Joh. Louail: — *Temoignage des Chartreux au Sujet de la Constitution Unigenitus* (1725): — *Observations Theologiques et Morales sur les deux Histoires du P. Berruyer* (1755). See *Nouv. Diet. Historique*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 652; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Caducanus

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

Caduceus

Picture for Caduceus

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

Caduindus, Saint

SEE CHADOENUS

Cadurcus, Johannes, D.C.L.

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

Cadwallader, David

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

Cadwell, Christopher Columbus

a Congregational minister, was born at Lenox, N. Y., Dec. 4, 1811. At the age of eighteen he went to the Manual Labor Institute at Whitesborough; thence to Lane Seminary, expecting to complete his theological course there, but became dissatisfied with the officers of that institution in repressing free discussion, as he declared, and left, in company with many others. In 1835 he was ordained, and began to preach in the April of that year, removing to Kingston, Canada, in 1836. In the fall of the same year he returned, and was a member of the anti-slavery convention held at Utica, N. Y., which was broken up by a mob, and completed its sessions at Peterborough. In May, 1837, he went back to Canada, and remained until February, 1838, preaching at various points with success, after which he returned to New York. In June he emigrated to Wisconsin, and spent his first year at Southport, now Kenosha. Subsequently he preached a few months at Racine; in 1840 went to Rochester, in Racine County, where he organized a church, and one also at North Rochester; in 1843 he removed to Waukegan, Ill., then called Little Fort, organized a church and preached there until July, 1844; in the same year went to Paris, Wis., and organized a church in that place. With broken health, he returned to his friends in New

York State, Sept. 16, 1844. His health improving, he began to preach again in February following, and returned to the church at Little Fort, Ill., in May, 1845. After two years his health again failed, and he removed to Caldwell Prairie, Wis., where he built a church; preached also at Burlington, and helped build another church; early in 1854 he took charge of the churches at .Genoa and Richmond, Ill., spending fifteen years with them, and erecting two church-buildings. Desiring to enter more directly into missionary work, he went to Missouri in June, 1869, and began his labors in, Barton and Vernon Counties. He had founded a church at Lamar, and other organizations were in contemplation, when he died there, Jan. 16, 1870. See *Cong. Quarterly*, 1870, p. 405.

Cadwell, Elisha B., M.A.

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

Cadwell, John

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

Cady, Daniel Reed, D.D.

a Congregational minister, was born at Malta, N. Y., Oct. 8, 1813. He was a student at Hamilton Academy; graduated at Williams College in 1838, and at Andover Theological Seminary in 1845, having studied law at Albion, and practiced two years. He was ordained at Rutland. Mass., Oct. 29, 1845; was dismissed Oct. 11, 1849; was installed at Westborough, Dec. 5, 1849, and was dismissed, Feb. 6, 1856, after an illness of fifteen months;

was installed at Arlington, then at West Cambridge, Feb. 14, 1856, and dismissed, June 29, 1877, on account of impaired health. He was director of the American Educational Society, trustee of Massachusetts Home Missionary Society, and member of Executive Committee, manager of Massachusetts Sunday-school Society, and of the Congregational Board of Publication. He died at Westborough, May 17, 1879. He published *Memorials of Lieut. Joseph P. Burrage* (Arlington, 1864): — of *Deacon John Field* (ibid. 1870): — of *Rev. Reuben T. Robinson* (Winchester, 1871); — also a sermon, *The Bible in Schools*, besides other memorials. See *Vital Statistics of Cong. Ministers*, 1879; *Cong. Year-book*, 1880, p. 74.

Cady, Lawton

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

Caecias

Picture for Caecias

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

Caecilia, Saint

Picture for Caecilia

is the name of several females in the Latin calendar.

1. A Roman lady, and one of the four principal virgins and martyrs of the Western Church, commemorated in the Latin and Greek churches, Nov. 22. Of her life hardly any authentic account has come down to us. It is supposed that St. Cecilia was born at Rome in the 3d century, of parents

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

The legend of this saint has furnished the subject of several remarkable pictures, the oldest of which is a rude picture of her on the wall of the catacomb called *The Cemetery of San Lorenzo*, probably of the 6th or 7th century. The most celebrated of the modern representations of St. Caecilia is the picture by Raphael (Rome, 1513), and now in the gallery of Bologna. It is not known when St. Caecilia was first regarded as a patron saint of music, and in the ancient documents that have come down to us there is nothing to show that she ever made use of musical instruments; and, in fact, before the 15th century, she is seldom seen depicted with them. The tradition which connected her name with music is easily accounted for.

Pope Paschal built on to St. Ceecilia's Church a monastery, to which he gave a handsome endowment, providing that the religious should guard the bodies of the saint and her companions, and chant the praises of God around her tomb day and night (Baillet, *Vies des Saints*, ad diem Nov. 22). Such a service of song could not but kindle a legend-loving imagination, and the story grew that often Cecilia's own instrument was heard accompanying the vocal music. In England, at the latter part of the 17th century, her day was found a convenient one for holding an annual festival set on foot for the encouragement of music. For a more detailed account of St. Caecilia see Baronii *Annales*, s. an. 821; Bollandists, *Acta Sanctorum*, April 14, p. 204; Ceillier, *Histoire des Auteurs Sacres* (Paris, 1859, vol. ii); Jameson, *Sac. and Legendary Art*, p. 583-600 (Lond. 1857, 3d ed.); Tillemont, iii, 259-689; *Harper's Magazine*, Nov. 1880.

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

Caecilian

is the name of several saints.

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

2. An ecclesiastic who was first archdeacon, then (A.D. 311) bishop, of Carthage. When archdeacon, he resolutely supported his bishop, Mensurius (q.v.), in opposing the fanatical craving for martyrdom. When nominated as his successor this was remembered against him, and a party, headed by a wealthy but superstitious lady, Lucilla, prepared to fill the vacant see. Csecilian's party hastened matters; the election took place, and Caecilian was consecrated by Felix, bishop of Aptunga. Secundus, primate of Numidia and bishop of Tigisis, was shortly invited to Carthage by the

opposing party. He came, attended by seventy bishops, and cited Caecilian before them. Caecilian declined to appear, but professed his willingness to satisfy them on all personal matters, and offered to lay down his episcopal office and submit to re-ordination at their hands. Secundus and the Numidian bishops answered by excommunicating him, and ordaining Majorinus, a member of Lucilla's household, as bishop. In the resultant schism, Constantine took sides with the Caecilianists, and a council was called in the Lateran, Rome, A.D. 313. The personal charges against Caecilian were examined and dismissed, and his party proclaimed the representatives of the orthodox Catholic. Caecilian proposed a compromise, but his advances were rejected. A council was called at Aries, A.D. 314, which confirmed the validity of the ordination of Caecilian. This was endorsed by Constantine, Milan, A.D. 316. Cecilian lived until about A.D. 345.

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

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

Caecilius

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

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

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

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

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

5. Bishop of Biltha, in proconsular Africa, a member of the Committee de Virginibus Subintroductis (*Ep.* 4), A.D. 249, sat in each of the synods, *de Pace maturius danda*, etc., and as senior bishop spoke first in. the synod

de Baptismo III. He is not impossibly the same bishop who is addressed by Cyprian on the subject of the mixed chalice (*Ep.* 63)

Caeilphinn

SEE CAELLAINN.

Cael

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

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

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

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

Caelan

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

Celestis, Saint

confessor, and bishop of Metz in Lotharingia at the beginning of the 4th century, is supposed to have died about A.D. 320. His acts are doubtful. He is commemorated Oct. 14.

Caelestius. (1.)

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

Caelin (Or Celin)

is the name of two early English ecclesiastics.

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

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

Caelius, Michael

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

Caellainn (Or Caeilfhinn)

commemorated as an Irish saint on Feb. 3, was the daughter of Cael, of the race of Ciar. Her church is now called Tearmon Caelaine and Tearmon Mor, parish Kilkeevin, County Roscommon. She was the special patron of her kinsmen, the Ciarraidhe, in Connaught, and the legend places her in the

reign of Aedh, son of Eochaid Tirmcharna, king of Connaught, slain A.D. 574. See Colgan, *Acta Sanctorum*, p. 13, n.; O'Donovan, *Book of Rights*, p. 100, n.

Caemghen Of Glendalough

SEE COEMGEN.

Caemh (Or Caoimhe)

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

Caemhan

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

- 1.** Of Ard-Caemhain-set down on June 12-was the son of Coemloga aid Caemell, and appears to have been uterine brother of St. Coemgen. The *Mart. Doneg.* calls him Caomhan, or Sanct-Lethan, of Ard-Caomhain, in Leinster. Lanigan (*Eccl. Hist. Ir.* ii, 221, 223) fixes his date, as brother of St. Coemgen, to the period of the second class of Irish saints-that is, to the second half of the 6th century.
- 2.** Of Enach-Truim-on Nov. 3-is said to have been of the race of Labraidh Lore, king of Ireland. Along with St. Fintan and St. Mochumin of Tir-daglas, St. Caemhan was under the direction of St. Colum, son of Crimthann of Tir-daglas, and with the rest constantly followed him. He founded the monastery of Enach Truim, now Annatrim, Queen's Co.; and flourished A.D. 550. There he spent the remainder of his days, and died Nov. 3, the year unknown.
- 3.** (*Caomhan*, *Coman*, *Comman*, *Conan*, *Conran*, or *Convan*). In the table of the *Mart. Doneg.* he is called *Pulcherius*. According to Colgan (*Acta Sanctorum*, p. 335), Caemhan belonged to a noble stock in Scotland, but withdrew to the Orkneys, where he built a monastery, and, after living in great sanctity as bishop and confessor, died there about 640. At Kirkwall

and throughout the islands his memory was long revered. He is commemorated on Feb. 14, and many altars have been raised to his honor.

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

Caemhlach (Lat. Camulacus) Of Rathain

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

Caemhog

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

Caencomhrac

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

Caerlan (Or Cairlan)

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

Caernan

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

Caesar

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

Caesar, Dominic

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

Caesar, W.

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

Caesar-Augustanum Concilium

SEE SARA-GOSSA, COUNCIL OF.

Caesare, Jacob A.

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

Caesare, Raphael De

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

Caesarea, Councils Of

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

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

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

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

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

V. *In Cappadocia*, A.D. 370 or 371, when St. Basil was constituted bishop in the room of Eusebius, its former metropolitan, whom he had been assisting some years, though he had been ordained deacon by St. Meletius. A work of the 9th century makes St. Basil anathematize Dianius, the predecessor of his own predecessor at this synod; but St. Basil himself denies ever having done so. In another place he seems to speak of another synod about to be held in his diocese, to settle the question of jurisdiction between him and the metropolitan of Tyana, consequent on the division of

Cappadocia by the civil power into two provinces. St. Basil stood upon his ancient rights; but eventually the matter was compromised, by the erection of more sees in each, the carrying out of which, however beneficial to their country, proved so nearly fatal to their friendship. The date assigned to this council is A.D. 372. See Mansi, iii, 453.

Caesarea-Palestine

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

Picture for Caesarea 1

"The ruins of Cesarea lie close along the winding shore, projecting here and there into the sea, and presenting huge masses of masonry, and piles of granite columns, to the restless waves. A strong mediaeval wall encompasses it on the land side, enclosing an oblong area about one half mile long by one fourth broad. The wall is strengthened by small buttress-like towers, and a moat. The upper part is ruinous — the masonry being tumbled over in huge masses like the walls of Ascalon. In the interior all is ruin; not a building remains entire; confused heaps of stones and rubbish are seen, with here and there a solitary column, or a disjointed arch, or a fragment of a wall, all overgrown with thistles and brambles. In the southern wall is a gateway still nearly entire; and on a rising ground a little within it stand four massive buttresses, the only remains of the cathedral of Coesarea. But the most interesting part of the ruins is the old port. It is unfortunately not only destroyed, but a large portion of its walls has been carried off for the rebuilding of Akka. The famous mole was a continuation of the southern wall of the city. The ruins of nearly one hundred yards of it remain above the water. There has evidently been a strong tower here, intended to guard the harbor. One wonders how those thick walls have been shattered, and how those huge blocks of masonry have been moved from their places, and how they cling together now, like fragments of rock, worn by the elements and beaten by the surf. Then the immense numbers of granite columns attract attention—here projecting in long rows from the side of the broken wall, and there lying in heaps, half buried in the sand. There are the remains of another mole about one hundred yards north. The

foundations of both are composed of very large stonework, reminding one of those in the substructions of the Temple at Jerusalem; but the superstructure is much more recent, probably not older than the time of the crusades, and is wholly composed of ancient materials. The city of Herod evidently extended considerably beyond the present walls, though little of it now remains. A few heaps of hewn stones and debris, half covered with sand, and overgrown with brambles, serve to mark its site. Many columns lie about, and doubtless many more have been covered up. A little to the east of the wall, among the bushes, may be seen three shafts, somewhat conical in form, and measuring nearly nine feet in diameter at the base. There is also a block of red granite thirty-four feet long, five broad, and four deep."

Picture for Caesara 2

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

"The mediaeval town was built in the form of a rectangle, measuring five hundred and forty paces from north to south, and three hundred and fifty paces from east to west. The walls, which were strengthened with buttresses, are six feet thick and still twenty to thirty feet high, and are enclosed by a moat, lined with masonry, about thirteen yards wide. On the east wall there are still ten towers; on the north, three on the west, three and south, four. At the north-west corner there is a kind of bastion. Towers stand at distances varying from sixteen to twenty-nine yards. The ruins are all of sandstone, with the exception of the fragments of columns of gray and reddish granite, some of which are of vast size. Of the three gates on the land side, that on the south only is preserved. In the midst of the ruins are the remains of a large church of the crusaders' period. The three apses are still distinguishable, and a few of the flying buttresses are also standing. The substructions are older, belonging to an ancient heathen temple. The church was afterwards a mosque. A little to the north of it are the remains of a smaller church. On the south-west side a ridge of rock, bounding a small harbor, runs out into the sea for about two hundred and fifty yards. This natural pier was enlarged by Herod, and on it stood his Tower of Drusus. Large blocks of granite are still seen under water. The

foundations only of the Temple of Caesar are now extant, and their white stones confirm the statement of Josephus that the materials for it were brought from a great distance. The extremity of the ridge of rock, where the Tower of Strato probably once stood, is now occupied by the remains of a mediaeval castle, about nineteen yards square, with fragments of columns built into the walls. The top of this ruin commands a very extensive view. In the interior are several vaulted chambers.

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

Caesarea-Philippi

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

Picture for Caesara 3

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

"The ruins of the city extend from the base of the cliff on the north to the banks of a picturesque ravine three hundred or four hundred yards southward. The stream from the great fountain bounds the site on the north-west and west, and then falls into this ravine, so that the city stood within the angle formed by the junction of two ravines. The most conspicuous ruin is the citadel-a quadrangle

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

Caesareus

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

Caesaria

is the name of several early Christian females of eminence.

1. Cesaria (or Caesarius, for the sex is doubtful) had consulted St. Basil to know whether it were lawful and expedient to partake of the eucharist daily by one's self. St. Basil approves of daily communion, though himself communicating only four times a week.
2. This person and her daughter Lucilla were among the nine or ten Manichaeahs who were all that were known to Felix; the convert from that sect, in North Africa in the 5th century.
3. *Saint of Aeres*, was born at Chalons and educated at. Marseilles. She became abbess of Arles when' her brother St. Caesarius was bishop of that see. He drew up the rules of her convent, and procured their ratification by pope Hormisdas. After governing for thirty years, she died about 530. Her monastery was demolished during the invasion of Aries by Theodoric in 507, but was rebuilt by Caesarius. See *Acta Sanctorum Boll.* Jan. 12, i, 729.
4. A later abbess of the same nunnery writes to *St. Rhadegunda* defining a Christian's three duties, prayer, Bible reading, and thanksgiving; and sending her, as requested, a copy of a letter of Caesarius, about A.D. 560. See Martene, *Anecdota* (Paris, 1717), i, 3.

Caesarini, Juliano

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

Caesarius

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

Caesarius

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

1. A deacon from Africa, who was martyred with the presbyter Julianus at Terracina, in Campania. He was seized here while preaching against idolatry, and was thrown into the sea in a sack; but his body was recovered, and buried near Terracina. His story in Bede includes the fall of a temple in answer to his prayer, and the joint martyrdom of Leontius his persecutor. Bede and Usuard place him in the reign of Claudius; but another account makes him to have buried Domitilla and her companions in the reign of Trajan.
2. Martyr at Caesarea in Cappadocia under Decius; commemorated Nov. 3.
3. Father of Eudoxus the Arian. He endeavored to wipe out a life of vice by a martyr's death at Arabissa, in Lesser Armenia, under Diocletian.
4. If we accept as genuine the treatise, *Ad Caesarium Monachum Epistola contra Apollinaristas*, we learn from it that Caesarius embraced a religious life in childhood, became a monk, and secured the affection of Chrysostom. Embracing the views of Apollinarius, he wrote to Chrysostom, acquainting him with his new-found happiness. The intelligence caused great grief to Chrysostom, who composed the above-mentioned letter containing a refutation of this heresy. For an extended discussion of the genuineness of the treatise, see Smith, *Dict. of Christ. Biog. s.v.* ,

Caeti (Caoide, Coeddi, Caideus, Caidocus, Or Ceti)

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

1. CAETI (*Caette*, or *Coeddi*), a bishop at Iona (whom Colgan calls *Caideus and Caidinus*), died, according to *the Four Masters*, in 710. Other authorities give 711 and 712 (the latter being probably the true date). He is commemorated Oct. 24.
2. CAOIDE (*Caideus*, or *Caidocus*) was abbot of Domnach-Caoide, at the Dannaid foot in Tir-Eoghain that is, "the Church of Caoide," now Donaghedy, in the north of Tyrone. He is commemorated Oct. 25.

Caffa, Melchiore

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

Caffarelli, Jean Baptiste

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

Caffo Ab Caw

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

Caffre

SEE KAFFIR.

Cafur

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

Cagliari (Or Caliarì), Paolo

SEE PAOLO VERONESE.

Cagnazzo (Lat. Gagnatius, Or Cognatius), Giovanni

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

Cagnoaldus (Hagnoaldus, Chainoaldus, Or Chagnulfus), Saint

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

Cahen, Samuel

a Jewish writer of France, was born at Metz, Aug. 4, 1796. He received his Talmudic education at Mayence. While a private tutor at Verdun he prepared himself for academic honors. In 1822 he accepted the professorship of German in the academy at Versailles, which he soon relinquished for the office of secretary to the celebrated Alphonse de Beauchamp. In 1824 he was made director of the consistorial school at Paris, where he died, Jan. 8, 1862. He published, *Cours de Lecture Hebraïquen Suivi de Plusieurs: Preres, avec Traduction Interlineairne, etc.* (Metz, 1824, 1832); *La Bible, Traduction Nouvelle, avec l'Hebreu en Regard, Accompagne des Points-voyelles et des Accents Toniques, avec des Notes Philologique Geographiques, et Litteraires et les Principales de la Version des Septente et. la Texte Samaritain* (1851, 18 vols.); to which Munk, Dukes, Gerson, Levy, and others contributed: *Archives Israelites de France, Revue Mensuelle, Historique, Biographique, Bibliographique, et Litteraire* (1840-46). See Furst, *Bibl. Jud.* i, 139; Morais, *Eminent Israelites of the Nineteenth Century* (Philad. 1880), p. 27. (B. P.)

Cahoon, Charles D.

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

perfect love, was sound in Methodism, and deeply devoted to the cause of religion. See *Minutes of Annual Conferences*, 1848, p. 263.

Cahoone, William, Jr.

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

Caian

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

Caideus

SEE CAETI.

Caidocus, Saint

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

Caignet, Antoine

a French theologian, was successively canon, chancellor theological, and grand-vicar of Meaux. He died in 1669, leaving *Les Verites et les Vertus Chretiennes* (Paris, 1624, 4 vols. *12mo*):--*Annee Pastorale* (ibid. 1662, 4to):--*La Morale Religieuse*, etc. (ibid. 1672, 4to) :-*La Dominical des*

Pasteurs, etc (ibid. 1675). See Hoefler, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Caila

SEE CAEL (2).

Cailcon

SEE COLGA (5).

Caillan

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

Caille, Andre

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

Cailleau, Gilles Jean

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

Caillet, Jean

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

Cailly, Pierre

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

Cailtan

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

Caiman

SEE CAEMHAN

Caiman, Saint

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

Cain

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

Cainchus

SEE CAINNECH (3).

Cainder

SEE CAINNER.

Caine, John

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

Cainnech (Canicus, Canice)

is the name of several Irish saints.

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

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

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

principal church was Achadh-bo (now Aghaboe or Aughavo), Queen's County; and he was also patron of Kilkenny. Besides his Irish dedications of Kilkenny, Aghaboe, and Drumachose, and being honored as the patron of the diocese of Ossory, he is, next to St. Brigida and St. Columba, the favorite Irish saint in Scotland. See Forbes, *Kal. Scott; Saints*, p. 297; Montalembert, *Monks of the West*, iii, 230.

Cainner (Cainder, -Cannera, Cinnera, Cunnera, Or Kennere)

is the name of several Irish ,saints.

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

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

Caireach Dergain

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

Cairell (Lat. Carellus)

an Irish saint, commemorated June 13. On this day *Mart. Doneg.* and *Tallaght* put Cairell bishop of Tir-Rois, and .the former adds, from the *Life of St. Colman Ela*, that bishop Carell was along with him when he went to

LannEla, in the end of the 6th century. This must be .Carellus, son of Nesson, of Leinster descent, who is the -contemporary. of Sts. Colman Ela, and Senan, and the bishop at Tir-Rois. See .Colgan, *Acta Sanctorum*, p. 611.

Cairlan

SEE CAERLAN.

Cairn (Saxon, Carn, Hill Or Heap)

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

Cairncross, Alexander

a Scotch prelate, was of the family of Cairncrosses of Cowmislie, and was a dyer in the Canongate of Edinburgh, which employment he exercised for many years.. He took his degree of A.M. at the Edinburgh University in 1657, was licensed to preach in 1662, and became minister at Trinity Church, Edinburgh, in 1663, and afterwards at Dumfries until 1684, when, by the recommendation of the duke of Queensberry, he was promoted to the see of Brechin, and advanced to the archbishopric of Glasgow the same year. He continued there until 1686, when, having incurred the displeasure of the king, he was removed, Jan. 13, 1687. In 1693 he was made bishop of Raphoe, in Ireland, where' he continued until his death, in May, 1701, aged about sixty-four years. See Keith, *Scottish Bishops*, p. 168, 269; *Fasti Eccles. Scoticanæ*, i, 96, 560; ii, 380; iii, 899.

Cairncross, Robert

a Scotch prelate, was of the family of Balmashannar, in the shire of Angus, and was provost of the collegiate church of Corstorphine, and chaplain to king James V, by whom he was put into the office of high-treasurer upon the fall of the earl of Angus, Sept. 5, 1528. He was soon after made abbot of Holyrood, but was turned out in 1529. He was made bishop of Ross in 1540, and was, by the parliament appointed to be one of the lords of the

council to the governor, the earl of Arran. He joined with the rest of the clergy in opposing the treaty of peace with England, and the marriage of the infant queen with the prince of Wales. He probably died in 1545. See Keith, *Scottish Bishops*, p. 190.

Cairnech

is the name of several Irish saints.

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

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

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

Cairnes, John

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

Cairney, Robert De

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

Cairns, Adam (1)

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

Cairns, Adam (2), D.D.

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

Cairns, Christopher, A.M.

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

Cairns, George

a Presbyterian minister, was born in Ireland in 1817, but removed with his parents to America. He graduated at Jefferson College, Cannonsburg, Pa., in 1846, and from the theological seminary at Allegheny City in 1850. He was licensed by the Allegheny Presbytery in 1847, and for three years he served the churches of Buffalo and Uniona, Pa In 1857 he removed to Illinois, and became the pastor of Prospect Church, Peoria Presbytery,

where he remained until his death, June 25, 1863. See Wilson, *Presb. Hist. Almanac*, 1864, p. 105.

Cairns, William Douglass

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

Cairo, Council Of

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

Ephesus (which alone are recognized by the Jacobites). Then follows a profession concerning the observance of all things contained in Holy Scripture, the apostolical -canons, and the decrees of those councils which the Jacobite Church receives, as well as of those customs which were in use in the Coptic Church. Among the new decrees then made were the following:

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

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

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

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

Cairo, Ferdinando

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

Cairotte, Paolo Maurizio

an Italian prelate, was born at Turin in 1726. In 1761 he was called, contrary to his wishes, to the episcopal see of Asti. He reformed the

customs of the clergy, and died in 1786. He wrote *Instruction a la Jeunesse Ecclesiastique* (1775). See Hoefler, *Nouv. Biog. Generale*, s.v.

Cairpre

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

Caissin.

SEE CASSAN.

Caius

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

- 1.** Only one Gaius is named among the seventy disciples by Dorotheus, and he is said to have succeeded Timothy in the see of Ephesus. In the Menology he is commemorated Nov. 4. This may be the Gaius who is , addressed in the third epistle of John, if we suppose Diotrephes to have held the see when the epistle was written.
- 2.** Caius, bishop of Pergamos, is named in the Apostolical Constitutions (vii, 46).
- 3.** The twenty-first bishop of Jerusalem, according to Eusebius (*H. E.* v, 12), and called Gaianus in the Chronicon (*sub anno* 160); and by Epiphanius (*Hcer.* 66, p. 637).

- 4.** The twenty-third bishop of Jerusalem, and called Gaius in the Chronicon (*sub anno* 160). 'Only one of these is named in Rufinus.
- 5.** Martyr, of Eumenea, at Apamea, who refused to be reckoned with the Montanist martyrs. In the Roman martyrologies he is commemorated March 10.
- 6.** Arrested with Dionysius of Alexandria, A.D. 250, and confined with him in a desert place of Libya. He is commemorated with Dionysius by the Greeks, Oct. 4, as a deacon and martyr.
- 7.** Priest of Didda, was excommunicated, with the approval of Cyprian (*Ep.* 28), for receiving the lapsed without penance. He is supposed by Tillemont (iv, 94) to have been one of five schismatics named in epistle 40.
- 8.** Gaius, Fortunatus, and Antus are commemorated, Aug. 28, at Salerno, as patron saints; and are supposed to have been companions of Felix. They are not mentioned in the martyrologies of that day, but the first two are frequently joined in the Hieronymian martyrology e.g. Jan. 19, Feb. 2, March 4.
- 9.** One of the martyrs of Saragossa.
- 10.** Martyr, at Nicomedia, Oct. 12, with twelve soldiers, and commemorated in the Roman martyrologies.
- 11.** One of the forty martyrs of Sebaste. This name is frequently mentioned in the Hieronymian martyrology, and occurs in the Lesser Roman martyrology on April 19 (at Militana) and on Nov. 20 (at Messina). Usuard adds one (at Bononia) Jan. 4, and one drowned March 4.
- 12.** Deacon of Alexandria, who followed Arius, and signed his letter to St. Alexander.
- 13.** Orthodox bishop of Thumis, in Egypt, who assisted at the councils of Tyre, Sardica, and Nice. He had to flee from the Arian persecution, and perhaps appears at the Council of Alexandria in A.D. 362, as bishop of Paretonia, in the Libyan desert.
- 14.** The Arian bishop of Pannonia, who was at the Council of Milan in 335, and at the Council of Rimini in 359, maintained the third confession of Sirmium, and was deposed. Afterwards he was reinstated, and sent on a deputation to Constantius. The Semi-Arians who were deposed at

Constantinople in 360 asked the Western churches to hold him excommunicated, which they accordingly did, in 371.

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

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

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

18. Monk. *SEE DIONYSIUS THE AREOPAGITE*.

Caius, Bishop Of Rome

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

Cajetan

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

Cajetan, Constantino

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

Cajetan, Mario

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

Cajetan, Ottavio

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

Cajetan, Sebastien

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

Cajot, Charles

a French theologian, brother of Jean Joseph, was born at Verdun, Aug. 17, 1731; entered the congregation of St. Vannes, of the order of St. Benedict; and died Dec. 6,1807, leaving *Recherches Historiques sur l'Esprit Primitif*

et les Anciens Colleges de l'Ordre de S. Benoit (Paris, 1787). See Landon, *Eccles. Diet.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Cajot, Jean Joseph

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

Cakebread, Charles

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

Calabre

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

Calabre, Edme

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

Calahan, James

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

Calais

SEE CARILEFUS.

Calais, Henri De

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

Calamanda

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

Calame, Mary Anne

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

Calame, Romain

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

Calamus

in ecclesiastical usage, is

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

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

Calamy, Benjamin, D.D.

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

Calamy, James

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

Calandar, Sharaf Bu-Ali

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

Calandio

(or Calendio) succeeded Stephen II as bishop of Antioch, A.D. 481, owing his promotion to the emperor Zeno, and Acacius, bishop of Constantinople. There is a large body of evidence (not, however, to be admitted without grave question) that Calandio's election was of an uncanonical character; that, being at Constantinople on business connected with the Church of Antioch at the time of the vacancy of the see, he was chosen bishop, and ordained by Acacius. The authorities for this version of the facts are, Theophanes, p. 110 c; Gelasius, *Gesta de Nomrine Acacii*; Labbe, *Concil.* iv, 1082. The same authorities add that the Eastern bishops had reappointed the deposed bishop of Antioch, John Codonatus, but that he was bribed to retire by the appointment to the archbishopric of Tyre. Calandio thus quietly succeeded to the see, and was recognised both by the Eastern bishops and by pope Simplicius. The letter of Simplicius to Acacius, July 15, 482, conveying his sanction of Calandio's appointment, renders it very doubtful whether there is not a misrepresentation of the facts, in consequence of a confusion between the election of Calandio and his predecessor, Stephen II, who is entirely passed over by Theophanes. Calandio commenced his episcopate by refusing communion with all who

declined to anathematize Peter the Fuller, Timothy the Weasel, and the *Encyclic* of Basiliscus; and is reported to have endeavored to counteract the Monophysite bias given to the *Trisagion* by Peter the Fuller. He rendered his short episcopate still further notable by translating the remains of Justathius. Calandio fell into disgrace, and was banished by Zeno, at the instigation of Acacius, to the African oasis, in 485, where he probably ended his days. The charge against him was political, but the real cause of his deposition was the theological animosity of Acacius, whom he had offended by writing a letter to Zeno, accusing Peter Mongus of adultery, and of having anathematized the decrees of the Council of Chalcedon, and by his refusal to forswear communion with John Talajas and pope Felix III. See Liberatus Diaconus, *Breviar.* c. xviii; Gelasius, *Epist.* xiii *ad Dardan.* *Episc.*; Labbe, iv, 1208, 1209; xv, 1217.

Calandrucci, Giacinto

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

Calanna, Pietro

an Italian Franciscan, was born at Termini, on the island of Sicily, in 1531, where he also died, Jan. 19, 1606. He advocated the philosophy of Plato, and wrote a work on the subject (Palermo, 1599, 4to), and a funeral sermon. See Hoefer, *Nouv. Biog. Generale*, s.v.

Calanus, Juvencus Ccelius

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

Calaorat (Or Calahorrat), Juan

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

Calapatauroth

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

Calathus

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

Calcagni (Lat. Calcagninus), Rogiero

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

Calcagno (Lat. Calcaneus), Lorenzo

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

Calcar (Or Kalcker), Jean De

an eminent Flemish painter, was born at Caicar, in the duchy of Cleves, in 1499. He was a disciple of Titian, at Venice, and perfected himself by studying Raphael. He imitated those masters with such success as to deceive the most skilful critics. Among his various pieces is a *Nativity*,

representing the angels round the infant Christ, which he arranged so that the light emanated wholly from the child. He died at Naples in 1546. See Hoefler, *Nouv. Biog. Generale*, s.v; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Calcia, Giuseppe

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

Calculatores

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

Caldana, Antonio

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

Caldara

SEE CARAVAGGIO.

Caldcleugh, John

a Scotch clergyman, was third master at St. Mary's College, St. Andrews; minister at Abdie in 1594; and was appointed constant Moderator of the Presbytery in 1606. He was charged before the High Commission in 1611, for unadvisedly giving admission to a minister at Strathmiglo, but was only

admonished, and remained. He was a member of the Assemblies of 1600, 1601, 1602, 1608, 1610. and generally supported the measures of the court. He is described as a vain boaster and unwise. He died in 1612. See *Fasti Eccles. Scotianæ*, ii, 466, 467.

Calder, Charles, A.M.

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

Calder, Frederic

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

Calder, Hugh, A.M.

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

Calder, James

a Scotch clergyman (son of the minister at Cawdor), was licensed to preach in 1738; appointed minister at Ardersier in 1740, and ordained; he refused an earnest call from Inverness in 1746, and was transferred to Croy in 1747; he had a new church built in 1767, and died Dec. 24, 1775, aged

sixty-four years. He had three sons, all in the ministry. See *Fasti Eccles. Scoticanæ*, iii, 244, 245, 250.

Calder, John (1)

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

Calder, John (2), A.M.

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

Calder, John (3), D.D.

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

Calder, Robert

a Scottish Episcopal clergyman, was born in 1650, at Elgin, in Morayshire. He was graduated from King's College, Aberdeen, in 1674, and ordained about 1680. In 1689 he was appointed to the parish of Newthorn, in the county of Berwick, but refused to acknowledge William and Mary, and was deprived of his curacy, and imprisoned for eleven months in Edinburgh jail for exercising his ministerial functions. He died in Edinburgh, May 28, 1723.- He published *Scotch Presbyterian Eloquence* (Lond. 1693): Three *Sermons* (1701):-*Reasons for a Toleration of the Episcopal*

Clergy (Edinburgh, 1703):-*The Divine Right of Episcopacy (1705)*:-*The Lawfulness of Set Forms of Prayer (1706)*:- *The Genuine Epistles of Ignatius*, etc. (1708):- *The Nail Struck in the Head (1712)* :-*Remarks on the Oath of Abjuration (1712)*:*Comparison between the Kirk and the Church of Scotland (1712; Lond. 1841)*:-*Miscellany Relating to Rites and Ceremonies*, etc. (1713) :-*The Priesthood of the Old and New Testament (1716, 1717)* :- *Verses on King James's Death*, and other works. See *Fasti Eccles. Scotice*, i, 468; Rose, *Gen. Biog. Diet. s.v.*; Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Caldera, Duarte

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

Calderari, Cesare

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

Calderino, Giovanni (1)

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

Calderino, Giovanni (2)

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

Calderon, Antonio

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

Calderwood, Archibald, A.M.

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

Calderwood, James, A.M.

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

Calderwood, William (1), A.M.

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

Calderwood, William (2)

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

Calderwood, William (3), A.M.

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

Caldicott, Thomas Ford, D.D.

a Baptist minister, was born in the village of Long Buckby, Northamptonshire, England, March 21, 1803. His father was a deacon and lay-preacher of the Baptist Church in that village. The son became a Christian at the age of seventeen. He soon began to preach, having received a license from his Church. Feeling the need, however, of a better preparation for the ministry, he studied for a time in a school of some note in Chipping Norton, and then himself opened a school in Leicester, employing his leisure hours in the study of the languages, under the tuition of a competent teacher. He came to America in 1827, and opened a school in Quebec, preaching on the Sabbath/in the city and its neighborhood. After a time, he became connected with the 79th Highland Regiment, acting as tutor in the family of the commanding officer, and afterwards as regimental schoolmaster. He was with the regiment in Montreal, Kingston, and Toronto. In the latter city he closed his engagement with the army, and devoted himself to teaching a private school. Not satisfied, however, with his vocation as a teacher, and longing to become an active pastor, he gave up his school, and was ordained in 1834 as pastor of the Church in Chinguacousy, Canada. He remained there about a year, and in 1835 he was called to Lockport, N. Y., where he had a successful ministry of four years. Subsequently he was called to fill important pulpits in Roxbury, Mass., in what is now the Dudley Street Church, in the First, Baptist Church, Charlestown, and in the Baldwin Place Church, Boston. :Nineteen years were spent in New England in these three churches, and two or three years in the employ of the Northern Baptist Education Society. While acting as pastor of the Baldwin Place Church, in Boston, he was visited with a severe illness, which compelled him to resign his pastorate. He was indisposed for a year, a part of which he spent in Europe. On returning to America he took charge, for a time, of a new church which had been formed at Williamsburg, N.Y.. He was also, for a time, pastor of the Lee Avenue Church, Brooklyn. In 1860 he removed to Toronto, and became pastor of the Bond Street Baptist Church, where his ministry was eminently successful. During the entire period of his service as a preacher of the gospel, which was of some thirty-five years' duration, it is estimated that he baptized upward of a thousand persons. His death, which was almost instantaneous, took place July 9, 1869. See *Memorial Sermon*, by Rev. William Stewart. (J. C. S.)

Caldonius

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

Caldwell, Abel

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

Caldwell, Asa

a Baptist minister, was born in Orange County, N. Y., in 1796, and united with the 'Church' in Spencer, Tioga Co. Not long after this he commenced preaching, in which work he continued until nearly the close of his life. He was pastor of churches in Oswego, Tompkins, Herkimer, and Cortland counties, where many souls were converted through his instrumentality. He is represented as having been an earnest scriptural preacher, with a warm and catholic heart, and a vigorous advocate of temperance and antislavery. Not meeting with the sympathy which he looked for as a moral reformer, he became disheartened, and for a time withdrew from association with his

brethren. In January, 1859, he closed his connection with the Calvinist Baptists, and became a member of a Free-will Baptist Church, in Summer Hill, Cayuga Co. He died in Locke, Cavuga Co., June 26, 1859. See *Free will Baptist Register*, 1860, p. 90. (J. C. S.)

Caldwell, Asbury

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

Caldwell, Booth

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

Caldwelli David

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

Caldwell, Ebenezer Bowditch

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

Caldwell, Isaac Nelson

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

Caldwell, James, A.M.

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

Caldwell, James Douglass

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

Caldwell, John, A.M.

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

Caldwell, John P.

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

Caldwell, Patrick

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

Caldwell, Robert (1)

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

Caldwell, Robert (2)

an English Congregational minister, was born at Mid-Calder, near Edinburgh, Scotland, in 1777. -When he was quite young his parents moved to Edinburgh; and at the age of fourteen they apprenticed him to the trade of a mason, which he followed till upwards of twenty. In 1799 he became a student of theology, under the care of Mr. Innes, and of Mr. Ewing, of Glasgow. In 1802 he commenced to labor at Falkirk, where previously the Congregationalists had no regular preaching; and here he soon gathered a Church, to the pastorate of which he was ordained, Nov. 22, 1803. In 1813 he accepted an invitation to Wick, in Caithnes and remained there for nearly twenty years. He removed to Howden-on-the-

Tyne, near Newcastle, England, in 1834, where he was the means of building a new church; and, after a successful pastorate of eight years, resigned his office, owing to impaired health. He died in 1850. Mr. Caldwell was a man of spotless character, great familiarity with the Scriptures, and eminently faithful in all the duties of life. See *The Evangelical Magazine* (Lond.), 1850, p. 687; (Lond.) *Cong. Year-book*, 1850, p. 92.

Caldwell, Vincent,

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

Caldwell, William, A.M.

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

Caldwell, William H.

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

Caldwood, David

SEE CALDERWOOD.

Caleca (Or Calecas), Manuel

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

Calef, Jonathan

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

Calef, Robert

was a merchant in Boston in the early part of the last century, who died April 13, 1719. He deserves a place in the records of New England history on account of the bold stand he took in opposing the infatuation which seems to have pervaded all classes of the community, with reference to witchcraft. He was the author of a work, entitled *Alaore Wonders of the Invisible World* (Lond. 1700), which was a reply to Cotton Mather's *Wonders of the Invisible World*. Madther had distinctly avowed his belief in witchcraft, and that belief was held and proclaimed by the leading divines of the day. So obnoxious was Calef's book, that, by order of Dr. Increase Mather, president of Harvard College, it was burned in the college yard, and pamphlet was published in defence of the Mathers, bearing the title, *Remarks upon a Scandalous Book, etc.* which had this motto, "Truth will come off conqueror." Ere long the motto was fully verified, but not in the way in which it was anticipated. The spell which rested upon the community was broken. Bitter regret was felt by those who had been instrumental in procuring the death of persons charged with the commission of crimes while under the influence of Satanic agency See

Mass. Hist. Coll. vol. iii; *Allen. Amer. Biog. s. v* (J. C. S.) Calefactory (*Pisalis*, or *pyrale*, the "(CommoHouse" at Durham), a mediaeval name for the sittingroom of a monastery or religious house. It was a chamber provided with a fireplace or stove, used as a withdrawing-room by monks, and generally adjoining the refectory. It very often was a portion of the substructure of the dormitory. Here the brethren met before the dinner, and in winter time for warmth. Where there was no Galilee, processions were marshalled here. The precentor of Benedictines dried his parchment, prepared the waxen tablets and liquefied ink, and the censers were filled by the sacristan's servants, in this room. At Winchester a chamber in the south wing of the transept, used for the latter purpose, still retains the name. At the Grey Friars, London, it was furnished with aumbries and water from the conduit; at Kirkham it had a bench-table, and at Thornton a series of stalls.

Calemerus

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

Calen, Schotto

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

Calendar

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

Calendar, Ecclesiastical

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

Calendario, Filippo

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

Calendio

SEE CALANDIO

Candidiantis (10). Calenius, Gualterus

a Welshman, was preferred archdeacon of Oxford about 1120. He was highly prized for his great learning. He went over. to Brittany, France, and thence brought back an ancient MS. of the British princes from Brutus to Cadwalader, which he communicated to Geoffrey of Monmouth, who translated it into Latin. Walter continued the same chronicle for four hundred years, until his own time. See Fuller, *Worthies of .England* (ed. Nuttall), iii, 499.

Calense, Cesare

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

Calentyn, Peter

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

Calepino (Or d'Acalepio), Ambrogio

an Augustine monk, was born at Bergamo, June 6,1435. He 'was descended from an old Italian family of Calepio, whence he took his name. He died Nov. 30,1511. He devoted his whole life to the composition of a polyglot dictionary first printed at Reggio in 1502. This great work was afterwards augmented by Passerat and others. The most complete edition was published at Basle in 1590; in eleven languages. The best edition is

that published in Padua, in 1772, in seven *languages*.-*Ency. Brit. 9th ed. s.v.*; Hoefer, *Nouv. Biog. Generale, s.v.*

Calepodius.

- (1) A Roman presbyter in whose cemetery (three miles from Rome on the Aurelian way) Calixtus was buried. The distinguished conversions he made at Rome, jointly with Calixtus; his appearing in a vision, after death, to Calixtus in his martyrdom and the burial of Calixtus, are related in Bede (*Martyr. May 10, Oct. 14*), and partially by Usuard.' His natale was May 10, as recorded, also, in the lesser Roman martyrology.
- (2) Bishop of Naples and legate of the pope at the Council of Sardica. But, according to Athanasius, two presbyters signed for the pope, and Calepodius for himself only. He may be the same by whom Liberius wrote to Eusebius of Vercelli, A.D. 354.
- (3) Donatist bishop of Bazar, in Africa, in 411.

Calert, Michael

a German Lutheran theologian, was born at Zeitz, Sept. 19, 1603. He was son of Laurent Calert, chamberlain of the council at Zeitz. and studied philosophy at Leipsic, and became in 1632 bachelor of theology. Being called, in 1633, to Misnie, as director of the gymnasium, he became, in 1635, pastor and ecclesiastical superintendent at Bischofswerda, and in 1645 held the same position at Weissenfels. In 1651 he was made doctor of theology at Leipsic. He died at Weissenfels, May 10, 1655. He wrote a large number of works, among which we mention, *De Discrimine Legis et Evangelii* (Leips. 1634):-*De Decalogi Preceptis Prioribus Duobus* (*ibid.* 1651):-*Decalogi Preceptum Tertium* (*ibid.* 1652) :-*Aphorismi de Conciliis Oppositi Assertionibus*, etc. (*ibid.* 1656). See Hoefer, *Nouv. Biog. Generale, s.v.*

Cales

bishop of Hermethe, was on the list handed over by Meletius to Alexander. *SEE CARILEFUS.*

Caletrcus, Saint

confessor and bishop of Chartres, was present at the third Council of Paris in 557, and second Council of Tours in 567. He seems to have died in 571 (or 573). See *Aeta Sanctorum Boll.* Oct., iv, 278.

Caletti, Giuseppe

(called *il Cremonese*), a painter of Ferrara, was born about 1600, and first studied the works of D. Dossi, but afterwards became an imitator of Titian. He has two fine pictures in the church of San Benedetto at Ferrara, representing *St. Mark*, and the *Four Doctors* of the church. He died in 1660. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Calf

as a Christian emblem. In the early Church a calf (or ox) symbolized several things. According to Aringhi (lib. vi, ch. xxxii, vol. ii, p. 320), it represented the Christian soul. He also takes it to represent the apostles laboring in their ministry, quoting various fathers, and St. Chrysostom's idea, that the oxen and fatlings spoken of as killed for the Master's feast are meant to represent prophets and martyrs. It has been taken to represent also the Lord's sacrifice. A calf is represented near the Good Shepherd in Buonarotti (*Vetri*, tab. v, fig. 2)'; and Martigny refers to Allegranza (*Mon.. Antichi de Milauno*, p. 125) for an initial letter at Milan, where the animal is represented playing on a lyre typifying, as has been supposed, the, subjugation of the human nature to the life of faith. St. Clement of Alexandria (*Pcedag.* lib. i, c. 5) seems to make a comparison of young Christians to sucking calves though no such comparison exists in Scripture. **SEE LYRE.**

Calfee, William Monroe

a Methodist Episcopal minister, was born in Franklin County, Ind., April 16, 1825, of pious Baptist parents. He was converted in his eighteenth year, but afterwards relapsed into sin. In 1845 he was reclaimed; in 1848 removed to Marion County, Ind., and was licensed to exhort. In 1852 he received license to preach; moved to Iowa in 1859, and in 1861 entered the Western Iowa, now Des Moines, Conference, wherein he labored zealously and successfully until his death, Jan. 7, 1868. Mr. Calfee was a warm-

hearted Christian; a ready debater, remarkable for pungent wit and scathing sarcasm; an extraordinary temperance lecturer; but, as a preacher, unrefined, and sometimes even coarse. See *Minutes of Annual Conferences*, 1868, p. 283.

Calhill (Calfill, Cawfield, Etc,-), James

an English prelate, was born in Shropshire in 1530, He was educated at Eton, and entered King's College, Cambridge, in 1545. In 1548 he was removed to Christ Church, Oxford, of which he afterwards became subdean. In 1565 he became incumbent of Bocking, in Essex, and archdeacon of Colchester; and in 1570 was nominated to the see of Worcester, but died in August, before his consecration. He left, *Historia de Exhumatione Catherince nuper Uxoris Petri Martyris* (Lond. 1562. 8vo) :--*An Answer to J. Martiall's Treatise of the Cross* (ibid. 1565, 4to). See Rose, *Gen. Biog. Diet. s.v.*; Landon, *Eccles Dict. s.v.*

Calhoon, William

a Presbyterian minister, was born in 1772 in Prince Edward County, Va. He entered Hampden-Sidney College at the age of fourteen. He was licensed. to preach the gospel by the Hanover Presbytery in 1792, and in the same year went as a missionary to Kentucky. He returned to Virginia in 1799, and accepted a call to the Presbyterian Church at Staunton. He died Aug. 27, 1851. He was a man of vigorous intellect and great self-command. See Sprague, *Annals of the Amer. Pulpit*, iii, 237.

Calhoun, George Albion, D.D.

a Congregational minister, was born in Washington, Conn., Oct. 11, 1788. His early education was very limited. In 1812 he joined the junior class in Williams College, but left at the end of the second term to enter Hamilton College, in Clinton, N. Y., from which he graduated in 1814. He also graduated from the Andover Theological Seminary in 1817. The year following he spent as a home missionary in the vicinity of Geneva, N. Y., preaching almost daily. Thence he went to North Coventry in 1818, and was ordained as pastor of the Church there in the following year. By an arrangement with his people, he spent one year in collecting funds for the endowment of the Theological Institute of Connecticut, of which he was a trustee for many years. On account of impaired health, he spent the autumn of 1830 in Maine, in behalf of the American Education Society, and

afterwards visited one hundred churches in Connecticut, pleading the cause of home missions. A trip to Europe, from which he returned in November, 1831, greatly improved his health. In 1860 he resigned the active duties of his pastorate, and in September, 1862, received as colleague in the pastoral office Rev. W. J. Jennings. For twenty months he supplied the pulpit of the First Church in Coventry, but was stricken with paralysis in December, 1863, and again in 1866. He died in North Coventry, June 7, 1867. His published writings are not numerous. Among them is a series of letters to Dr. Bacon in reply to his attack on the Pastoral Union and Theological Institute of Connecticut. See :*Cong. Quarterly*, 1869, p, 63; *Gen. Cat. of Andover Theol. Sem.* 1870, p. ,32.

Calhoun, Simeon Howard, D.D.

a Congregational divine, was born in Boston, Mass., Aug. 15, 1804. He fitted for college at Canajoharie, N. Y., and was a graduate of Williams College in the class of 1829. He was ordained as an evangelist at Springfield, Mass., Oct. 26, 1836. Having entered the service of the American Bible Society, he became their first agent in the Levant, arriving in Smyrna early in 1837. In 1844 he joined the Syrian mission of the American Board of Commissioners for Foreign Missions. His term of service covered the long period of thirty-one years, 1844 to 1875. His special department was the charge of the seminary at Abeih. He returned to his native country on the termination of his connection with this institution. He lived but a short time, his death occurring Dec. 14, 1876. He published, in Arabic, *A Hand-book for the Bible* and *A Life of Christ*, in the form of *Notes on the Harmony of the Gospels*. See *Cong. Quarterly*, xix, 412. (J. C. S.)

Calici, Giovanni Battista

an Italian theologian, was a secular priest at Florence towards the end of the 17th century, and wrote *Discorso Apologeturo*, etc. (Lucca, 1697). See Hoefer, *Nouv. Biog. Generale*, s.v.

Calhga

a sort of half-boot or stocking made of various material, serving for a defence against cold, and as such worn at times by soldiers; by monks, if infirm or exposed too cold; and by bishops in out door dress. The *Rule* of St. Ferreolus, quoted by Ducange, has an amusing passage forbidding the

elaborate cross-gartering of these calige, out of mere coxcombry. The earliest writer who mentions the caligse as among the "sacred vestments" to be worn by bishops and cardinals is Ivo Carnotensis (died 1115). *SEE BUSKIN.*

Calignon, Pierre Antoine D'Ambesreux De

a French preacher and theologian, was born at Greenwich in 1729. Being of a Protestant family, he fled from France on the revocation of the Edict of Nantes, but returned in 1735, and was made royal almoner at Geneva, where he officiated for the French Catholics. During the Revolution he retired to Ponthierry, near Melun, and died Dec. 25, 1795. He is said to have written several works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Caligo

in Roman mythology, is darkness, the origin of all things, from which Chaos originated. By Chaos, Caligo was mother of night and day, Erebus and AETHER.

Caligula

SEE CAIUS.

Calimani, Simone

a Venetian rabbi of the 18th century, is the author of *Grammatica Ebraica*, with an appendix on Hebrew poetry (Venice, 1751; Pusa, 1815). It was translated into Hebrew by Eichenbaum (Wilna, 1848). See De Rossi, *Dizionario Storico* (Germ. transl.), p. 65 sq.; Furst, *Bibl. Jud.* i, 139; Steincichneider, *Bibliogr. Handbuch*, p. 31, and *Catalogus Lib'ror-um Hebr.*, in *Bibliotheca Bodleiana*, p. 2595. (B. P.)

Calinicus

as martyr at Apollonia in the reign of Decius, is commemorated, according to Usuard, *Mart.*, on Jan. 28.

Calino, Cesare

an Italian Jesuit theologian, who was born at Brescia about 1669, and died Aug. 19, 1749, wrote several chronological and practical works, for which see Hoefer, *Nouv. Biog. Generale*, s. v,

Calino, Mutio

an Italian prelate and theologian. was born at Brescia. He was archbishop of Zara, and, as such, assisted at the Council of Trent. He died at Terni, April 6, 1570. He wrote some works, among which we notice *Constitutiones Synodales*, etc. (1567). See Hoefler, *Nouv. Biog. Generale*, s. v.

Caliph, Or Khalif

(Arab. *Successor*), is the highest ecclesiastical dignitary among the Mohammedans, vested with absolute authority, both religious and political. The caliphs are regarded as the vicars or representatives of Mohammed. When Bagdad was taken by the Tartars, and the caliphate destroyed, the Mohammedan princes appointed in their respective dominions a special officer to discharge the spiritual functions of the caliph. In Turkey he was called *mufti* (q. v.), and in Persia, *sadue*.

Caliphate

is the office of caliph in Mohammedan countries. It continued from the death of Mohammed till the taking of Bagdad by the Tartars in the six hundred and fifty-fifth year of the Hegira (A. D. 1307). The title was claimed, however, by certain individuals in Egypt, who assumed to be of the family of the Abbasides, and the successors of the Prophet. The honor of being the true caliphs is claimed at present by the emperors of Morocco.

Calippus

a deacon, is represented as the bearer of the spurious correspondence between Sabinus and Polybius,

Calisius, Johann Heinrich

a German theologian, who was born at Wohlau, in Silesia, in 1633, and died in 1703, court-preacher and member of consistory, is the author of several hymns, of which one has been translated into English by Mills, in *lorce Germ.* p. 224: "Auf, auf, mein Herz, und du mein ganzer Sinn" (*Awake! awake! to holy thoughts aspire*). See Koch, *Gesch. d. deutschen Kirchenliedes*, iii, 535 sq. (B. P.)

Calixt, Frtedrich Ulrich

a Lutheran theologian son of George Calixt, was born at Helmstadt, March 8, 1622. He studied at his native place, and, after completing his curriculum, travelled extensively. Having returned, he was made doctor of theology, and was soon appointed professor of theology, member of consistory, and abbot of Konigslutter, He died Jan. 13, 1701. He took an active part in the controversies which his father had with Calov and others, and edited also some of his works, as, *Responsum Maledicis Moguntio., Theologorum pro Romani Pontificis Infallibilitate*, etc. (Helmstadt, 1672):-*Disputt. 15 de Praecipuis Christ. Relig. Capitib.* (ibid. 1658):-*Tractatus Diversi de Peccato* (ibid. 1659) :-*Fascic. Programmatum- et Disserstationum de Persona Christi* (ibid. 1663) *De Igno Pursuatorio* (ibid. 1650). See Pipping, *Memorice Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit. i*, 404, 408. 431, 435. 468, 653. (B. P.)

Caliya

in Hindu mythology, is the name of a great evil serpent, who was ultimately overcome and crushed by the god Vishnu in his incarnation Krishna.

Call

to the ministry is more a matter of Christian ethics than of Church canons, and yet the early Church was not without its rules upon this subject. The temper that ought to animate those who are to be ordained was held to be, on the one hand, a sincere and pure desire to serve God in some special way, but on the other, also, a shrinking from the fearful responsibility of the ministry; accompanied, however, with obedience to the call of superiors. Under this view, it naturally came to be, and so was the common rule, that the bishops or rightful electors should choose, at least to the higher orders; "and in such case the canons enacted that any one already in orders in any degree could not refuse to accept. A like rule would apply in a less degree to the first entry into the ministry; the supply in both cases' being supplemented by voluntary candidates, from the necessity of the case, but it being held the best that the call should come from others, who had authority. On the other hand, the call need not originate with the bishop. It was open, and it was considered a pious act for parents to devote their children to the ministry, not compelling, but exhorting and encouraging them so to devote themselves. The second Council of Toledo,

in 531, regulates the education of those "whom the will of 'parents, from the earliest years of infancy, had devoted to the clerical office." Pope Siricius (*Ep. i, c. 9, 10*) had, before that (385-398), regulated the several periods of years during which such should remain successively in each order of clergy. And *Conc. Eneit.*, in 666, bids the "parochial presbyters" choose promising young people for the purpose of making them clergymen. Nor was this restricted to young people with their parents' consent; but older men were permitted to offer themselves for the ministry; yet under certain conditions, in order to insure purity of motive. Two centuries later, Gregory the Great required, in a certain case, a probation in a monastery. The Council of Constantinople, in 869 (can. 5), prohibited only those who sought to be tonsured from ambitious or worldly motives. The call to the ministry, then, in the earliest Church, meant, in general, the invitation, approaching to a command, of the bishop; which might, however, be anticipated, under certain circumstances, by the voluntary offering of himself by the candidate.

Callaham, Obadiah B.,

a minister in the Methodist Episcopal Church South, was born in Smythe County, Va. He embraced religion in early youth, and in 1852 entered the Holston Conference, wherein he labored with much zeal and success until within a few weeks of his death., in September., 1855. See *Minutes of Annual (Conferences of the M. E. Church South, 1855, p. 597.*

Callander, Alexander (1)

a Scotch clergyman, was admitted minister at Killearn in 1572, having Bawffrowne under his charge; was transferred to Largs in 1574, with Kilbride and Ardrossan under his charge; he continued in 1580, but -no further mention is found of him. See *Fasti Eccles. Scotiance, ii, 252, 355.*

Callander, Alexander (2)

a Scotch clergyman, was appointed by. the earl of Orkney to the living at South Ronaldshay and Burray in 1584, and was confirmed in the living by the king; he continued in 1589, but is not thereafter mentioned. See *Fasti Eccles. Scotiance, ii, 388.*

Callander, Alexander (3), A.M.

a Scotch clergyman, took his degree at the University of St. Andrews in 1621, and was admitted minister at Denny in 1627. A violent flood in 1636 destroyed much of his parish. At the battle of Kilsyth, in 1645, he had protection from the marquis of Montrose. He died in September, 1663, aged about sixty-three years. See *Fasti Eccles. Scotice*, ii, 698.

Callander, Daniel, A.M.

a Scotch clergyman, took his degree at the University of St. Andrews in 1599; became minister at South Ronaldshay and Buttray in 1610, with six hundred communicants at the former place, and one hundred at the latter. He was bitterly rebuked by bishop Graham for preaching, in general, against sin; afterwards suspended for giving ordinances to persons under discipline, and finally deposed by the bishop; yet he preached frequently in Zetland. He was still later admonished by the bishop; but dwelt at the manse, and continued in 1636. He had a testimonial of approval from his brethren in 1638, and was appointed by the synod minister at Birsay and Harray in 1639. He died May 15, 1641, aged about sixty-two years. See *Fasti Eccles. Scotice*, iii, 388, 392.

Callander, John, A.M.

a Scotch clergyman (son of Alexander 3), took his degree at the Edinburgh University in 1661; was licensed to preach in 1663; was presented to the living at Denn, and ordained in the same year. He died in May, 1680, aged about thirty-nine years. See *Fasti Eccles. Scotice*, ii, 698.

Callander, Richard, A.M.

a Scotch clergyman (son of Alexander 3), studied at the universities of Glasgow and Edinburgh, and took his degree at the latter in 1649. He became chaplain to the countess of Roxburgh; was called to the living at Cockburnspath in 1657; was presented to the living by the king in 1662; collated in 1663; transferred to Falkirk in 1663, and died Jan. 29, 1686, aged sixty years. See *Fasti Eccles. Scotice*, i, 187, 371.

Callander, Robert

a Scotch clergyman, a native of Falkirk, was licensed to preach in 1764; was presented to the living at Kirkmaiden in 1772, and ordained. He died

at Maybole., Dec. 29, 1812, aged seventy-four years. He published an account of the parish. See *Fasti Eccles. Scotice*, i,762.

Callaway, Charles M.

a Protestant Episcopal clergyman of the diocese of Delaware, was born in 1826. He graduated from the Theological Seminary of Virginia in 1850; was rector, in 1853, of a Church in Middleway, Va., and in 1857 of the Church in Topeka, Kan., where he remained until 1861, when he became rector of the Church of the Ascension in Baltimore, Md., and served there until 1870. His next parish was St. John's, Charleston, Va., residing meanwhile near Kanawha Court-house. In 1873 he had no regular charge, but in the following year was rector of St. John's Church, Kanawha Court-house. After this he was rector of Grace Church, Brandywine Hundred. He died suddenly at Wilmington, April 11, 1877. See *Prot. Epis. Almanac*, 1878, p. 168.

Callaway, Christopher :C.

a minister in the Methodist Episcopal Church South, was born in Lincoln County, Tenn., about 1821. He professed conversion in 1838, and in 1844 entered the Alabama Conference. In 1855 he was appointed agent of the Southern University; and died Aug. 11, 1867. Mr. Callaway had but few educational advantages when young, but attained marked mental and literary ability. He possessed a fine physique, melodious voice, sensitive temperament, a genial, ardent spirit, and unflagging zeal. See *Minutes of Annual Conferences of the M. E. Church South*, 1867, p. 131.

Callaway, Elisha

a minister in the Methodist Episcopal Church South, was born in Delaware, Jan. 8., 1792. He removed to Hancock County, Ga., in early life, and in 1818 was received into the travelling connection of the South Carolina Conference. In 1834 he was transferred to the Alabama Conference. He died June 21, 1876. He was ever faithful, zealous, and successful; quiet and humble in daily life, but loud, bold, and powerful as a preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1870, p. 457.

Callaway, Enoch

a Baptist minister, was born in Wilkes County, Ga., Sept. 14, 1792. He united with the Sardis Church in 1808. where he was ordained Nov. 7, 1823. He was pastor of churches in his native county and in Oglethorpe County for twenty-five or thirty years. He accomplished much in promoting the cause of Christ in the field of his labor, and greatly built up his denomination there. He died Sept. 12, 1859. See Cathcart, *Baptist Encyclop.* p.176. (J. C. S.)

Callaway, John

an English Wesleyan minister, was converted at the age of thirteen; entered the ministry in 1815, and was at once sent as a missionary to Ceylon, his stations being Matura, Columbo, and Galle. He returned to England in 1826., where he labored faithfully for several years. He died Nov. 23., 1841, aged forty-eight. He published several works in the Singhalese language, which were widely used. "He was an able divine." See *Minutes of the British Conference*, 1842.

Callaway, Joshua S

a Baptist minister, was born in Wilkes County, Ga., May 30, 1789, and united with the Church Sept. 23, 1809. In 1818 he removed to Jones County, and having been ordained in 1820, he preached there with great success for ten years, and then changed his residence to Henry County. He opposed the anti-missionary spirit of the denomination in his native state, and influenced many of his brethren to contribute to aid in sending the gospel to the heathen. During his ministry he baptized many hundreds. He was an able minister of the New Testament. He died. at Jonesborough in 1854. See Cathcart, *Baptist Encyclop.* p.76. (J.C. S.)

Callaway, S. T.

a Baptist minister, was born in Winchester, Clarke Co., Ky., Jan. 14, 1808; was licensed in 1831, and preached in his native state until 1851, when he removed to Illinois, and resided in Jacksonville, Morgan Co., for some time; and removed to Tuscola, in 1862, where for several years he was pastor of the Church. In 1869 he was elected superintendent of public schools for the county, and re-elected in 1873, and was in office until his death, which occurred June 7, 1875. He- was highly respected and

esteemed in the community. See *Minutes of Illinois Anniversaries*, 1876, p. 1-11.

Callcott, William Hutchins

An English musical composer, was born at Kensington in 1807, and died Aug. 4, 1882. He published some musical pieces, such as *The Holy Family* and *Half-hours with the Best Composers*. His anthems, "Give peace in our time, O Lord," and "In my father's house are many mansions," are admirable specimens of part-writing, full of deep feeling and refined musical treatment, and are likely to continue favorite works with all church choirs. In the latter years of his life Mr. Callcott enjoyed the friendship of Dean Alford and Charles Kingsley, and in his intercourse with them "he found the truest sympathy with his own deeply religious nature and complete purity of life." (B. P.)

Calleja, Andres DP

a Spanish painter, was born at Rioja in 1705. He obtained academic honors and court favor, established a school of painting, and was greatly beloved by his scholars. His best works are in the churches of San Croix, of San Felipe le Royal, the convent of St. Francis, and the chapel of the Treasury. He died in 1782.

Callen

is a Scottish saint, commemorated Nov. 28. In the parish of Rogart, in Sutherland, the church, dedicated apparently to a saint locally known as St. Callen, was repaired between 1602 and 1619. In 1630 a yearly fair, named St. Callen's, was held at Rogart. It may be that this saint is COLGA. See Forbes, *Kal. Scott. Saints*, p. 294.

Callenberg, Caspar

a German canonist and Jesuit, was born in 1678. at Castrup, in Westphalia. He taught philosophy at Munster, and theology at Paderborn, Munster. Treves, and Aix-la-Chapelle; and died at Kosfeld, Oct. 11 1742, leaving several historical and other works, for which see Hoefler, *Nouv. Biog., Generale*, s.v.

Callenider

SEE CALLANDAR.

Callender, Aurora

a Methodist Episcopal minister, was born at Shoreham, Vt., March 7, 1798. He removed with his father to Cumberland County, Pa., at the age of seven; experienced conversion in 1818; received a license to preach in 1825; and in 1828 moved to Ohio and entered the Pittsburgh Conference, In 1837 he. was transferred to the Erie Conference, and in 1849 joined the Wisconsin Conference, wherein he labored until its division in 1856, when he became a member of the ,West Wisconsin Conference. In 1857 he was retransferred to, the Wisconsin Conference, labored in its active ranks until 1863, and, spent the remainder of his days as a superannuate, dying at Pinckneyville, Ill., Oct. 23,1871,. Mr. Calender began his ministry when circuits were. large, support. poor, and appointments almost daily. Even as a superannuate he preached nearly every Sunday, and often during the week. He was a man of robust health and physique, a sound, instructive preacher, and a devoted Methodist. See *Minutes of Annual Conferences, 1872*, p. 118.

Callender, N.

a Methodist Episcopal minister, was born at Chazy, Clinton Co., N. Y., Sept. 18, 1800, He removed with his parents to eastern Ohio in 1817; received the best, education his circumstances allowed; experienced conversion in 1819; was licensed to exhort in 1821, to preach in 1825, and in the same year entered the Pittsburgh Conference, in which he filled the most important appointments. In 1839, having acquired a knowledge of the German language, he became one of the pioneers of German Methodism in this country; took charge of the Pittsburgh German Mission District, the first of the kind in Methodism, and built there the first German Methodist church in. the. United States. In 1840 he was appointed to the New York German Mission; in 1842, as moral instructor at, the Western Penitentiary, Pennsylvania; but in 1845 returned to the English work. From 1854 to 1859 he presided over the Michigan and Cincinnati German Districts; then again entered the English work; and between 1862 and 1866 acted as hospital chaplain, United States army, Camp Dennison, Ohio. From 1866 to 1871 he occupied various important charges in the regular work; and then, on account of the infirmities of age, became superannuated. He died

Feb. 6, 1876. Mr. Callender was a man of deep piety, a sound theologian, a good counsellor, a warm, steadfast friend, and a successful minister; See *Minutes of Annual Conferences*, 1876, p. 103.

Calles, Sigismund

a German Jesuit, who died at Vienna in 1761, is the author of *Annales Ecclesiastici Germanic* .(Vienna, 1756-58, 6. vols.): *Series Misnensium Episcoporum* (Regensburg, 1752):-*Annales Austrice* .(Vienna, 1750, 2 vols.). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 778, 801; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Callicrates

(1) Bishop of Claudiopolis, in Pontus, joined in petitioning Jovian against the Arians.

(2) Sergeant, who wrote down the dispute of Basil against Photinus.

Callicfilse

were ornaments for the alb or white tunic, made either of some richly colored stuff or of metal. Examples of these may be seen in Perret, *Catacombs de Rome*, i, pl. 7; and Garrucci, *Vetri Ornati*, vi, 5; xxv, 4.

Calligonus

was a eunuch and chamberlain to Valentinian II, who insulted Ambrose, A.D. 385 and was afterwards put to death on another and peculiarly in famous charge.

Callimicus

is the name of several persons in early Christian history...

1. Martyr, of Cilicia. who was made to run six miles in, boots bristling with nails inside, to Gangra, in Paphlagonia, where he was burned, and where his church was afterwards famous. He is commemorated July 29.

Callinicus

is likewise the name of a martyr at Apo.

1. Ionia under Decius, commemorated Jan. 28; and of a third, commemorated Dec. 14.

2. A Greek sophist and rhetorician, usually assigned to the reign of Gallienus, A.D. 259-268. Clinton (*Fasti Rom.* ann. 266) points out that the sophist is also assigned to a later date and thinks that Suidas may have confounded two Callinici. Among the Works ascribed to him by Suidas (p. 1961 B) are ten books on Alexandrian history, referred to by Jerome (*Prorm. Com. in Daniel*).

3. Bishop. of Perga, in Pamphylia, at the Council of Nice, A.D. 325.

4. A. Melitian bishop of Pelusium, who slandered Athanasius in 331, accused him at Tyre, in 335, of breaking a chalice, and of deposing and ill-treating himself. He was. present at the Council of Sardica, and asked permission of the Council of Nice to persevere in schism.

5. Bishop elect of Sangra, sent by Eusebius of Ancyvra, who was himself unwilling to, ordain him, to Proclus, patriarch of Constantinople, for ordination (A.D. 434-446). He was sent back, however, to Eusebius, who ordained him. He died Soon after.

6. Bishop of Apamea, in Bithynia, named the patriarch of Antioch, as well as those of Rome and Constantinople, as leading him to condemn Dioscorus at the Council of Chalcedon (A.D. 451)..

7. Patriarch of Constantinople, A.D. 693 (or 692) till 705, was previously presbyter and treasurer of the Church of Blachernze. Soon after his appointment he offended the emperor Justinian by refusing to compose a prayer to be said at the removal of a church. It soon came to his ears that orders had been given to Stephen, the governor of Constantinople, for a general massacre of its inhabitants, to begin with the patriarch. This intelligence, doubtless, dispose, him to receive Leontius as a deliverer; and he accompanied that usurper to the font on his entry into the city, publicly welcoming him with the cry, "This is the. day which the Lord hath made." On the return of Jutstinian, in 705, Callinicus was deprived of his eyes and banished to Rome. See Theophilus, *Chron.* p. 313; Niceph. Constant. *Brevitrlium*, p. 28.

Calliope

Picture for Calliope

in Greek mythology, was one of the Muses, the oldest daughter of Zeus and Mnemosyne. She possessed the gifts of oratory, of music, of statesmanship, and, later, of poetry. By Apollo, or by (Eager, she became the mother of Linus and Orpheus. By different fathers she had various other children: Ialemus, Hymenaus, and the Sirens. Her attributes are sometimes the lyra, sometimes a parchment roll or a tuba.

Calliopius

- (1) a Pamphylian, who was brought before Numerius Maximus, and scourged and crucified on Good Friday, April 7, 304.
- (2) Bishop of Thessaly, whom pope Boniface, A.D. 422, in writing to Rufus, declares separated from his communion, as far as we can gather, for resisting the authority of the see of St. Peter.
- (3) Bishop of Nice, to whom, about A.D. 425, Atticus, patriarch of Constantinople, sent three hundred pieces of gold, at a time when many of the people of Nice were starving.

Callirrhoe

Picture for Callirrhoe

The following is an account of this interesting locality, taken from Budeker's *Syria*, p. 303.

"A ride of about three hours to the north, over a hilly country, avoiding the *Wadi Zeghara*, a short and deep gully, brings the traveller to the brink of the deep valley of the *Zerka Mdin*, in the region of *Callirrhoe*. From this terrace to the bed of the brook the road descends eight hundred and seventy-six feet. The bottom and sides of the ravine are covered with a luxuriant growth of plants, including palm-trees, and will interest botanists. The flora resembles that of southern Arabia and Nubia. At the bottom of the valley is seen red sandstone, overlaid with limestone and basalt (to the south). The ravine has been formed by the action of a powerful stream. Within a distance of three miles a number of hot springs issue from the side-valleys, all of them containing more or less lime, and all rising in the

line where the sandstone and limestone come in contact. The hottest of these springs, which send forth clouds of steam and largely deposit their mineral ingredients, has a temperature of 142° Fahr. The Arabs say that these springs were called forth by a servant of king Solomon, and they still use them for sanitary purposes. In ancient times they were in great repute, and Herod the Great visited them in his last illness."

The following more minute description of the springs is from Ridgaway's *Lord's Land*, p. 408 sq.

"On reaching the valley I put my hand into a small stream gushing from the hill, and had to withdraw" it instantly. One of the horses got into it, and jumped out very quickly. Riding down about half a mile, we met a large stream, two yards wide and two or three feet deep, of hot sulphur water. Rushing on, it leaps over a large boulder, forming quite a fall, and dashing and leaping for one hundred yards in a succession of cascades, it fills the main valley. Below this, by the hill on the right, we found evidences where baths had existed. Holes through which sulphur was escaping formed the crude baths of the Bedouin. Farther still, a beautiful fountain, so divided by impeding rocks as to make a dozen little fountains, bursts from the mountain, creating a reservoir of hot water, which, losing itself under an enormous sulphur crust, descends about one hundred feet, when it, too, finds the lower level of the wady. Some of these waters are 130° Fahr. As to their number, instead of saying there are six or eight, it is nearer the fact to regard the whole bed of the valley on the north for about a mile one continuous hot sulphur spring.

"In addition to the medicinal quality of the waters, the temperature of the valley in autumn, winter, and spring is delightful; while for scenery, in the fantastic blendings of basalt, limestone, and sandstone, the exquisite forms of the sulphur crystallizations, following in their outlines twigs, reeds, and roots, on which the volatile salts have chanced to fasten, the fragrance and colorings of oleanders, junipers, and flowering shrubs, and the flight and songs of various birds, there is everything to charm.

"Our bath that day was most delicious. In the main stream we lay rolling like pigs from the cold water to the hot water, and from the hot to the cold, and-where the hot and cold mix at the most

agreeable point. Indeed, so exactly does the cold and hot water divide in the stream that the body can lie partly in the one and partly in the other at the same moment. As the waters flow along, the moss grows luxuriantly where the cold water runs, and not a vestige of green appears under the warm water. The line of verdure is as sharp as if cut by a knife."

Callisen, Christian Friedrich

A Lutheran theologian of Germany, was born at Gluickstadt, Feb. 20, 1777. In 1817 he was appointed pastor at Schles.wig and provost at Hiitten, and died in 1852. He wrote, *Kurzer Abriss des Wissenswurdigsten*, etc. (Altona, 1810; 3d ed. 1843) :-*Kurzer Abriss der Religions philosophie* (Kiel, '1802) :-*Handbuch zum Gebrauch nachdenkender Christen beim Lesen des Neuen Test.* (1812-14, 2 vols.) :-*Kurzer Abriss einerpopularen undpractischen Glaubenslehre* (Schleswig, 1852). See Winer, *Handbuch der theol. Lit.* ii, 16, 216, 246, 303, 391; Zuchold, *Bibl. Theol.* i, 210 sq. (B. P.)

Callisen, Johann Leonhard

a Lutheran theologian of Germany, was born Aug. 23, 1738, at Preez, in Holstein. In 1764 he was pastor at Zarpen, in 1782 at Oldesloe, and went, in 1792, as general superintendent and member of consistory to Rendsburg, where he died, Nov. 12, 1806. His best work is, *Die Netzten Jage unseres Herrn Jesu' Christi* (edited by his son, Nurnberg, 1813; 3d ed. 1838). See Winer, *Handbuch der theol. Lit.* ii, 402; Zuchold, *Bibl. Theol.* i, 211; Doring, *Die deutschen Kanzelredner*, p. 14 sq. (B. P.)

Callista And Christa

(Or Calliste And Christe, Christina, Etc.) were two sisters who had lapsed, and to whom Dorothea was intrusted, with orders that they should induce her to give up her faith. She, however, converted them. They were tied back to back, and thrown into a boiling caldron. There is a *Calliste* commemorated Sept. 1, in the *Byzantine calendar*, as having suffered martyrdom with her brothers. *SEE CALOJERUS.*

Callistea

in Grecian usage, was a festival which was celebrated in honor of Juno by the inhabitants of Lesbos, at which beauty took the prize. A similar festival

was that of the Eleusinian Ceres, instituted by Cypselus, and celebrated by the Parrhasians in Arcadia. The most charming maiden was decorated, and the women were called *Chrysophores* (goldbearers).

Callistratus

(1.) an Isaurian bishop, and a friend of Chrysostom. Having written to Chrysostom, excusing himself for not having visited him at Cucusus, on account of the length of the journey and inclemency of the season, the latter responded (winter of 404), thanking him for his letters, and expressing a desire to receive both a visit and correspondence. See Chrysostom, *Ep.* 200.

(2) A legendary martyr, commemorated, in Basil's *Menologium*, Sept. 27.

Callistus

is the name of several persons in early church history. *SEE CALIXTUS.*

1. A deacon who accused pope Damasus of adultery, and was expelled from the Church by the Council of Aquileia.

2. Praefect of Egypt, killed by his servants, Sept., 422, to which event a passage of Cyril's homily, the next, Easter, is supposed, by Tillemont (xiv, 282), to refer.

3. Son of a Roman praefect, and the subject of a miracle of healing in the legendary *Life of Epiphanius* (ii, 337).

4. With Carisius and seven others, martyrs at Corinth, commemorated April 16.

Callistus

a monk of Mount Athos, was deputed by the monks of his monastery to Constantinople, during the contest between Paleologus and Cantacuzenus, to make peace.. In 1349 or 1350 he was made patriarch by the emperor Cantacuzenus. In 1355 he refused the request of the emperor to crown his son Matthew, and retired to the monastery of Xamantis. Upon his refusal to return he was deprived of the patriarchate, and Philotheus substituted in his place. However, when John Palpeologus came to the imperial throne, Callistus was restored to that of the patriarchate, and was sent as legate into Servia to treat for peace with Elizabeth, the widow of the prince' of

that country, where he died, at Pheras, the capital, in 1358. His homilies *On the Exaltation of the Cross* are given, in Greek and Latin by Gretzer, *De' Cruce*, ii, 1347; other works exist also in MS.

Callon, Jacques

a French theologian, was born at Rheims in 1626, where he afterwards took charge of the seminary. He died June 2, 1714, leaving many unpublished works. See Hoefer, *Nouv. Biog. Generale*, S. V.

Callot, Jacques

an eminent French engraver, was born at Nancy, in Lorraine, in 1592, and was instructed by Cantagallina and Giulio Parigi. He died in 1635. The following are some of his principal works: *The Murder of the Innocents; The Crucifixion, with: the Virgin, St. John, and Magdalene; The Annunciation; The Entombing of Christ*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*. S. V.

Calloway, David

an English Methodist preacher, was born at Selsea, Sussex, March 10, 1824. He was a scholar in the Bible Christian Sunday-school; was converted at eighteen; became a Sunday-school teacher' and local preacher; and in 1845 entered the ministry, and labored for three years in the Isle of Wight. In 1849 he was appointed to Lone, where he died, Oct. 23 of the same year.

Callum

SEE MCALLUM.

Callwen

a Welsh saint of the 6th century, and patroness of a church in the parish of Delynock, in Brecknockshire. See Rees, *Welsh Saints*, p. 153.

Cally, Pierre

a French theologian, a native of Mesnil-Hubert, near Argentan, in the diocese of Seez. Having pursued his studies at Caen, he there became professor of eloquence and philosophy in 1660, and principal of the College of Arts in 1675. In 1684. he was made curate of the parish of St.

Martin. He first taught the Cartesian philosophy in France. From 1686 to 1688 he was an exile at Moulins. He labored zealously for the conversion of the Protestants. He died Dec. 31, 1709. He wrote, *Doctrine Heretiquue et Schismatique touchant la Primauti du Pape Enseignee par les Jesuites dans leur Collge de Caen* (1644): — *Universce Philosophice Institutio* (Caen, 1695): — *Discours en forme d'Homilies sur les Mysteres, sur les Miracles, et sur les Paroles de Notre-Seigneur Jesus Christ qui son dans l'Evangile* (ibid. 1703). See Hoefler, *Nouv. Biog. Generale*, s.v.

Calmaig

SEE COLMAN (2).

Calminius, Saint

commonly known by the French as *St. Carnmery* (or *St. Calmele*). Both Carmery and Calmele are said to have founded the monastery of Moustier-St.-Chaffre, belonging to the church of Velay, and the monastery of Manzac (or Mozac), in Auvergne, belonging to that of Clermont. The uncertainty about them, however, is illustrated by the fact that Carmery is celebrated Aug. 19, and Calmele Nov. 22. Carmery is said to have died either in the 6th or the 7th century; Calmele at the beginning of the 8th. The *Vita, Calaminii*, edited by Th. Aquinas, states that the saint lived in the time of Justinian. The first Justinian died in 565, the second in 711; but there is no reason for trusting this date.

Calmuc

SEE MONGOLIAN.

Calnan, John

a Methodist Episcopal minister, was born in Ireland about 1833. He emigrated to America in early life; was converted at Carlinville, Ill., and in 1858 entered the Southern Illinois Conference. In 1861 he was granted a superannuated relation, and shortly afterwards died, Nov. 21, 1861. See *Minutes of Annual Conferences*, 1862, p. 211.

Calne, Council Of

(*Concilium Calnense*). Calne is a town in Wiltshire, England, where a convention was held in 979, in the fourth year of Edward, king and martyr,

in consequence of the dispute then rife between the monks and clergy, the former of whom were unduly favored by Dunstan, archbishop of Canterbury, to the great prejudice of the latter. Dunstan himself presided in this council, at the head of the chief nobility, the bishops, and other ecclesiastics. No decision was, however, arrived at, owing to a singular accident, which broke up the council—the floor of the chamber in which they were assembled giving way, all were precipitated to the ground, except Dunstan, whose seat escaped. See Baroius, A.D. 977; Labbe, *Concil.* ix, 724; Wilkin, *Concil.* i, 263,

Calo, Johann Adam

a German Lutheran theologian, was born at Belgern, in Saxony. He pursued his studies at Wittenberg, where, having received his degrees in 1705, he became, in 1707, professor. In 1716 he was made deacon at Schlieben, and in 1733 at Schonewalde, where he remained until his death, which occurred in 1742. He wrote, *Disp. de Chlodonceo M. Prino inter Francos rege Christiano* (Wittemb. 1704): *Disp. de Pseudo-apostolis veteri et recentiori Ecclesie Infensis* (ibid. 1708): — *Disp. quod Christus Formaliter et Syllogistice Disputaverit* (ibid. eod.): — *Renovatus Theologorum. Wittemberrensium Conzspectus* (Wittemb. 1713). See Hoefer, *Nouv. Biog. Generale*, s.v.

Calo, Pietro, Of Venice

was a Dominican, who lived about 1300, and wrote some lives of the saints and other treatises.

Calocaerius

(1) Said to have been deputy and successor of Apollinaris at Ravenna, and to have held the see from the time of Vespasian to that of Adrian.

(2) Martyr at Albenga, on the coast of Genoa, put by Usuard, at Brescia, March 19 or April 18.

Calocaerus And Parthenius,

eunuchs, were respectively chamberlain and major-domo to AEmilianus, a Christian of Armenia, consul under the emperor Philip. Decius endeavored to induce them to sacrifice, and upon their refusal sent them to torture. They were afterwards condemned to the stake, and the fire not burning,

they were despatched by a blow on the head, May 19. They are commemorated May 19 and Feb. 11.

Caloerius,

bishop of Claudiopolis; in Pontus, was represented by a, deputy at the council of A.D. 449 at Ephesus.

Calona, Tommaso,

an Italian Capuchin, was born at Palermo in 1599, and died there in 1644, leaving Latin commentaries on the history of Samuel, on Judges, and on the minor prophets (Palermo, 1644). See Hoefer, *Nouv. Biog. Geiegale*, s.v.

Calonimus.

SEE KALONYMUS.

Calopodius

was a eunuch and presbyter, a Eutychian, deposed by Anatolius, A.D. 451. One Calopodius stole the authentic copy of the acts of the Council of Chalcedon from the altar of the great church at Constantinople, of which he was steward, and took it to Anastasius, who tore it up, A.D. 511. They are, probably, different persons.

Calori, Raffaele,

a painter of Modena, flourished from the years 1452 to 1474 in the employment of the duke of Bosso. He executed a picture of the *Virgin*, which is highly commended. He has several other works in different churches of his native country.

Calosyrius

was a suffragan of Cyril of Alexandria, who wrote to him, about A.D. 444, a letter to be read in all the monasteries of his diocese of Arsinoe, against anthropomorphism, and against confounding idleness with sanctity. The same bishop, at Ephesus, A.D. 449, declared that he had always maintained communion with Eutyches.

Calphurnius.

SEE MACARIUS.

Calpurnius.

- (1) Father of pope Pontianus.
- (2) St. Patrick (q.v.).

Calumet,

the "pipe of peace" (sometimes of war), in use among the North American Indians, is regarded by them with the utmost veneration, and believed to have been presented to them by the sun. "It is a great smoking-pipe, of red, white, or black marble. It is very much, like a pole - axe, has a very smooth head, and the tube, which is about two feet and a half long, is made of a quite strong reed or cane, set off with feathers of different colors, and several plaits made of woman's hair, variously interwoven. To this they fix two wings, which makes it something like Mercury's caduceus, or the wand which ambassadors of peace held formerly in their hands. They thrust this reed through the necks of huars, which are birds speckled with black and white, and about the size of our geese, or through the necks of a certain kind of ducks. These ducks are of three or four different colors. Every nation adorns the calumet as custom or their own fancy suggest. The calumet is a passport to all who go to the allies of such nations as send it. It is a symbol of peace, and the natives are universally of opinion that some great misfortune would befall any person who would violate the faith of it. It is the seal of all undertakings, of all important affairs and public ceremonies" (Father Hennepin),

Calumnies Against The Christians.

A new society like the Christian Church could not escape misrepresentation. It offended men by presenting a higher standard of purity than their own, and the secrecy attending portions of its life and worship gave rise to suspicions. Popular credulity was ready to accept every malicious or ignorant tale of horror suggested. Also there was a system of calumny, of which the Jews were the chief propagators.

1. The Agapme, and the more sacred supper at first connected with them, furnished material for some of the more horrible charges. "Thyestian banquets and Eidipodean incest" became bywords of reproach. When they

met, it was said, an infant was brought in, covered with flour, and then stabbed to death by a new convert, who was thus initiated in the mysteries. The others then ate the flesh and licked up the blood, and by this sacrifice were bound together (Tertull. *Ad. vat.* i, 15; *Apol.* c. 8). Two sources of this monstrous statement may be given:

(a) To drink of human blood had actually been made, as in Catiline's conspiracy, a bond of union in a common crime (Sallust, *Catil.* c. 22); 'and the blood, it was said, was that of a slaughtered child (Dio. Cass. xxxvii, 30). Christians were regarded as members of a secret society conspiring for the downfall of the empire's religion and polity, and were supposed to have like rites of initiation.

(b) The language of devout Christians as to the Supper would tend to confirm, if not originate, the belief. It was not common bread or wine which they ate and drank, but flesh and blood.

2. The charge of impurity came next. When the Christians met—men and women it was at night. A lamp gave light to the room, and to its stand a dog was said to be fastened. After supper meat was thrown to the dog, which would overthrow the lamp-stand in struggling to reach it, and then the darkness, it was said, covered a scene of shameless—and unbridled lust, in which all laws of nature were set at nought (Tertull. *Apol.* c. 8; *Ad. Nat.* c. 16; Euseb. *H.* iv, 7-15; Origen, *Contrats Cels.* vi, 27; Minuc. Felix, c. 9). This calumny, also, we may trace to two main sources:

(a) In the Bacchanalia and other secret mysteries, it was known that such licentiousness had been but too common.

(b) The name of the Agape, interpreted by men of prurient imaginations, was sure to strengthen the suspicion. They could form no other notion of a "lovefeast" held at night. The terms "holy kiss," and the "kiss of peace" were distorted likewise. The names of "brother" and "sister," by which Christians spoke of each other, were said to refer to incestuous intercourse (Minuc. Felix, loc. cit.) .

(c) It seems probable that in some cases abuses of this kind did actually exist in the Agapae. The language of ^{<ref>2</ref>} Peter 2:13, and of ^{<ref>12</ref>} Jude 1:12 shows that excesses had occurred. The followers of Carpocrates are said, by Clement of Alexandria (*Strom.* iii, 2-4, p. 185) and Eusebius (*H. E.* iv,

7, § 5), to have been guilty in their Agapae of those practices popularly imputed to the Christians at large.

3. The charge of atheism was naturally made against a people who held aloof from all temples and altars; and, though frequently used against them, can hardly be classed as a distinct calumny. Still less can we place under that head the fact that they worshipped one who had died a malefactor's death, although this, from apostolic times, was a frequent topic of reproach (Tacit. *Annal.* xv, 63; Justin M. *Dialog. c. Tryph.* c. 93; Minuc. Felix, p. 86). It was not strange, either, that the reverential use which the Christians of the 2d century made of the sign of the cross led to the notion that they worshipped the cross itself. The most astounding statement is that Christians worshipped their God under the mysterious form of a man with an ass's head. Tertullian (*Apol.* c. 16; *Ad Nat.* c. 11) speaks of a caricature exhibiting such a form, with the inscription "The God of the Christians " (i.e. "assborn"). A picture answering to this description has actually been found on a wall of a palace of the Caesars, on the Palatine Hill. It is to be noted that this was but the transfer to the Christians of an old charge against the Jews, who were said to have been led by the wild asses of the desert to find water during the Exode (Tacit. *Hist.* v. 3). **SEE ONOLATRY.**

4. The belief that Christians worshipped the sun had a wider currency and more plausibility. They met together on the day generally known as the *Dies Solis*. They began at an early period to manifest a symbolic reverence for the East; and these acts, together with references to Christ as the " true light," and to themselves as "children of light," would naturally be interpreted as acts of adoration of the luminary itself. This, however, never rose to the rank of a popular calumny.

5. It was also reported that the members of the new sect worshipped their priests with an adoration which had in it something of a phallic character (" Alii eos ferunt ipsius austititis ac sacerdotis colere genitalia," Minuc. Felix, *Octav.* c. 8). In this case, as in the charge of immoral excesses, we have probably the interpretation given by impure minds to acts in themselves blameless. Penitents came to the presbytery of the Church to confess their sins, and knelt before them as they sat; and this attitude may have suggested the revolting calumny to those who could see in it nothing but an act of adoration.

6. Over and above all specific charges, there was the dislike which men felt to a society so unlike their own. These persons, who lived apart from the

world, were a *lucfuga natio*. They were *infructuosi in nesqotiis*. They were guilty of treason because they would not offer sacrifice for the emperors, and looked for the advent of another kingdom. Though ignorant, rude, uncultivated, yet they set themselves up above the wisest sages. They showed a defiant obstinacy in their resistance, even to death, to the commands of civil magistrates (Marc. Aurel. xi, 3). For a copious list of Latin treatises on these and similar early cavils at Christianity, see Volbeding, *Index Program.* p. 92 sq.

Calumny.

The law of the early Church enjoined a heavy penalty upon those guilty of perjury. By can. 73 of the Council of Eliberis, "He that bears false witness against another, to the loss of his life or liberty, is not to be received to communion even at his last hour." In a lighter case, he was to do penance for five years, before he was reconciled and perfectly restored to the peace of the Church. Bingham, *Christ. Antig.* bk. xvi, c. xii, § 15. *SEE DETRACTION; SEE SLANDER.*

Caluppanus, Saint,

was born in 527, and spent his early years in the monastery of India, where he so abstained from food as to be unable to perform his share of the ordinary work of the establishment. The other monks reproached him, and he withdrew to a neighboring cave, where he built himself an oratory. He occupied himself entirely with study and prayer, and is said to have vanquished persecuting evils spirits by using the sign of the cross and the Lord's Prayer. St. Avitus visited him at his cave, and ordained him deacon and priest. He died in 576. See *Aca Sanctorunm Boll.* March, i, 262.

Calusco, Taddeo,

was a Milanese of the order of St. Augustine, who died in 1720, leaving, besides other works, *Esame della Religione Protestante, o sia Pretesa Reformnata* (Venice, 1720, 4to).

Calvart, Denis

(Ital. *Dionisio*, also called *FiaMnmningo*), an eminent Flemish painter of the Bolognese school, was born at Antwerp about 1555, and was the scholar of Sabbatini. After quitting this master he studied the works of Raffaele and other great painters at Rome, after which he returned to

Bologna and established that celebrated school where Albano Domenichino and Guido were first instructed. His finest picture is the *St. Michael* in San Petronio, at Bologna. Some of his other works are, *The Holy Family, with St. Roch and St. Sebastian*, in the Church of San Giuseppe; *Our Saviour Appearing to Magdalene*, in San Giorgio. He died at Bologna in 1619. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; 'Hoefler, *Nouv. Biog. Generale*, s.v.

Calvert

is the name of a family whose history is closely identified with that of the colony of Maryland. It includes:

1. GEORGE, the first lord Baltimore, who was born at Kipling, in Yorkshire, about 1580, and educated at Trinity College, Oxford. He early became secretary to Robert Cecil, one of the principal secretaries of state to James I. Soon afterwards he was made one of the clerks of the privy council, and in 1617 he was knighted. He afterwards became one of the two secretaries of state, and in 1620 received a pension of one thousand pounds annually.' In 1624 he frankly confessed to the king that he had become a Roman Catholic, and resigned his office. The king, however, retained him as privy-councillor during his entire reign; and in February, 1625, created him baron of Baltimore, in the county of Longford, Ireland. Calvert had obtained a royal patent for himself and heirs granting them the absolute proprietorship of the province of Avalon, in Newfoundland. He expended twenty-five thousand pounds in advancing this new plantation, and built a handsome house in Ferryland, to which he had sent a colony in 1621. He afterwards fitted out two ships at his own expense, with which he relieved the English fishermen of that coast from the encroachments of the French. Becoming dissatisfied with Newfoundland, he visited Virginia in 1628. Not being able to take the oath of supremacy required by the Episcopal party in that colony, he sought possessions outside of its limits. He returned to England, and in 1632 obtained a patent for the territory within the limits of the present states of Delaware and Maryland. He died in London, April 15, 1632, before the grant was made out, and it was afterwards issued to: his son as below.

2. CECIL, second lord Baltimore, son of George, received June 20, 1632, the charter which had been intended for his father, but which was executed for him by Charles I. It conferred on lord Baltimore and his heirs forever

absolute ownership of the territory granted, and also civil and ecclesiastical powers of a feudal nature. The only tribute required was the annual payment of two Indian arrows, by which the proprietor acknowledged the sovereignty of the king. Cecil did not, go with his colony to America, but sent off an expedition in November, 1633, under the charge of his brother, Leonard Calvert. (q.v.), who became the first governor. Cecil Calvert died in 1676. The successive lords Baltimore were John (third), Charles (fourth), Benedict (fifth), Charles (sixth); and

3. FREDERICK, seventh lord Baltimore, was born in 1731, and succeeded to the title on the death of his father in 1751, and also to the proprietorship of Maryland. He died at Naples, Sept. 14, 1771, leaving no legitimate children, and the title "lord Baltimore " ceased to exist.

See Fuller, *Hist. of the Worthies of England*; Kennedy, *Character of George Calvert*; Bancroft, *Hist. of the United States*; Hildreth, *Hist. of the United States*; Sparks, *American Biog.* vol. ix; *Proceedings of the Maryland Hist. Society*.

Calvert, Daniel

an English Congregational minister, was born June 8, 1794. He was the second of three brothers who entered the ministry. In early life he joined the Independent Church at Mixenden. He entered Airedale College in 1818, and afterwards became a home missionary in the West Riding of Yorkshire. He served the following stations: Tadcaster and Wetherby, Yorkshire, and Calderbrook, near Rochdale, Lancashire. He died at Calderwood, Yorkshire, Sept. 22, 1849. He was a simple, plain, good man.

Calvert, Henry

a Scotch clergyman, a native of England, was admitted in 1629 assistant minister at Broadisland, Scotland, and afterwards at Oldstone, Ireland, where he was deposed by the bishop of Down, in 1636, for refusing to subscribe to the canvass. He returned to Scotland, and was presented to the living at Paisley in 1641. He found the charge a heavy one, and got an assistant minister appointed, which laid the foundation for a second charge in the town. He was disabled by gout in 1647, and died June 22, 1653. See *Fasti Eccles. Scotice*, ii, 196.

Calvert, James

an English nonconformist divine, was born in York and educated at Clare Hall, Cambridge. He had been for several years at Topcliffe when he was silenced by the act of uniformity; after which he retired to York, and lived privately, but studied diligently. As a result of his studies here, he brought out his work, entitled *Naphthali, seu Collectatio Theologica, de Reditu Decem Tribuum, Conversione, et m Mensibus Ezekielis* (1672). About 1675 he became chaplain to Sir William Strickland, and, afterwards, to Sir William Middleton and tutor to his son. He died in December, 1698. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Calvert, John,

an English Congregational minister, was born in 1787. He was educated at the Idle Academy, and was for many years pastor of the Independent Church at Morley, near Leeds, where he died, Sept. 26, 1846.

Calvert, Leonard,

the first governor of Maryland, whom we may designate as the "Roger Williams" of that state, on account of the position he took on the matter of religious liberty. He was sent to America by his brother, Cecil Calvert, the proprietor of the territory embraced in what became the state of Maryland. About two hundred Roman Catholic families accompanied him. The colonists landed at Point Comfort, Va., Feb. 24, 1634. Sailing up the Potomac, they came to an island which Calvert named St. Clements, of which he took possession "in the name of the Saviour of the world and of the king of England." Pursuing his way, he came to Piscataway, on the Maryland side. Here he had an interview with an Indian chief, and subsequently with others of the aborigines, with whom treaties of friendship were made; and the settlement was commenced under auspicious circumstances. The colony began its existence, as did that of Rhode Island, with a declaration of the broadest principles of civil and religious liberty. Christianity was established without putting the state under the control of any one denomination of Christians. The new commonwealth became the asylum to which those in other parts of the country, especially New England, who endured persecution for conscience sake, fled. Governor Calvert erected a mansion at St. Mary's, for the use of himself and those who might succeed him in office. When the monarchy was overthrown in England by the execution of Charles I, and the Commonwealth was set up

in its place, it was not to be expected that the Roman Catholic governor of an English province would be suffered to remain in power. Calvert was displaced and a new governor appointed in his place. He died in 1676. See Belknap, *Amer. Biog.* ii, 372,380; Allen, *Amer. Biog.* s.v. (J. C. S.)

Calvert, Reuben

an English Congregational minister, was born on Oct. 2, 1806, at Marley, Halifax, Yorkshire. A sermon to the young was the means of his conversion, and in September, 1826, he became a member of the Church at Halifax. In 1828 he entered Airedale College. In July, 1832, he settled at Upper Mill, Saddleworth. He remained there nine years, doing much good. In July, 1841, he removed to Hyde, Cheshire, where he remained till his death, which occurred Dec. 19, 1856. See (Lond.) *Cong. Year-book*, 1858, p. 195.

Calvert, Thomas

an English nonconformist divine, uncle to James Calvert, was born at York in 1606, and educated at Sidney College, Cambridge. He served as chaplain to Sir T. Burdet, in Derbyshire, for some time, and afterwards held the vicarage of Trinity, in York. He also preached at Christchurch, York, and was one of the four preachers who officiated at the cathedral during the time of Cromwell. When the act of uniformity was passed he was ejected from Allhallows parish, in that city, and lived privately. He died March, 1679. His works include *Mel Cceli, an Exposition of Isa. liii* (1657): — *The Blessed Jew of Morocco* (1648): — *Three Sermons* (1660): — *Heart Salve for a Wounded Soul*, etc. (1675). See Chalmers, *Biog. Diet.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Calvi, Giovanni Battista,

an Italian theologian and layman, was born at Milan in the latter half of the 18th century. He wrote, *Vertias Romance Ecclesice quam Brevissime Demonstrata Catholicis in Conspectu Religionis Protestantium* (Milan, 1758). See Hoefler, *Nouv. Biog. Generale*, s.v.

Calvi, Lazzaro And Pantaleo (Or Pantaleone),

Genoese painters, were sons of Agostino Calvi, a reputable painter of Genoa. Lazzaro was born in 1501, and with his brother Pantaleo was educated in the school of Pierino del Vaga. They painted in concert at

Genoa, Monaco, and Naples. Lazzaro was jealous of his brother's work, and Pantaleo claimed no share of the praise justly due him. The jealousy of Lazzaro led him to the commission of the foulest crimes. He painted the *Birth and Life of St. John the Baptist* for the Chapel of Nobili Centurioni. His last works were for the Church of Santa Caterina. He died in 1606 or 1607. Pantaleo died in 1595. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Calvin, James

an English Methodist minister, was born at Manchester in 1813. He was converted at the age of nineteen and joined the Primitive Methodists, and distinguished himself by Christian zeal as a class-leader and local preacher. At the age of thirty-four he entered the itinerant ministry, and labored earnestly and successfully in sixteen circuits in Ireland and England. In July, 1880, he was appointed to the Barton-on-Humber Circuit, where he continued his ministrations till January, 1881, when he became a supernumerary. He died June 21, 1881. He was a faithful minister of the Gospel and a devoted Christian.

Calvin, Joseph Hadden, D.D.,

a Presbyterian minister, was born near Clones, Ireland, June 10, 1828. In 1846 he came to the United States. He graduated at Jefferson College, Pa., in 1849, and at Princeton Theological Seminary in 1852. He was licensed by the New Brunswick Presbytery the same year, and installed pastor of the churches of Bethlehem and Burton's Hill, Greene' County, Ala., where he remained for six years. In 1858 he was elected professor of languages in Austin College, Texas. In 1859 he was called to Oakland College, Miss. He died Feb. 14, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, p. 319.

Calvinus (Or Calwinus),

a presbyter, is addressed by Alcuin in two letters, dated respectively (in edition of Frobenius) cir. A.D. 797 and 800. From his being mentioned in connection with "Symeon sacerdos," it is conjectured that he was an Englishman. In the first letter occurs "Nil tibi deesse sestimo illi cella sancti Stephani honeste conversationis ;" but Frobenius is uncertain: whether this cell is some English monastery, or whether it was that of St. Stephen, at Choisy, in France, to which Calvinus had retired. The second letter is

addressed to him jointly with Cuculus, and they are bidden to exhort Symeon to fortitude under his tribulations.

Calvor, Caspar

a Lutheran theologian of Germany, was born Nov. 8, 1650, at Hildesheim. He studied at Jena and Helmstadt, and was in 1677 deacon, and in 1684 superintendent, at Zellerfeld. In 1710 he was called as pastor primarius and general superintendent to Clausthal. He died May 11, 1725. He wrote, *Gloria Mosis, h. e. Illustria aliquot Facta sub Mose*, etc. (Goslar, 1696): - *Rituale Ecclesiasticum* (Jenn, 1705, 2 parts): — *Saxonia Inferior Antiqua Gentilis et Christiaina* (Goslar, 1714): - *Der Ruhin Christi, eine Streitschrift wider der Juden* (Leips. 1710): — *Juden-Katechismus* (ibid. eod.). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* i, 140; Winer, *Handbuch der theol. Lit.* i, 198, 627, 795. (B. P.)

Calybite.

Saints who lived in huts were so styled.

Calydonian Boar,

in Greek mythology. (Eneus, king of Calydon, had made to the deities a solemn offering of thanks, but had forgotten Diana, who therefore sent an animal in the form of a boar, with bristles like arrows, and with teeth like the tusks of an elephant. It vomited fire, destroyed the vineyards and the woods, laid waste the cornfields, killed the cattle, and compelled the inhabitants to seek refuge in the city Calydon. Thereupon the valiant Meleager assembled the heroic young men of Greece to a united hunt for this monster boar. Echion, Jason, and Mopsus threw their spears in vain at the monster. Eupalamus and Pelagon were killed by him, also Enaesimus, and the father of Achilles only escaped death by swinging himself on a tree; but the boar began to gnaw at the tree and try to pull it up by its roots, when Castor and Pollux came near, by whose spears the boar was driven into the thicket of the woods. Then Atalanta shot a feathered arrow at the beast, and struck it near the ear. Meleager praised her shot, saying she deserved the prize more than the men. Anceeus, boasting, wished to show what a man could do in comparison with, a woman, and said, "Even should Diana protect the boar, still he would succumb under the axe." Then he raised his battle-axe, but, even before it fell, the monster's sides were split open. The companions came together and dipped their weapons in the

monster's blood. But Meleager took the head and hide of the animal and presented both to Atalanta.

Calypso,

in Greek mythology, was a nymph of the sea, whose parents are stated differently, as she is sometimes called a Nereide, sometimes an Atlantide, sometimes an Oceanide. In the island Ogygia she possessed a most magnificent palace. Here she sat weaving at the golden loom, when Ulysses came, after he had been shipwrecked, and had been nine days on a mast, tossed hither and thither by the waves. The beautiful nymph offered to give him immortality and eternal youth, if he would always remain with her. Seven years she held him fast, until, at the instigation of Minerva, Jupiter sent Calypso word, by Mercury, to let her lover go. Thereupon she gave him wood and implements to build a ship, with which he sailed to the island of Alcinoutis, king of the Phoenicians. According to some accounts, Calypso had, two sons by Ulysses, Nausithotis and Nausinous. The poem of Fdndlon, according to which Telemachus, seeking his father, comes to Calypso, has no foundation in ancient mythology.

Camail,

in ecclesiastical usage, is a French name for

(1) a tippet or *mozetta* of black silk, worn by French clergy, but edged, lined, or furred to mark canons.

(2) An *aumusse*, or cape of fur, adopted by the English dignitaries, with edging of the animal's tail, or pendants, and worn by canons in a modified form in the 15th century. *SEE ALMUTIUM.*

Camaldoli

Picture for Camaldoli

(or Camaldules) were a reformed order of Benedictines founded by Romuald of Ravenna in 1009. They wore a cassock, scapular, and hood, of white wool, and a large-sleeved gown. They lived in mountainous and solitary places.

Camara (Y Murga), Christopher De La,

a learned Spanish prelate, was born at Arciniega. near Burgos, towards the end of the 16th century. He was professor of Holy Scripture at Toledo, and afterwards bishop of the Canaries, and eventually of Salamanca, where he died in 1641. He published a sort of early ecclesiastical history of the Canaries, under the title, *Constituciones Sinodales del Obispado de Canaria, su primera fundacion v translacion, vidas de sus obispos, y breve relacion de las islas* (Madrid, 1634). See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Camara (Or. Camarra), Lucio, Of Chieti

an Italian antiquary in the middle of the 17th century, wrote *De Teate Amntiquo Marrucinatorum in Italia Metropoli Lib. 3* (Rome, 1651, 4to). See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Diet.* s.v.

Camargo, Ignacio,

a Spanish Jesuit and professor of theology at Salamanca, was born Dec. 26, 1650, and died Dec. 22, 1722. He published *Regula Honestatis Moralis*, a theological treatise on the way to act morally (Naples, 1702, fol.), in which he combats the doctrine of probability; viz., that it is allowable for a man to follow an opinion which he thinks probable, although it appears to him to be less certain, less sure, than the contrary opinion. See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Diet.* s.v.

Camassel, Andrea,

an Italian painter and engraver of the Roman school, was born at Brevagna, near Foligno, in 1601, and studied under Domenichino. He died in 1648. His best works are, *The Assumption*, in the Pantheon, and *The Dead Christ*, at the Cappucini; also *The Triumph of Constantine*, in St. John Laterani. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Cambaceres, l'Abbe De,

a French priest, uncle of Atienne, was born at Montpellier, in 1721, and became archdeacon there. In 1757 he preached before king Louis XV, and in 1768 delivered his beautiful panegyric of St. Louis, which elicited from the congregation, though in a church, the most unbounded tokens of

applause. He became a celebrated preacher, and published,, besides the *Panegyrique* (1768, 4to), three volumes of *Sermons* (1781, 12mo, and 1788). See *Biog. Universelle*, vi, 589.

Cambaceres, Tienne Hubert De,

a French prelate. was born at Montpellier, Sept. 11,1756. After entering holy orders he was rapidly promoted, being appointed archbishop of Rouen in 1802, and eventually to the cardinalate. He refrained from talking part in the French Revolution, but, later, was active for a time in political affairs. He died Oct. 25, 1828. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cambedoxi

is the Japanese name for the Chinese god *Fo*, among the inhabitants of Niphon, Japan, and the islands round about.

Cambolas, Francois De,

a French priest, born in 1600, was canon of St. Saturnin, in Toulouse. He founded the order of nuns of Notre Dame at Toulousa, and was distinguished for his piety, modesty, and charity. He died May 4, 1668. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cambounet (De La Mothe), Jeanne De

(or *de Saintee Ursule*), a French Ursuline and biographer, who lived at Bourg-en-Bresse in the second half of the 17th century, is the authoress of *Journal des Illustres Religieuses de l'Ordre de Sainte Ursuile* (Bourg, 1684). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cambout (De Pont-(Chateau), Sebasten Joseph Du,

a French theologian of the second half of the 17th century, was abbe of the convent of Pont-Chateau, and left some epistles, for which. see Hoefer, *Nouv. Biog. Generale*, s.v.

Cambrai, Council Of

(*Concilium (Cameracense)*), was held in August, 1565, in the city of that name in France, Maximilian, archbishop and duke of Cambrai, presiding, assisted by the bishops of Tournai, Arras, St. Omer, and Namur. Twenty-

two decrees were published, each of which contains several chapters. The titles of the decrees are as follows:

1. Of heretical books.
2. Of theological lectures in chapters and monasteries.
3. Of schools.
4. Of seminaries.
5. Of doctrine, and the preaching of the Word of God.
6. Of ceremonies, and the holy offices.
7. Of the ministry.
8. Of the life and conversation of clerks.
9. Of the examination of bishops.
10. Of the examination of pastors.
11. Of the residence of bishops and curates.
12. Of the residence of pastors, and their duties.
13. Of visitation.
14. Of the ecclesiastical power and jurisdiction.
15. Of matrimony.
16. Of tithes, etc.
17. Of purgatory.
18. Of monasteries.
19. Of the saints.
20. Of images.
21. Of relics.
22. Of indulgences.

The 3d, relating to schools, contains six chapters; it orders that they be visited by the curate every month, and by the rural dean at least once in each year, in order that a report may be made to the bishop.

The 12th enjoins the wearing of the surplice and stole by the priests, when they carry the holy sacrament to the sick, and also that a clerk carry a lighted taper and bell, that the people may be warned of its approach, and of their duty towards the holy sacrament and to the sick person.

Finally, the council confirmed the decrees of the Council of Trent. See Labbe, *Concil.* xv, 147.

Cambrai, Sect In.

In the early part of the 11th century a Christian sect was discovered in the diocese of Cambrai, in the districts of Arras and Liege, which was supposed to have had its origin in the teaching of Gundulf, an Italian, and from some of its strange doctrines was thought to have some connection with certain Oriental sects. They rejected marriage, and, held that a state of celibacy was indispensable to a participation in the kingdom of heaven. They alleged that the disciples of Christ, both male and female, ought to live together only in spiritual fellowship. They also held the utter inefficacy of mere outward sacraments to purify the heart. Neander says, "To show the inefficacy of baptism they pointed to the immoral lives of the clergy who performed the ceremony, to the immoral lives of the persons baptized, and to the fact that in the children whom baptism was performed not one of the conditions was to be found upon which such efficacy must depend—no consciousness, no will, no faith, no confession. The tenets which they had received from Gundulf agreed in all respects, as they affirmed, with the doctrines of Christ and of the apostles. They were as follows: to forsake the world, to overcome the flesh, to support one's self by the labor of one's own hands, to injure no one, to show love to all the brethren. Whoever practiced these needed no baptism; where these failed, baptism could not supply their place. They were also opposed to the worship of saints and relics, and ridiculed the stories told about the wonders performed by them. But it is singular to observe that they at the same time held to the worship of the apostles and martyrs, which probably they interpreted, however, in accordance with their other doctrines, and in a different manner from what was customary in the Church." They were opposed to the worship of the cross, and of images, and had no reverence for churches as such, claiming that "the church is nothing but a pile of stones heaped together; the church has no advantage whatever over any hut where the divine Being is worshipped."

Those who held these views were early arrested and brought to trial, but succeeded in explaining their faith to the satisfaction of the bishop. After this they increased to considerable numbers, and the archbishop assembled a synod at Arras in 1025, before which the arrested members were compelled to appear. Here they were obliged to subscribe a recantation on the cross, but the only effect was to make them more cautious in their teachings. Towards the end of the 11th century a sect of this kind, once more made its appearance in the same locality. Their leader, a man named

Ramihed, although it was impossible to convict him of heresy, was burned to death in an old hut, for charging the priests with immorality. The persecution to which the leaders of the sect were subjected tended greatly to increase its numbers, and to give it such importance and permanence that in the 12th century it was still found in many towns of the district. See Neander, *Hist. of the Church*, iii, 597 sq.

Cambricum Concilium,

A.D. 465, is a fiction, taken from Geoffrey of Monmouth, etc.

Cambuca,

a pastoral staff ("Inenturus cruciculam cum cambuca ipsius summi pontificis"). See Mart. *Thes. Anecd.* iii, 121, a, sq.

Camburn, Myron B.,

a Methodist Episcopal minister, was born in 1820. He was converted at the age of twelve; licensed to preach in 1844; and in 1846 was admitted into the Michigan Conference. He filled twenty-two conference appointments successively, and died at his post, Oct. 17, 1872. Mr. Camburn was remarkably healthy, faithful, and laborious. He was a fully consecrated Christian, and a gifted preacher. See *Minutes of Annual Conferences*, 1872, p. 94.

Camden, William

an eminent English antiquarian and historian, was born in London, May 2, 1551, and was educated at Oxford. In 1577 he was co-rector, and in 1597 rector, of the Westminster School. He died at Chiselhurst, Nov. 9, 1623. His main work is *Britannia, sive Florentissimorum Regnorum Anglice, Scotice, Hibernice et Insularum Adjacentium ex Intima Aintiquitate Chirographica Descriptio* (Lond. 1586). He also wrote *Remains of a Greater Work concerning -Britain* (ibid. 1605): — *Annales Rerum Anglicarum et Hibernicarum Regnantre Elisabetha* (1615-17, 2 vols.). In his honor the Camden Society was founded in 1838. (B. 1.)

Camele

(or Gamelee Deae), in Roman mythology, were *goddesses of marriage* (Gr. γαμέω), invoked by young women just before their nuptials.

Camelaucium (Camelaucum, Camelaucus, Or Camalaucum)

Picture for Camelaucium

was a covering for the head, used chiefly in the East. It appears to have been a round cap with ear-flaps of fur, originally camel's hair, if the ordinary etymology is to be accepted, or wool, and sometimes adorned with gems. The form and name being preserved, it sometimes became a helmet, and was worn in battle. We find it adopted by royal personages, and Ferrario (*Costumni*, Europa, vol. iii, pt. i, pl. 30) and Constantine Porphy. (*De Adam. Imp.* c. 13) describe by the same name the sacred caps, preserved at the high-altar of St. Sophia's, traditionally believed to have been sent by an angel's hands to Constantine the Great, and used in the coronation of the emperors of the East. *SEE CROWN.*

Its ecclesiastical use in the East seems to have been chiefly confined to the monastic orders. Goar (*Eucholog.* p. 156) tells us that the mitre of the metropolitan of Constantinople had this name only when he was taken from the monastic ranks. It is defined by Allatius (*De utriusque Eccl. Consecr.* lib. iii, c. viii, no. 12, apud Ducange) as a round woollen cap worn by monks. It was worn by Armenian bishops when officiating at the altar. *SEE MITRE.*

Camenae (Or Camcenaee),

in Roman mythology, were spring nymphs endowed with prophetic gifts among certain ancient Italian nations. To them belonged Carmenta and Egeria. Their worship in a grove at Rome had been instituted by Numa. The name was afterwards, given to the *Muses* of the Greeks.

Camenz, Erdmann Gottfried,

a Lutheran theologian of Germany, was born at Grossenhain (Saxony) in 1692, and studied at Wittenberg. In 1718 he was called as pastor to Schlielwde; in 1734 to Schlieben, as provost and superintendent, and he died there in 1743. He wrote, *Disput. De Navi Tyria, ductu Ezech. xxvii, 3, 5, 6* (Wittenberg, 1714): — *De Aqueductu Hiskice* (ibid. eod.): — *De Suspecta Maimosnidis in Antiquitatibus Judaicis Fide* (ibid. 1716). See *Dietmann, Chursächsische Priester*, iv, 684; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* i, 140; Hofer, *Nouv. Biog. Generale*, s.v. (B. P.)

Camenz, Karl Wilhelm Theophilus,

a Lutheran theologian of Germany, was born at Colin, near Meissen, Oct. 14, 1769. For some time he was pastor at Oberau, and in 1807 became superintendent at Say da, where he died, Sept. 1, 1837. He wrote, *Katechetisches Handbuch* (1801-11, 8 vols.): — *Lehrbuch der Glauben: and Sittenlehre des Christenthums* (Meissen, 1811). See Winer, *Handbuch der theol. Lit.* ii, 269; Zuchold, *Bibl. Theol.* i, 212. (B. P.)

Camerarius, Bartolomeo,

an Italian theologian, born at Benevento, was for twenty-four years professor of law at Naples, at the end of which time, viz., in 1529, he was made president of the royal chamber. In 1557 he settled at Rome, where pope Paul IV appointed him commissary-general of the papal troops. He died at Naples in 1564. He was a man of vast learning, and wrote, *De Praedestinatione, de Gratia et Libenro Arbitrio, contra Calvimum* (Paris, 1556): — *De Jejuniis, de Oratione et Eleemosina* (ibid. eod. 4to): — *De Purgatorio Igne* (Rome, 1557): — a work on preaching, and another on matrimony. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Camerata, Giuseppe (1),

an Italian painter and engraver, was born at Venice in 1668, and studied under Gregorio Lazzarini. At a great age he executed, for the gallery of the elector of Saxony, *The Parable of the Lost Drachma*, after Feti *The Holy Family*, after J. C. Procaccini; *The Assumption*, after Camil. Procaccini; *The Chastity of Joseph*, after Contarini. He died at Dresden in 1761. See Hoefer, *Nouv. Biog. Generale*, s.v.

Camerata, Giuseppe (2),

an Italian engraver and miniature painter, was born at Venice in 1718, and studied engraving under Giocattini. In 1751 he was made engraver to the court at Dresden. The following are some of his principal plates: *The Parable of the Prodigal Son*; *David with the Head of Goliath.*; *The Holy Family*; *The Adulteress before Christ*. He died in 1803.

Camerino, Francesco,

an Italian preacher of the early part of the 14th century, was sent as a missionary to Asia Minor. On his return he lived:at Avignon in intimate relations with pope John XXII (1333), but afterwards returned to Italy. See Hoefler, *Nouv. Biog. Generale*, s.v.

Cameron, Charles Richard,

a Church of England divine, was: born in 1780. He was educated at Christ Church, Oxford. His latter days were spent as rector of Swaby, Lincolnshire, where he died, Jan. 10, 1865. He was the author of several sermons and pamphlets, among which are, *Lectures on Confirmation: A Sermon on the Death of Nelson: — Sayings and Doings of Poetry: - A Letter to Mr. Whitmore on the Corn Laws: — A Pamphlet on the Sabbath Question, addressed to Archbishop. Whately: — Parochial Sermons: — On the Antichrist of St. John: — On the Revolutions of 1848:a Poem on the New Moral World against Socialism.* See *Appleton's Annual Cyclop.* 1865, p. 664.

Cameron, Finlator

an English Baptist minister, was born at Chatham in 1782. He united with the Church, by baptism, June 29, 1800, and, in the latter part of 1801 began his theological studies under the tuition of Rev. Dan Taylor of London. He. was ordained as pastor of the General Baptist Church in Louth, July 4,1805.: He had supplied the pulpit of this church for more than a year and a. half, previous to his ordination. His ministry was so prosperous as to make necessary an enlargement of the building in 1808. Some division hawing sprung up in his Church, he retired from the pastorate, and for ten years served the Baptist Church at Coningsby, returning to Louth, by the unanimous request of the Church, in 1822. Prosperity again attended his labors. He died Aug, 29, 1848. See (Load.) *Baptist Hand-book*, 1849, p. 41. (J. C. S.)

Cameron, James (1),

a Wesleyan Methodist missionary, was born at Kirkintilloch, near Glasgow, Scotland, Aug. 1, 1805. At the age of fifteen he united with the Methodist Society, and soon began to preach in the streets of his native village. In 1829 he was accepted by the British Conference, and sent to Cape Town,

South Africa, where he labored five years with ability and success. For nearly twenty-five years thereafter he toiled in various parts of the Eastern Province of South Africa, and in the Orange Free State, among Europeans anti natives; and everywhere his labors were those of an able, undaunted, and untiring preacher. In 1857 he returned to Cape Town, where he ministered to large congregations till 1864, when he was appointed to Natal as chairman of that district; and there and in D'Urban and in Pietermaritzburg (his residence for the last years of his life) he worked with loving zeal and ceaseless devotion until called away to rest, Dec. 12, 1875. Mr. Cameron's sermons were carefully prepared, massive in their structure, rich in truth, and delivered with great energy., He was a cheerful, yet serious and consistent, Christian. See *Minutes of the British Conference*, 1876, p. 36.

Cameron, James (2),

an English Congregational minister, was born in 1809. He spent his boyhood at Gourock, on the Firth of Clyde; a matriculated at the university of Glasgow in 1830; was converted in 1831; and in the following year entered the Glasgow Theological-Academy. In the autumn of 1835 he went to Innerleithen to improve his health, and there instituted a series of meetings which resulted in the establishment of an Independent Church in the place, and a great religious awakening in the town. Mr. Cameron was ordained at Portobello in 1837, and in 1843 removed to Dumfries, where he remained till 1847, when he accepted a call at Headgate, Colchester. His final charge was at Hopton, Mirfield. Here he died, March 29, 1873. Those who knew him best were those who loved him most. See. (Lond.) *Cong. Year-book*, 1874, p. 316.

Cameron, James (3),

a Presbyterian minister, was born in 1816 at Greenock, Scotland.- He came to America as the representative of a British commission house. Mercantile life proving distasteful, he pursued painting as a profession. In 1845 he went to Italy, and on his return, in 1849, was made a deacon in the Presbyterian Church at Chattanooga, Tenn. During the late civil war he left the South, removed to Philadelphia, and finally went to Greenville, Me., in 1868. At Greenville he ministered to the Congregational Church for four years. In 1870 he was ordained an evangelist, and was acting pastor at Waterville from 1872 to 1874. He then went to California, ministered to

the people in San Bernardino and other places, and died at Oakland, Jan. 5, 1882. See *San Francisco Bulletin*, Jan. 6, 1882. (B. P.)

Cameron, John (1),

a Scotch prelate, was of the family of Lochiel, and was first made official of Lothian in 1422. He afterwards became confessor and secretary to the earl of Douglas; was provost of Trincluden in 1424; and was made keeper of the seal Feb. 25, and royal secretary March 7, 1425. In 1426 he was elected bishop of Glasgow; in 1428 was made lord-chancellor of the see; in 1429 he erected six churches within his diocese; and in 1433 was chosen one of the delegates from the Church of Scotland to the Council of Basel. In 1444 he was still chancellor. After his removal from this office, bishop Cameron began to build the great tower at his episcopal palace in Glasgow, where his coat armorial is to be seen to this day, with all the badges of the episcopal dignity. He probably died in 1448. He enacted canons which may be found in MS. in the Harleian Collection, No. 4631. See Rose, *Gen. Biog. Dict.* s.v.; Keith, *Scottish Bishops*, p. 248.

Cameron, John (2),

an English Wesleyan missionary, was born in 1808. In 1833 he was sent to the West Indies, where his exertions were great and his labors successful. Nevis, Anguilla, and Dominica were his fields. He died on the last-named island, Sept. 22, 1841. He was a man of strong understanding and self-control. See *Minutes of the British Conference, 1842*.

Cameron, Simon B.,

a minister in the Methodist Episcopal Church South, was converted about 1844. After preaching under the auspices of the Kentucky Conference for two years, he went farther south to improve his health. In 1850 he joined the Texas Conference, in which he served the Church as his health would permit, until his death, Oct. 2, 1853. Mr. Cameron: was a young man of marked ability and fine promise. See *Minutes of Annual Conferences of the A. E. Church South*, 1853, p. 490.

Cameron, William (1),

a Methodist Episcopal minister, was born in Delaware County, N. Y., Aug. 4, 1781. In 1814 he, entered the Genesee Conference, and, with a few years' exception as a superannuate, he labored faithfully until his death, in

1850 or 1851. Mr. Cameron was an exemplary Christian in all the walks of life. See *Minutes of Annual Conferences*, 1851, p. 633.

Cameron, William (2),

a Presbyterian minister. was born Aug. 26, 1816, in Cecil County, Md. He was prepared for college in the West Nottingham Academy, Md., and graduated from the College of New Jersey, at Princeton, in 1839. Five years following he spent in teaching. He entered Princeton Theological Seminary in 1844, and remained nearly two years; .but left before examination, in the spring of 1846, to fill an appointment to which he was urgently called. He then acted as private tutor in Jefferson County, Va.; was professor of ancient languages and literature in Masonic College, Mo.; then principal of Female College, at St. Joseph; of Brandol Academy, Miss.; professor of mathematics in West Tennessee College; principal of Trinity High-school at Pass Christian, Miss.; of an academy at Lexington, Mo.; of the Peabody School at Crystal Springs, Miss., from 1872 to 1875. He was licensed to preach by the presbytery of Central Mississippi, April 20, 1861; and ordained by the, presbytery of East Mississippi in 1865. He preached as stated supply at Pass Christian; at Mossy Creek Church, Tenn.; at Overton, Tex., from April 23, 1877. He died at the last-named place; May 10, 1879. Mr. Cameron had a strong desire to preach the gospel; but his peculiar fitness for teaching kept him mainly in the school-room and in the professor's chair. See *Necrolog. Report of Princeton Theol. Sem.* 1880, p. 35.

Camerus,

ordained deacon by Polycarp, succeeded Papius in the see of Smyrna, according to Metaphrastes. See Tillemont, ii, 372.

Camilla, Saint, Of Auxerre,

went with St. Germanus to Ravenna; but is said to have died on her return journey, A.D. 437. See *Acta Sanctorum, Boll. Mart.* i, 342.

Camillianus, Saint,

confessor and bishop, OF TROYYES, is supposed to have died in 525 (or 536). He was present at the first council of Orleans, A.D. 511.

Camillo, Francisco,

a reputable Spanish historical painter, was born at Madrid about 1635 (others say 1610), of a Florentine family, and studied under Pedro de las Cuevas. One of his best pictures is in the Church of San Juan Dios, at Madrid, the *Nuestra Senora de Belem*. Some of his other works are, *The Descent from the Cross*; *St. Mary of Egypt before the Virgin*. He died in 1671. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Camillus And Camilla,

in Roman antiquity, were the titles applied to the boys and girls who were occupied in the ceremonies of sacrifice, whether temporarily or as a preparation for their entering the priesthood. In the latter case it was necessary that they should be the children of parents still alive, and freeborn.

Camillus.

- (1) Presbyter of Genoa, who consulted St. Prosper respecting some propositions of Augustine on predestination, after that father's death; and to whom Prosper addressed *his Answers to the Geneese*.
- (2) Farther of St. Ennodius, bishop of Pavia, A.D. 473. See Ceillier, x, 300, 569.

Camis

is a title of the honored dead among the Japanese, to whom they pay divine homage., They believe that the souls of very good men become *Caumis*, or protecting geniuses of men; while those of the wicked wander through the air, writhing in agony. To these deified heroes they build temples or *mia* (q.v.), and offer sacrifices, swear by them, and implore their assistance in all important undertakings. This system prevails among the Sintoists (q.v.) in Japan, and hence the system has sometimes received the name of the religion of the *Camis*. *SEE KAMI*.

Camisia

in ecclesiastical usage, is a name for

(1) a shrine in which the Book of the Gospels used at high-mass was anciently preserved. It was frequently made of gold, richly jewelled. Many such, existed in English cathedrals and parish churches before the Reformation.

(2) An *alb* (q.v.).

Camm (Nee Newby), Anne,

a minister of the Society of Friends, was born at Kendal, England, in August, 1627. While residing in London, whither she had been sent to complete her education, she became a Christian, and united with the Puritans. Her first marriage was with John Audland (q.v.) and both husband and wife soon joined the Society of Friends, and, not long after, she was recognised as a minister in that denomination. More than once, in her early ministry, she was arrested and thrown into prison, and kept there, at one time, for a year and a half. Her husband died in 1663, and subsequently she married Thomas Camm, another minister among the Friends. After a life of remarkable usefulness, during which she passed through great sufferings for conscience' sake, she died, Sept. 30, 1705. See *Friends' Library*, i, 473-479. (J. C. S.)

Camm, John,

a minister of the Society of Friends, was born near Kendal, Westmoreland, England, in 1604. He was converted under the preaching of George Fox, and soon after commenced his labors as an itinerant preacher among the Friends in the North of England, and in London, whither he went with Francis Howgill, "with a message from the Lord to Oliver Cromwell, their protector." He is said to have been "a man richly furnished with the gifts of the Holy Spirit, patient in exercises, grave in behavior, profound in judgment, quick in discerning, and a sharp reprove of wickedness, hypocrisy, and of disorderly walkers in the profession of truth." He died a peaceful Christian death in: 1652.. See *Evans, Piety Promoted*, i, 31, 33. (J. C.S.) I

Camm, Thomas,

a minister of the Society of Friends, was born at Camsgill, Westmoreland, England, in 1641. He was converted in early life, and eventually recognised as a minister. He had a large share of the hardships and persecutions of the

Quakers which marked the age in which he lived. In 1674 he was imprisoned at Kendal, for nearly three years, for the non-payment of tithes, and subsequently at Appleby for six years. He was also very heavily fined. During these trials he conducted himself with wisdom and patience. He died in the triumphs of Christian faith, Jan. 13, 1708. See *Friends' Library*, i, 479-481. (J. C. S.)

Camma,

in British mythology, was the goddess of hunting.

Cammach

was a Welsh saint of the 6th century, and founder of Langammarch, in Brecknockshire. See Rees, *Welsh Saints*, p. 233.

Cammarota, Fillippo,

an Italian ecclesiastic, was born Nov. 23, 1809. He was appointed archbishop of Gaeta in 1854, and died March 1, 1876. See *Appleton's Annual Cyclop. 1876*, p. 630.

Cammin, Saint,

was one of the most celebrated abbots of Ireland, who in his youth retired to the island of Inish-Kealtair, on the lake of Derg-Derch, on the confines of Thomond and Galway, where he built a monastery. The church of that place still retains the name of Tempul-Cammin. He died about 653. See Ussher, *Antiq.* p. 503.

Camos, Marcos Antoni,

a Spanish prelate, was born at Barcelona in 1553. After a military career and the loss of his wife, he became an Augustine monk in 1591, studied theology and philosophy, and in 1605 was appointed bishop of Trani (in Bari), but died before his confirmation to that office. He left, *Microcosmo y Gobicino universal del hombre Christiano*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Camp, Abraham,

a German preacher; was a native of Cologne. He became a member of the Jesuit order in 1688, and studied belles-lettres at Aix-la Chapelle, and

theology at Treves. Having preached with great success at Dusseldorf, he was placed at the head of the new missions established in the duchies of Juliers and Berg, and held that position until his death, which occurred at Dusseldorf, Feb. 26, 1696. He wrote, *Aquila Grandis Magnarum Alarum: — Lessus Oratarius et Poeticus Funeris Serenissime Marice-Annce-Josephac Austriacae* (Dusseldorf, 1689). See Hoefler, *Nouv. Biog. Generale, s.v.*

Camp, Albert Barlow,

a Congregational minister, was born at Northfield, Conn., and graduated from Yale College in 1822. After a theological course at Andover, which he completed in 1826, he was settled over the First Congregational Church in Ashby, Mass. In 1832 he returned to his native place, where he resided two years, supplying various pulpits in the vicinity. In 1834 he was settled over the Church in Bridgewater, Conn., and continued there ten years. He removed to Bristol in 1845, where he became engaged in book-keeping and writing for various manufacturers in the vicinity, and continued in this occupation until the failure of his health. He died in Bristol, May 17, 1866, aged sixty-nine years.. See *Obituary Record of Yale College, 1866.*

Camp, Amzi,

a city missionary, died in New York, Jan. 5, 1864. He was for nearly thirty years in the employ of the American Tract Society as city missionary. His life was one of earnest, patient, self-denying labor among the neglected classes. See *Appleton's Annual Cyclop.* 1864, p. 591.

Camp, Henry Bates,

a Congregational minister, was born at Durham, Conn., Dec. 10, 1809. After graduating from Yale College in 1831, he began the study of theology in the Yale Divinity School, and completed his course at the Princeton Theological Seminary, graduating in 1834. In July, 1835, he was ordained pastor of the Congregational Church at North Branford, Conn., but resigned this charge in August, 1836, on account of ill-health. In 1837 he became an instructor in the American Asylum for the Deaf and Dumb at Hartford, where he taught until 1864. The rest of his life was spent in retirement at Hartford, where he died, Feb. 16, 1880. See *Obituary Record of Yale College, 1880.*

Camp, Joseph Eleazer,

a Congregational minister, graduated at Yale College in 1787; was ordained pastor of, the Church in Northfield, Conn., in 1790, continuing there until 1837; and. died in 1838. See Sprague, *Annals of the Amer. Pulpit*, ii, 592..

Camp, Phineas,

a Presbyterian minister, was born at Durham, N.Y., Feb. 18,1788. He graduated at Union College in 1811, and spent over two years in Princeton Theological Seminary. He was ordained by the North River Presbytery in 1817, and spent a year as missionary in Ohio, Michigan, New York, and Pennsylvania. His first charge was Westfield, N.Y. (1819-22), and his next Lowville (1825-29), and afterwards he served at Denmark and Whitestown, N. Y., and Dixon, Ill. He died at the last-named place, Jan. 30, 1868. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 16.

Camp, Riverius, D.D.,

a Protestant Episcopal clergyman of the diocese of Florida, was rector for many years of Trinity Church, in Brooklyn, Conn., until 1872, when he became rector of Christ Church, Monticello, Fla. In the following year he returned to his former rectorship in Conn., and in 1874 to his former Church in Monticello. He died Sept. 12, 1875, aged sixty-five years. See *Prot. Episc. Almanac*, 1876, p. 150.

Camp, Samuel,

a Congregational minister, graduated at Yale College in 1764; was ordained pastor of the Church in Ridgebury, Conn., in 1770; and died in 1813. See Sprague, *Annals of the Amer. Pulpit*, i, 664.

Campaga (Campacus, Gambocus, Or Campobus),

was a kind of ornamental shoe worn by emperors and kings. At a later period it was worn by the higher ecclesiastics at Rome, and by others elsewhere, but in disregard of the special privileges claimed in regard to it by Roman authorities. See Gregory Magnus, *Epis. lib.* vii, ep. 28.

Campagna, Girolamo,

an Italian sculptor, was born at Verona in 1552, and studied under Cataneo. His productions consist chiefly of altars and sepulchres, in the cities of Venice and Verona. He was living in 1623." See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Campagnola, Domenico,

an eminent Venetian painter (and engraver) of the school of Titian, lived about 1543. He received lessons from his father, Giulio, and painted both in oil and fresco with great brilliancy. The following are some of his plates: *Christ Healing the Sick Man at the Pool of Bethesda*; *The Resurrection of Christ*; *The Descent of the Holy Spirit on the Day of Pentecost*; *The Assumption of the Virgin*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Campagnola, Giulio,

a Paduan painter and engraver, lived about 1500. Among the plates by him is especially mentioned the picture of *John the Baptist Holding Cup*.

Campana

(Ital. *bell*), a name used first as a Latin term by Bede, in the 7th century, and employed generally afterwards, to denote the bells used in churches, to summon the people to public worship.

Campana, Alberto,

a Florentine Dominican, was professor of philosophy at Pisa, and afterwards of theology at Padua, where he died, Sept. 24, 1639, leaving a metrical translation of the *Pharsalia*, in Italian (Venice, 1600). See Hoefer, *Nouv. Biog. Generale*, s.v.

Camplana, Pietro,

an Italian engraver, was born at Soria in 1727, and studied under Rocco Pozzi. The following are his principal plates: *St. Francis of Paolo*; *St. Peter Delivered from Prison*. He died in 1765.

Campanaio, Lorenzo Di Lodovico

(surnamed *Lorenzetto*), an Italian sculptor and architect, was born at Florence in 1494, and at an early age was commissioned to complete the tomb of cardinal Forteguerra, in the church of San Giacomo, at Pistoja. He was also employed upon the tomb of cardinal Chigi in the church of Santa Maria, del Popolo. He died in 1541. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Campanarius (Bell-Ringer).

His special office in a church is perhaps not mentioned in the literature of the first seven centuries. In more ancient times the duty of ringing the bells at the proper seasons seems to have been laid upon the priests themselves (*Capitulare Episcop.* c. 8; *Capit. Caroli Magni*, lib. vi, c. 168). To the same effect Amalarius (*De Div. Off.* iii, 1) says, speaking of the ringing of bells, " Ne despiciat presbyter hoc opus agere " (Ducanges . vv. *Campanum*, *Campanarius*). In later times the ostiarius was the bellringer (Martene, *De Rit. Eccl.* ii, 18, ed. 1783). **SEE BELL.**

Campanella, Angelo,

a Roman engraver, was born about 1748. He engraved several plates for G. Hamilton's *Scholia Italica*, and the statues of the *Twelve Apostles* in St. John of Lateran. He died in 1815.

Campanile,

an Italian missionary, was born at San Antonio, near Naples, in 1762. He early became a member of the Dominican order, was consecrated priest, and, being charged with the duties of teaching, he acquitted himself to the satisfaction of his superiors. He joined the College of the Propagandists at Rome, and, on account of his knowledge of the Arabic language, was sent, in 1802, into the East as prefect of the missions of Mesopotamia and Kurdistan. Returning to Naples after thirteen years of successful labor, Campanile became preacher, and soon after assistant professor of Arabic, at the University of Naples, where he died, March 2, 1835. He wrote a *History of Kurdistan*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Campanna, Pedro,

a painter of the Roman school, was born at Brussels in 1503, and, while young, visited Rome and studied the works of Raphael. He painted the triumphal arch erected for the reception of Charles V, in 1530, at Bologna. The best of his works are in the Cathedral of Seville, particularly his famous pictures of *The Nativity*, and *The Purification*. He died in 1570. See Spooner, *Biog. Hist. of the Fine Arts*, s.v..

Campanton, Isaac Ben-Jacoba

Jewish writer of Castile, in Spain, was born in 1360, and died at Penjafiel in 1463. Although not very learned, he was called the Gaon of Castile. He is the author of *The Book of the Ways of the Talmud*, [dwml th ykrd](#), a methology of the Talmud, in which he lays down general rules for the understanding of its style. It was first published at Mantua, 1596. See *Furst, Bibl. ud.* i, 140; *Linmlo. Hist. of the Jews*, p. 193; *Finn, Sephardism*, p. 386; *Gratz, Gesch. des Juden*, viii, 152; *Jost, Gesch. d. Juden. us. ekten*, iii, 87.; *Etheridge, Introd. to Heb. Lit.* p. 267. (B. P.)

Campbell, Abraham,

a Methodist Episcopal minister, was born in Pennsylvania, June 11, 1811. He was converted at the age of nineteen, and in 1850 entered the Illinois Conference. He afterwards became a member of the Southern Illinois Conference; held a local relation between 1864 and 1868; and the remainder of his life was an effective member. He died Feb. 10, 1879. Mr. Campbell was a clear and forcible preacher, a successful pastor, and an amiable companion. See *Minutes of Annual Conferences*, 1879, p. 33.

Campbell, Alexander (1),

a Scotch prelate, son of Sir John Campbell, was made first Protestant bishop of Brechin while a boy, Ma 16, 1566, and was present with Regeit Moray in the convention at Perth, July 28, 1569. He had a leave of absence in 1567, to study abroad, went to Geneva, and, on his return home, in 1574, he exercised the office of particular pastor at Brechin, without interfering with episcopal duties. He sat in many parliaments, and retained the designation of bishop until his death, in February, 1608. See *Keith, Scottish Bishops*, p. 166; *Fasti Eccles. Scotiance*, iii, 889.

Campbell, Alexander (2),

a Methodist Episcopal minister, joined the Texas Conference in 1872. After the division of the Conference, he labored successfully in the West Texas Conference until he was transferred to the Texas Conference, and appointed to the Courtney Circuit. He died in 1880. See *Minutes of Annual Conferences*, 1881, p. 333.

Campbell, Alexander (3), D.D.,

a Presbyterian minister, was born in Pennsylvania, and graduated from Jefferson College. He studied theology at Princeton Theological Seminary two years, graduating in 1822. He was ordained a minister in the Presbyterian Church, and preached at Buckingham and Blackwater, Md., from 1828 to 1837. Subsequently he preached at Dover, Del., and Poplar Springs,, Md. He then became stated. supply at Makemie Church, New Orleans, La., from 1850 to 1854. He was a teacher in the same place during 1855. He died in 1855. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 34.

Campbell, Alfred Elderkin, D.D.,

a Presbyterian minister, was born at Cherry Valley, N. Y., Jan. 1, 1802. He graduated from Union College in 1820. Immediately after, he took charge of the academy in 'his native town, and studied law while he taught school. He soon after turned from the bar to the ministry, and in 1822 went to Princeton Theological Seminary, and graduated in 1823. He was ordained in 1824. His first settlement was 'at Worcester, Otsego Co., and his subsequent settlements were in Newark and Palmyra, both in Wayne County, and in Ithaca. He had charge of the Church at Cooperstown for twelve years. He then went to Spring Street Church, New York city. In 1858 he became Secretary of the American and Foreign Christian Union, and in 1867 accepted an invitation to become pastor of the Church at Cherry Valley, where he remained for the rest of his active life. He died at Castleton, N. Y., Dec. 28,1874. See *Presbyterianism in Central New York*, p. 480.

Campbell, Allan Ditchfield, D.D.,

a Presbyterian minister, was born in Lancaster, England, March 15, 1791. He emigrated to America, and settled in Baltimore, Md. He was educated

at the University of Pennsylvania in Philadelphia. In 1815 he was licensed by the Presbytery of Philadelphia, and appointed to preach near Pittsburgh. In 1818 he was ordained at Meadville. In 1820 he removed to Tennessee, where he remained a short time, and then returned to Pittsburgh. He died Sept. 20, 1861. He took an active part in all the public and ecclesiastical movements of his day, and was noted as an excellent preacher. See Wilson, *Presb. Hist. Almanac*, 1863, p. 139.

Campbell, Archibald (1), D.D.,

regius professor of divinity and ecclesiastical history in the University of St. Andrews, about the middle of the last century, published *The Authenticity of the Gospel History Justified* (Edinburgh, 1759, 2 vols. 8vo), and other theological treatises. See Darling, *Cyclop. Bibl. s.v.*

Campbell, Archibald (2),

an Irish Wesleyan minister, was converted in youth; appointed to a circuit in 1797; retired from active work in 1828; resided in Dublin from 1830; and died there, March 23, 1848, aged eighty years. He is well spoken of. See *Minutes of the British Conference*, 1848.

Campbell, Benjamin,

a Presbyterian minister, was born in Ireland. He was received by the Newcastle (Del.) Presbytery, Nov. 5, 1729, and was licensed and ordained to a charge in their bounds before September, 1733. He died in September, 1735. See Webster, *Hist. of the Presb. Church in America*, 1857.

Campbell, Benjamin H.,

a Presbyterian minister, was born in Pennsylvania. He spent three years in the study of theology at Princeton Seminary. He was ordained by the Presbytery of New Brunswick. Feb. 2, 1836. He was next at Rome, N. Y., and afterwards pastor at Lower Tuscarora, Pa., 1840-46. He resided in Philadelphia, in infirm health, 1847-48. He died in 1848. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 81.

Campbell, Charles P.,

a minister in the Methodist Episcopal Church South, was born in Marion district, S. C. He was a member of the South Carolina Conference,

probably joined in 1859; labored six months, and then died, probably in 1860. Mr. Campbell was prompt, faithful, and amiable. See *Minutes of Annual Conferences of the Mf. . E. Church South*, 1860, p. 252.

Campbell, Daniel,

an English Wesleyan minister, was a native of the north of Britain. He joined the Methodist Church in Nottingham, and in 1798 was sent as a missionary to Jamaica, W. and commenced preaching at Montego Bay. A bill having been passed through the local legislature forbidding 'Protestant preaching to the natives except by the clergy of the Established Church, Mr. Campbell was sentenced to a month's close confinement in a damp and dismal quarter of the Moranst Bay jail, where John Williams, a local preacher, had been immured for a like offence. - Campbell returned to England in 1803, and procured from the home government a disallowance of the law. He thenceforward labored in Great Britain. A paralytic stroke received on the Newcastle-under-Lyme circuit compelled him to cease travelling in 1833. He settled in London, and. died, April 21, 1835, aged sixty-four years. See *Minutes of the British Conference*, 1835; *Wesl. Meth. Magazine*, 1838, p. 641 sq.

Campbell, David R., D.D.,

a Presbyterian minister, wash born in Washington County, Pa. He graduated at Jefferson College, and received his theological education at the Western Theological Seminary, Allegheny City. He was licensed to preach, and ordained pastor of the Second Presbyterian Church, Steubenville, O., where he spent most of his ministerial life. In consequence of declining health he was obliged to resign his charge. He was a laborious and successful preacher of the Gospel, and rejoiced that he was counted worthy of being put into the ministry. He died at Steubenville, Feb. 25, 1873, aged fifty-two years. See *Presbyterian*, March 15, 1873. (W. P. S.)

Campbell, Donald,

a Scotch prelate, was of the family of Argyle, and abbot of Cuipar. He was elected to the see of Brechin in 1558, but the election did not please the court of Rome, because the abbot had declared himself inclined to the new doctrines. He never assumed the title of bishop, but contented himself with that of abbot, in which rank he is named in the parliament of 1560. He died

while holding the office of lord privy-seal to queen Mary in 1562. See Keith, *Scottish Bishops*, p. 165.

Campbell, Duncan R., LL.D.,

a Baptist minister, was born in Scotland, Aug. 14, 1814. He was a graduate of one of the Scotch universities, and came to the United States in May, 1842. For several years he was in the active duties of the ministry, and won for himself an excellent reputation as a scholar and preacher. As pastor of the Baptist Church in Georgetown, Ky., he added to this reputation, and was called to the presidency of the college in that place in 1849. Success attended his administration until the breaking-out of the civil war scattered the students, and for several years the classes were very small. He died at Covington, Ky.; Aug. 16, 1865. Dr. Campbell is said to have been "a man of fine culture and extensive as well as thorough scholarship, both in belles-lettres and theology." See *Appleton's Annual Cyclop.* v, 645. (J. C. S.)

Campbell, George A.,

a Methodist Episcopal minister, was born at Baltimore Hundred, Del., Sept. 3, 1846. He experienced conversion in 1866, received license to exhort in 1869, to preach in 1870, and in 1871 entered the Wilmington Conference. In 1875 his health declined, and he died Sept. 7, 1876. Mr. Campbell was a young man of fine promise, an excellent, practical preacher. See *Minutes of Annual Conferences*, 1877, p. 12.

Campbell, George Washington,

a Congregational minister, was born at Lebanon, N. H., March 25, 1794. He graduated at Union College in 1820, and at Princeton Theological Seminary in 1823. In the following year he was ordained pastor at South Berwick, Me., as the colleague of the Rev. John Thompson. His dismissal occurred in 1828; and on Jan. 13, 1830, he was installed pastor of the Second Church in Millbury, Mass. In July, 1833, he left that place, and after spending two years at Bradford, Vt., as acting-pastor, he was installed, Jan. 27, 1836, at Newbury, which pastorate he vacated in 1850. Having removed to Haverhill, N. H., he made his residence there for two years, during which time he preached for several months at Fishersville, and for some months at Post Mill Village and Fairlee, Vt., on alternate Sabbaths. In 1853 he moved to Bradford, Mass., residing there until the

close of his life. He supplied the pulpit of the church in Wolfborough, N.H. for one year, beginning May .20, 1855; of that in Kensington, two years, 1858-60; of that in Mechanics Falls, Me. for six months, 1865-66; in Bristol and Wells, several months each. He died at-Bradford; Mass., Feb.. 2, 1869. See *Cong. Quarterly*, 1869, p. 301.

Campbell, G. R.,

a Baptist minister, was born in Carleton County, N. B., March 1, 1820. He was baptized in 1844 at Woodstock; was ordained at Howard, in March, 1867; labored in York, Victoria, and Carleton counties, and died in July, 1878. See *Baptist Yearbook of Maritime Provinces*, 1878..

Campbell, Harvey M.,

a Baptist missionary to Arracan, was born at Lebanon, N. Y., June 8, 1823, and was a graduate of Madison University. He was ordained at Saline, Mich., in June, 1849, and sailed the autumn following for the field of his labors. He went to Kyouk Phyoo in November, 1850, and there engaged in missionary labor till his death, Feb. 22, 1852. (J. C-S.)

Campbell, James (1),

a Presbyterian minister, was born at Campbell on Kintyre, in Argyleshire, and came to America in 1730. He was licensed by the New Castle Presbytery, and received by the Philadelphia Presbytery, in 1739. The church at Tehicken sought his services, and the presbytery granted its request, but he after many struggles, told the synod, in 1739, that he was unconverted, and dared not preach till he was born again. He had been preaching four years, and was moral, upright, and well esteemed. At the persuasion of Whitefield he was induced to preach once more, on the following Sunday. He consented, and success attended his labors. In May, 1742, he was directed to spend one fourth of his time at Forks, and in August Durham asked for a portion of his time. Campbell was ordained Aug. 3, 1742, and was ordered to divide his time between Forks and Greenwich. He was installed at Tehicken May 24, 1744. In 1758 he was dismissed to join the South Carolina Presbytery, and he became a minister of a band of his countrymen settled on the left bank of Cape Fear River. The Scotch Irish began to flow in a steady stream southward from Pennsylvania before the French war, and drew to this region large numbers

from their native land. Mr. Campbell united with the Orange Presbytery in 1774. When or where he died is not known. (W. P. S.)

Campbell, James (2),

a Presbyterian minister, was presented to the presbytery April 26, 1770; was licensed Oct. 10, 1771, and sent to visit the vacancies, Timber Ridge, Forks of James, Sinking Spring, Hat Creek, and Cub Creek, Va. Oct. 15, 1772, the presbytery was informed of his death. See Foote, *Sketches of Virginia*, 2d series.

Campbell, James (3),

a Presbyterian minister, was born near Mercersburg, in Franklin Co., Pa., May 4, 1798. He graduated from Jefferson College in 1825, entered Princeton Theological Seminary the same year, and graduated in 1828. He was licensed by New Brunswick Presbytery, Aug. 7, 1828; was received by certificate into Redstone Presbytery in 1830; and in August of the same year was installed pastor over the churches in Kittaning and Crooked Creek. He next was installed as pastor of Poke Run Church, in Blairsville Presbytery. In 1834 he was received into Ohio Presbytery, and became pastor of Pine Creek Church, and in 1838 became pastor at Sharpsburg. For four years he continued to supply various churches, but was never again settled as a pastor. After this he labored in Huron, Marion, Hocking, and Huntingdon Presbyteries in Ohio. He and his wife opened, at Athens, O., a seminary for young ladies, in which they taught for two or three years. For three years he was teacher at Shirleysburg, Pa. From 1857 to 1859 he was at Highland, Kan., and was employed as agent for Highland University a part of the time. He then was a member of the Muncie Presbytery (Ind.). He died at New Orleans, June 14, 1875. Mr. Campbell loved to preach and was constant and heroic in his endurance of hardships in his missionary work wherever he labored. See *Necrol. Report of Princeton Theol. Seem*, 1876, p. 13.

Campbell, James M.,

a minister of the Methodist Episcopal Church South, joined the Alabama Conference in 1854; entered the Confederate army as chaplain in 1861; became major, and was killed at Spottsylvania Court -House, Va., May 14, 1864. Mr. Campbell was a warm-hearted, energetic, efficient minister, a

close observer, and diligent student. See *Minutes of Annual Conferences of the M. E. Church South*, 1864, p. 514.

Campbell, James Robinson, D.D.,

a Presbyterian minister, was born near Armagh, Ireland, in 1800. He emigrated to the United States in 1824, and connected himself with the First Reformed Presbyterian Church in Philadelphia. In 1834 he was licensed by the Reformed Presbytery of Philadelphia, and designated to the mission field of north India. He died in Landoiar, India, Sept. 18, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 380.

Campbell, John (1),

a Scotch prelate, was made bishop of the see of Argyle June 1, 1608. He died in 1612. See Keith, *Scottish Bishops*, p. 290.

Campbell, John (2),

a Congregational minister, was born in the north of Scotland in 1690, and was educated at the University of Edinburgh. He came to America about 1717, and in 1720 became the pastor of the Church in Oxford, Mass., the ordination taking place March 11, 1721. He continued in that relation for more than forty years, and died March 25, 1761. Mr. Campbell was a man of more than ordinary abilities, acting not only as the pastor of his flock, but as their physician, and, when called upon, settling their disputes as a judge. He published *A Treatise on Conversion, Truth, Justification, etc.* See Ammidown, *Hist. Collection*, i, 242; Allen, *Amer. Biog.* s.v. (J; C. S.)

Campbell, John (3),

a Presbyterian minister, was born in Scotland in 1713, and came to America in 1734. Charleston and New Providence, N. J., petitioned New Brunswick Presbytery that, if he should be licensed, they might have his services. May 19, 1747, Campbell was taken on trial, licensed Oct. 14, and ordained and installed over the above churches, Oct. 27. On May 1, 1753, he was struck with palsy in the pulpit, and died a week later. See Webster, *Hist. of the Presb. Church in America*, 1857.

Campbell, John (4),

a Scotch Congregational minister, was the subject of religious impressions very early in life. In 1802 he joined Mr. Haldane's classes at Edinburgh. In 1806 he labored zealously for some months at Callander, Scotland. He commenced his regular labors at Fort William in 1807. In 1811 he removed to Oban, and was ordained in August of the same year. He preached much in the surrounding districts. On July 3, 1852, he was taken ill, and died Feb. 4, 1853. See (Lond.) *Cong. Year-book*, 1854, p. 220.

Campbell, John (5),

an Irish Wesleyan minister, was born in the County Down, Ireland. He was converted at the age of eighteen; entered the itinerancy in 1812; became a supernumerary at Magherafelt, his last circuit, in 1842; removed to Belfast in 1845; and died March 4, 1851, aged sixty-six years. See *Minutes of the British Conference*, 1851; Hill, *Alh.: Arrangem. of Wesl. Meth. Ministers*, 1846, p. 197.

Campbell, John (6), D.D.,

an English Congregational minister, was born at Kirriemuir, Scotland, in 1795. He was very precocious in childhood; became converted in early manhood; received his collegiate education at the University of St. Andrews and at the Glasgow University; and began his ministerial labors at Kilmarnock, Ayrshire. In 1828 he removed to London and was engaged at the Tabernacle, where he labored until 1848; when he resigned the pulpit, but retained the office of pastor during life. He died March 26, 1867. The endowments and attainments of Dr. Campbell were multiform and marvellous. He was a man of iron will, of untiring energy, of unflinching courage, and of vast information. As a controversialist he had few compeers. He wrote several volumes. See (Lond.) *Cong. Year-book*, 1868, p. 259.

Campbell, John (7),

a Scotch Congregational minister, was born at Stonehouse, Lanarkshire, Jan. 15, 1828, of pious parents, who took him in his childhood to Manchester, Jamaica. He was converted there, and soon afterwards he joined the Church, devoted his life to spreading the Gospel tidings, entered Glasgow University, and, having completed his classical and theological

courses, he was ordained pastor, in 1855, at Kilmarnock, where he died, March 28, 1859. Mr. Campbell was most assiduous in his attentions to the sick, energetic in caring for the young, and laborious in his pulpit preparations. See (Lond.) *Cong. Year-book*, 1860, p. 179.

Campbell, John A. (1),

a minister of the Methodist Episcopal Church South, joined the Memphis Conference in 1849, and in its active ranks served to the close of his life, in January, 1857. He was a plain, humble, pious, useful minister. See *Minutes of Annual Conferences of the M. E. Church South*, 1857, p. 756.

Campbell, John A. (2),

a Presbyterian minister, was born near Edinburg, Ind., March 21, 1825. He was educated at Bloomington, Ind., and studied theology in the Oxford Theological Seminary. He was licensed in 1848. In 1854 he accepted a call to Putiueyville Church, Armstrong Co., Pa. In 1858 he was made principal of Mount Lebanon Academy, Pa. He died Aug. 8, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 208.

Campbell, John C.,

a Presbyterian minister, was born in Blount County, Tenn., Dec. 27, 1802. He was educated at Marysville College; was licensed by the Union Presbytery in 1830, and settled at New Providence, Ill., where he remained for eighteen years. He afterwards preached at various places in Illinois, and died at Cerro Gordo, in the same state, Dec. 31, 1862. See Wilson, *Presb. Hist. Almanac*, 1864, p. 295.

Campbell, John N., D.D.,

a Presbyterian minister, was born in Philadelphia, March 4, 1798. He was baptized by the Rev. Robert Annan, pastor of the old Scotch Presbyterian Church in Philadelphia, and in connection with that church he received his early religious training. He was a pupil of the celebrated teacher, James Ross, and afterwards became a student in the University of Pennsylvania. After studying for some time under the preceptorship of Dr Ezra Stiles Ely, he went to Virginia, where he continued his theological studies, and became connected, as professor of languages, with Hampden-Sidney College. He was licensed to preach by the Presbytery of Hanover in May, 1817. The first two or three years after licensure he remained in Virginia,

and preached in various places. In the fall of 1820 he was chosen chaplain to Congress. He afterwards returned to Virginia and preached for some time in Petersburg, and also went into North Carolina, and was instrumental in establishing the first Presbyterian Church in Newbern. In 1823 he returned to the District of Columbia, and for more than a year was an assistant of Rev. Dr. Balch of Georgetown. In 1824 he took charge of the New York Avenue Church in Washington city, where his great popularity quickly filled the place of worship. In January, 1825, he was elected one of the managers of the American Colonization Society, and for six years discharged the duties of that office with great ability and fidelity. In 1831 he became pastor of the First Presbyterian Church in Albany, N.Y. In 1836 he was appointed a director of the Theological Seminary at Princeton, which office he held till the close of his life. He was scarcely ever absent from his pulpit, and his rare executive abilities were called into requisition outside of his profession. For many years he was one of the regents of the university of the state of New Jersey. He died suddenly, March 27, 1864. Dr. Campbell, possessed great energy of mind and decision of character, and, though he had a delicate frame, his endurance and vigor were wonderful, enabling him to accomplish a great amount of work; and his experience of the world, added to a natural shrewdness, made him an adept in the knowledge of human nature. As a preacher, he was clear, evangelical, and animated. His sermons were carefully prepared, but written in a character only legible to himself, and then they were delivered with a graceful ease and freedom which made them appear to those who listened as if they were the productions of a moment. They were brief and logical, and easily remembered. See Wilson, *Presb. Hist. Almanac*, 1865, p. 79. .(W.. P. S.)

Campbell, John Poage, M.D.,

a Presbyterian minister, was born in Augusta County, Va., in 1767. In 1781 he removed to Kentucky. He graduated at Hampden-Sidney College in 1790, and was licensed to preach in May, 1792, and took charge of several congregations in Virginia. In 1795 he returned to Kentucky, and became pastor of the churches of Smyrna and Flemingsburg; He died at Chillicothe, O., Nov. 4, 1814. He published several *Sermons*, etc. See Sprague, *Annals of the Amer. Pulpit*, iii, 626.

Campbell, Joseph, D.D.,

a Presbyterian minister, was born at Omagh, County Tyrone, Ireland, in 1776. He came with his parents to America in 1797, and, having enjoyed excellent advantages for a common education previous to leaving Ireland, he engaged, shortly after arriving here, in teaching, at the same time prosecuting his theological studies. He was licensed to preach by the Presbytery of New Brunswick in 1808. In 1809 he accepted a call to become pastor of the Presbyterian Church at Hackettstown, N. J. Here he continued laboring with great acceptance and success for nearly thirty years. He died Sept. 6, 1840. A volume of his *Sermons* was published by Dr. Gray, with a *Memoir* pre. fixed. See Sprague, *Annals of the Amer. Pulpit*, iv, 429.

Campbell, Lewell,

a minister of the Methodist Episcopal Church South, entered the Kentucky Conference in 1831. Six years later he was appointed missionary to Texas, then included in the Mississippi Conference, which he joined in 1838, and held an active relation therein until within one year of his death, having labored eight years on circuits, two on stations, sixteen on districts, and one as agent for Centenary College. His last year he spent as a superannuate, dying Sept. 21, 1860. Mr. Campbell's early educational advantages were very limited, yet, by a life of close study, he became intellectually and theologically a strong man. He was, ardent in temperament, energetic in life, and consecrated to his calling. See *Minutes of Annual Conferences of the M. E. Church South*, 1860, p. 227.

Campbell, Neil (1),

a Scotch clergyman, was "parson and chanter" at Kilmartin in 1574; a member of the general assembly in 1590; assessor to the moderator; promoted to the bishopric of Argyle in 1606, but resigned it in 1608 in favor of his son. He was a member of the general assembly of 1610, having continued his duties as presbyter; he leased three fourths of the parsonage and vicarage of Kilbride (part of his patrimony), to Alexander Campbell. He died in July, 1627, and his two sons, John and Neil, were promoted to bishoprics. In life and doctrine he was praised as superior: to all the 'other bishops. See *Fasti Eccles. Scotice* iii 11, 445

Campbell, Neil (2), A.M.,

a Scotch clergyman (son of the bishop of Argyle), took his degree at the Glasgow University in 1607, was the first minister over the new parish of Glassary, appointed in 1616, and had the same year over £300" for nineteen year tack of the bishop's quarter of the kirk at Dysart." He was promoted to the bishopric of the Isles in 1634, became proprietor of Ederline, subscribed the Covenant, abjured Episcopacy, and by the synod was declared, in 1640, capable of the ministry. He died before April 29, 1647.. His episcopal robes, four in number, were estimated as of £200 value. -See *Fasti Eccles. Scotice*, iii, 7,449.

Campbell, Peter,

a Presbyterian minister, was born in Perthshire, Scotland, in November, 1784. He graduated at Glasgow University: in 1814, studied theology in Edinburgh, and was licensed by the Glasgow Presbytery in 1819. In 1820 he emigrated to the United States. In 1823 he was installed pastor of the Presbyterian Church, Florida, N. Y., where he remained till 1844. He died Oct. 19,1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 357.

Campbell, Robert,

an Irish Methodist preacher, was born near Portadown in 1809. He was converted in early life; joined the Methodists; gave himself to earnest work in the Church; entered the itinerant ministry in 1836, and for more than forty years was an earnest, practical, revival preacher. He was for some years a supernumerary; but a happy and useful one, and died at Clones, May 18, 1879. See *Minutes of then British, Conference*, 1879, p. 47.

Campbell, Robert B.,

a Presbyterian minister, was born in South. Carolina. He studied at Princeton Theological Seminary for three years, graduating in 1824. He was ordained by the Presbytery of Harmony, Dec. 20,1826; preached at Lancaster Court-House, S. C. from 1826 to 1828; was stated supply at Beaver Creek in 1829, and at Cane Creek during 1830; preached at Waxhaw and Beaver Creek from 1831 to 1837; was stated supply at Camden from 1837 to 1844, and pastor and stated supply at Franklin, Miss., from 1848-1867. He died in 1871. See *Gen. Cat. of Princeton Theol. Sez.* .1881, p. 32.

Campbell, Robert Potter,

a Methodist Episcopal minister was born near Pine Grove Mills, Pa., Aug. 17, 1849. He was converted in 1866; graduated at Dickinson Seminary (Williamsport, Pa.) in 1872, and at Drew Theological Seminary in 1875; and in the same year entered, the Central, Pennsylvania Conference. His appointments were: Martinsburg, Glen Hope, and Woodland, where he closed at once his labors and life, *Jan.* 21, 1880. Mr. Campbell was a young man of unusual energy and force of character. *See Minutes of Annual Conferences*, 1880, p. 24.

Campbell, Robert S.,

a Presbyterian minister, was born Jan. 16, 1823. He was educated at Madison College, Antrim, O., and was licensed to preach by the Second Presbytery of Ohio in 1854. In the fall he entered the Western Theological Seminary, and, after completing his course, he went West as a missionary. In 1856 he was ordained and installed pastor of DeWitt Church, Ia.; and, after twelve years of effective service he resigned, and travelled as an evangelist in Pennsylvania, New York, and Ohio. He again went to the West, and took charge of the Church at Pleasant Unity, Ill., where he was installed pastor by the Rock Island Presbytery. In 1878 he resigned and organized a Church at Davenport, Ia. In consequence of illness he was compelled to resign, and went to, New Concord, O., where he died, Jan. 10, 1880. *See Christian Instructor*, Feb. 12, 1880. (W.P.S.)

Campbell, Thomas J.,

a minister of the Methodist Episcopal Church South, was born at Columbus, N. C., Feb. 22, 1809. He removed to Georgia in 1815; experienced religion in 1827; received license to preach the same year; and in 1845 entered the Alabama Conference, wherein he labored until 1853, when he became superannuated. He died in 1854. *See Minutes of Annual Conferences of the M. E. Church South*, 1854, p. 554.

Campbell, William (1), D.D.,

an Irish Presbyterian divine of the last century, published a *Sermon* (Belfast, 1774): — *Vindication of the Presbyterians in Ireland* (3d ed. 1786): — *Examination of the Bishop of (Cloyne's Defence of his Principles* (1788). *See Allibone, Dict. of Brit. and Amer. Authors*, s.v.

Campbell, William (2),

a Universalist minister, was born at or near Brownsville, Fayette Co., Pa., Nov. 21, 1781; He moved to Gallia County, O., in 1797; joined the Halcyon (a Partialist). Church in 1802.; and subsequently united with the Universalists, and became a preacher of that faith. He died at Wilkesville, Vinton Co., O., March 16, 1870. See *Universalist. Register*, .1871, p. 112.

Campbell, William (3),

an English Congregational minister, was born at Wick, in the north of Scotland, in 1803. He was a precocious youth, and, at the age of fourteen, had made such progress in learning that he became tutor in a wealthy family in Sutherlandshire. Subsequently he entered Edinburgh University, and took his degree of M.A. before hne reached manhood. Having joined the Church, he resolved on' quitting the university to enter the ministry, and, accordingly, after taking. a theological course at Highbury College, he was ordained at Cheltenham. .Subsequently he labored at Newcastle-on-Tyne, Stockton-on-Tees, London, Sydenham, Monmouth, and finally, resided at Penge Park, London, and died July 8, 1876. See (Lond.) *Cong. Year. book*, 1877, p. 349.

Campbell, William (4),

a Methodist Episcopal minister, was born in Warren. County, O., Aug. 21, 1810. He removed to Fountain County, Ind., in 1826; embraced religion in 1832; began, preaching that same year; and in 1838 united with the Northwestern Indiana, Conference, wherein he labored until the fall of 1859, when feeble health obliged him to retire from his favorite work. He died June 4, 1860. Mr. Campbell, as a citizen, neighbor, and friend, was highly esteemed; as a minister, he was thoughtful, unique, prudent, useful. See *Minutes of Annual Conferences*, 1860, p. 355.

Campbell, William (5),

a young English Methodist preacher of great promise and deep piety, born at Alnwick, Northumberland, in 1816, was converted in his youth, and began to preach. He became an itinerant in the New Connection in 1842, and travelled only at Staley Bridge and Stanley. He died at Alnwick, Aug. 19, 1842. See *Minutes of the British Conference*, 1850, p. 462.

Campbell, William (6),

a Methodist Episcopal minister, was born in Ireland in 1816, and, at the age of three, emigrated with his parents to Quebec, Canada. He was converted when about nineteen; entered Wesleyan University, Middletown, Conn., in 1837, where he remained three years, receiving while there license to exhort and to preach. Between 1840 and 1843 he labored under the presiding elder, and then united with the' Philadelphia Conference. He continued his work in the effective ranks until his death, at Salisbury, Md., Aug. 13, 1849. Mr. Campbell was an excellent preacher, thoughtful, fluent; a good pastor, solicitous, diligent, sympathetic, punctual. See *Minutes of Annual Conferences*, 1850, p. 426.

Campbell, William Graham,

a Presbyterian minister, was born in Rockbridge County, Va., July. 27, 1799. His early education was received chiefly at a classical school in that county. He graduated at Washington College, Va., in 1825; then spent one session as tutor in the college; entered Princeton Theological Seminary in the fall of 1825, sand. spent one year. there in study. He was licensed by Lexington Presbytery, Oct. 23, 1826, and was ordained an evangelist by the same presbytery April 26, 1828. He then supplied a church at Christianburg, Va., and at the same time taught a school in that place. From 1830 to 1841 he labored as a missionary in Greenbrier and Pocahontas counties. Va., supplying the churches of Spring Creek, Anthony's Creek, Little Level; and Mount Carmel. From 1841 to 1843 he was stated supply at Warm Springs, Va. was installed pastor at Shemariah, Va., by Lexington Presbytery, Aug. 24, 1844, and remained there till 1850. From this time to 1857 he resided at Staunton, Va., .preaching .and teaching. From 1857 to 1859 he had charge ,of an academy for girls at Salisbury, N.C. From 1859 to 1865 he was stated supply to Lebanon Church, Va. From 1866 he resided in Harrisonburg, Va., until his death, Aug. 2, 1881. See *Necrol. Report of Princeton. Theol. Seam.* 1882, p. 15; *Christian Observer*, Sept. 28, 1881.

Campbell, William J.

a colored Baptist minister' was born in 1812. He was baptized by the celebrated Andrew Marshall. and was licensed to preach by the First Colored Church in Savannah, Ga. On the death of Mr. Marshall he became his successor, in 1856, and, by his efforts, a new house of worship was

built, and dedicated during the late civil war. Under his ministry the Church greatly increased in numbers. Owing to some internal troubles, he, with his deacons and seven hundred members, retired from the church edifice and worshipped in a hall. He died Oct. 10, 1880. See Cathcart, *Bapt. Encyclop.* p. 179.. (J. C. S.)

Camp,

in Greek mythology was a monster stationed in Tartarus, to guard the Cemeteries and Cyclops imprisoned there by Uranus. When Jupiter was advised by his mother and Metis to get the means where, by he might master his father he was promised the help of the Cyclops and of the hundred-armed-giants: if he would liberate them; therefore he killed Campe and liberated them. When Bacchus journeyed through Libya, he erected a tent near Zabirna; here he slew an earth-born monster which bore the same name as the above (others say it was identical with it), and had killed many of the inhabitants. He piled up a great hill over the carcass, as a monument to his courage.

Campe'ggio, Giovanni Battista,

an Italian prelate, was a grandson of Lorenzo. By his talents he obtained the episcopacy of Majorca. He opened the Council of Trent, Dec. 13, 1545, by a speech entitled *De Tuenda Religione*, published at Venice in 1561. See Hoefler, *Nouv. Biog. Generale*, s.v.

Campeggio, Tommaso,

an Italian prelate, was born in 1500. He was nephew of cardinal Lorenzo, and accompanied that prelate on many of his missions. He succeeded him in the episcopal see of Feltre, and was sent by Paul III as nuncio to the colloquy of Worms (1540). He was one of the three bishops present at the opening of the Council of Trent in 1545, and there assisted at the sessions held under the pontificate of Paul III. He died at Rome, Jan. 11, 1564. He wrote various treatises on ecclesiastical discipline, among which we notice, *De Auctoritate Sanctorum Concilioruin*, dedicated to pope Pius IV (Venice, 1561): — also various works on ecclesiastical duties. (ibid. 1550-55). See Hoefler, *Nouv. Biog. Generale*, s.v.

Campen, Heimeric De

(better known as *Heimericus de' Campo*), a Dutch theologian, was born at Kalnpen (Overysse). He first taught philosophy at Cologne. He was present at the Council of Basel in 1431, and in 1445 was made professor of theology at Louvain. He died there in 1460, leaving, *De Auctoritate Concilii: — Super Sententias*, and some other, treatises. See Hoefler, *Nouv. Biog. Generale*, s.v.

Campen, Johannes,

a Dutch theologian, lived in the beginning of the 15th century. He entered the order of Carmelites, and wrote some commentaries upon *Quodlibetorum Opus; Sunmule Artium*, etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

Campetti, Pierre Calixte,

a French theologian of the Capuchin order, was a descendant of the noble family of St. Sever, in Guienne. He died at Bordeaux in 1670. He wrote, *Pastor Catholicus, de Theologia Pastoralis, in Tres Partes Distributa* (Lyons, 1668): *De Præceptis Decalogi et Ecclesie* (ibid. 1669): — *De Peccatis Septem Mortalibus et Censuris Ecclesiasticis* (ibid. eod.). See Hoefler, *Nouv. Biog. Generale*, s.v.

Camphari, Giacomo,

an Italian theologian, was born at Genoa in 1440, and became a member of the Dominican order. He went to England, to finish his studies at Oxford, where he was made a-licentiate in philosophy. On his return to Italy he published *De Immortalitate Animæ, Opusculum in Modum Dialogi* (Rome, 1473; Milan, 1475; Vienna, 1477; Cosenza, 1478). See Hoefler, *Nouv. Biog. Generale*, s.v.

Camphausen, Matthew,

a Flemish theologian, was born at Dusseldorf, Aug. 16, 1636. He entered the Jesuit order at Cologne in 1655, and became a notable preacher in Westphalia. He died at his native place, Sept. 18, 1703, leaving *Passio Jesu Christi Adumbrata in Figuris et Prophetis* (Cologne, 1704). See Hoefler, *Nouv. Biog. Generale*, s.v.

Campi, Antonio,

an Italian painter and architect, the second son of Galeazzo, and scholar of Giulio, was born at Cremona before 1536, and lived till after 1591. His best oil-paintings are *St. Paul Resuscitating Eutychus*, and *The Nativity*, in San Paolo, at Milan. As an architect he erected several edifices which. are.. deserving of praise. See *Hoefler, Nouv. Biog., Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Campi, Bernardino,

a Cremonese painter, was. born in 1522, and studied under his brother Giulio, and: under Ippolito Casta at Mantua. At Cremona he executed, in the church of San Gismondi, *St. Cecilias with St. Caterina and a Choir of Angels*. There are several other compositions of this artist in Milan, Mantua, and Cremona. He died about 1594. See Spooner, *Biog. Hist. Yf the Fine Arts*, s. .v.; *Hoefler, Nouv. Biog. Generale*, s.v.

Campi, Galeazzo,

an Italian painter, was born at Cremna in 1475, and probably studied under the elder Boccaccino. He died in 1536. His picture of *The Virgin and Infant*, dated 1518, is in San Sebastiano at. Cremona. Some of his best works seem to have obtained a place in the Gallery of Painters at Florence. See .*Hoefler, Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Campi, Giulio,

an eminent Italian painter, the son of Galeazzo, was born at Cremona in 1500, and studied under Giulio Romana at Mantua, and afterwards at Rome. His best works are at Mantua, Milan, and Cremona. Two of them are, *The Descent from, the Cross*, in San Gismondo, at Cremona, and the *Dome* of San Girolamo, at Mantua. He died in 1572, See *Hoefler, Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Campi (Or Campo), Pietro Maria,

an Italian ecclesiastic of the middle of the 17th century, was canon of his native town and a reputable preacher. He wrote, *Dell Historia. Ecclesiastica di Piacenza* (Piacenza, 1661-62): — *Vita Gregorii X* (Rome, 1655). See *Hoefler, Nouv. Biog. Generale*, s.v.

Campi, Vincenzo,

an Italian painter, youngest son: of Galeazzo, was born at Cremona before 1532. and studied under his brother Giulio. He painted four *Descents; from the Cross*, for the churches of Cremona, and *St. Peter Receiving the Keys*, for San Paolo, of Milan. He: died in 1591. See Hoefer, *Nouv Biog. Generale*, s.v.

Campiani, Agosino,

an Italian theologian of the first half of the 18th century, was born at Trivero, and became professor of canon law at Turin.- He wrote, *De Officio et Potestate Magistratum Romanorum*: (Geneva, 1725): — *Formularum et Orationem liber Singulus* (Turin, 1728). See Hoefer, *Nouv. Biog. Generale*, s.v.

Campigny, Charles Benoit De,

a French Celestine and afterwards Benedictine, was born at Orleans and in 1588 obtained a canonry in the cathedral of Bruges. He afterwards became superior of a religious house at Lyons, and eventually entered the convent of St. Maur. He died in the monastery of the Blancs Manteaux at Paris in 1634, leaving, *Le Guidon de la Vie Spirituelle*, and *L'Anatophile aux Pieds du Roi* (Paris, 1613). See Hoefer, *Nouv. Biog. Generale*, s.v.

Campion, Charles, Comte De Tersau,

a French, amateur engraver, was born at Paris in 1744, and died about 1816. The following are some of' his plates: *Abraham and Isaac; Job and his Wife; The Dead, Christ, with the Virgin and Angels.*' See Spooner, *Biog., Hist, of the Fine Arts*, s.v.

Campion, Hyacinth,

a Hungarian philosopher and theologian of the order of the Franciscans, was born at Buda in 1725. He was at first professor of philosophy and theology, and finally became provincial of Slavonia. He died at Eszek, Aug. 7, 1767. His extant writings are, *Anzmadversiones Phsico-historico morales, de Baptismo*, etc. (Buda, 1761): — *Vindicatce pro suo Ordine*, etc. (ibid. 1766): — *Vindicice denuo Vindicatce, etc.*; (ibid. eod.). See Hoefer, *Nouv. Biog. Generale*, s, v.

Campione, Francesco Maria,

an Italian theologian of the order of the Trinitarians, lived in the beginning of the 18th century. His extant writings: are, *Istruzione per gli Ordinandi* (Rome, 1702; Venice 1703): — *Istruzione del Clero per ogni esame d'adsubire dell Ordinario* (Rome,;1710): — *Instructio pro se Comparasntibus ad Audiendas Confessiones* (ibid. 1711). See Hoefer, *Nouv. Biog. Generale*, s.v.

Campioni, Carlo Antonio,

a Tuscan composer of music, was born at Leghorn in 1720. He devoted himself early to the use of the violin and to composition, and his works were welcomed in Germany, England, and Holland. In 1764 he was called to Florence, as master of the chapel choir of Francis II of Lorraine, grand-duke of Tuscany, and devoted himself from that time to the composition of church music, performing, in 1797, a Te Deum with two hundred musicians. Campioni possessed the most complete collection of the madrigals of composers of the 16th and 17th centuries. He has left seven works of trios for the violin, and three of duos for violin and violoncello. See Hoefer, *Nouv. Biog. Generale*, s.v.

Campisi (Lat. Campesius), Domenico

a Dominican preacher, theologian, and musician of Sicily, was born at Raialbuto, and lived in the early part of the 17th century. He was of the order of Preachers, and was appointed professor of theology in 1629. He was also a skilful composer of music. He wrote, *Motelli a Due, Tre et Qualtro Voci, con unsa Compietas* (Palermo, 161518): — *Lilia Compi, Binis, Ternis, Quaternis, et Quintis Vocibus, Modulanda cumn Completario et Litaniis Beatce Viygizis Mewice* (Rome, 1623);. See Hoefer, *Nouv. Biog. Generale*, s.v.

Campistron, Louis,

was a French poet and preacher of the Jesuit order. He was born at Toulouse in 1660, or, according to Querard, in 1656. Having followed, as chaplain, the army of the duke of Vendome to Italy, he became professor of rhetoric. Afterwards he distinguished himself at the court by his funeral sermons, delivered in honor of the two dauphins, son and grandson of Louis XIV, and finally of Louis XIV himself. Near the close of his life he

withdrew to Toulouse, where he died, March, 1737, or, according to Querard, 1733. He wrote, *Quatre Stances sur la Sympathie: -Ode sur le Judgement Dernier: — Oraisoizs Funebres des Deux Dauphins et de Louis XIV* (Toulouse, 1711,1712, and 1715). See Hoefer, *Nouv. Biog. Generale*, s.v.

Campitre (Also Campates And Campenses)

is the name of a small congregation of Donatists at Rome, mentioned by Jerome and others, and called also *Montenses* (q.v.) and *Rupitani*. Optatus says that their first bishop was Victor of Numidia, and that no church in Rome was open to him. He therefore surrounded a cave outside the city with wattles, and used it for a conventicle. Jerome says they met on a mountain. The three names seem to have been derived from *campus*, *mons*, and *rupes*, in allusion to their places of meeting

Campo, Cihristoval,

a Spanish martyr, was a citizen of Zamora, and was condemned as a heretic because he would not adhere to the doctrines of the Church of Rome. He was burned in 1560. See Fox, *Acts and Monuments*, iv, 456.

Campo, Liberale Da,

an Italian painter of the Venetian school, flourished in the latter part of the 14th century. In the cathedral at Venice is a picture by him representing *The Nativity*, dated 1418.

Camps, Peter, D.D.,

a Roman Catholic priest, a native of San Martin de Mercadal, Minorca, followed his flock to St. Augustine, Fla. The parish church was in the hands of the Protestants, the Franciscan chapel a barrack, and the other two chapels in ruins. Camps accordingly said mass in the house of Carrera, near the city gates. He continued religious services during the British rule, and died among his flock, May 18, 1790, aged seventy. In 1783 Florida was restored to Spain, when the Roman Catholic religion had free course. See De Courcey and Shea, *Hist. of the Cath. Church in the United States*, p. 667.

Camulachus.

SEE CAEMLACH.

Camulus,

in Italian mythology, was, according to various inscriptions, a god of war of the ancient Sabines, or a surname of *Mars*.

Camus,

a French singer and composer of the court of Louis XV, was born in 1731 and died in 1777. He executed several sacred musical pieces, especially one entitled *Qui Confidunt in Domino*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Camus, Bonaventura,

a theologian of Lorraine, lived near the middle of the 17th century. He was superior of the Franciscans at Toul, and wrote, *Euchamistice Sacramentutis Explicutum* (Toul, 1656). See Hoefer, *Nouv. Biog. Generale*, s.v.

Camus, Jean,

a French martyr, for confessing the gospel of Christ, was condemned by the senate of Paris, and burned there in 1547. See Fox, *Acts and Monuments*, iv, 404.

Camusat, Nicolas

a French ecclesiastic, was canon of Troyes, in Champagne, where he was born in 1575, and died Jan. 20, 1655. He edited *Chronologia Seriem Temporum et Historiam Rer-um ii Orbe Gesta-rum Continens*, from the creation to the year of Christ 1200, by an anonymous monk of Auxerre (Troyes, 1680, 4to): — *A Collection of the Ecclesiastical Antiquities of Troyes*, in Latin (ibid. 1610): — *Historia Albigenesium*, by an eye-witness (first published from the MSS. in 1615; was translated into French by Sorbin, and published at Paris): — *Miscellanea*, a curious collection of acts, treatises, epistles, etc., from 1390 to 1580; besides many other works. See Landon, *Eccles. Diet.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Camuset

(or Camuzet), *abbe*, a French theologian, was born at Chalons-sur-Marne in 1746. He was at first assistant master of the College Mazarin, then professor. His works are highly esteemed, even by his adversaries. He wrote, *Pensees Antiphilosophiques* (Paris, 1770): — *Saint Augustin Vesnge des Jansenists* (ibid. 1771): — *Principes contre l'Incredulite* (ibid.eod.): — *Pensees sure Theisme* (ibid. 1785). See Hoefler, *Nouv. Biog. Generale*, s. v,

Cana, Miracle Of

Picture for Cana

Representations of this miracle frequently present themselves in early Christian art. It was supposed to be typical of the eucharist; indeed, I Theophilus of Antioch, so far back as the 2d century, looks on the change of the water as figurative of the grace communicated in baptism (*Comment. in Evang.* lib. iv). Cyril of Jerusalem (*Catech.* xxii, 1.1) says it represents the change of the wine into the blood of the Lord in the eucharist; and this idea has been applied with eager inconsequence to the support of the full dogma of transubstantiation. The miracle is represented on an ivory, published by Mamachi, Bottari, and Gori, which is supposed to have formed part of the covering of a throne belonging to the exarchs of Ravenna, and is referred to the 7th century. See Bandini, In *Tabulam Eburneam Observationes* (Florentiae, 1746, 4to).

Canada, Dominion Of.

The national and religious associations of this, our most important neighbor on the North American continent, are such as to justify the occupancy of more than usual space for their consideration.

Picture for Canada

I. *Physical, Industrial, and Political Aspects.*

1. Geography. — The Dominion of Canada comprises all those portions of British America, except the eastern coast of Labrador, that lie' between the United States and the Atlantic, Pacific, and Arctic Oceans. Its area is about 3,500,000 square miles.

2. Geology. — From the Atlantic, along the north shore of the river St. Lawrence, along the north shore of the Ottawa, and even on its southern shore in its western part, along the Georgian Bay and the north shore of Lake Superior, thence north along the eastern shore of Lake Winnipeg, and extending beyond the height of land between these lines and Hudson's Bay, is one almost continuous belt of Lower Laurentian, relieved, at wide intervals, by spots of Upper Laurentian, with occasional bands and -spots of Huronian, Cambrian, and Silurian, and, along the St. Lawrence and Ottawa Rivers, a considerable extent of Siluro-Cambrian, or Lower Silurian. The southern coast of Labrador, the southern shore of the St. Lawrence, the country along Lake Ontario, and what is known as "The .Western Peninsula" of Ontario, have the Lower Silurian, rising, between Lake Erie and Lake Huron, through the Upper Silurian into the Hamilton and Chemung series of the Erian or Devonian formation. In the " Eastern Provinces," the strata reach through the Upper Silurian, Devonian, Carboniferous, and, in Prince Edward Island, even to the Trias. West of Lake Winnipeg. the series enters the Cretaceous and Tertiary. The Cretaceous appears also in British Columbia. The long range of islands skirting the north shore of Lake Huron are Lower Silurian on the north and Middle Silurian on the south, while, on the adjacent mainland, the Huronian prevails, and stretches north-east to the neighborhood of James's Bay. The " Eastern Townships " of Quebec give strata even of the Upper Silurian as their general character. South-west of James's Bay is a vast basin of Devonian; and surrounding this, and extending. northwards, is a great extent of Silurian. Pleistocene gravels, sand, and clay are uniform and abundant in Canada. Terraces and ancient sea-beaches line the rivers and lakes, and contain, as far west- as the Ottawa River, remains of marine shells and fish, at the height of even 450 feet above the St. Lawrence. The relation of these formations to the scenery and products of the country will be apparent.

3. Resources. — In minerals Canada is rich, producing the common metals, with nickel, platinum, antimony, and. bismuth; all kinds of coal, salt, coarse and fine clays, marbles of great beauty, soapstones, building and precious stones. Her western coal-fields, to say nothing of those of the east, yield .from 4,900,000 to 9,000,000 tons to the square mile, as at Horse-shoe Bend, on the Bow River, and at Blackfoot Crossing on the same River, respectively, the beds reaching even to a depth of twenty feet. Her anthracite of the western mountain region has been pronounced excellent.

Her wheatfields, of which 300,000,000 acres lie on the Athabasca and Peace Rivers alone, are among the best on the continent. Northern fruits, timber, and fish are abundant; and these, with numerous other products, find markets in' parts as distant as Brazil and the East Indies.

4. Trade, Industry, etc. — According to the *Dominion Annual Register* for 1881, Canada has 1,310,896 tons of shipping, placing her fourth on the list of maritime powers of the world, England:being first, the United States second, and Norway third. The number of acres owned. in the same year by 588,973 owners was 67,645,162;. the number occupied was 45,358,141. The amount of wheat raised was 32,350,269 bushels; with other products in proportion. The value of the fisheries in 1882 was \$16,824,092.34, exclusive of the catch in Manitoba and the north-west territories, from which no returns were made. The value of Canadian lumber exported in 1881-82 was \$24,962,652. In 1881, the amount invested in manufactures was \$165,302,623, and the products of these amounted to \$309,676,068. Canada, in 1882, had 52 railways, with 8069.44 miles completed, and 3189.16 miles in construction. The Canadian' Pacific Railway is pushed forward with great speed, 450 miles having been laid, at an average of 2.6 miles a day. On one day, 4.1 miles were put down.: On her canals, extending over a water-stretch of 2384 miles, Canada, in the year 1882, spent \$2,100,000, gaining a revenue of \$326,340.71. The Dominion expended on public works, in 1881-82, \$1,884,964.07. The public debt in 1882 was \$153,661,650, or \$34 per head of her population. The banks which furnish returns had assets worth. \$229,714,471, and liabilities \$152,819,055. The post-offices numbered 6171, and of these 806 were money-order offices. The deposits in the post-office savings bank were \$9,473,661.53.

5. Politics. — Canada consists of confederated provinces and provisional districts. The provinces are Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, and British Columbia. The districts are Keewatin, Assiniboia, Saskatchewan, Alberta, and Athabasca. Each province has its local government; and, for the north-west territories, or districts, a lieutenant-governor, with a council, stipendiary magistrates, and other officers, holds the reins of government at Regina, Assiniboia. The general government is a limited monarchy, the sovereign of England being the supreme ruler, though the sovereign's functions are generally performed by representatives called governors-general. The Confederation Act provides that the government may be administered by the sovereign

personally. The tenure of office by the governor-general is usually for six years. The chief officer is assisted by a privy council, consisting of persons whom he summons for the purpose of advising him, and any or all of whom he can remove. The lieutenant-governors of the provinces are paid by the general government; and their powers and functions are assigned by the governor-general, who appoints them, the office being held during his pleasure. That pleasure may not be exercised for the removal of a lieutenant-governor during the first five years, except for cause. The three estates of the realm are Queen, Senate, and Commons.: The number of senators is limited by the Confederation Act to seventy-eight. The *Canadian Almanac* for 1884 shows seventy-two in office. Senators hold office for life, unless judged by the Senate disqualified by absence, removal from the country, bankruptcy, or treason. Senators cannot sit in the Commons. The basis of representation from the provinces in the Commons is population, as determined by the decennial census, Quebec having a fixed number of members, sixty-five, and the other provinces having more or fewer in the proportion to their population that sixty-five bears to that of the province of Quebec. The House of Commons chooses its own speaker, and may, at any time, be dissolved by the governor-general; or a new election must take place every five years. The speaker of the Senate is appointed by the governor-general, and has a vote, but no casting-vote. The speaker of the Commons has a casting-vote only. Money-bills originate in the Commons, and relate to no subjects beyond those mentioned in the governor's message. Two years are allowed the queen in which to veto any bill, even after it has been passed by both houses and signed by the governor-general. The members in the several executive councils of the provinces vary, as do the houses in each, Ontario having but one house, the Legislative Assembly, and Quebec having two, the Legislative Council and the Legislative Assembly. The local parliaments of Ontario and Quebec sit for four years. Those of the maritime provinces have regulations which existed prior to confederation. Military matters, marriage and divorce (except such matters as licenses to marry, the persons allowed to keep registers of marriage, etc.), banking, criminal law, and, in general, all matters relating to the whole country, are in the hands of the central government. Education is a local matter. Agriculture and immigration are not confined to either the local or the general government. Judges, except in courts of probate in New Brunswick and Nova Scotia, are selected from the bar of the provinces they are to serve, are appointed by the governor-general in council, and are paid by the Dominion

Parliament. That parliament takes the revenues and assumes the debts of the provinces, as they were before confederation, and pays these provinces fixed sums yearly to enable them to meet their burdens. In the Dominion Parliament debates may be in French or English: both languages must be used in records, journals, and printed acts in the province of Quebec. The Dominion capital is Ottawa; the capitals of Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward Island, Manitoba, and 'British Columbia, respectively, are Toronto, Quebec, Halifax, Fredericton, Charlottetown, Winnipeg, and Victoria.

II. Population. — The number of inhabitants of the Dominion, in 1881, was 4,324,810. In 1882 there arrived 160,449 immigrants who declared their intention of remaining in Canada. The immigration of 1883 was 133,000. Hence, the population of Canada, at the close of 1883, was 4,618,259. Of the 4,324,810 given in the census of 1881, those of French origin number 1,298,929. Of the full number, 3,715,492 are native Canadians, Ontario containing the largest proportion of these, and Quebec the next. Divided according to religions, the Methodists number 742,981 adherents; Presbyterians, 676,165; Church of England, including 2596 Reformed Episcopalians, 577,414; Baptists, including 21,234 Mennonites of Ontario and Manitoba, 296,525; Congregationalists, 26,900; Disciples, 20,193; 'Lutherans, 46,350; Plymouth Brethren, 8831; Adventists, 7211; Quakers, 6553; Protestants (so-called), 6519; Universalists, 4517; Unitarians, 2126; . other denominations, 14,269: total Protestants, 2,436,554; Roman Catholics, 1,791,982; those of "no religion," 2634; those giving no returns of religion, 86,769; pagans, 4478.

III. History.

1. Political. — Canada was first settled by the French, who gave it its present name from an Indian word meaning "'a village." The first brick house of which we have any record was built by Pere Buteux, in 1644, at Tadoussac, or, as the Indians called it, also, *Sadilege*. This trading'-post lay at the confluence of the Saguenay and the St. Lawrence, and gained its name from the Indian (Ojibwa) *Dhiudhosh*, plural *Dhodhoshuig*, a female breast, the surrounding hills and an island some distance up the Saguenay having a resemblance to the breasts of a woman. In 1663, Canada became a "royal government," with a governor and a council, with the Custom of Paris as a legal code, and with a modification of feudalism. The cession of Canada to England, by the treaty of Paris in 1763, found in the colony

about 65,000 souls. The "Quebec Act" of 1774 was unjust to the English, depriving them of the right of habeas corpus. In 1793, Upper Canada abolished slavery, and Lower Canada did the same in 1803. - The constitution of 1791 divided Quebec into Upper and Lower Canada. The virtual suspension of that constitution by the English Parliament led to the rebellion of 1837. In 1841 the two provinces were united under a new constitution, framed on the English model. The confederation of all the British American provinces had been advocated by chief-justice Sewell as early as 1814; was brought prominently before the public in 1857 by the present Sir Alexander Galt; and was accomplished for Ontario, Quebec, Nova Scotia, and New Brunswick, on July 1, 1869; for British Columbia in 1871, and Prince Edward Island in 1872, Newfoundland alone now refusing to enter the Dominion.' In 1870 Canada consummated the acquisition of the Hudson's Bay Company's territories, and so laid the foundation of her future nationality. The relative progress of Canada may be seen from the following statement. In 1812, the year of the "American: war," the population was 400,000: that of the United States, according to Mackenzie's *History of America*,; was 8,000,000. Putting the present population of the latter at 55,000,000, the population of Canada ought to be, if: the same rate of progress had been maintained in both countries, 2,750,000. The actual population, however, is above 4,600,000; that of Quebec and Ontario, " Old Canada," alone, being 3,282,255.

2. Ecclesiastical.

(1) *Roman Catholics.* — In 1610 and 1611 Acadia was visited by Recollets and Jesuits. In 1615 four Recollets came to Quebec with Champlain. In 1617 services were held at Quebec, Tadoussac, and Three Rivers. Great interest attaches to the church at Tadoussac, as it was the first church erected in Canada. Up to 1642 it was a bark cabin, with a wooden door, fastened by a padlock taken from the missionary's portmanteau. In 1747 Pere Coquart, a Jesuit, commenced a wooden church. About 1870 some carpenters, while repairing the present church, found, under the floor, "a plate of what appears to be hammered lead," with the following inscription engraved upon it. It is given *verbatim et literatim*.

LAN 174 LE. 16 MAi M.CVGNET
 FERMiER DES POSTES F.DORE
 CO.MMiS. MiCHEL LAiOyE
 FASANT LEGLiSE
 LE P., CoqV.AT iEsViTE MA

PLACE
IHS

The early record of Jesuit labors is one of privation, zeal, virtue, superstition, mutilation, and massacre. Ladies of refinement bore their share in the sacrifices made for religion. Francois Laval, vicar-apostolic in 1659 and bishop in 1672, to check the liquor-traffic, first interfered, as an ecclesiastic, with the civil government, and, by his power, made the governors tremble. He gave his name to the university into which the seminary of 1668 developed. The Seminary of St. Sulpice, at Montreal, was founded in 1647. The Grey Nuns were settled in that city in 1737 by Madame Youville. The year 1826 witnessed the establishment of the diocese of Kingston, which included the whole of Upper Canada. Futher divisions took place as the Church progressed, until now, in the *Almanach Ecclesiastique du Canada* for 1884, returns are furnished from four ecclesiastical provinces containing sixteen dioceses, three apostolic vicariates, and one apostolic prefecture, besides one Canadian diocese, that of Vancouver Island, which is under the control of the American province of Oregon city. The first bishop of Upper Canada was the Rev. Alex. McDonnell, who is said by Dr. Canniff to have been consecrated in 1822. When he entered the country, in 1804, there were only two Roman Catholic clergymen in Upper Canada, and one of them deserted his post. The bishop had no assistance for ten years, while travelling from Lake Superior to Lower Canada. He lived in Indian huts, and spent many thousand pounds of his private means in building churches and educating priests. He obtained almost all the lands now possessed by his Church in Ontario, and held for years a seat in the Legislative Council. The recent progress of Roman Catholicism in Canada is very marked, and threatens the welfare of the country. The time was when, in the persons of the Recollets, it opened its church-buildings ill Quebec and Montreal to clergymen of the Anglican and Scotch churches respectively, while a Gallican bishop welcomed the arrival of a Protestant bishop by a double kiss. Now, adopting the syllabus and the Vatican decrees of 1864 and 1870, and strengthened by the influx of European Jesuits, it systematically pushes the Protestants out of public offices and the province of Quebec; attempts the suppression of the Protestant press, and the control of the books to be studied in Ontario schools; threatens the destruction of a medical school which has been affiliated with a Protestant university, and openly boasts of its designs on the political and religious destinies of the whole Dominion. The results which would arise from the predominance of

this form of Christianity may be judged from the fact that the latest sources of information at hand show that over 64 per cent. of the non-readers over twenty years of age, and 59 per cent. of the non-writers, of the Dominion, are found in the one province-in which that Church is supreme. This supremacy arose from the generous grant to the conquered French, by the English victors, of such religious rights as they had possessed up to the time of the conquest, and, also, of the use of the French language. The year 1855 was signalized by the abolition of the seigniorial tenure of land. Prior to this, the seignior was a feudal judge of all crimes except murder and treason; and, from him, the peasant held his land subject to compulsory feudal obligations. The Seminary of St. Sulpice was the seignior of the whole island of Montreal; and, even with its now limited power, it has so strengthened its claims that a large band of Indians, intrusted to it for education, has been driven to seek refuge from its severity in a distant portion of Ontario.

(2) *Church of England.* — The first clergyman who officiated in Canada was the Rev. John Ogilvie, D.D., a -graduate of Yale; and the first after the conquest was Mr. Brooke, of Quebec, who acted as chaplain at Niagara in 1759.. The Rev. John Doty was a chaplain between 1777 and 1781, and a missionary at Sorel after 1784. The first resident clergyman was the Rev. John Stuart, a United Empire Loyalist from Virginia. He arrived in 1781, and labored between Kingston and Niagara. The United Empire Loyalists, by their assumption of special claims for their Church, afterwards introduced long and bitter contentions into the land which they adopted. The first bishop was the Right Rev. Charles Inglis, of Nova Scotia, who was consecrated in 1787. In 1793 bishop Jacob Mountain was appointed to Quebec, which meant all that was then Canada. His successor was the Hon. and Right Rev. Charles James Stewart, D.D., said to be a scion of the royal house of Stuart. He was a member of the Executive Council of Canada under the constitution of 1791; and to him and his successors was granted by letters patent the title of "lord bishop," though the Anglican Church is not "Established" in Canada. In 1791 one seventh of the unsurveyed lands was set apart "for the support of a Protestant clergy." The ambiguity of the term " Protestant clergy" caused a long and bitter agitation, which ended, in 1854, in the triumph of those opposed to a religious establishment. In 1839 the diocese of Quebec, under Dr. George Jehoshaphat Mountain, was divided, and that of Toronto formed, with the Hon. and Right Rev. John Strachan, D.D., as bishop. He was the Anglican

champion in the Clergy Reserves agitation. Through his exertions King's College was opened in 1843, in Toronto, as an Anglican institution. On the transformation of this into a provincial university, called "Toronto University," in 1850, Trinity College, Toronto, was begun for the Anglican Church, and opened in 1852. In 1850 the queen exercised her royal supremacy in the Canadian branch of the English Church for the last time, by appointing Dr. Fulford as bishop, of the new diocese of Montreal. In 1860 bishop Fulford became metropolitan, after nine years of effort, led by Dr. Strachan, to secure the right of the Canadian Church to create such an appointment. Dr. Lewis, to whose suggestion the Lambeth Conference of 1867 was due, became bishop of "Ontario" in 1862. The issuing of royal mandates for the consecration of bishops ceased with the appointment of Dr. Williams as fourth bishop of Quebec in 1863. In the meantime, bishops had been appointed to Fredericton in 1845, Rupert's Land in 1849, Huron in 1857, Columbia in 1859, the missionary diocese of Algoma in 1873, Moosonee, another missionary diocese, in the same year, to Athabasca and Saskatchewan in 1874, and to Niagara in 1875. Two new bishops were consecrated in 1879 for dioceses named New Westminster and Caledonia, formed from that of Columbia; and a new diocese of Assiniboia, as yet without a bishop, has been erected in the north-west. In October, 1830, was formed the "Society for Converting and Civilizing the Indians, and Propagating the Gospel among Destitute Settlers in Upper Canada." Its first missionary was Mr. James D. Cameron, "a half-bred native," who was "zealous even to enthusiasm." The address to the Indians, published in the annual report of this society with the long name, is a charmingly simple presentation of the Gospel of Christ. A committee of the S. P. C. K. of England was at work in York, now Toronto, prior to 1825. The contributions of the Canadian Church to foreign missions are made through the great societies of England. The mission of this Church to the French Canadians is known as the "Sabrevois Mission." During 1883 the various missions of Canada have been consolidated under one central missionary society, and the Church has energetically committed itself to the temperance reform, by the formation of a Church of England Temperance Society, with parish branches and Bands of Hope. The contests between High and Low churchmen have been keen and long, the clergy in the Toronto diocese and the most eastern dioceses tending to the High school, and most laymen leaning to the Low. The Evangelicals have recently secured appointments from their school to two dioceses, one of which is the best in Canada.

(3) *Presbyterians.*— In 1765 a chaplain of the 24th regiment, the Rev. George Henry, officiated at Quebec, while Mr. Bethune, chaplain of the 84th, founded the first Presbyterian congregation in Montreal. In 1792 was erected the St. Gabriel Street Church, Montreal, the oldest Protestant church-building in Canada. The first presbytery was formed in 1786, in Nova Scotia, where the burghers and anti-burghers had commenced work. The "Associate Presbytery of Nova Scotia" was founded by Dr. James McGregor and two others in 1794. These two presbyteries united in 1817, as -the "Presbyterian Church of Nova Scotia." In 1803 the Presbytery of Montreal was founded by two ministers and one elder. The Established Church of Scotland, or "The Kirk," commenced labors -in 1784, when the Rev. Samuel Russel took up his residence in Halifax. In 1831 the "Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland," was formed in "Old Canada," with twenty-five ministers. These united, in 1840, with the "Associate Church of Scotland in Upper Canada." Prior to that time, the "United Presbyterian Church in Canada" was formed. In 1833 the "Synod of Nova Scotia, New Brunswick, and Prince Edward Island" was formed, with seven ministers. The Presbytery of New Brunswick did not enter this synod, but, in 1835, formed the "Synod of New Brunswick." The "Free Church" secession of 1843 led to the formation of the "Presbyterian Church of Canada," in 1844, with twenty-five ministers. This schism has ultimately led to a unity grander and purer, doubtless, in spiritual life, than would have been probable without it. In 1861 the "Free Church" and the "United Presbyterian Church" united as the "Canada Presbyterian Church," with two hundred and twenty-six ministers. The General Assembly of this Church was founded in 1870. On June 15, 1875, in Montreal, "The Kirk," the "Canada Presbyterian Church," the; Church of the Maritime Provinces in connection with the Church of Scotland," and the "Presbyterian Church of the Lower Provinces" united as the "Presbyterian Church of Canada." A very few congregations connected with "The Kirk," of which "St. Andrew's Church" of Montreal is the chief, refused to enter the union, and commenced a suit at law for the control of the "Temporalities Fund." This fund had arisen from the consolidation of grants received principally from the "Clergy Reserves.", The suit ended as had a previous one, that of the new "Methodist Episcopal Church" against the "Wesleyans," in the decision that the majority of a Church, in its corporate action, must be considered the Church. While supporting the majority, however, Parliament refused to alter the title of the board which controls the fund; and it remains as "in

connection with the Church of Scotland." The claimants who entered the union were twenty-seven; the dissidents, seven.

The "Presbyterian Church of Canada" makes the Bible the infallible rule of faith and manners, the Westminster Confession the subordinate standard, the catechisms the means of doctrinal instruction, the "Form of Presbyterian Church Government" and the "Directory for the Public Worship of God" the standards of government and worship. This Church has missions in the New Hebrides, Trinidad, Erromanga, Formosa, and India, besides missions to the French-Canadian Roman Catholics. As a specimen of the early influence of this Church, special reference may be made to the Rev. William Smart, one out of many names connected with pioneer work in Canada. Converted to God in Drury Lane Theatre, London, by seeing the vast audience, and asking himself, "Where will all these people be in one hundred years?" and "Where shall I then be?" he gave himself to study and the ministry of Christ, came to Canada in 1811, and founded the first Sunday-school in Upper Canada; in 1817 established the first Bible Society in Upper Canada; in 1818 founded the first Missionary Society; and originated the first Religious Tract Society in 1820. The early spirit of this Church has not departed from it; but, with great wealth and intelligence, its influence .for good grows steadily.'

(4) Methodists. — This body, the largest of the Protestants, like both Anglicans and Presbyterians, owes its origin in Canada greatly to soldiers. Commissary Tuffey, of the 44th regiment, a local preacher, held meetings in Quebec in 1780; and major Neal, of a cavalry regiment, another local preacher, labored in 1786 along the Niagara river. Philip Embury and Barbara Heck, after living ten years in Lower Canada, came to Upper Canada in 1785.⁵ In 1788 came to Ernestown an Irishman, named James McCarthy, a follower of Whitfield. He preached for the Methodists. His enemies had him conveyed to one of the "Thousand Islands," where he was left to perish. His fate has never been generally known; but his son informed the writer of this article that he escaped from the island, and, after making his way towards home, was found by the roadside stabbed in a number of places. The early records of Methodism give the names of Losee, Dow, Bangs, Dunham, Case, the Coates, Pickett, and others, as the pioneers of its heroic age. In 1814 the English Wesleyans began work in Montreal, and extended it to Upper Canada in 1818. In 1820 Lower Canada was given up to the English Conference, Upper Canada being under the control of the Methodists of the United States. The Methodist

preachers of the West, many of them being from the United States, and not able to take the oath of allegiance, were not allowed to perform marriages, even when that right was conceded to Presbyterians and Lutherans in 1797, and when, as late as 1823, a bill was introduced into Parliament to give them the desired authority. The first conference met at Hallowell, now Picton, in 1824. The Conference Missionary Society was formed at this period. The "Canadian Wesleyans" arose in 1827, under Ryan and Breakenridge. In 1828 Canadian Methodism became independent of the United States, and, in 1831, its preachers obtained the right to marry. In 1833, aided by the Rev. Dr. Alder, it united with the British Conference, taking its name and form, and abandoning episcopacy. In 1840 this union ceased, owing to the fact that the Canadians refused to be coerced entirely by the English on questions of domestic policy, and make their paper, the *Christian Guardian*, the advocate of the union of Church and State. In 1834 arose a new Methodist Episcopal Church. In 1847 the English and the Canadians reunited.

Methodism in Nova Scotia began about 1775, in services held by the people themselves, they being destitute of clergy. These led to the conversion of a youth named William Black, who subsequently became "The Apostle of Methodism in Nova Scotia." In 1784 Freeborn Garrettson and James O. Cromwell arrived; and, in 1788, James Wray, an English missionary. Methodism in New Brunswick began in 1791, under the Rev. A. J. Bishop, of Jersey. In Prince Edward Island, the pioneer, in 1807, was the Rev. James Bulpit. In the Hudson's Bay Territories, the work began with English and Canadian missionaries in 1840. For British Columbia, England provided money, and Canada supplied men—the Rev. Dr. Evans, and Messrs. White, Robson, and Browning, in 1858. In 1854 the Canada East District was united to the Conference of the Wesleyan Methodist Church; and in 1873 Mr. Cochran and Dr. McDonald went as missionaries to Japan. The year 1874 witnessed the union of the Canada Conference with the Conference of Eastern British America and the Methodist New Connection, under the name of "The Methodist Church of Canada." Connection with England then ceased. A general union of all the Methodists, except the colored people and the *Albrecht Brüder*, took place in 1883. Legislative action, confirming this union, has taken place during the present year, 1884. The amalgamated bodies were the Methodist Church of Canada, the Methodist Episcopal Church, the Primitive Methodist Church, and the Bible Christians. The new name is "The

Methodist Church." The General Conference, composed of ministers and laymen in equal numbers, is quadrennial. Two general superintendents travel through the whole country, and are so appointed as to secure a new election every four years. They are responsible to the General Conference. Their salaries are paid from the General Conference Fund, the Mission Fund, and the Educational Society, in the proportion of one half, one third, and one sixth, respectively. The salaries are \$2000 and travelling expenses. The Rev. Samuel Dwight Rice, D.D., and bishop Carman are the general superintendents. Laymen sit in Annual Conferences, which elect their own presidents. Probationers do not sit in conference. A general superintendent, if present, opens the Annual Conference, and presides during the first day, and alternately with the president on following days. The term "Chairman of District" has been changed to "Superintendent of District." Annual Conferences elect their own stationing committees, and ordain their own probationers. In district meetings, ministry and laity are equally represented. Laymen, to be elected to Annual Conferences, must have been of five years good standing as members of the Church, and of the minimum age of twenty-five years. Equitable arrangements are made for the management of the " Superannuated " and ".Supernumerary" Funds, the Missionary Fund, and the transfer of ministers from one conference to another, no conference having the power to transfer a man, without his consent, for more than nine years. The transfer committee is composed of the general superintendents, presidents of conferences, and one minister from each Annual Conference. It has two sections, the Western and the Eastern, the dividing line being the eastern limit of the Montreal Conference. The conferences are named London, Guelph, Niagara, Toronto, Bay of Quinte, Montreal, Manitoba, Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland. The Church has 157,762 full members, and 12,151 on trial; ministers, 1633; probationers, 219; parsonages, 877; churches, 3159; Sunday schools, 2707; scholars, 175,052. The value of church property is \$9,130,807. There are foreign missionaries in Japan and Bermuda, 14; French missionaries, 9; Indian, 27, besides unpaid agents and teachers; domestic, 350. The amount raised for missions in 1883 was \$193,769.

(5) *Baptists.* — The earliest history of the Baptists in Canada is connected with the Maritime Provinces. Baptist principles became the nucleus around which, during times of revival, persons originally Congregationalists, Episcopalians, Presbyterians, and Baptists associated together. At first,

mixed communion prevailed in many places, yielding, finally, to close communion. Strange speculations, mystical explanations of Scripture, and the confounding of emotional impulses with the action of the Holy Spirit, marked many of the early Baptist preachers, and doubtless contributed to arouse prejudices seriously affecting the subsequent history of the body. Henry Alline, a "New Light" Congregationalist, and David George, an escaped slave from Virginia, both illiterate men, as early as 1760 and 1792, contributed to Baptist interests by preaching to both blacks and whites. The latter lived in a hut of bark and poles, baptized converts in a creek, was forced to go to Sierra Leone, and on his return found his church at Shelbourne broken up, and was saved from further persecution by being formally licensed to preach to the blacks by governor Odell, in 1792. In 1763 a Baptist congregation from Massachusetts came, with their pastor, Mr. Nathan Mason, to Sackville, N. B. Others from the same place came to Nova Scotia. Shubal Dimock, a Presbyterian of Mansfield, Conn., was persecuted and plundered. He removed to Newport in 1771, was immersed in 1775, and formed a church in 1779. Churches were formed in Cornwallis, in 1776; Chester, 1778; Halifax, 1795; and Argyle, 1806.' The first Baptist church erected in the Maritime Provinces, or, perhaps, in Canada, was either that of Sackville, in 1763, or, as seems, more strongly supported, that of Horton, in 1778., In 1797 four ministers devised a plan of an association, six churches, partly Baptist and partly Congregational, uniting. The first minutes were published in 1810. Great progress was made by revivals in 1828, in which year the association was strengthened by the addition of a congregation partly composed of seceders from the Church of England. This secession, is credited to the opposition of the rector, afterwards bishop Inglis, to "evangelical" preaching and conversions, The "Fathers" of the Baptist churches in the East were Theodore and Harris Harding, Chipman, Edward and James Manning, Ansley, Dimock, Burton and Crandall. Gilmour, Cramp, and Davidson are names most prominent in the West. The first Baptist congregation of "Old Canada" was that of Caldwell's Manor, in Lower Canada, formed in 1794 by Rev. E. Andrews, of Vermont. The Montreal Church began in 1831. The Canada Baptist Union was formed in 1800. The Grande Ligne Mission began in 1835. The Maritime Provinces have seven Associations, with 218 ordained ministers and 38,430 communicants, two thirds of whom are in Nova Scotia. The Baptist Convention for the Maritime Provinces meets annually for the management of home and foreign missions and for education. These departments are managed through three boards. Among

the Telugus of India are three stations, eight missionaries, four men and four women, with ninety-one communicants. The mission property of the Eastern Baptists, among the Telugus, is worth \$12,500. The disbursements for the year ending August, 1883, were \$8331. The Home Mission Board, which meets at Yarmouth, spent, last year, \$4400 for forty-nine missions and fifty-two men. There is also a French mission above Yarmouth, near Digby. In Ontario and Quebec are two home mission conventions, combined in one foreign missionary society, organized in 1866. This society, also, has a mission among the Telugus, with the same number and kind of stations and missionaries as the Eastern society, and, about eleven hundred communicants. The Western Baptists number 27,066.

(6) *Congregationalists.* — In 1759 New England Puritans settled in Nova Scotia under a provincial enactment, which gave "full civil and religious liberty" to "Protestants dissenting from the Church of England." After this, Congregational churches gradually increased in Nova Scotia and New Brunswick. Some Christian soldiers at Quebec secured, in 1801, from the London Missionary Society, a pastor, Rev. Mr. Bentom, who supported himself mainly by the practice of medicine. He was fined and imprisoned for the publication of a pamphlet protesting against the arbitrary suspension by the authorities of the act granting power to Congregational ministers to keep registers of clerical acts. This deprived such ministers of their legal status for thirty years. Mr. Bentom's Church eventually joined the Presbyterians. Prior to doing so, however, they began the Quebec Auxiliary Bible Society in 1804, and organized the first Canadian Sunday-school in 1806. In 1811, a graduate of Dartmouth College, the Rev. John Jackson, came to the "Eastern Townships," and labored with almost no pecuniary reward for ten years, retiring through failure of health. In 1815, a graduate of Middlebury College, the Rev. J. Taylor, came to Eaton; and in 1816 the Rev. Thaddeus Osgood came to Stanstead and formed a Congregational Church. Congregationalism was, introduced into what is now Ontario by the Rev. J. Silcox, of Frome, England. In 1831 was formed Zion Church, Montreal, which, under the pastorate of the Rev. Dr. Wilkes, has, perhaps, done more for Congregationalism in Canada than any other church. In 1833 the illegal decree before mentioned was rescinded. Dr. Wilkes, after educating himself in Glasgow for the ministry, came to Canada in 1836. The feelings aroused by the rebellion of 1837 caused many pastors from the United States to return thither, leaving the congregations to struggle alone. In that-year the missions were supervised in the East by Dr. Wilkes,

and in the West by Mr. Roaf, Kingston being the dividing point. This kind of Congregational: episcopacy ended in 1851, but .has lately. been revived under the Rev. Thomas Hall. The Congregational Union of Ontario and Quebec was .formed in 1853, from separate organizations in these .provinces. The Congregational Theological College, formed by a union of schools in 1846, was removed from Toronto o Montreal in 1864, and affiliated with McGill .University. .Among other benefits conferred on Christianity by this college, not the least has been the gift to the Church of England of the Rev. John Cunningham Geikie. Canadian Congregationalism is organically weak and numerically small, yet true to a sound but large-hearted Christianity. Besides the Congregational Union of the West, there is a similar union for Nova Scotia and New Brunswick. The returns for the West for 1882-83 are, members. 6047; Sunday-school scholars, 7260; preaching-stations, 107, of which 5 are in Manitoba, on missions started by the Rev. Mr. Ewing; Sunday-schools, 80; additions by profession, 398; baptisms, 403, of which 43 were of adults. The returns for the East are, members, 1284; Sunday-school scholars, 755; preaching-stations, 27; Sunday-schools, 13; additions by profession, 19; baptisms, 44, of which 5 were of adults. The organ of this body is the *Canadian Independent*, of Toronto, of which Rev. John Burton, B.D., is editor.

(7) *The Evangelical Association.* — This body, founded by Jacob Albrecht, of Montgomery County, Pa., commenced in Canada in 1839, under two missionaries in Welland and Waterloo, the Revs. M. Eis and C. Hall. Their work, at first among Germans, has become partly English. The body is connected with. the Church of the same name in the United States. In 1864 a separate conference-for Canada was formed. Missions exist on the Ottawa, in Muskoka, and at Parry Sound. In April, 1883, there were 5066 members, 55 preachers, 75 churches, valued at \$118,400, 25 parsonages, worth \$28,225, with 82 Sunday-schools, 5320 scholars and 1007 teachers. The Mission Fund amounted to 70000.

(8) *Christian Disciples.*— This body maintains the same principles as the followers of Campbell in the United States. It arose, apparently,. from the labors of Scotch Baptists and followers of the Haldanes. .The pioneers were Stewart, Stephens (both students of Haldane's College), Weir, Hutchison, Oliphant, Menzies, -McLaren, McKellar, McVicar, Sinclair, Robertson, and 'Barclay, with Mr. James Black, of Eramosa, who came to Canada in 1825, and still lives, at the age of over eighty. The body is not numerous.

(9) *Unitarians.* — There are but three congregations of this body in Canada, so far as is known. These are in Montreal, Toronto, and St. John, N. B. The Montreal Church was organized in 1842, and served for some months by the Rev. Henry Giles. The first pastor was the Rev. Dr. Corder. For ten years the Church was connected with the Remonstrant synod of Ulster, Ireland. In 1856 it became independent. In the strife and opposition of its first years, it grew. With the repudiation of such irrational interpretations of orthodox doctrines as alone furnish a legitimate ground for objections against these doctrines, the orthodox churches gain such a hold on the masses that Unitarianism makes but little progress. The Unitarian Church in Toronto was founded in 1845. That in St. John appears to have no settled pastor. The congregation in Montreal is of the moderately conservative wing, and seeks to be definitely Christian. The radicals, who neither reject the supernatural, or call themselves Agnostics, have drifted into the "Free Thought Club." The body numbers 2126.

(10) There are other small bodies, Lutherans, Quakers, Swedenborgians, etc.; and small communities of Jews exist, to the number of 2393. "Free-Thought" clubs exist in some of the leading cities, chiefly in Montreal.

IV. *Languages, Literature, and Education.* — German prevails in some localities, but is gradually giving place to English. French is spoken by 1,298,929 persons, chiefly in the province of Quebec, and promises to increase in extent and influence. Canadian French is not *a patois*, but is mainly the French of the age of Louis XIV, preserved, by distance, from the effects of the revolutions of France, and exhibiting trifling local varieties in vocabulary, with occasional Anglicisms. In the writings of Garneau, Sulte, Chapman, Lemay, Faucher de St. Maurice, Marmette, Bibaud, Frechette, and many others, a style is found that would do no disgrace to Paris, the last-named having been made laureate by the French Academy. The intonation of Canadian French lacks the refinement of Paris; but that of Canada does not give the harsh *burr* to the letter *r* which is so often heard east of the Atlantic, and is wholly devoid of dialects. Canada supplies, in increasing numbers, her own school text-books; and royal societies of art and literature, founded under the auspices of the marquis of Lorne, promote the growth of an educated taste. The table below shows the publications of the country that publish advertisements.

Education is under the control of the provincial governments, and, consequently, is not uniform. In Ontario and other provinces, the system is

unsectarian, yet Christian, provision being made for opening and closing prayers, though permission to be absent from these may, under certain circumstances, be given. There is provision for Roman Catholic separate schools. In Quebec, education is sectarian and Roman Catholic, with provision for Protestant dissentient schools. In Manitoba, the schools are partly Protestant and partly Roman Catholic. The Ontario system, developed by the late Dr. Ryerson, is the model, to which the best remaining systems are similar, with local peculiarities. Under that system, the various grades of schools are public schools, high schools, collegiate institutes, and the university, with a special institution named Upper Canada College, founded in Toronto. and endowed on the model of the great public schools of England, and with model and normal schools and an agricultural college. The public schools are free, as are most of the high schools and collegiate institutes; and education is compulsory. There are military schools at prominent places, and a military college at Kingston. These are under Dominion control, there being no provincial militia in Canada. The chief non-denominational colleges are Toronto University, McGill University, and the University of New Brunswick. The expenditure for education in Ontario alone for 1880 was \$2,822,052.

The Roman Catholics have one university, Laval, in Quebec, besides numerous colleges and convent-schools.

The Church of England has, of universities, Trinity, Bishop's, the Western, King's College, and St. John's, in Toronto, Lennoxville, London, Windsor, N. S., and Winnipeg, respectively. There are, also, in Toronto, Wycliffe Theological College, and, in Montreal, the Diocesan Theological College, to meet special wants, besides other colleges and schools, some of which are for ladies only, and the Sabrevois Mission College of Montreal.

The Presbyterians have Queen's and Dalhousie Universities, with Manitoba and Morrin Colleges, besides 'Knox Theological College, of Toronto, and the Presbyterian Theological College, of Montreal, and other schools, some being for ladies.

The Methodists have Victoria and Albert: Universities, which, under the union, are to be consolidated under the name of the former, Albert becoming a highclass school. They have, also, Mount Allison University, with theological schools in Cobourg, Montreal, and Sackville, besides ladies' colleges at Hamilton, Whitby, and Sackville, and various other schools.

"The Baptists have Acadia University, with Horton Academy and Acadia Seminary, with a first-class theological college, McMaster Hall, in Toronto, and a college in Woodstock, Ont.

The Congregationalists have a theological college in Montreal.

The medical schools of Toronto, Kingston, and Montreal are of a high character. Schools for the blind, for deaf mutes, for Indians, and reformatory schools, with scientific, literary, and art societies, abound. Two medical schools for ladies have recently been opened in Toronto and Kingston. Wealth begins to show its power in the erection and equipment of buildings not surpassed upon this continent. The result is seen in the fact that Canadian names, both French and English, are honorably quoted in Europe even while Canada is, politically, not yet a perfect nation, but is in a state of transition from a position difficult to define to one more definite but, as yet, unseen.

V. Authorities Consulted. — *Canadian Almanac*, 1883, 1884; Rollaald's *Catalogues*; Hodgins, *Hist. of Canada*; (*Contemporary Review*, Nov. 1880; Miles, *Hist. of Canada*; Watson, *Constitutional Hist. of Canada*; *Cong. Year-book*, 1880-84; *Reports of Society for Converting and Civilizing the Indians*, 1831, 1832; *Reports of Rome District Com. of S. P. C. K.* 1827; *Bishop Strachan's Charge of 1860*; *Canons of Synod of Toronto*, 1851-71 *Atlas of Geological Survey of Canada*, 1863; *Philadelphia Exhibition Catalogue of Canadian Minerals*; *Minutes of Canadian Methodist Conference*, vols. i, ii; Canniff, *Settlement of Upper-Canada*; Melville, *Rise: and Progress of Trinity College*; Taylor, *The Last Three Bishops Appointed by the Crown*; *Relations des Jesuites*; *Report of the Canadian Pacific Railway*, 1877; *Encyclopedica Britannica*; Galt, *Church and State*; *Garneau's Hist. of Canada*, by Bell; *Report of Church of England French Mission*, 1881-83; Morgan, *Dominion Annual Register*, 1880-82, Ryerson, *Hudson's Bay Territory*; *Debates on Confederation*, 1865; Cornish, *Cyclopedica of Canadian Methodism*; Carroll, *Case and his Contemporaries*; *Report of Toronto Conf. Miss. Soc.* 1881-2; *Journal of the United General Conference*, 1883; Parkman, *Pioneers*; Miles, *Prize Questions on a Canadian History*; Boyd, *Hist. of Canada*; Roy, *list. of Canada*; Mackenzie, *Hist. of America*; Ryerson, *Story of my Life*; *Census of Canada*, 1871, 1881; Bliss, *Clerical Guide*, 1879; Russell, *Champlain's Astrolabe*; *First Prcsb. Council Proceedings*, 1877; Croil, *Dundas*; *Presb. -Year-book*, 1876, 1878; *Life of Dr. Buns*

ms; Government Mcaps of Canada; Lord. Dufferin's Administration in Canada; Lovell's Geography; Huyshe, Red River Expedition; Picturesque Canada; Moister, Hist. of Wesl. Missions; Playter, Hist' of Methodism iii Canada; Memoir of Bishop G. J. Mountain; Annuaire de l'Institut Canadiende' Quebec, 1878; Revue de Montreal, Dec. 1877; Ayer, American Newspaper Annual, 1882; Bill, Fifty Years with' the Baptist Ministers; Official Postal Guide, Oct. 1882; Rolland's Almanach Ecclesiastique du Canada, 1884; Dawson, Geological Report of Northwest, in Toronto Globe, Oct. 30, 1883.. (J. R.) See additional article on p. 994 of this vol.

Canal, Fabio,

a Venetian painter, was born in 1703, and studied under Gio. Bat. Tiepolo. He died in 1767. In Venice he executed many works for the churches and public edifices.

Canale, Giuseppe,

a Roman designer and engraver, was born in 1728, and studied under Jacob Frey. In 1751 he was invited to Dresden to execute some fine works for the gallery. The following are his principal prints: *Christ and St. John?*; (*Christ Appearing to St. Thomas; A Turkish Woman; Maria Josephina, Queen of Poland.*,

Canales (Canalis Or Canale), Bartolommeo,

an Italian theologian, was born in 1605, at Monza, in the duchy of Milan. He entered the congregation of Regular Clerks Barnabites, and was celebrated for his piety and seclusion from the world.' He died in 1684, and left some, works, among them, *Diario Spirituale*, or meditations for every day in the year (Milan and Rome).

Canales, Giovamni,

an Italian theologian, was born at Ferrara and lived near the close of the 15th century. He entered the order of Cordeliers, and composed several treatises on the *Celestial Life, the Nature of the Soul, on Paradise, on Hell*, etc. (Venice, 1494). See Hoefler, *Nouv. Biog. Generale*, s.v.

Canarese (Or Karnata) Version.

The Canarese is spoken by about seven millions throughout the Mysore, also in the province of Canara, and as far north as the Kistna River. The first attempt towards a Canarese version of the Scriptures was made at Serampore in 1808, and it was not till 1822 that the New Test. was completed at press. A version of the Old Test. was also undertaken, and partly executed by the Serampore missionaries. But, on finding that others had undertaken a similar work, they relinquished it. In 1817, Mr. Hands, of Bellary, an agent of the London Missionary Society, made it known to those concerned that he had translated the whole of the New Test. into Canarese. Of this translation the Gospels and the Acts were printed at Madras under the immediate eye of the translator. In order that the translator might not be longer detained from his station, the types and printing materials were sent to Bellary, and the entire New Test. was completed in 1821. At this period Mr. Hands had likewise completed the translation of the Old Test., while his friend and coadjutor, the Rev. Wm. Reeve, had engaged in a separate translation of the Pentateuch, with the view of comparing it with that of Mr. Hands, and of securing thus a more correct and idiomatic version. In 1822, while these two laborers were conjointly engaged in their undertaking, the Madras Bible Committee, upon whom the superintendence of this translation had devolved, invited them to associate themselves with major A. D. Campbell and R. C. Gosling, so as to form 'a sub-committee of translation. Under the care of this sub-committee, the version of the Old Test. was continued. In 1832 the Old Test. left the press. As it was afterwards found desirable to submit the entire Canarese Scriptures to a further and more elaborate revision, the Rev. G. H. Weigel was engaged by the British and Foreign Bible Society, at the instance of the Madras Committee of Revision, to devote his whole time to the work. Under this arrangement a thoroughly revised translation of the Canarese New Test. was completed in 1853, and two large editions were published, one at Bellary and the other at Bangalore. A like revision of the Old Test. has subsequently been accomplished, and was, according to the report for the year 1860, in the hands of the Canarese missionaries and the people. This edition seemed to have been only tentative, for, in the report for 1866, we read the following account given by the Rev. B. Rice, secretary to the Canarese Revision Committee:

The printing of the Quarto Reference Bible in Canarese has been completed during the past year, and is now in circulation. This brings to a conclusion

the labors of the Revision Committee, who commenced the work twenty years ago. During that period, some who took part in this new translation (for such it really is, and not simply a revision of the previously existing version), have been removed by sickness, death, or -other causes; but it is matter for thankfulness that several of the members have been spared to assist in the work from the commencement to the close. It is the work chiefly of the following missionaries: Rev. G. H. Weigel and Rev. Dr. MScling, of the German mission.; Rev. D. Sanderson, of the Wesleyan mission ; and the Rev. C. Campbell and Rev. B. Rice, of the London mission. It may be worth while to place on record that the entire New Test., with the books of Psalms, Proverbs, and Ecclesiastes, were completed by the brethren collectively in committee, which held repeated sittings for that purpose of two and three months duration each time, at Mysore, Utakamund, and Bangalore. The historical books of the Old Testament, together with Job, were revised by the Rev. C. Campbell, partly on the basis of the old version, and partly on the basis of a new translation by the Rev. G. H. Weigel. The prophetic books were revised by the Rev. B. Rice, wholly on the basis of the new translation by Mr. Weigel. The whole was circulated for some time in a tentative edition, before a large edition was printed,"

According to the report for 1881. there were circulated in the Canarese up to March 31, 1881, two hundred and ninety-eight thousand portions of Scriptures. See *Bible of Every Land*, p. 141.

Linguistic helps are, Boutcloup, *Grammatica CanaricoLatina ad usum Scholarum* (Bangalore, 1869); Holson. *An Elementary Grammar of the Karnata or Canarese Language* (ibid, 1864); M'Kerrell, *A Grammar of the Carnata Language* (Madras, 1820)., (B. P.)

Canaveri, Giovansi Battista

an Italian prelate, was born at Borgomanero, Sept. 25, 1753, and at eighteen years of age received his doctor's degree in the University of Turin, in which city he joined himself to the Congregation of the Oratory. In 1799 he was made bishop of Bielle, but resigned in 1804, and in 1805 he was appointed bishop of Vercelli, to which the see of Bielle was then united. He died Jan. 13, 1811, leaving some panegyrics, pastoral letters, and a work entitled *Notizia Compendioza dei Monasterii della Trappa Fondati Dopo 'la Rivoluzione di Francia* (Turin, 1704, 8vo). See *Biog. Universelle*, s.v.; Landon, *Eccles. Diet.* s.v.

Cancer

(*the Crab*) was the animal which Juno is said to have sent against Hercules, when he contended with the Hydra in the morasses of Lerna, and by which his foot was bitten. The hero, however, killed it, and Juno placed it in the zodiac.

Cancer, Jaime

a Spanish advocate, was born at Balbastro, in Aragon, about 1520, and died at Barcelona about 1592, leaving a valuable work, entitled, *Varice Resolutiones Juris Ccesarei, Pontif cii et Municipalis Principatus Catalanice* (1594). See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Diet.* s.v.

Canda, Charles Du,

a French ecclesiastical historian, born at St. Omer, lived about 1615. He entered the order of the Premonstrants, and became canon and then prior of the abbey of Dammartin. He left, *La Vie de Saint. Charles Boromee* (St. Omer, 1614; translated from the Italian): — *La Vie de Saint Thomas Archeveique de Cantorbery* (ibid. '1615): — *La Vie de Saintes Francaise* (translated from the Italian, without date). See Hoefer, *Nouv. Biog. Generale*, s.v.

Candale (Or Candella), Francois Hussates

(or DE FOIX, *count of*), a French prelate and mathematician, was born in 1502, and died Feb. 5, 1594. He was bishop of Aire, in Gascoigne, and a commander of the royal orders. Being an amateur of mathematical sciences, he established a chair at the University of Bordeaux. His extant - writings are, *Traduction du Poemandre d'Hermes Trismegiste*: — *Traduct. des Euvres d'Euclide*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Candee, Isaac,

a Methodist Episcopal minister, was born about 1754. He entered the itinerancy in 1801; became superannuated in 1811; resumed his work in 1824, and continued faithful until his death, Dec. 22, 1828. Mr. Candee was a warm - hearted friend, a sincere Christian, and a serious, devoted, successful minister. See *Minutes of Annual Conferences*, 1829, p. 40.

Candee, Isaac Newton, D.D.,

a Presbyterian minister, was born at Galway, N. Y., Oct. 30, 1801. He graduated at Union College in 1825, and in 1828 at Princeton Seminary. He was ordained an evangelist by the Presbytery of Newton, May 12, 1829. He was .stated supply at Oxford, N. J., from 1829 to 1834; pastor of the First Church of Belvidere from 1834 to 1840; agent for the Board of Foreign Missions from 1840 to 1849; pastor at Lafayette, Ind., from 1850 to 1855; stated supply at Galesburg, Ill., from 1855 to 1866. From 1866 to 1869 he was engaged in a church agency, and from 1869 to 1874 he was pastor at Richview. He died at Peoria, Ill., June 19, 1874. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 53.

Candela, Giovanni Dominico,

a Sicilian Jesuit, died at Catania in the year 1606, leaving some discourses, and other works, on the subject of virginity.

Candelarius, Gottfried.

a German theologian and Carmelite, was prior of the convent of the Carmelites at Aix-la-Chapelle, and died in 1499. His extant writings are, *Sermones de Tempore et Sanctis: — Orationes ad Clerum: — Oratio pro Coronatione Regince: De Conceptione Ceatissimce Virginis: — Epistolce Varice ad Thrithenium et Alios.* See Hoefer, *Nouv. Biog. Generale*, s.v.

Candelis (Or Candel), Jean De,

a French theologian, occupied in 1209 the office of a chancellor of the Church of Paris, In this capacity he had a quarrel with the university as to his prerogatives, which was finally referred to the pope. Innocent III appointed the bishop and the dean of Troyes to examine the claims of the two parties. The report, which was written, may be found in the statute which the prelate, Robert de Courgan, published in 1215. The bishop of Paris, Peter of Nemours, and Candelis, his chancellor, submitted. The university was maintained in full possession of its immunities, under the sole obligation of procuring a license, which, however, was to be granted gratuitously, Candelis died about 1220. See Hoefer, *Nouvelle Biographie Generale*, S. V.

Candida

is the reputed name of two early Christian saints: (1) Wife of Artemius, martyr at Rome, commemorated June 6. (2) Virgin, of -Rome, commemorated Aug. 29.

Candidati

(from *Lat. Candidus*, white). The catechumens (q.v.) of the early Christian Church were so called because they were accustomed to appear dressed in white on their admission into the Church by baptism.

Candidianus

is the name of many persons-mentioned in early Christian history.

1. A correspondent of Ambrose (*Epist.* 91), *cir.* A.D. 390.
2. A bishop who carried a letter to pope Siricius (*cir.* A.D. 395), and, perhaps, the same with the bearer of a letter from Victricius at Rouen to Paulinus, and to pope Innocent. He may be the same as the brother and fellow-presbyter known to Augustine by the letters of Paulinus (see Augustine, *Cur. Mort.* 23; Tillemont, xiii, 334).
3. Governor of Cappadocia under Julian, though a pagan, was friendly to Basil and to Gregory Nazianzen, who wrote him a letter (*Epist.* 194). He may be the general whose daughter, Bassianilla, was eminent for piety at the opening of the 5th century, and the friend to whom, in 404, Chrysostom wrote his letter (*Epist.* 42, Chrysost. iii, 633).
4. Mentioned by Olympiodorus (Photius, *Bibliothec. cod.* p. 80) as despatched along with Aspar to put down the usurper John at Ravenna (A.D. 423-425); perhaps the same as No. 11.
5. A deacon, A.D. 431, who carried the letter of Alypius of Constantinople to Cyril of Alexandria (Labbe, *Concil.* iii, 786).
6. Count of the horse-guards, sent, A.D. 431, by Theodosius II and Valentinian III to keep order at the Council of Ephesus. When, on June 22, sixteen days after Pentecost, the day appointed for the meeting of the council, the fathers grew tired of waiting for John of Antioch, and demanded to begin at once, Candidianus demurred. At last he consented to read the imperial mandate, which the council refused to obey, and drove

out Candidianus for expostulating. When the act of deposition of Nestorius was posted up, Candidarius tore it down, sent it to the emperors, forbade the criers to proclaim it and collected the Nestorian bishops to await the arrival of John of Antioch, and form another council in opposition. *SEE EPHESUS, COUNCIL OF.*

7. Bishop of Antioch, in Pisidia, at the Synod of Constantinople, A.D. 449. The acts of this synod he upheld at Ephesus the same year, where he claimed to have been bred in the Catholic faith, and to have been archdeacon in the royal city. Theodoret (*Epist.* 147, vol. iv, 1109) tells us that on this occasion he was accused of many adulteries and other iniquities. His name is also written *Calendio*.

8. A lay correspondent of Nilus, in the 5th century, who is informed by the saint why monks fasten the pallium on the left shoulder while men of the world fasten it on the right (*Nilus*, ii, *Epist.* 245).

9. Friend or kinsman of Sidonius, addressed by him (*Epist.* 8) from Rome, with jests against his birthplace, Cesena, and his domicile Ravenna, in retaliation for his jests against the wintry regions of Clermont (*ci.* A.D. 460).

10. A martyr who suffered by fire with Poliuctus and Filotomus, according to Florus, who gives no particulars. He was commemorated Jan. 11 (see Florus, in Bede's *Martyrology*).

Candido, Vincente Maria,

a Sicilian theologian, was born at Syracuse, Feb. 2, 1573. He joined the Dominican order at the Convent of Minerva, at Rome, and was made doctor of theology at the age of nineteen years. He was distinguished for his science and his piety. He was penitentiary of Santa Maria Minora after 1607, which position he held for fourteen years, and was afterwards prior of the Convent of Minerva, then provincial and vicar-general of the Dominicans. Innocent X appointed him master of the sacred palace in 1645, and employed him in important negotiations. He died at Rome, Nov. 7, 1654. He wrote, *Illustriores Disquisitiones Maorales: (Rome, 1637)*. He also left in manuscript *De Primatu Petri: -Sermons for Lent*. See. Hoefler, *Nouv, Biog. Generale*, s.v.

Candidus

is the name of numerous persons in early Christian history, besides the Arian noted in vol. ii.

1. Surnamed THEBAEUS. a martyr, commemorated, according to the *Martyrologies* of Bede and Usuard, Sept. 22.

There are two others of uncertain date, named simply *Candidus*, and commemorated as martyrs at Rome in Usuard's *Martyrology*, under Feb. 2 and Oct. 3 respectively..

2. VESPRONIUS, mentioned by Tertullian (*ad. Scap.* 4), with other examples of humane governors, such as Cincius Severus, Asper, and Pudens, as having resisted the clamors of persecuting mobs. He excused himself from delivering up a certain Christian to death on the plea that it might cause a riot (*cir.* A.D. 190).

3. The author of a work on the Hexameron, of which mention is made by Eusebius (*F. E.* v, 27). He is classed by him among orthodox Church writers, and placed under the reign of Severus, A.D. 193-211.

4. A Valentinian, who held a disputation with Origen, about A.D. 228, the result of which was that Origen fell into disgrace. This disputation is not extant, and is only known by the references made to it in the controversy between Jerome (*Apologia adv. Rufinum*, ii, 512) and Rtlfinus (*De Adulteratione. Librorumn Origenis*).

5. Donatist bishop of Villa Regia, who returned to the Church, and was continued in his office (August. *Contra Crescon.* ii, 10). Tillemont fixes the time at A.D. 348. He was probably deceased when Augustine wrote, A.D. 402, as Cresconius was then Catholic bishop of Villa Regia.

6. A bishop of the Anomoean party, who was consecrated, together with Arrianus, by Aietius and Eunomius at Constantinople, A.D. 363, to superintend, the one the churches of Lydia, and the other those of Ionia. This ordination displeased the Eunomians, who, headed by Theodosius, appealed to Eudoxius.' He supported them in their opposition to the newly appointed prelates. Candidus and Arrianus used their influence with Jovian, their kinsman, against Athanasius, but ineffectually.

7. Archimandrite, to whom, in A.D. 449 (or 450), Theodoret wrote (*Epist.* 128), telling him to get coadjutors against heretics, heathens, and Jews.

8. ISAURUS, an orthodox Christian historian, in the reign of Anastasius, A.D. 491-513, was a native of Isauria Tracheia, and by profession a notary, Photius (*Codex*, p. 79) informs us that he wrote a history of his own times, from the accession of Leo the Thracian, in 457, to the death of Zeno the Isaurian, in 491. He commends Candidus as a zealous maintainer of the faith as set forth at Chalcedon, and an opponent of all innovators. This history is lost, with the exception of the few extracts given by Photius, and a small fragment in Suidas. These are printed in the *Coputs Hist. Byzant.* (ed, Labbe), i, 154 sq.

9. Bishop of Sergiopolis, A.D. 544, who died before 554.

10. One of the more distinguished (*nobiliiores*) of the forty soldiers martyred at Sebaste, in Armenia Minor, in the time of king Licinius, under the phrases Agricolaus. Bede and Usuard, in their *Martyrologies*, both mention him, but give the days respectively March 9 and 11.

11. Bishop of Civita Vecchia, who was directed, A.D. 592, not to deprive a man of his-pay because of sickness; and was allowed, in 596, to ordain some monks of monasteries in his diocese to serve as presbyters under him.

12. A presbyter sent by Gregory the Great into Gaul, A.D. 595, with letters to queen Brunchilda and king Childebert, charged with the administration of the little patrimony of St. Peter there. He was commended, along with St. Augustine, to Pelagius of Tours and Serenus of Marseilles. In June, 597, he was sent to redeem four Christian captives whom a Jew held in slavery at Narbonne. He had, in 593, been "defender of the Church" in Rome. In 601 we find him seeking to excuse bishop Desiderius for teaching grammar (*Epist.* 54, lib. xi).

13. An Episcopus Dulcimensis, or Fulginlensis, at the third Roman council under Gregory, July, 596.

14. Gregory's successor, as abbot of the monastery of St. Andrew, was warned, A.D. 598, not further to molest Maurentius, brother and heir of a deceased monk in his monastery, as the suit between them had been settled once by the pope in the brother's favor. In February, 601, he was sent by Marinianus to Gregory for relics.

15. Wizo (*Witto*, *Witso*, or *Wiso*), a presbyter and disciple of Alcuin, in whose writings his name appears for about ten years, ending A.D. 802. He was a resident of the monastery of St. Martin of Tours, He is first

mentioned as bringing to his master accounts of king Charles, about 793. In 800 he is the bearer of Alcuin's work, *Adversus Felicem*, to Charles; and in 801, just after the great coronation, he brought good news from Rome and the imperial court. In the same year, on the emperor's return, he had the honor to convey his master's congratulations. This was followed, 802, by his establishment at court. Candidus is frequently mentioned in the epistles of Alcuin, 793-802, and always in language of fatherly regard. According to Leland, Candidus was an alumnus of Lindisfarne, under Higeald, and was sent by him to France to finish his studies under Alcuin; and in due time returned home. Pitsius (*Illust. Angl. Script.* i, 828) adds that Candidus went to the continent because of the destruction of the Lindisfarne library by the Danes, in 793.

16. Surnamed BRAUN, a monk of the abbey of Fulda, was born near the close of the 8th century, and educated at Fulda, where he embraced a monastic life under the rule of abbot Bangulph, by whom he was sent to France to complete his studies under Clemens Scotus. On his return he was advanced to the priesthood. He endured the maladministration of abbot Ratgar, 802-817; was taken into the confidence of his successor, St. Eigil; and, by his successor, Raban (822), was placed at the head of the conventual schools. By the latter's advice he undertook his literary works, the principal of which is *The Life of St. Eigil* (2 vols., one in prose, the other in hexameter); *The Life of Abbot Bangulph* (not known to exist); and, probably, *Opusculum de Passione Domini* and *Responsio ad Monachum*.

Candidus (Blanckart), Alexander,

a Belgian theologian and Carmelite, was born in Gaul, and lived in the middle of the 16th century. He was made a licentiate in theology at Cologne, and afterwards became chaplain of George D'Egmont, bishop of Utrecht, to whom he dedicated a Flemish version of the Bible (Cologne, 1547), which is highly esteemed. He also wrote, *Judicium' Joannis Calvini de Sanctorum Reliquiis*, etc.: — *Oratio de Retributione Justorum Statim a Morte* (1551).. See Hoefler, *Nouv. Biog. Generale*, s.v.

Candidus, Pantaleon,

a Protestant theologian, was born at Ips, in Lower Austria, Oct. 7, 1540. He studied at Wittenberg, where he ..became intimately acquainted with Melancthon. In 1565 Candidus was called as teacher at the Latin school in

Zweibriicken, and in 1571 he was made pastor and general superintendent. The Church at Zweibruicken had accepted the Augsburg Confession and the "Wittenberger Konkordie" of 1536. The Church discipline of the duke Wolfgang, in the preparation of which Melancthon's advice was followed, was of a mild Lutheran type. But, after Melancthon's death, Wolfgang became a defender of Lutheranism, and was very severe against Philippists and Calvinists. Marbach, in connection with Andrea, prepared, in 1564, a confession, which was to be accepted by all who were already in the ministry, or should be appointed in future. The Zwinglian and Calvinistic doctrine of the Lord's Supper. and the printing and sale of sectarian books, were strictly prohibited. Still, these parties did not succeed in ridding themselves of the Melancthon Calvinistic elements. Wolfgang died in 1569, and his son, John I, left everything as he found it. In 1574 the edicts against Zwinglians and Calvinists were renewed, and many preachers were dismissed. Their places were filled by strict Lutherans, who had now their own way. A turning-point came in 1580, when duke John accepted the Reformed confession, and Calvinism was everywhere adopted as the religion of the people. Candidus, formerly suspected, was now the trustworthy adviser of the duke, and greatly promoted the cause of his Church. He died Feb. 3, 1608. See Butters, *Pantaleon Candidus, 'ein Lebensbild aus dem zweiten Menschenalter der Reformationszeit* (Zweibrucken, 1865); Schneider, in Herzog's *Real-Encyklop.* s.v. (B. P.)

Candle-Beam

is a beam for holding the candles over an altar. On it also were sometimes placed the crucifix, images, and reliquaries. *SEE ROOD-BEAM.*

Candlestick,

Picture for Candlestick

in Ecclesiastical Usage. As a lighted taper was placed in the hand of the newly baptized, baptism was called "Illumination." On Christmas eve so many lights were kindled that it was called the "Vigil of Lights," and the faithful sent presents of lights one to another. An early instance of a perpetual light was that of the firehouse of St. Bridget, at Kildare, which burned unquenched from the 5th century to 1220. It may have been connected with a beacon, and the offerings made for its maintenance in part supported the poor. From the number of burning tapers which were used in churches on Easter eve, St. Gregory Nazianzen calls it the "holy

night of illuminations;" while Easter day was called the "Bright Sunday," in allusion to the tapers and white robes carried by the neophytes. Tapers were also used at consecration of churches. *SEE TAPER.*

The triangular candy stick-called the *herse* in English cathedral statutes-used at the service of the Tenebrae, varied in its number of tapers, which were nine at Nevers, twelve at Mans, thirteen at Rheims and Paris, twenty-four at Cambray and St. Quentin, twenty-five at Evreux, twenty-six at Amiens. and forty-four at Coutances. Calf hill says that in England it was called the "Judas Cross." The "Lady Candle" was the single taper left burning when all the rest, representing the Apostles, had been extinguished one by one. Sir Thomas More says that it symbolized St. Mary standing beneath the cross of Calvary. At Seville, "*entre-los-Coros*" is a tenebrario of bronze, twenty-five feet in height, which was 'made in 1562. Herse lights were placed round the bier of the dead, in church, upon a barrow-like structure of iron. These resemble the lights set before the tombs of martyrs in the catacombs.

Candlesticks,

in Germany, were often placed upon shrines, and some, of pyramidal shape and of the 15th century, still remain. In Chichester Cathedral, lights, on particular days, were set round four tombs in the Presbytery. Candlesticks of bronze remain at Nuremberg, Mayence, Aix-la-Chapelle, and Leau; at Bruges there are four of copper-gilt in the Jerusalem church, and in the Louvre there are three, with enamel-work of the 12th century.

Candlish, Robert Smith, D.D.,

an eminent Scottish clergyman, was born in Edinburgh, March 23, 1806. His father died when the son was a few weeks old, and the widow removed to Glasgow. Robert entered the university there in 1818, and, on graduation, passed through the divinity hall (1823-26), teaching privately meanwhile, and at the close accompanying a pupil to Eton. In 1828 he was licensed to preach, and in 1829 began to act as assistant in the parish of St. Andrew's, Glasgow, and in 1831 in the parish of Bonhill, Dumbartonshire. He was presented, in 1834, to the parish of Sprouston, in the Presbytery of Kelso, and in the same year was ordained pastor of St. George's Church, Edinburgh, the wealthiest and most influential Church in Scotland. In 1839 he took part in the General Assembly which resulted in the establishment of the Free Church. In 1843 he preached his first sermon as a free minister, in

the Free St. George's Church, which had been hastily erected for him, and had a large part of his old congregation to hear him. This church gave way to a larger and better one on the Lothian road. He was an earnest promoter of Free Church principles, and second only to Chalmers, and was also an active agent in the establishment of the Evangelical Alliance. On the death of Dr. Chalmers he was appointed to the chair of divinity in the Free College, Glasgow. He died in Glasgow, Oct. 19, 1873. He published, *A Summary of the Question Respecting the Church of Scotland* (Edinburgh, 1841, 8vo): — *Narrative, etc.* (8vo) — *Exposition of the Book of Genesis* (ibid. 1852, 2 vols. 12mo): — *The Atonement* (1860): — *Scripture Characters* (1850): — *The Resurrection Life in the Risen Saviour*: — *Letters to the Rev. E. B. Elliot*: — *John Knox, his Times and his Works, a Discourse* (1846): — *An Examination of Maurice's Theological Essays*: — also eleven single *Sermons*: — *a Lecture on Revivals*: — *The Word of God the Instrument of the Propagation of the Gospel* (1843): — *Reason and Revelation* (1854): — *Man's Right to the Sabbath* (1856): — *Two Great Commandments* (1860): — *The Fatherhood of God* (1865): — and numerous smaller works. See *Fasti Eccles.' Scotice*, i, 75, 76; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *The Presbyterian*, Oct, 24. 1883; *Encyclop. Britannica* (9th ed.), s.v.; and *Memorials*, by Dr. Wm. Wilson (Edinb. 1880). (W. P. S.)

Candy, William T.,

a Wesleyan Methodist minister, was born at Salisbury, England, Feb. 15, 1814. He 'was converted at nineteen; entered the ministry in 1834; travelled two years in Wales; attended the theological institution; was sent to St. Domingo; labored in the West India mission for fifteen years; and, on account of prostration of health, was permitted by the British Conference to labor in New Brunswick. His undaunted fidelity during the cholera scourge of 1854 secured him lasting remembrance. During the last eight years of his life he was the subject of wasting illness, the result of the climate, persecutions, etc., of the West Indies. In 1869 he removed to Chicago, Ill., where he died, July 27, 1871. See *Minutes of Conferences of Eastern British America*, 1872, p. 7.

Cane, Carlo,

a reputable Italian painter, was born at Gallarate, near Milan, in 1618, and studied under Melchiorre Gillardini and Morazone. His best works are the

fresco paintings of *St. Ambrogio* and *St. Ugo*, in the Certosa, at Padua. He died in 1688.

Cane, John Vincent,

an English friar of the order of St. Francis, lived principally at London, and died in 1672. He wrote *Fiat Lux* (1661), in which he endeavored to show that the only remedy for all existing evils was a return to the bosom of an "infallible church." See Allibone, *Diet. of Brit. and Amer. Authors*, s.v. .

Canensio, Michele

an Italian theologian, entitled *prior pradularum*, was bishop of Castro in the 15th century. He wrote a *Life of Pope Paul I*, which cardinal Querini published (Rome, 1740, 4to). See Hoefler, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Diet.* s.v.

Canephoros

Picture for Canephoros

(Gr. **κάνεον**, a basket, and **φέρω**, to bear), among the ancient Greeks, was the person appointed to carry the apparatus used in sacrificing, in a circular basket. The duty was generally assigned to a virgin, who carried the basket on her head to the altar.' In case a private individual offered a sacrifice, this office was performed by his daughter or an unmarried female relative; but in public festivals it was assigned to two virgins of the first Athenian families. A similar custom prevailed in ancient Egypt, and the practice continued in Europe till the 3d century of the Christian aera.

Caner, Henry, D.D.,

a missionary of the Church of England, was born in 1700, probably at New Haven, Conn., where his father was the architect of the first college edifice erected there, in 1717-18. The son graduated at Yale College in 1724, and began to read prayers in the following year at Fairfield. Having gone to England in 1727 for ordination, he was appointed missionary to Fairfield by the Society for Propagating the Gospel in Foreign Parts. Occasionally he served at Norwalk. He became rector of King's Chapel, Boston, April 11, 1747. During his ministry King's Chapel was rebuilt, in 1749. Mr. Caner was appointed to preach the sermon on the death of George II. The officers of the British army and navy, previous to the war, were

accustomed to worship at King's Chapel. In March, 1776, the British troops evacuated Boston, and Dr. Caner went with them, taking the Church records. He went to Halifax, and shortly after sailed for London. The Society for the Propagation of the Gospel offered him the choice of any vacant mission, and, in consequence, he was appointed to Bristol, R.I. Here he labored from early in 1777 until the close of the war. He spent his last years in England, and died in Long Ashton about the close of 1792. Among his published works were several important sermons, showing his fine intellectual culture. His manner of address was popular, and he was regarded as one of the most eminent Episcopal clergymen of his day. See Sprague, *Annals of the Amer. Pulpit*, v, 61.

Canies (Or Cannes), Francisco,

a Spanish Cordelier and Orientalist, was born at Valencia in 1730. He was sent by the Franciscans as missionary to Damascus, where he applied himself to the study of the Oriental languages for sixteen years. On his return home he was admitted to the Royal Academy of History. He died at Madrid in 1795. He wrote. *Grammatica Arabigo-espanola*, etc. (Madrid, 1774): — *Diccionario. Espaiol-latino-arabigo* (ibid. 1787). See Hoefer, *Nouv. Biog. Generale*, s.v.

Caneti, Francesco Antonio,

an Italian painter, was born at Cremona in 1652, and was a pupil of Natali. He afterwards became a Capuchin friar. Some of his best works are in the church of his order at Como, where he died in 1721.

Canevesi, Timoteo,

an ascetic Italian preacher and author, of the order of the Minorites, was a native of Milan, and lived in the latter part of the 17th century. He was of an ancient family, and distinguished himself as a preacher in his own and other Italian cities. Having spent some years as missionary at Constantinople, he returned to Milan, where he passed the remainder of his life. He wrote, *Due Sermoni del Sagro Chiodo* (Milan, 1652): *Lezioni Scritturali Spiegate vel Duomo di Milano*, etc. (ibid. 1654); and other works. See Hoefer, *Nouv. Biog. Generale*. s.v.

Canfield (Or Canfeld), Benedict

(originally WILLIAM OF FILOH), an English theologian, was born at Canfield, Essex, in 1564. At first a Puritan, he became a Roman Catholic; went to France, and joined the Capuchins of Meudou, near Paris. In 1599 he returned to England, was imprisoned for three years, and then released, at the request of Henry IV of France. He went back to France, where, after taking charge of several convents, he died, in 1610, leaving, *Exercices Spirituels* (Paris, 1608): — *Soliloque* (ibid. eod. 12mo): *Le Chevalier Chretien* (ibid. 1609, 12mo). His chief work is *Regle de Perfection*, first published in English, and translated into Dutch and French (5th French ed., 1698, 12mo). See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Canfield, Ezekiel,

a Methodist Episcopal minister, was born at Salisbury, Conn., March 16, 1767. He professed religion in 1791, and in 1794 entered the New York Conference, and continued laborious and faithful until worn out. He died Oct. 16, 1825. Mr. Canfield was modest, affable, constant, ardent, experimental, and practical. See *Minutes of Annual Conferences*, 1826, p. 509.

Canfield, Oren K.,

a Presbyterian minister, was born in Massachusetts. He graduated at New Jersey College in 1835, and at Princeton Theological Seminary in 1838; and was ordained an evangelist by the Presbytery of New Brunswick, Oct. 7, 1840. He labored as a missionary in Liberia for more than a year, and died there, May 7, 1842. See *Gen. Cat. of Princeton Theol. Sems.* 1881, p. 103.

Canfield, Philo,

a Congregational minister, was born at Bridgeport, Conn., Dec. 11, 1816. He graduated at Williams College in 1836, and at Hartford Theological Seminary in 1839. His early ministry was spent in Western New York. From 1844 to 1848 he preached at Perry; from 1848 to 1852 at York. He was ordained in Buffalo, Jan. 12, 1847. In September, 1852, he was installed pastor in Ridgebury, Conn., where he remained until April, 1856. The following year he was at Sheboygan Falls, Wis. III November, 1857,

he was installed pastor in Sparta; in 1860 was appointed home missionary in North Pepin; in 1862 served in Menominee; in 1864 preached in Fairbault, Minn.; from 1865 to 1868, in Albert Lea; from 1868 to 1871, in Washington, Ia. After that date he remained in that place without charge until his death, which occurred Feb. 11, 1879. See *Cong. Year-book*, 1880, p. 14; *Hist. Cat. of Theol. Institute of Conn.* p. 23.

Canfridus,

an English prelate, was the first in the list of Glastonbury monks who were advanced to the episcopate. He died in 782. If we might allow an error of a year in this date, Canfridus could be identified with *Eanfrid*, bishop of Elmham, who vacated his see not later than 781. Cangitha was an early English abbess, mother of Eadburga or Bugga.

Cangy

is a Chinese deity, worshipped as the god of the lower heavens, and believed by them to possess the power of life and death. He has the constant attendance of three ministering spirits; the first refreshes the earth, the second rules the sea, and the third presides over births, and is god of war.

Canice (Or Canicus).

SEE CAINNECH (3).

Canides

was a hermit in the time of Theodosius the Great, who, as soon as he was baptized, ran away to a little grotto under a waterfall, where he lived seventy-three years, tasting no food but a few herbs. He died. according to Basil's *Menology*, June 10.-Smith, *Dict. of Christ. Biog.* s.v.

Canillac, Raymond DE,

a French prelate, was born at Canillac, in Gdvaudan, He was canon regular of the church of St. Augustine at. Maguelonne., and became its provost. He was noted for his knowledge, of civil and, ecclesiastical law. Pope Clement VI, appreciating his talents, appointed him archbishop of Toulouse in' 1345. then cardinal, with the title of the Holy Cross of Jerusalem, in 1350. Innocent VI made him bishop of Palestrina. Canillac

died at Avignon, June 30, 1373. He wrote, *Recollectdrum Liber*. See Hoefler, *Nouv. Biog. Generale*, s. y.

Canini, Giovanni Angelo,

a reputable Italian historical painter, was born at Rome in 1617, and studied under Domenichino and Barbalunga. He was elected a member of the Academy of St. Luke in 1650. He executed two fine altar-pieces for the church of Sanu Martino di Monti, representing the *Martyrdom of St. Stephen* and the *Martyrdom of St. Bartholomew*. He died in 1666. See Hoefler, *Nouv. Biog. Generale*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Caninius,

a presbyter, probably at Rome, is mentioned by St. Jerome as sent by him with his letter (74, ed. Vall.) from Bethlehem to Rufinus.—Smith, *Dict. of Christ. Biog.* s. v.

Canisius (Or Cannius), Hendrik,

a Dutch theologian, was born at Bois-le-Duc in 1594. He joined the religious order of the Hermits of St. Augustine, and became successively prior of the convents of Tenremonde, of Tirlemont; and then of Maestricht. He died March 4, 1689. His extant writings are, *Carminum Fasciculus*: — *Manipulus Sacrarum Ordinationum* (Louvain, 1661): — *Pax et Una Charitus, per easque Chara Unitas* (Antwerp, 1685). See Hoefler, *Nouv. Biog. Generale*, s. v.

Canisius, Jacobus,

a Dutch theologian and Jesuit, was born at Calcar (duchy of Cleves). He joined early the order of Jesuits, and taught philosophy and modern languages. He died at Ingolstadt, May 27, 1647. His extant writings are, *Fons Salutis, seu Primumr Omnium Sacramentorumr Baptismus* (Cologne, 1626): *Meditationes Sacrce de Christo et Beatissima, Virgine* (Munster, 1628): *-Ars Artium, seu de Bono Mortis*, under the pseudonym of Christianus Tanasophistus (1630): — *Vitce Sanctorum* (translated from the Spanish of P. Ribadeneira, *eod.*): — *-Sermons of Father Mastrille* (translated from the Italian into Latin, *eod.*): — *Hypeerdulia Mariana, a Jeanne Berchmanno Exercita* (Munster, 1636). See Hoefler. *Nouv. Biog. Generale*, s. v.

Canistae

(Κανιστοαί) are enumerated by Theodoret (*Haer. Fab.* i, 1) in a list of short-lived heretical sects, the origin of which he ascribes to Simon Magus. The name is mentioned by no other writer; but there is every reason to believe that Theodoret derives it from a passage in Clemens Alex. (*Strom.* vii, 17), where we find the *Caianistce* mentioned, meaning *Cainites*, but not so understood by Theodoret.

Canister

Picture for Canister

(or *Canistrum*) is a comparatively recent term for two ecclesiastical vessels:

1. A basket used for holding consecrated bread, or perhaps *Eulogice*. *SEE ARCA*. St. Jerome (*Ep. ad Rustic.* c. 20), speaking of the practice among Christians in his day of carrying home the consecrated elements, both of bread and wine, uses the expression, "Qui corpus Domini in canistro vimineo et sanguinem portat in vitro;" from which it appears that a wicker basket was used for holding the consecrated bread. This passage is remarkably illustrated by a fresco discovered in the crypt of St. Cornelius by Cavaliere de' Rossi. This represents a fish (the well-known representation of the Redeemer) swimming in the water, bearing on its back a basket having on the top several small loaves, and inside a red object, clearly visible through the wicker-work, which seems to be a small glass flask of wine. This is marked in the engraving by a somewhat darker tint. *SEE ALTAR-BREAD BOX*.

2. The disk or tazza placed under a lamp. This sense is frequent in the *Liber Pontificalis*. For instance, Pope Adrian (772-795) is said to have given to a church twelve silver *canistri*, weighing thirty-six pounds. Leo III, his successor, gave a silver *canister* with its chains, weighing fifteen pounds. Gregory IV gave two canistra of nine lights. In the latter case, the lights were probably distributed round the circumference of the tazza.

Canitz, Friedrich Rudolph Ludwig,

Baron of, a German pietist ;and poet, was born in Berlin, Nov. 27, 1654. He studied for the diplomatic career at Leyden and Leipsic, and travelled in England, Holland, Italy, and France. - He died at Berlin, Aug. 11, 1699.

The friendship of Spener cheered his life, and he was exemplary alike for his statemanship and piety. He composed some hymns, which were published by J. Ulrich von Konig in 1727. One of them has been translated into English: *Seele du must munter werden*, in *Lyra Germ.* i, 216 ("Come, my soul, awake, 'tis morning"). See Koch, *Gesch. d. deutschen Kirchenliedes*, iv, 438 sq.; Hoefer, *Nouv. Biog. Genrale*, s.v.' (B. P.)

Cann, Joseph A.,

a Methodist Episcopal minister, was born in Philadelphia, Jan. 16, 1841. He was unusually serious and thoughtful in his early years; experienced conversion at the age of sixteen; became at once a fervent Christian, and in 1866 entered the New Jersey Conference, wherein, with great zeal, genuine fidelity, and large success, he labored until his decease, March 3, 1873. See *Minutes of Annual Conferences*, 1873, p. 25.

Canna

(in mediaeval Lat.) is the long stick, with a taper attached to it, by means of which the high candles in churches are lighted.

Canna,

a Welsh saint of the 6th century, from Armorica, was the reputed founder of Llanganna (Llangan) in Glamorganshire, and of Llangan in Carmarthenshire. See Rees, *Welsh Saints*, p. 222.

Cannabich, Gottfried,

a Protestant theologian of Germany, who was born at Sondershausen, April 27, 1745, and died, as general superintendent and member of consistory there, Sept. 23, 1830, is the author of, *Kritii alter und neuer Lehren, der christl. Kirche* (Leipsic, 1799): — *Kritik der praktischen christl. Religionslehre* (ibid. 1810-13, 3 parts): — *Die sdiamentlichen Evcangelien und Episteln auf die jahrlichen Sonn, Festumnd Aposteltage, iberssetzt u. mit Anmnerkungen begleitet* (Sondershausen, 1806): — *Predigten tiber die Sonnund Festtagasevangelien* (Leipsic, 1795-1801, 4 parts): — *Neue Predigten* (ibid. 1804-5, 2 vols.): — *Lehrbuch der christl. Religion* (ibid. 1801): — *Christliche Schulund Volksbibel* (1801-2, 2 parts). See Winer, *Handbuch der theol. Lit.* i, 410, 480; ii, 60, 123, 132, 228, 236, 248, 297. (B, P.)

Cannan, David, D.D.,

a Scotch clergyman, was born at Shiel in 1776. He was educated at the school of Kells, and at the Edinburgh University; licensed to preach in 1802, presented to the living at Kirriemuir in 1803, transferred to Murroes in 1809, thence. to Mains and Strathlartin in 1820; resigned on account of impaired memory in 1848, and died at Edinburgh, July 12, 1854. Dr. Cannan was an accomplished scholar a learned theologian, a man of sound judgment, sagacity, and integrity. "His publications were, *On the Poor, and the Duty and Mode of Supporting Them* (Edinb. 1845): -*An Account of the Parish*. See *Fasti Eccles. Scotiance*, iii, 721, 729, 777.

Cannan, Francis,

a Scotch clergyman (son of the preceding), was licensed to preach in 1831; presented the same year to the living at Lintrathen, and ordained; resigned in 1855; went with the army to the Crimea as chaplain ; an'd was stationed at Shorncliffe in 1871, after which no further record of him appears. See *Fasti Eccles. Scoticaina*, i, 756.

Cannan, John,

a Free-will Baptist minister, was born in Westmoreland, England, in 1789. At the age of eighteen he became a Christian, and joined the Independents. In 1832 he came to the United States, landing at Boston, where he was employed as a city missionary about one year. He became a member of the Baldwin Place Baptist Church, then under the pastoral charge of Rev. Baron Stow. Soon after he made an engagement to supply the pulpit of Rev. John Newton Brown, in Exeter, N. H., next preached for a time in Vermont, and subsequently removed to the . state of New York. He afterwards resided in southern Ohio, and became interested in the theological teachings of Oberlin. He finally joined a Free-will Baptist church. After preaching about two years, he was laid aside from his public labors, and purchased a farm in Camden, Lorain Co., O., where he died, Aug. 3i, 1848. See *.Morning Star*, 1848. (J. C. S.)

Cannan, Thomas,

a Scotch clergyman of Galloway, was licensed to preach in 1816; presented to the living of New Spynie in 1818, and ordained; transferred to

Carsphairn in 1826, and died Dec. 19, 1832, aged forty-two years. See *Fcsti Eccles. Scotiance*, i, 707; iii, 173.

Cannatus, Saint,

was born at Aix, and retired to the desert. He was afterwards elected bishop of Marseilles, and is supposed to have died. there in the 5th century. See Bollandus, *Acta Sanctorums* , Oct. vii, 25. -Smith, *Dict. of Christ. Biog. s.v.*

Cannell, John

an English Methodist minister, was born in the Isle of Man in 1807, He was converted at the age of sixteen; commenced his ministry in 1836; labored for six years in his native isle; was then stationed successively on six English circuits; became a supernumerary in 1861; and died at. Peel, Isle of Man, Dec. 3, 1862. He was modest but earnest in all he said and did. See *Minutes of the British Conference*, 1863, p. 12.

Cannera.

SEE CANNER.

Cannetti, Pietro,

an Italian Camaldule and poet, was born at Cremona in 1660. He went through the various grades of his order, and finally became its general. He died in 1730, leaving a *Dissertation* on a poem of Frezzi, bishop of Poligno. See Hoefler, *Nouv. Biog. Generale*, s.v.

Cannibalism

is the eating of human flesh by men. This practice has existed from the most ancient times, and has given rise to descriptive terms, such as, Greek, *ἄνθρωποφάγος*; Latin, *anthropophagus*; Anglo-Saxon, *man-ceta*; English, *man-eater*. Since the discovery of the New World, the name of the *Caribs* of the West; India islands, recorded by Columbus under the Latinized; forms *Catnibales* or *Caribales*, has come into popular use as a generic term for man-eaters, *cannibals*.

Although man is by nature carnivorous as well as frugivorous, and although human flesh is not ill itself indigestible, mankind in general have looked with horror on those individuals and tribes who have been addicted

to cannibalism. Simple association of thoughts causes the remains of dead kinsmen or friends to be treated with respect and tenderness, as may be seen from the conduct of some of the rudest races. Moreover, association attaches the horror of death to anything connected with the dead. so that many tribes avoid the mention of a dead man's name, and even abandon his hut and destroy the furniture he has used. Finally, the religious doctrine that the soul outlives the body has evidently led survivors to propitiate the honored and dreaded spirit by respectful disposal of the corpse. "The following causes seem to have led to the disgusting practice of cannibalism under peculiar circumstances:

1. *Famine.* — The records of shipwrecks and sieges prove that hunger will sometimes overcome the horror of cannibalism among men of the higher nations, and it is not surprising that savages, from their improvident habits, should, in severe climates, be often driven to this extremity or example, the natives of Tierra del Fuego, when starving in winter, would kill and devour the oldest woman of the party, in preference to their dogs, which they alleged were useful in securing game. See Fitzroy, *Voyage of Ships Adventure and Beagle*, ii, 183; Salvado, *Memorie dell Australice*, p. 240 Waiti, *Anthropologie der Nurvolker*, vi, 749; Bancroft, *Native Races of the Pacific States*, i, 120; Back. *Expedition to Great Fish River*. p. 227;: Ellis, *-Polynesian Researches*, i, 359; Martin, *Mariner's Toana Islands*, i, 116;
2. *Fury or Bravado.* — Among the North American Indians the eating of the flesh of their slain enemies defended as. satisfying both hunger and revenge. See Schoolcraft, *Indian Tribes*, iii,. 242 Hennepin, ii, 159; Muller, *Amerikanische Usrreligionen*, p. 145. The same ,practice, with a similar design, has been prevalent in Polynesia. See Ellis, i, 309; Waitz, vi, 158; Turner, *Polynesia*, p. 194.'
3. *Morbid Action.* —Cases of the dead being devoured by relatives and friends (especially children by parents), from a sentiment of affection, are recorded among low savage tribes. See Spix and Martius, *Reise in Brasilien*, ii, 692; Angas, *Savage Jife, in Australia*, etc., i, 73; Howitt, *Impressions of Australia*, p. 134; Herodotus, iv, 26, who describes the funeral feasts of the Issedones of Central Asia, where the relatives ate 'the body of the deceased with other meat, the skull being set in gold and preserved; these were sacred rites performed in honor of the dead.

4. Magic.— There is a wide-spread idea belonging to primitive savage magic that the qualities of any animal eaten pass into the eater. This motive naturally leads to cannibalism, especially in war, where the conqueror eats part of the slain enemy for the purpose of making himself brave. This idea is found among the natives of Australia, and in New Zealand; among the North American Indians, whose warriors would devour the flesh of a brave enemy, and particularly the heart as the seat of courage; also in Ashantee. An English merchant in Shanghai, during the Taeping -siege, met his servant carrying the heart of a rebel, which he was taking home to eat to make him brave. See Macgillivray, *Voyage of Rattlesnake*, i, 152; ii, 6; Keating, *Long's Expedition*, i, 102; Wilson, *Western Africa*, p. 168; Tylor, *Early History of Mankind*, p. 133; Eyre, *Central Australia*, ii, 259, 329.

5. Religion. — Cannibalism is deeply ingrained in savage and barbaric religions, whose gods are so often looked upon as delighting in human flesh and blood. The flesh of sacrificed human victims has even served to provide cannibal feasts. The interpretation of these practices is either that the bodies of the victims are vicariously consumed by the worshippers, or that the gods themselves feed on the spirits of the slain men, while their bodies are left to the priests and people. Thus, in Fiji, " of the great offerings of food, native belief apportions merely the soul thereof to the gods, who are described as being enormous eaters; the substance is consumed by the worshippers. Cannibalism is a part of the Fijian religion, and the gods are represented as delighting in human flesh" (Williams, *Fiji and the Fijians*, i, 231). In Mexico the cannibalism which prevailed. was distinctly religious in its origin and professed purpose. See Prescott, *Conquest of Mexico*; Bancroft, vol. ii; Waitz, vol. i.. On the sacrificial character of this practice in Africa see Lander, *Records*, ii, 250; Hutchinson, *Ten Years Among the Ethiopians*, p. .62.

6. Habit. — In many instances the practice of cannibalism did not stop with the performance of the religious rite. In some of the above examples the practice must have become acceptable to the people for its own sake. Among conspicuous cannibal races may be mentioned the semi-civilized Battas of Sumatra, whose original instigation to eating their enemies may have been warlike ferocity, but who are described as treating human flesh as a delicacy, and devouring not only war captives, but criminals, slaves, and, according to one story, their aged kinsfolk. See Junghubu, *Battalnder*; Marsden, *History of Sumatra*, p. 390; Wuttke, *Geschichte des Heidenthums*, i, 172. Cannibalism assumes its- most repulsive form

where human flesh is made an ordinary article of food like other meat. This state of things is not only mentioned in descriptions of West Africa, where human flesh was even sold in the market, .but still continues among the Monbuttu of Central Africa, whose wars with neighboring tribes are carried on for the purpose of obtaining human flesh, the bodies of the slain being dried, for transport, while the living prisoners are driven off like cattle. See Schweinfurth, *Heart of Africa*; Pigafetta, *Regnum Congo*. For the effect of such cannibalism on the population see Gerland, *Aussterben Naturker*, p. 61. From the best evidence attainable, it is thought that prehistoric savages were in this respect like those of modern times, neither free from cannibalism nor universally practicing *it*.-*Encyclop. Britannica* (9th ed.), s.v.

Cannon, Edward,

a Methodist Episcopal minister, was born in Princess Anne County, Va., in 1784. He joined the Church in 1803, and in 1807 was admitted into the Virginia Conference, wherein he continued effective until 1822, when he became superannuated. He died Aug. 11, 1833. Mr. Cannon possessed an active, vigorous mind, was studious, popular, and extensively useful. See *Minutes of Annual Conferences*, 1835, p. 347.

Cannon, John,

a Reformed Presbyterian minister, was born at Dungiven, County Derry, Ireland, Nov. 19, 1784. In 1788 the family came to America, and settled in Pennsylvania. After studying some time in a private way, he entered Jefferson College (then at Cannonsburg, Pa.), where he graduated in 1810. In 1811 he commenced a private course in theology, and was licensed in 1815. In due time he accepted a call from a congregation in Greensburg (Pa.) and vicinity, and in 1816 was ordained and set apart as the minister of that, congregation. At a meeting of the Synod in 1821 he was appointed to visit the Church in South Carolina, to aid in settling certain difficulties which had arisen. He remained pastor at Greensburg until Feb. 2, 1835, when he died. See Sprague, *Annals of the Amer. Pulpit*, IX, v, 68.

Cano, Alonzo

(surnamed *el-Racionero*), an eminent Spanish architect, painter, and sculptor, called "the Michael Angelo of Spain," was born at Granada, March 19, 1601. He was the son of Miguel Cano, an eminent architect, who

educated him. He was eight months with Francisco Pacheco, a painter. His works are to be found in all the principal churches and convents of Cordova, Madrid, Granada, Seville, etc. There is a celebrated picture by him, representing a subject from the life of St. Isodoro, in the Church of Santa Maria, at Madrid. As a sculptor, he executed several fine works, particularly a marble group of *The Madonna and Child*, in the great church at Lebrija, and two colossal statues of *St. Peter* and *St. Paul*. As an architect, he made, several additions to the palaces; and public gates and triumphal arches were erected from his designs. He died Oct. 5, 1665. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cano, Alphonso Del,

a Spanish Jesuit, was born in Andalusia in 1580. After having received holy orders and the degree of doctor of divinity, he joined his order in 1606. He lectured on philosophy at Segovia, on theology at Compostella, Valladolid, and Salamanca, with great success. Twice he acted as provincial of Castile, and visitor at Toledo. He died at Salamanca, May 10, 1643. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Alegambe, *Bibliotheca Scriptorum Societatis Jesu.*; Antonii, *Bibliotheca Hispanica*, s.v. (B. P.)

Cano, Melchior.

SEE CANUS.

Canobio, Evangelista,

an Italian theologian, was born at Milan. He was a Capuchin friar, and became one of the most able canonists of his time. He, was. appointed, in: 1564, general of his order. He took a distinguished part in the Council. of Trent in 1542. He died at Perugia in 1595, leaving *Consulta Varia in Jure Czanonico* (Milan, 1591): — *Annotationes in Libros Decretalium*, etc. See Hoefer, *Nouv. Biog. Generale*, s. V.

Canobus

Picture for Canobus

(or Canopus), in Egyptian mythology, was the original name of a city, near one of the mouths of the Nile. which was therefore called the Canobian mouth. A certain Canabus was also spoken of, who came as pilot with

Menelaus to Egypt, and in memory of whom the Spartans named the city Canobus. He was associated with Menuthis, his wife, and both are said to have been divinely worshipped ten miles from the city.

The name Canopus was also given to a kind of jug, with a short foot, wide body, narrow neck, and a head thereon, which was used to filter the water of the Nile, and represented the god Canopus. In later times it was related that the ship of Osiris was the same as that which the Greeks called Argo, and that its pilot Canopus had been placed among the stars. Strabo says: "There is a temple of Serapis here (at Canopus), which is visited with such godly fear that even the most celebrated men show respect for it, often sleeping in this temple in order to find out for themselves and others the future." This temple of Serapis was that of Canopus, who was a symbol of fruitfulness.

Canopus was really the funereal god *Amset*, one of the four infernal deities who had charge of the viscera of the dead.

Canoe

(or Conoc, also Mochonoc, the syllable *Mo* being added, according to Colgan, for "the sake of honor and extraordinary respect"), an Irish saint, was born at Brecknock, in Wales, but was the son of Brecan, an Irish prince, who had settled at Brecknock. Canoc flourished about A.D. 492. and founded monasteries both in Ireland and Wales, his chief foundation having been Gallen, in Queen's County. Colgan gives his life (*Acta Sanctorum*, 311 sq.), under Feb. 11, but according to others his feast is celebrated Feb. 13, where *Mart. Doneg.* has Conanl; and Nov. 18, where the same martyrology has Mochonoc.

Canoj (Or Canyacubja).

SEE HINDUWEE, DIALECTS OF.

Canon

(from *κανών*, or *canna*₁ a straight reed used for ruling lines), in ecclesiastical usage, is (1) A rule (^{<R06>}Galatians 6:6) ordained by the Fathers; a constitution of the Church. (2) The creed, as the criterion for distinguishing a Christian; the "rule of faith" of Tertullian, Irenueus, and Jerome. (3) A clerk who observes the apostles' rule, or fellowship (^{<41B>}Acts 2:42); one borne on the list, or canon of a cathedral or collegiate church, as

the term is used by the councils of Nice and Antioch, and bound to observe its: statutes or canons, and the rule of a good and honest life. Hence, in later times, when the names of benefactors were inserted in the rolls or canons of numberless communities, the popes confined the term canonization to those whom they admitted to the title of saint. The word is one of rank and precedence, and should be prefixed in addressing a prebendary. Canons are primarii among all others of the clergy of the city or diocese. The name is attributed to pope Pelagius or Gregory, and was certainly common in the reign of Charlemagne; in the 6th century it designated all clergy on the Church register affording a perfect example of liturgical obedience, and receiving a canonical portion — a regular annual pension -out of its revenues. This list is called *Album* by Sidonius Apollinarius; *Matricula* by the Council of Nice; and by Augustine the *Table of Clerks*.

Canon Of The Liturgy

Picture for Canon

is that portion of the liturgy which contains the form of consecration, and which in the Roman and most other rites is fixed and invariable. It is also called *Actio*, and the title *Infra Actionem* (*infra* being used for *intra*) is not uncommonly placed over the prayer *Communicantes*, in ancient MSS. Pope Vigilius (*Epist. ad Profuturum*) and Gregory the Great (*Epist.* vii, 64) call the canon *Precens*, or *Precem Canonicam*, as being *the* prayer by pre-eminence. It is also called *Secreta* and *Secretum Missce*, from being said in a low voice. Tertullian appears to use the word *Benedictio* to designate that portion of the eucharistic service which included consecration.

1. *Early Notices of this Portion of the Liturgy.* — Justin Martyr gives an account of this portion of the service (*Apol.* i, c. 65). In Ireaneus are several passages which contain liturgical indications (*Haeres.* iv, 18, § 4, p. 251, etc.). Tertullian's works contain many eucharistic allusions, as do also those of Cyprian (*Epist.* 63, c. 17; 62, c. 5, etc.), Origen (*Contra Celsum*, lib. 8, p. 399), Cyril of Jerusalem (*Catech. Mystag.* v), Basil (*De Spiritu Sanctu*, c. 27), Chrysostom (on 2 Cor. *Hom.* 18, etc.), and Augustine (*Ad Infant. de Sacramentis*, p. 227).

2. *The Canon in Existing Liturgies.* — In the extant liturgies we find the canon existing in all cases of nearly the same elements, variously arranged.

We have, in nearly all canons, after the *Sanctus*, commemoration of the Lord's life and of the institution, oblation, prayer for living and dead, leading on to the Lord's Prayer, with Embolismus. In the eastern liturgies always, sometimes in the Gallican and Mozarabic masses, but not in the Roman or Ambrosian, we have an epiclesis, or prayer for the descent of the Holy Spirit on the elements. The canon is generally understood to exclude the *Sanctus*, while the *Anaphora* includes both the *Sursum Corda* and the *Sanctus*. The table on the next page shows the principal differences of arrangement. *SEE LITURGY.*

Canon, In Music.

1. The peculiar form of musical composition called by this name was unknown to the ancients, the earliest example extant being of the 13th century, we believe.
2. The accepted values of the several notes constituting the musical scale, expressed philosophically. Among the Greeks, followed throughout by Latin writers on music, there were two somewhat conflicting schools, the Aristoxeneans and the Pythagoreans. Pythagoras having discovered the simple ratios of i.e, 3, c, for the octave, the fifth, the fourth, and the tone (major), which last is the difference between the fourth and fifth, his disciples maintained that all sounds should be defined by determinate ratios, while Aristoxenus discarded this idea altogether, and maintained that the tetrachord, or fourth, should be divided into intervals, the values of which were to be determined by the ear only. This is probably the germ of the dispute which has lasted to the present day respecting the temperament of instruments with fixed tones; and as the true measure of an interval is a logarithm, it was, of course, impossible to reconcile completely these two opinions.

Ptolemy examined the matter, and established the truth of the Pythagorean views: Euclid seems to have endeavored to combine them, that is, if the two treatises attributed to him, the *Introductio Harmonica* and the *Sectio Canonis*, are both genuine. The latter of these is usually considered genuine, and it is purely Pythagorean. and rigidly exact; while the former, which is certainly Aristoxenean, and perhaps written for popular use, is considered more doubtful.

The canon of the scale, then, is the system of ratios" into which a resonant string is to be divided so as to produce all the notes which are assumed; or,

which is the same thing, the relative lengths of strings for these notes which are to be fixed in an instrument and stretched with the same tension.

The Aristoxenean system, from the *Introductio Harmonica*, supposes a tone to be divided into twelve equal parts, and the tetrachord therefore into thirty.

Euclid also gives the divisions of the string (which he calls also the canon) according to the diatonic system.

3. Ambrose decreed the use of the diatonic genus alone in 'church music; and it is probable that the chromatic and enharmonic genera soon fell into general desuetude, or only existed as curiosities for the learned.

The Jews are believed to have used a canon proceeding by thirds of tones, thus giving eighteen notes in the octave. It is stated that the Pythagorean canon has been developed into an Arabic scale of seventeen .sounds. ;

Canon Of Odes

is applied to a part of the office of the Greek Church, sung to a musical tone, for the most part at Lauds, and which corresponds to the hymns of the Western Church. A canon is usually divided into nine *odes*, each ode consisting of a variable number of stanzas or *troparia*, in a rhythmical syllabic measure, prosody being abandoned except in three cases. The canon is headed by an iambic, or occasionally a .hexameter line containing an allusion to the festival or the contents of the canon. or a play upon the saint's name, which forms an acrostic to which the initial letters of each troparion correspond. This acrostical form is thought, with probability, to be derived from Jewish practice. The nine odes have generally some reference to the corresponding odes at Lauds, especially the seventh, eighth, and ninth. In practice, the second ode of a canon is always omitted, except in Lent. The reason given is, that the second of the odes at Lauds (the song of Moses, Deut. 32), which is assigned to Tuesday, is more a denunciation against Israel than a direct act of praise to God, and is on that account omitted except in Lent. Hence the second ode of a canon, which partakes of the same character, is also omitted except on week-days in Lent. It is not said on Saturday in Lent. The *tone* to which the canon is sung is given at the beginning, and each ode is followed by one or more *troparia*, under different names. After the sixth ode the *Synaxarion*, or the commemorations which belong to the day, are read. Among the principal

composers of canons were John of Damascus, Joseph of the Studium, Cosmas, Theophanes, and Sophronius of Jerusalem. As an example of canons may be mentioned "the Great Canon," the composition of St. Andrew, archbishop of Crete. The word canon is applied in the Armenian rite to a section of the psalter, which in that rite is divided into eight sections called canons.

Canon

is the name of a Japanese god, who, as represented in their temples, presided over the waters and the fish. His votaries exhibited him with four arms, and the lower part of his body swallowed by a large sea-monster; his head crowned with flowers; holding in one hand a sceptre, in another a flower, a ring in the third, and having the fourth: closed, with the arm extended.' Over against him stood the figure of an humble penitent, one half of whose body was concealed within a shell. The temple was adorned with arrows and all sorts of warlike instruments.

Canon, John

(Lat. *Casnoticus*), (sometimes called *Marbres*), an English Franciscan monk of the 14th century, studied some time at Oxford, from which he removed to Paris. He there became a pupil of Duns Scotus, whom he always imitated. He afterwards returned to Oxford, and there taught theology until his death, about 1340. He was particularly learned in the Aristotelian philosophy, and in civil and canon law. His published works are, *In Aristotelis Physica Lib. viii* (1481), and some other treatises. See Chalmers, *Biog. Diet.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Canonarcha

was (1) an ecclesiastical officer of the Church of Constantinople, below the order of anagnostes, or, reader. (2) The title of an officer in some monasteries, who called the brethren together.

Canonical Age.

SEE AGE, CANONICAL.

Canonical Letters

(called also *Letters Dimissory*) were granted in the early Christian Church to the country clergy who wished to remove from one diocese to another. The Council of Antioch forbade country presbyters granting such letters, but the privilege was not taken from the *cho-episcopi*. Such letters might be granted or refused at the will of the bishop, but no clergyman was allowed to remove from his own church or diocese without canonical letters from his own bishop.

Canonical Life.

SEE CANONS REGULAR.

Canonical Pensions

were annuities granted in the ancient Christian Church to those who had spent the greater part of their lives in the service of the Church, and desired to be disburdened of their office on account of age and infirmity. It was granted out of the revenues of the Church by authority of the synod.

Canonicals

is a term for the dress prescribed by the canons to be worn by the clergy, and in actual use in Fielding's time. In 1766 the *Connoisseur* alludes to the appearance in the streets of the doctor's scarf, pudding-sleeve gown, starched bands, and feather topgrizzle. George Herbert, when ordained priest, laid aside his sword, which he had worn as a deacon, and adopted a canonical coat.

Canonici

is a name applied to that portion of the clergy who occupy an intermediate position between the monks and the secular clerks. As living together under a rule of their own, they were often regarded popularly as a species of monks; while, inasmuch as their rule was less strict, and their seclusion from the world less complete, they were sometimes, from a monastic point of view, classed even with the laity, as distinguished from those who were "religious." The canonici did not fully assume this quasi-monastic character till the 8th century.

The canonici were at first the clergy and other officials attached to the church, and were so called either as bound by canons, or more probably as enrolled on the list of ecclesiastical officers.

Some bishops, even before the 5th century—for instance, Eusebius of Vercellse, Ambrose of Milan, the great Augustine, and Martin of Tours—set an example of monastic austerity to the clergy domiciled with them which became widely popular. Gelasius I, at the close of the 5th century, founded an establishment of "canonici regulares" at Rome, in the Lateran.

References to such a practice occur in the canons of the second and third councils of Toledo (16th century), and in the writings of Gregory of Tours. In the third Council of Orleans, A.D. 538, the canonici are forbidden secular business. The college in which the canons resided, or rather the church to which the college was attached, is styled "canonica" in a charter in 724.

But Chrodegang, in the latter part of the 8th century, was virtually the founder of the canonici. By enforcing strict obedience to the rule and the superior, he tightened the authority of the bishop over the clergy of the cathedral. His canonici were, like monks, to reside in the cloister, to have a common dormitory and refectory, but were allowed a life interest in private property, which, however, reverted to the Church after their death. Thus the discipline of the cloister was rendered more palatable to the clergy; while a broad line of demarcation was drawn between them and monks. They were not to wear the monk's cowl. The essential difference between a cathedral with its canonici and an abbey-church with its monks has been well expressed thus: the canonici existed for the services of the cathedral, but the abbey-church for the spiritual wants of the recluses happening to settle there. Chrodegang's institution was eagerly adopted by Charlemagne in his reformation of ecclesiastical abuses; and it was evidently his intention to use these colleges of canons for educational purposes.

The rule of Chrodegang was short-lived, being too severe to be generally accepted by the clergy, especially in England. Even where it had been at first in vogue, the rule of Chrodegang was soon relaxed. The canonici became, first, a community dwelling together under the headship of the bishop, but not of necessity under the same roof with him; next, an "acephalous" community; and, gradually, instead of representing the clergy of the diocese, they developed into a 'distinct, and, sometimes, antagonistic

body. As their wealth and influence increased, they claimed a share in the government of the diocese.

Canonry

is the office held by a canon of the Church of England (q.v.). It includes special prerogative: an ecclesiastical benefice; the spiritual right of reception as a brother, a stall in choir, a voice in chapter, and receiving a prebend or canonical portion annexed to it out of the Church revenues, in consideration of ecclesiastical duties performed in it. Every canonry has, of necessity, a prebend. and every prebend, of necessity, a canonry, belonging to it. By the Act 3d and 4th Vict., the canonries are reduced to 134. *SEE PREBEND.*

Canons, Book Of,

was a set of rules formed for the government of the Scottish Church, by order of Charles I, and designed to establish episcopacy and subvert the Presbyterian constitution of the Church. In 1634 it was agreed that such a book and a liturgy should be framed in Scotland, and submitted to Laud, Juxon, and Wren for their revision 'and approval. In April of the following year the Scottish prelates met at Edinburgh, and brought the Book of Canons as near to perfection as possible, after which they forwarded it to Laud, who revised and 'amended it. It was then confirmed under the great seal, by letters patent bearing date May 23, 1635. Dr. Hetherington says (*Hist. of the Church of Scotland*, i, 275), "The canons contained in this book were subversive of the whole constitution of the Church of Scotland. The first decrees excommunication against all who should deny the king's supremacy in ecclesiastical affairs; the next pronounces the same penalty against all who should dare to say that the worship contained in the Book of Common Prayer (a book not yet published, nor even written) was superstitious or contrary to the Scriptures. The same penalty was decreed against all who should assert that the prelatie form of Church government was unscriptural. Every minister was enjoined to adhere to the forms prescribed in the liturgy, on pain of deposition; which liturgy, as before stated, was not yet in existence. It was decreed, also, that no General Assembly should be called, but by the king; that no ecclesiastical business should even be discussed, except in the prelatie courts; that no private meetings, which were termed conventicles, and included presbyteries and kirk-sessions, should be held by the ministers for expounding the

Scriptures; and that on no occasion, in public, should a minister pour out the fulness of his heart to God in extemporary prayer. Many minute arrangements were also decreed respecting the ceremonial parts of worship, as fonts for baptism, communion altars, ornaments in church, modes of dispensing the communion elements, the vestments of the clerical order, and all such other idle mummeries as the busy brain of Laud could devise. or the fantastic fooleries of Rome suggest." The utmost excitement prevailed throughout the country when the character of the Book of Canons became known. Though episcopacy had been established in Scotland for thirty years, the publication of this book, instead of reconciling the people to that mode of ecclesiastical government, only tended to increase their antipathy to it. See Stevenson, *Hist. of the Church of Scotland*, p. 159-164; Neal, *Hist. of the Puritans*, ii, 277 sq.

Canons Of Eusebius

are ten tables, composed by Eusebius for the comparative study of the Gospels, indicating by numbers the parallel passages of the Evangelists and those peculiar to each. *SEE EUSEBIUS*.

Canons, Honorary,

are canons exempted from observing the hours. Sovereign princes and nobles were occasionally regarded as honorary canons of cathedrals; as the emperor, at Strasburg, Liege, Bamberg, Ratisbon, Cologne, Spiers, Utrecht, Aix-la-Chapelle, St. Peter's and St. John Lateran, Rome; the king of France, at Poitiers, Chalons, Sens, Anjou, Tours, and as warden of St. Quentin and abbot of St. Hilary; the king of Spain, at Burgos, Toledo, and Leon; and the queen of England, as first curial of St. David's. The prerogative was due to the unction of the sovereign at coronation. The dukes of Bourges and Burgundy had stalls at Lyons; the count D'Astorga at Toledo; the duke of Brabant at Utrecht; the count De Chasteluz at Autun; and the counts of Anjou at Tours. The princes of Mecklenburg held four prebends at Strasburg. The twenty extravagantes at Toledo assisted only on certain anniversaries. In cathedrals of the new foundation twenty-four honorary canons, so called by a blunder, may be appointed by the bishop, pursuant to a recent act of parliament; they may be called upon to take duty in church, but have no vote in chapter. In foreign cathedrals they are called supernumerary, fictitious, or improper canons, not being regarded as of the body. There are three classes in foreign churches;

(1) Expectants, *canonici in herba*, with right of succession to the next vacancy.

(2) Honorary, *canonici in ae*, merely titulars, without succession, but having a stall it' the chapter concede it.

(3) Supernumeraries, by-canons, added by a new foundation. The honorary canon is not bound to residence, can- retain a living requiring continuous residence, and is not to be called canon, but always honorary canon.

Canons, Minor

(also called *victars*), are clergymen in England attached to a cathedral under the dean and chapter. During the period from the Conquest to the Reformation, each canon was bound to maintain a vicar skilled in music, to supply his place when absent, in the ministrations of the Church. Before the Reformation they were enjoined to keep perpetual residence, and never to be absent without leave from the dean. In 1835 power was given by the ecclesiastical commissioners, with the sanction of an order in council, to reduce the number of minor canons; in no case more than six, nor less than two; each to have an income of £150; each may hold one benefice, but within six miles of the cathedral.

Canons Secular

are those of cathedral and collegiate foundations, who mixed more or less with the world, and ministered the offices of religion to the laity. The title first appears in 1059, when it was used by pope Nicholas in the Council of Rome; but the existence of such canons in England, who had separate houses, may be traced back three centuries earlier. Such are the canons of cathedrals of the old foundation, and collegiate churches. Their oldest title was in Germany: senior, retained in the *ancien* of some Rhenish cathedrals; or brother, then canon and lord; and lastly capitular, as being members of the chapter. As Christianity spread, the number of the clergy augmented, and the bishop chose from them some of the most learned to live in common with him in the episcopium, or bishop's house, as his assistants and advisers. In time similar colleges were founded in other places, where the clergy lived in a building called the *canonica*, minster, or cloister, and performed religious worship, receiving food and clothes from the bishop: they were termed canons, and the bishop's vicarius was called prior,

provost, or dean. From this ancient arrangement of common habitation and revenues, the custom survives in some parts of the collation to canonries by the joint consent of the bishop and chapter. A single trace remains in England, at Chichester, where the dean and chapter have six stalls in their patronage. Prebends at length were instituted, by a division of the common fund; and although the canons lived apart in their separate houses, yet, from their aggregation in one close, their daily presence in choir and union in chapter, they were supposed still to dwell together. After the Reformation the vicars were required to occupy their college and halls, and the last trace of the common life has been but recently lost. In the 8th century the councils of Aix and Verne, and in the 9th century those of Tours (813), Meaux (845), and Pont-sur-Yonne (876), required clerks to maintain the canonical life in a cloister near the cathedral, with a common refectory and dormitory, observing the teaching of the Scriptures and the Fathers under the bishop, as if he were their abbot. In Germany the canons were called dom-herren, and in Italy dom(ini), the masters of the cathedral; as, at Lincoln, the dignitaries were known as masters of the fabric; at Liege they were called trefonciers (*terre fundarii*), lords of the soil; at Pisa, ordinarii, by special privilege of Nicholas II, owing to their jurisdiction as ordinaries over the inferior ministers; at Constantinople, decumans; at Cologne and Lyons, counts; and at Besancon, Compostella, and Seville, cardinals; at Evreux, barons. Sometimes, from their right of electing the bishop and their president, they were known as electors; and as being graduates, and in recognition of their rank, domini, or lords. Every canon is a prebendary—a canon as borne on the church list, and a prebendary as holding a prebend or revenue. In cathedrals of the new foundation, residentiaries, by the new act, are no longer called prebendaries, but simply canons. In the old foundations all are canons and prebendaries, residentiary, stagiarii, stationarii, nati; or non-residentiary; the latter, at Lichfield, were called exterior, or extraneous. In the foreign cathedrals were three classes:

- (1) capitulars, perpetuals, simple or ordinary; numeral, or major canons in actual possession of stalls;
- (2) the German domicellares or domicelli, the chanoines bas-formiers of Angers, Seas, and Rouen; by-canons, minor canons, or lordlings, in distinction from the majors domini, or dom-herren; expectants of vacancies; honorary, or supernumeraries, elected by the bishop and

chapter, who augmented the efficiency of the choir and received small payments, but ranked after the vicars or beneficiaries; and

(3) canons elect, not yet installed. Every canon in England and France gave a cope to the fabric; in Italy, the Peninsula, and Germany they paid a stipulated sum. Canons had the right of wearing mitres at Lisbon, Pisa, Besangon, Puy, Rodez, Brionde, Solsona, Messina, Salerno, Naples, Lyons, and Luccai these were plain white, like those of abbots, as a sign of exemption from the jurisdiction of the ordinary, and probably a corrupt use of the end of the almuce. Some canonries are attached to archdeaconries or livings, like St. Margaret and St. John, Westminster, 1840; and some to university offices, as those of Christ Church to the professors of divinity; 1605, and Hebrew, 1630; of Worcester to the Margaret professor, 1627, now exchanged for a stall at Christ-church, 1860; of Rochester to the provost of Oriel; of Gloucester to the master of Pembroke College, Oxford; and of Norwich to the master of St. Catherine's Hall, Cambridge, by queen Anne. The principal of Jesus College, Oxford, had formerly a stall at St. David's. By a recent act the professors of Greek and Hebrew at Cambridge have stalls at Ely, and the occupants of the chairs of pastoral theology and ecclesiastical history at Christ-church. James I confiscated a stall at-Salisbury to endow a readership at Oxford. The professors of Greek and divinity hold stalls at Durham. At Lisieux the bishop was earl of the city, and the canons exercised the criminal and civil jurisdiction; on the vigil of the feast. of St. Ursinus, two, habited in surplices, crossed with bandoleers of flowers, and holding nosegays, rode to every gate, preceded by mace-bearers, chaplains, and halberdiers in helmet and cuirass, and demanded the city keys; they then posted their own guard, and received all the fees and tolls, giving to each of their brethren a dole of wine and bread.

Canopus.

SEE CANOBUS.

Canopy,

Picture for Canopy 1

Picture for Canopy 2

in Gothic architecture an ornamented projection over doors, windows, etc.; a covering over niches, tombs, etc. Canopies are chiefly used in the

Decorated and Perpendicular styles, although they are not uncommon in the Early English, and are occasionally found over the heads of figures, etc., in late Norman work. Early English canopies over niches and figures are generally simple in their forms, often only trefoil or cinquefoil arches, bowing forwards, and surmounted by a plain pediment, as on the west front of the cathedral at Wells; the canopies over tombs are sometimes of great beauty and delicacy, and highly enriched, as that over the tomb of archbishop Gray in York Minster. In the Decorated style, the canopies are often extremely elaborate, and are so various in their forms that it is impossible to particularize them; some of the more simple of those over figures, niches, etc., consist of cinquefoiled or trefoiled arches, frequently ogees, bowing forwards, and surmounted with crockets and finials; some are like very steep pediments with crockets and finials on them; others are formed of a series of small feathered arches, projecting from the wall on a polygonal ' plan, with pinnacles between and subordinate canopies over them, supporting a superstructure somewhat resembling a small turret or a small crocketed spire; of this description of canopy good specimens are to be seen at the sides and over the head of the effigy of queen Philippa in Westminster Abbey. The canopies over tombs in this style are often of great beauty; some consist of bold and wellproportioned arches with fine pediments over them, which are frequently crocketed, with buttresses and pinnacles at the angles; many tombs of this style, when made in a wall, have an ogee arch over them, forming a kind of canopy with hanging tracery. In the Perpendicular style, the canopies are more varied than in the Decorated, but in general character many of them are nearly alike in both styles; the high, pointed form is not to be met with in Perpendicular work; a very usual kind of canopy over niches, etc., is a projection on a polygonal plan, often three sides of an octagon, with a series of feathered arches at the bottom, and terminating at the top either with a battlement, a row of Tudor flowers, or a series of open carved work.

Picture for Canopy 3

The canopies of tombs are frequently of the most gorgeous description, enriched with a profusion of the most minute ornament, which is sometimes so crowded together as to create an appearance of great confusion. Most of our cathedrals and large churches will furnish examples of canopies of this style. They are sometimes called *Testers* (q.v.).

Canossa, Paulus.

SEE PAULUS CANOSSA.

Canova, Antonio,

one of the most celebrated sculptors of modern times, was born in the village of Possagno, near Treviso, Nov. 1, 1757. He lost his father when three years old, but the family had long followed the vocation of stone-carvers, and the youth had cultivated an artistic taste; and after some preliminary training he was sent by the Venetian government to complete his studies in Rome; for which purpose he was granted a pension of three hundred ducats per annum for three years. This judicious liberality was the indirect cause of Canova's settling in Rome, and his studies there eventually in a great measure contributed to the revival of the arts in the 19th century. His first work of note was the group of *Theseus and the Minotaur*; this was succeeded by the great monuments to popes Clement XIII and(XIV, and Pius VI, which raised the reputation of Canova above that of all his contemporaries; the monument of Clement XIII is that in St. Peter's, of which the celebrated reposing lions form a part. Canova's works are extremely numerous, and are singularly graceful, combining nature with classic beauty and proportion; his extraordinary ability, and perhaps industry also, are well displayed in the noble collection of casts after his works, preserved together in the academy at Venice, among which Hercules, in the tunic of Deianira, hurling Lichas into the sea from the rock, is a most imposing group. Some of his best works are preserved in the Vatican, as the *Boxers*, and many others; his celebrated *Venus* is in the Pitti Palace at Florence; *The Three Graces* are in England; at Apsley House is a colossal statue of *Napoleon*. Canova died at Venice, Oct. 12, 1822, and a magnificent design which he had made for a public monument to Titian was, with slight alterations, adapted, and in 1827 executed by some of his pupils in commemoration of his own memory; it is in the church of the Frari. A painting of the *Descent from the Cross*, which he executed for the church of his native village about 1800, shows how eminent he might have become in this branch of art. Canova was in every sense a most successful artist; his reputation is world-wide; he amassed great wealth, and was created marquis of Ischia by the pope. There is a portrait of him by Sir Thomas Lawrence. See Missirini, *Vita di Antonio Canova* (1824); also the *Life of Canova*, by Cignorara (1823), Rossini (1825), and D'Este (1864); *Canova's Works*, by Moses, etc.

Canpendu, Bernard De,

a French bishop, was elected to this office at Carcassonne in 1267, and - spent his time in the care of his diocese and in separating the ecclesiastical and temporal interests. He died in January, 1278. *See Hoefler, Nouv. Biog. Generale, s.v.*

Canstrisius (Or Cantrensius)

was an officer of the Church of Constantinople, whose duty it was to look after the pontifical vestments of the patriarch; to assist him to habit himself; to hold the censer at mass, or the veil of the chalice; and to sprinkle the blessed water upon the people, while the hymn, of the Holy Trinity was sung.

Cant

(from *cantus*, singing), in an ecclesiastical sense, denotes properly the whining or nasal tone common with many persons in their religious exercises, akin to what has been called "the clerical tone" in the pulpit. The Quakers were once proverbial for this peculiarity, amounting to a decided "sing-song" utterance, and it is said, not without a measure of truth, that the denomination of a clergyman may very generally be distinguished by his intonation. In a wider sense the word *cant* has come to designate an affectation of piety by outward demonstration, and this is a fault into which Christians are very liable to fall. Set phrases are often used by them, and stereotyped expressions, especially in prayer, without any definite meaning or propriety. All this savors of hypocrisy, and is sure to degenerate into formalism. The best prevention is an earnest spirit of sincere devotion in the fear of God, and a resolute watchfulness and criticism of one's self in public utterances. Elocution itself is not a safeguard against such mannerisms, and a theatrical air in a minister is only another form of cant. Whatever is assumed for effect in religion, without being natural and spontaneous, may be classed under this head.

Cant

(and Canted), a term in common use among carpenters to express the cutting off the angle of a square. Any part of a building on a polygonal plan is also said to be *canted*, as a *canted* window, or oriel, etc.

Cant, Alexander, A.M.,

a Scotch minister, graduated at King's College, Aberdeen, in 1636; was licensed to preach in 1639, admitted to the living of Banchory-Ternan before 1646; became a member of the Commission of Assembly in 1648, and one of the commissioners for visiting the University of Aberdeen in 1649; joined the Protestors in 1651; was deprived on the establishment of episcopacy at the Restoration, and charged with "seditious carriage" in 1662, and died before 1681. See *Fasti Eccles. Scotice*, iii, 521, 522.

Cant, Andrew (1), A.M.,

a Scotch clergyman, father of the foregoing and of the following, was regent of King's College, Aberdeen; was admitted to the living at Alford ill 1617; nominated for a living at Edinburgh in 1620; resigned after- October, 1629, and settled at Pitsligo in 1633, having been tutor in the family of Forbes. He tried to get up supplications to the privy council against the service book of 1637, which led to his being called "an apostle of the Covenant;" went to Aberdeen with two celebrated ministers in furtherance of that object; and was a member of the assembly which met at Glasgow on that business. He was transferred to Newbattle in 1638, instituted in 1639, and transferred to Aberdeen in 1641. He was a member of the Commissions of Assembly from 1642 to 1649, inclusive, and had his expenses paid by parliament in consideration of his "great pains and travel, his fidelity and care, and for the payment of his losses." He was elected moderator of the General Assembly in 1650, joined the Protestors in 1651, demitted his charge in 1660, and died April 30, 1663, aged seventy-eight years. He was the most active partisan of the Covenant in the north of Scotland, and had powerful influence with the nobles who adhered to it. It is held by some that from this zealous minister the term "cant" has arisen, signifying the whining tone of a preacher, or a pretension to piety or goodness which is not felt. This is confirmed by an essay in the *Spectator* of Addison. His publications were, *Titles of our Blessed Saviour: — Sermon* preached in the Greyfriars Church (Edinb. 1638): — *Two Sermons on Renewing the Covenant*. See *Fasti Eccles. Scotice*, i, 293; iii, 463, 464, 546, 635.

Cant, Andrew (2),

a Scotch clergyman, was promoted from regent at Marischal College, Aberdeen; called to Newbattle in 1657, but declined; admitted to the living

at Liberton in 1659; and transferred to Trinity College Church, Edinburgh, in 1673. In 1674 a complaint was made to the privy council that his carriage and expressions were insolent," and the bishop was ordered by the king to remove him back to Liberton; he was reprovved and removed to the High Church, Edinburgh, in 1675, holding in conjunction the principalship of the university, elected thereto by the town council. He died Dec. 4, 1685. He was an eminent and solid preacher. He published three works in Latin. See *Fasti Eccles. Scotice*, i, 27, 32, 115.

Cant, Andrew (3), A.M.,

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1668; was licensed to preach in 1670; called to the living at South Leith in 1671, and ordained. He was absent in England in 1676; had a dispute and quarrel with his colleague, when blows were given, and repentance and reconciliation followed. He was transferred to Trinity College Church, Edinburgh, in 1679, and deprived by the Convention of Estates, in 1689, for not disowning James II, and not acknowledging William and Mary. He was consecrated a bishop of the Nonjurant Church in 1722, and died April. 21, 1730, aged eighty years. He published two *Sermons* on the anniversary of the martyrdom of Charles I (1703, 1715). See *Fasti Eccles. Scotice*, i, 32, 106.

Cant, John,

a Scotch clergyman, was admitted minister at Kells in 1659;; deprived by the privy- council in 1662; accused in 1663 "of still laboring to keep the hearts of the people from the present government in Church and State." The judgment was delayed, and he was excused by the council in July; but was fined in July, 1673, for not observing the anniversary of the king's Restoration. He confessed to the charge, and was summoned as a rebel in 1684, but was liberated in 1685 on giving a bond to live peaceably and not preach. He demitted his pastorate in May, 1689, and though he, was restored to his living at Kells, he did not take advantage of the restoration; but as he was in indigent circumstances, each member of the synod gave him the sum of thirty shillings. He died before *May 29, 1706. See Fasti Eccles. Scotice*, i, 715.

Cantabrarii,

literally, bearers of the *cantabrum*, or cruciform standard of the later Roman emperors, in military or religious processions, occurs in the *Cod. Theodos.* xiv, 7, 2, as applied to a guild of such persons, and has no direct connection with ecclesiastical antiquity. Bingham, however (xvi, 5, 6), cites the passage in its bearing upon the mention of centurions by the council in Trullo (c. 61) as connected with divination; and hence it appears in the index to his work as the name of a sort of conjurers." *The cantabrum* itself is mentioned by Minucius *Felix* (*Octanv.* c. 27) and Tertullian (*Apol.* c. 16.), as an instance of the unconscious honor' paid by' the heathens to the figure of the cross.

Cantagallina, Reigi,

an Italian designer and engraver, was born at Florence in 1582 (others say 1556), and studied engraving under Giulio Parigi. He also had the credit of being the instructor of Callot and Della Bella. He died in 1630. - His principal religious work is *The Immaculate Conception*, after a painting by Callot. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Rose, *Gen. Biog. Diet.* s.v.

Cantalicio (Or Cantalycius), Giovanni Battista

(called *Valentino*), an Italian prelate and poet, was born at Cantalice, Abruzzo. He received his name from the city of his birth, and his surname from Caesar Borgia, bishop of Valencia, by means of whose power he obtained, in 1503, the bishopric of Penna and Altri, and assisted at the general Council of Lateran in 1512.

He died in 1514, leaving *Epigrammata* (Venice, 1493). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cantaliver,

Picture for Cantaliver

a kind of bracket, whether of stone, wood, or iron, used to support eaves, cornices, balconies, etc., usually of considerable projection.

Cantarini, Isaac Vita,

a rabbi of Padua, who died in 1720, is the author of, /qet [e*The Time of the Final Redemption* (Amsterdam, 1710): — qj xjæj Mi i.e. *The Fear of Isaac, or a History of the Persecution of the Jews at Padua, August 10, 1684* (ibid. 1685): — tq[xiµD; *a Refutation of the Charge Brought against the Jews of Killing Infants*, written against Geuse's *De Fictima Humana*, published with Wtilfer's *Thericaea Judaica* (Nurnberg, 1681). See Furst, *Bibl. Jud.* i, 141. (B. P.)

Cantarini, Simone

(also called *Simone da Pesaro*), an eminent Italian painter and engraver, was born at Oropezza, near Pesaro, in 1612, and studied first under Panidolfi, and afterwards under C. Ridolfi. He died at Venice in 1648. The following are some of his principal etchings: *Adam and Eve Eating the Forbidden Fruit; The Repose in Egypt; The Virgin Mary, with a Glory and the Infant Jesus; St. John the Baptist in the Wilderness, holding his Cross and a Cup*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cantel, Pierre Joseph,

a French Jesuit, was born at (Normandy), Nov. 1, 1645, and died Dec. 6, 1684, at the Jesuits' College at Paris, of an illness brought on by excessive study. He wrote, *Metropolitanarumn Urbium Historia Civilis et Ecclesiastica: Tomus Primus*, (Paris, 1684, 4to): - *De Vocibus quce ad Ecclesie Administ. Pertinent*: — *De Pallio et Cruce Archiepisc. De Vicariis et Legatis Rom. Pont.*: — *De Synodis*: — *De Ratione et Subscribendi et Sedendi in Synodis*: — *De Electione Rom. Pont.*: — *De Cardinalibus*, etc. See Landon, *Eccles. Diet.* s.v.; Hoefer, *Nouv. Biog. Generale*,

Canteleu, Nicolas,

a French hagiographer of the Benedictine order, was born at Saint-Valery-sur-Somme, Picardy. He entered that order at Vendome in 1649, and was sent to Saint-Germain-des-Pres, where he became sacristan, and after distinguishing himself by his piety, died, June 29, 1662, leaving, *Insinuationes Divince Pietatis, seu Vita et Revelationes S. Gertrudis*

Virginis et Ebbatisce ord. S. Bened. (Paris, 1662, a posthumous work). See Hoefler, *Nouv. Biog. Generale*, s.v.

Cantella,

a French martyr, was a schoolmistress in Paris, who was burned in 1533, because she was opposed to mass. See Fox, *Acts and Monuments*, iv, 396.

Canterbury, Councils OF

(*Concilium Cantuariense*). Of these there were several.

I. Held, about 603, by St. Austin, in order to confirm the foundation of a monastery which he was about to build near Canterbury, to be dedicated to Peter and Paul.

II. Held in 969, by Dunstan, archbishop of Canterbury, Edgar, the king, being present, who, advocating the celibacy of the secular clergy, spoke with warmth of their negligent and dissolute conduct at that time. At the end of this celebrated speech of king Edgar, a plain hint is given of the violent measures then in contemplation by that monarch and the archbishop. See Wilkins, *Concil.* i, 246..

III. Held in 991, in which those of the clergy of the cathedral who refused to become monks were turned out, and monks appointed in their places, to whom also great privileges and possessions were granted. See Spelman, *Con. Anl.*

IV. Held Nov. 1, 1439, by Henry Chichely, archbishop of Canterbury. A constitution was made for augmenting vicarages. It declares that there were in the province of Canterbury many vicarages belonging to rich churches, too poor to afford a livelihood to their vicars, who were unable to afford the necessary expense of prosecuting a suit before the ordinary for the augmentation of their portion. It then orders that proceedings in such cases shall therefore be summary, and conducted in a plain manner, and that ordinaries shall admit such vicars to prosecute such causes " *in forma pauperum*," and shall take care to assign them such portions as shall be suitable to the revenues of their several churches. See Johnson, *Eccl. Canons*, A.D. 1439; Labbe, *Concil.* xiii, 1282; Wilkins, *Concil.* iii, 535.

V. Held in 1554, by cardinal Pole, in which, for the sake of peace, the alienation of Church property, made in the preceding reigns, was sanctioned. See Wilkins, *Coneil.* iii, 101.

Cantianilla.

SEE CANTIANUS.

Cantium, Concilium.

SEE KENT, COUNCIL OF.

Cantianus, Saint,

an early prince and martyr, was born at Rome, and beheaded at Aquileia. He suffered execution with Cantius, his elder brother; Cantianilla, his sister; and Protus, their Christian preceptor, A.D. 304. Although they were of the illustrious family of the Anicians, and relatives of the emperor Carinus, these three young persons had been educated in the Christian faith. In order to flee from the persecutions of Diocletian and Maximian, they sold what they possessed at Rome, distributing its price among the poor, and went to Aquileia. There they continued to practice their religion, encouraging the imprisoned Christians to suffer for their faith. Information against them having been given, to the emperor, they were arrested as they were about to hide themselves, at a short distance from Aquileia, near the tomb of Chrysogones, their friend, who had suffered martyrdom shortly before. Their heads were cut off on the spot. A priests Zoilus, buried their bodies close by that of Chrysogones. Afterwards their remains were removed to Aquileia, but Milan, Bergamo, and other cities of Lombardy, Germany, and France, pretend likewise to be in possession of the bodies of these saints. Their festival is May 31, the traditionary day of their death. See Hoefler, *Nouv. Biog. Generale*, s.v.

Canticles

is the liturgical name for the Te Deum, Benedicite, Benedictus, Magnificat, and Nunc Dimittis. The songs of Moses, Miriam, Deborah, Hannah, and Isaiah are specimens of Biblical canticles; hymns inspired at the moment on a special occasion. After the 5th century canticles were added to psalmody. The Benedictus is mentioned by Amalarus in 820, and by St. Benedict, nearly three centuries before, as the canticle from the Gospel. Te Deum was sung at matins every Sunday before the Gospel-lectern, by the rules of

St. Benedict and St. Caesarius of Ariles, c. 507. The Magnificat occurs in the office of Lauds in the latter rule, and in the office of the Eastern Church; in the time of Amalarius it was used at vespers. According to the apostolical constitutions the song of Simeon, or Nunc Dimittis, was also sung at that hour.

Canticum Evangelicum.

"Benedictus" was sometimes so called, probably to distinguish it from the other canticle said at Lauds, which is taken from the Old Test. This expression occurs in a MS. pontifical of the Church of Poitiers of about A.D. 800, and elsewhere.

Canticum Graduivm.

The Gradual Psalms were sometimes so called. They were recited in the following order: the first five, with "Repose eternal," etc., and followed by a few versicles; were said "for the dead". The next ten, each with "Gloria; five" for the congregation," and five "for households;" each group being followed by a few versicles and collect.

Cantigern.

SEE KENTIGERN.

Cantilupe, Walter,

an English cardinal, son of lord William Cantilupe, who resided at Alergavenny, Monmouthshire, was made, by Henry III, bishop of Worcester. At that time the pope's legate visited England and complained of many persons keeping their livings against the canons; intending, says Fuller, in his usual severe way, either to force such irregular incumbents to vacate, and' so make room for the pope's favorites, or else to compound for their continuance at his price. But Walter Cantilupe told Rusland, the pope's legate (A.D. 1255), that he would prefer to be hanged rather than ever consent to such pillage of the Church; and moreover, he encouraged the barons in their civil wars, promising heaven for their reward, though this doctrine cost him excommunication from the pope. On his death-bed, however, Cantilupe was-touched with true remorse for his disloyalty, as he then considered it, and obtained absolution. He died Feb. 5, 1267. He was uncle to Thomas Cantilupe, the sainted bishop of Hereford. See Fuller, *Worthies of England* (ed. Nuttall), ii, 435.

Cantine, William, Jr.,

a minister in the Free Methodist Church, was born at Summer Hill, Cayuga Co., N. Y., Dec. 31, 1853. He was converted Oct. 30, 1870; attended, for a season, Chili Seminary, Monroe Co.; in the summer of 1877 went to the State Line Mission, and joined the Genesee Conference the following September. In 1878 he was appointed to the Wilson and New Fane Circuit, Niagara Co.; but before reaching his field of labor, died, Oct. 10 of the same year. See *Minutes of Annual Conferences of the F. M. Church*, 1879, p. 16.

Cantipratenus, Thomas,

a divine and philosopher of the 13th century, was a native of Brabant. He was a regular canon of St. Augustine in the monastery of Cantierpie, in the diocese of Cambrai, but in 1232 quitted it for the rule of St. Dominic. He wrote several works on natural history, for which see Rose, *Gen. Biog. Diet.* s.v.

Cantius, Saint And Martyr.

SEE CANTIANUS.

Cantius, B. J.,

a Polish theologian, noted for his love of truth, died in 1473, leaving a *Commentary on Matthew*.. See Hoefler, *Nouv. Biog. Generale*, s.v.

Cantley, William Grainger,

a Church of England divine, was born in Essex, in 1784. He received his early education at Christ's Hospital, but proceeded to Pemroke Hall, Cambridge, where he graduated in 1805. In 1808 he was appointed chaplain to the garrison at Madeira; and in 1813 was presented to the living of Earsham, which he subsequently exchanged for that of chaplain. Mr. Cantley was present at Waterloo, and was afterwards located with the army of occupation at Valenciennes, but returned to Kelvedon, Essex, where he undertook the duties of a small country curacy. In 1853 he was attacked by paralysis, and died at Earsham, March 26, 1856. See Hardwicke, *Annual Biography*, 1856, p. 212.

Cantlon, David,

a Methodist preacher, was born in Tipperary, Ireland, in 1821, and emigrated in his youth to Canada. Being converted in early life, he joined the Bible Christians, became a class-leader and local preacher, and in 1855 entered the itinerant ministry, in which he labored for seventeen years with acceptance as a preacher; was missionary secretary and general financial secretary; in 1871 was president of the Canadian Conference; and died Sept. 5, 1872. See *Minutes of the .Conference of Bible Christians*, 1873.

Cantofoli, Ginevra

a reputable Bolognese painter, was born in 1618, and studied under Elisabetta Girani. Her masterpiece is a picture of *San Tommaso di Villanuova*. In San Procolo, at Bologna, is a picture by her of *The -Last Supper*; and another in La Morte, of *Santa Apollonia*. She died in 1672.

Cantolupus (Cantalupus, Or Cantilowe), Nicholas,

an English Carmelite at Bristol, was prior of his order, and died at Northampton, Sept. 6,. 1441, leaving a *Historica Universitatis Cantabrigiensis* (Lond. 1719), and some other ecclesiastical works. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Canton, Hieronymus,

an Augustine monk and provincial of his order at Valencia, who died in 1636, wrote in Spanish several religious works, for which see Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Cantone, Girolamo,

a Piedmontese composer and theologian, who lived in 1678, belonged to the order of the Franciscans, and became master of the novices, and vicar of the Church of his order at Turin. He wrote *Armonia Gregoriana*, a treatise on plain-song (Turin, 1678). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cantoni (Or Cantone), Seraphino,

an Italian monk and composer, was born near Milan. He entered the monastery of San Simpliciano, and became organist of the cathedral of Milan. Cantoni introduced the adjusting style, with vocalization. He

published, *Canzonette*, for three voices (Milan, 1588):-for four voices (ibid. 1599):-*Sacrce Cantiones*, for eight voices (ibid. *eod.*):-*Vespsri e Versetti*, for five voices (ibid. 1602):*Passi, he Lamentazione*, for Holy Week, for five voices (ibid. 1603): — *Messa, Salmi, e Letanie*, for five voices (Venice, 1621); and some others, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Cantor

(or *Le Chantre*, i.e. *The Singer*), GILLES (or JEGIDIUS), a Flemish fanatic, lived about 1411. He made some proselytes at Brussels and in Flanders, William of Hildenissen, a Carmelite, being one of those who accepted his doctrine. They took the title of Homines Intelligentiae (q.v.). Peter of Ailly, archbishop of Cambrai, being informed of the progress of the sect, put forth his energy to suppress it. He cited William of Hildenissen, and condemned him to recant publicly. The retractments of that heretic may be found in the *Miscellanea de. Blalze*, ii, 277-297. See Hoefler, *Nouv. Biog. Generale*, s.v.

Cantorial Staff.

SEE STAFF, PRECENTORS.

Cantor's Stall

is (1) the westernmost or first return-stall on the north side of a choir; (2) the second place of dignity in a parish, cathedral, or collegiate church.

Cantova, Giovanni Antonio,

an Italian missionary and theologian of the Jesuit order, a native of Milan, lived in the early half of the 18th century. In 1717 he went as missionary to Mexico, then to the Philippines and to the Carolinas, where he was finally assassinated. He wrote, *Vita et Mors Aloisii Cantovce Canon. S. Stephani Majoris* (Milan, 1717). See Hoefler, *Nouv. Biog. Generale*, s.v.

Cantuariense, Concilium.

SEE CANTERBURY, COUNCILS OF.

Cantwel, John

an Irish archbishop, was born in the County of Tipperary. Having completed his studies at Oxford, he was made bachelor of laws, and promoted to the metropolitan see of Cashel, Oct. 27, 1452, where he distinguished himself by his purity of conduct and by his zeal in ecclesiastical discipline. He held several synods, among them those of Limerick, in 1453, and Fethard, in July, 1480. Before his death, which occurred in 1482, he made a charitable distribution of all his goods. See Hoefer, *Nouv. Biog. Generale*, s.v.

Canus, Alexander,

a French martyr, was a priest in Paris, who was burned there in 1533. He suffered extremely, having but a small fire under him. See Fox, *Acts and Monuments*, iv, 396.

Canusis,

an order of monks or secular priests in Japan, who officiate in the *mias* or temples. Their support is derived partly from pensions, but chiefly from the voluntary contributions of the devotees. As a badge of their office, they wear either a white or a yellow robe over their ordinary dress, also a boat-shaped cap, tied under the chin with silken strings. Upon this cap are tassels with fringes to them, which are longer or shorter according to the rank of the person who wears it. In spiritual matters the canusis are subordinate to the Dairi, and in temporal affairs they are subject, like the other ecclesiastics, to the spiritual judge of the temple, who is appointed by the secular monarch. The superiors of the Canusis are remarkable for their pride, and contempt towards the common people.

Canute

(or Knut), *Saint and Martyr*, king of Denmark, was the son of Sweyn or Sueno II, and greatnephew of Canute the Great of England. When he became king, in 1080, he revised the laws of his realm, and set himself to restore its piety and discipline; and seeing that due respect was not paid to the order of bishops, he issued an ordinance, giving to them precedence over dukes, and the rank of princes. His failure to conquer England, and other causes, excited a spirit of insubordination and revolt, and the rebels, headed by one Blacco, surrounded him as he prayed in the church of St.

Alban, in the island of Funen, and murdered him at the altar. This probably happened on July 10, 1086, on which (day) he is honored. April 19 is the festival of his translation. See Baillet, ii, 151; Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Canute Of Jutland

(or SLESWICK), *Saint and Martyr* (called *Lavard*), nephew of the foregoing, and king of the Obotrites, or people of Hsolstein, was murdered by his cousin Magnus Jan. 7, 1131. The festival of his translation is celebrated on July 10. It would be hard to give any sufficient reason why either of these two princes has been reckoned among the martyrs of the Church, their deaths having clearly occurred from political causes. See Baillet, ii, 158; Landon, *Eccles. Diet.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Canuti, Domenico Maria,

an Italian painter, was born at Bologna in 1620, and studied under Guido. He was employed on many fine works at Padua, Bologna, and Rome. In the church of the Olivetans, at Bologna, is an extraordinary picture by him of *The Taking Down from the Cross*, and a picture of *Thee Virgin and Saints*, in San Bernardino. He died in 1684. He has also a few engravings of some merit. See Spooner; *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Canutus, Robert,

an English writer who flourished in 1170, was born at Cricklade, Wiltshire; went thence to Oxford; there became chief of the canons of St. Frideswilde; gathered the best flowers out of Pliny's *Natural History* into a "Garland," as he called it, dedicating the book to Henry II; and wrote also *Comments on the Greater Part of the Old and New Test.* See Fuller, *Worthies of England* (ed. Nuttall), iii, 333.

Canz, Israel Gottlieb,

a Protestant theologian of Germany, was born Feb. 26, 1690, at Grunthal. He studied at Tubingen, and took, in 1709, the degree of doctor of philosophy. In 1720 he was deacon at Niirtingen, and was, in 1734, appointed professor of elocution at Tubingen. In 1739 he was made professor of logic and metaphysics, and in 1747 professor of theology. He

died there, Feb. 2, 1753. From the first a decided opponent of the philosophy of Wolf, he had already prepared a large volume in refutation of it, when he perceived that he had passed an unfair judgment upon it. The book, which appeared later, was in effect an eloquent commentary upon that system, which he developed in connection with his colleague Bilfinger. Then he applied this philosophy to revealed theology. In moral theology he introduced a better choice of material, and especially new points of view. He wrote, among other works, *Philosophice Leibnitianæ et Wolfianæ usus in Theologia* (1728); *Positiones de Vocatione Ministrorum Ecclesiæ* (1729):-*Diss. de Nexu Providentiæ Divinæ cum Litterarum Studio* (1739):-*Theologia Thetico-polemica* (Dresd. 1741):-*De jure Dei in res Creatas* (1742):-*Oraculum* ~~1745~~ ¹⁷⁴⁶ *2 Samuel 23:5* (1749):*Explicatio Oraculi Psa. viii, 3* (1750):- *Compendium Theologiæ Purioris*, etc. (1752, 3d ed. 1761):— *Annotationes ad Compendium* (1755). See Doring, *Die gelehrten Theologen Deutschlands*, i, 226 sq.; Moser, *Beitrag zu einem Lexicon jetzt lebender Theologen*, p. 138; Bock, *Gesch. der Universitit Tübingen*, p. 169; Lichtenberger, *Encyclopedie des Sciences Reliqieuses*, s.v.; Winer, *Handbuch der theol. Lit.* i, 282, 297; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hofer, *Nouv. Biog. Generale*, s.v. (B. P.)

Caoidé.

SEE CAETI.

Caol.

SEE CAEL (2).

Caomhan.

SEE CAEMHAN (3).

Caornan.

SEE CAERNAN.

Caoult, Walerand,

a Flemish theologian and hagiographer, lived at the commencement of the 17th century. He was priest and sacristan of the church of St. Amant, at Douay. He wrote, *Miracula Virginis Deiparice apud Tungros in Hannonia* (Douay, 1600) :-*Oraison de Jean Tritheme* (ibid. 1604) :-

Miracula Domince Gaudiorunm in Picardia, ab 1081-1605 (ibid. 1606).
See *Hoefler, Nouv. Biog. Generale*, s.v.

Cap.

A square-tapped cap is worn in the English universities, like that of the theologians before the Reformation, except that it has stiffening, and a tassel in lieu of a tuft. In Flanders the priest wore his cap at baptisms. A round, low cap, sometimes having a broad brim, which was doubled down on reaching the choir, was often worn by canons from the end of the 13th century: at Antwerp the color was purple; at Pisa and Cologne it was scarlet. The red cap was also used by doctors of divinity at Oxford; it was square and steeped, but just before the Reformation was worn square. In foreign universities tassels served by way of distinction. The D.C.L. and D.M. still retain the use of the round cap, which in 1605 was worn by all undergraduates. When the cap was worn in choir the upper part of the amice was thrown back like a hood, when it looked like a low mitre, and muffled the shoulders, having a fringe made of the tails of the animals of whose fur it was made. Then the amice was stitched in front, with a hole for the wearer's head, and about the beginning of the 15th century became a tippet, or short cape. In the early part of the next century it was worn like a shawl, longer behind than before, and with two strips like a stole narrowing to a point, but appearing as a ruff over the shoulders. The use of the cap lined with fur was permitted by pope Honorius III at Canterbury, at Peterborough, and Croyland, from Michaelmas to Easter, in consequence of the cold. Canons were allowed to use it in church, except during the canon of the mass, the verse "And was incarnate," and the benediction. The assistant deacon and subdeacon were forbidden to use the cap. At Stoke College caps and not hoods were worn. The golden cap which pope Sylvester sent to St. Stephen, in 1000 is used at the coronation of the kings of Hungary. *SEE BIRETTA; SEE ZUCHETTO.*

Capa (Or Cappa).

SEE COPE.

Capalla, Giovanni Maria,

a Dominican of Saluzzo, lived in the 16th century, and taught sacred literature at Faenza and Bologna, and was made inquisitor general at Cremona. He died Nov. 2, 1596, leaving, *Scintilla della Fiamma Innossia*,

etc.: — *Art Salutis Humance*, being a Commentary on the Passion of our Lord (Venice, 1606, fol.) :-*De Cena* (ibid. 1604). See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Capalli, Giovanni Battista,

an Italian theologian of the second half of the 17th century, was dean of Arezzo, and wrote *Ricamo dell' A bito Monacale* (Venice, 1680). See Hoefer, *Nouv. Biog. Generale*, s.v.

Capalti, Francesco,

an Italian composer, born at Fossombrone (in the Roman. States), lived in the latter part of the 18th century. He was chapel-master of the cathedral of Narni, and published, 11 *Contrapuntista pratico, Ossiano Dimostrazionifatte Soprat l'Essperienza* (Terni, 1788). See Hoefer, *Nouv. Biog. Generale*, s.v.

Capax

was a bishop at the second council of Rome A.D. 344.

Capece, Angelo

an Italian theologian of the order of Theatines, who lived at the beginning of the 18th century, wrote, *Discorsi Sagris Recitatti in Diverse Chiese* (Rome, 1711). ' See Hoefer, *Nouv. Biog. Generale*, s.v.

Capece (Lat. Capicius), Marco Antonio

an Italian theologian, was born at Naples in 1569. He was of a patrician family, entered the order of Jesuits, and devoted himself to preaching, and after that to instruction, but would not accept the bishopric of Nicotero, which was offered to him. He died at Naples, Nov. 18, 1640, leaving *A Funeral Oration on Queen Margaret of Austria*, See Hoefer, *Nouv. Biog. Generale*, s.v.

Capece-Latro, Giuseppe,

a Neapolitan arch-bishop and publicist, was born Sept. 23, 1744. He obtained when quite young the archbishopric of Taranto, which gives to the titular the rank and privileges of a primnate of the kingdom. These distinctions did not prevent him, however, defending the principles of an

enlightened philosophy, and fighting against the old ideas, the superstition and hierarchical pretensions of the papal see, yet all this without neglecting his duties as a Roman Catholic priest. During the reign of Joseph Bonaparte at Naples, in 1806, Capece-Latro was minister of the interior, and continued to direct this department under Joachim Murat in the most distinguished manner. After the fall of that king the prelate lost his archbishopric, retired altogether from public affairs, and made of his-house a place of reunion for all persons distinguished for their rank and knowledge. Capece died Nov. 2, 1836. His last writing is remarkable for its style; it is the *Elogio di Frederigo II, re di Prussia* (Berlin, 1832).- See Hoefer, *Nouv. Biog. Generale*, s.v.

Capeduntila

was the vessel in which the sacred fire of Vesta was preserved.

Capeets,

in Finnish' mythology, were goblins, spirits of the air, who were possessed of great power, and even had battles with the moon (eclipses), out of which the latter came only with great difficulty. There were various kinds of these Capeets, who all had their special duties. Sorcerers often made use of them in order to injure persons whom they hated.

Capefigue, Jean Baptiste Honorae Raimond,

a French historian and: publicist, who was born at Marseilles in 180?, and died in 1873, is best known as the author of *Histoir Philsophis qu deo, Juifs* (Brussels., 1834) :-*Histoire de la Reforme, de la Ligne et du Regne de Henri IV* (ibid. 1834-35, 8 vols.). He also wrote, *History of Philip Augustus* (1831, 4 vols.): -*The First Four Centuries of the Christian Church* (1850, 3 vols.): -*The Church in the Middle Ages* (1852, 2 vols.): - and *The Church in the Last Four Centuries* (1854, 4 vols.). See Hoefer, *Nouv. Biog. Generale*, s.v. ..(B. P.)

Capel, Daniel,

an English clergyman, son of Richard, was ejected from his living in Gloucestershire, and, after practicing medicine, died at Stroud in 1679.

Capel, Richard,

an English divine, was born in Gloucester in 1586, educated at Magdalen College, Oxford, and in 1609 was made fellow. He was presented by Stephens with the rectory of Eastington, in his native county, where he wrote his excellent book on *Temptations*, in which he set out to prove that there is no temptation to which a man is subject but what might be suggested by his own corruption, without any suggestion from Satan. When the reading of the *Book of Sports* on the Lord's Day was pressed upon him, he refused to comply, and willingly resigned his see, preaching afterwards gratuitously to neighboring congregations. He died Sept. 21, 1656. See Fuller, *Worthies of England* (ed. Nuttall), i, 563; Rose, *Gen. Biog. Diet.* s.v.

Capelain.

SEE CAPPELLANUS.

Capell, Daniel S.,

a minister in the Methodist Episcopal Church South, was born in North Carolina, Dec. 15, 1801. He received a careful religious training; emigrated with his parents to Kentucky in 1816; and, after having been local preacher for several years, in 183Q entered the Kentucky Conference. In 1844 he moved to Missouri and joined the St. Louis Conference, wherein he labored until within a short time of his death, which occurred on his way to California, June 10, 1852. Mr. Capell was more than an ordinary preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1852, p. 379.

Capella (Or De Capilla), Andres,

a Spanish prelate, was a native of Valencia, and first entered the order of Jesuits, but in 1569 left it and became a Carmelite. He was made bishop of Urgel, in Catalonia, in 1587, and died Sept. 22, 1610, leaving a Latin *Commentary on Jeremiah*, and *Reflections for the Sundays of the Year, and Festivals*, etc., in Spanish.-Landon, *Eccles. Diet.* s.v.; Hoefler, *Nouvelle Biographie Generale*, s.v.

Capella, Caecilius,

is mentioned by Tertullian (*A d Scap.* 3) as one Among. other instances of governors who, in their last moments, had painful memories of the persecutions they had instituted.

Capella (Or Cappelli), Marco Antonio,

an Italian Franciscan, was born at Este, in Lombardy, about the middle of the 16th century, and taught theology at Udine, Anagni, and Venice. He wrote against the interdict of Paul V, in 1606, on the famous Venice question, but afterwards he entirely retracted his position. He died in September, 1625. He also wrote, *Contra Primatum Ecclesiasticum Regis Anglice Jacobi.* (Bologna, 1610, 4to; Cologne, 1611, 8vo) :-*Disputationes de Summo Pontificatu B. Petri et de Successione Episcopi Romani in Eudem Pontificatnm* (ibid. 1621):-*De Appellationibus Eccl. Africance ad Ronanam Sedem* (Rome and Paris, 1622, 8vo; and at Rome in 1722, together with the *Life of Capella*, written by Bontoni). .See *Biog. Universelle*, vii, 81; Landon, *Eccles. Diet.* s.v.

Capellani, Antonio,

a Venetian engraver, was born about 1730, and studied under Wagner. In 1760 he engraved the principal part of the portraits in Bottari's edition of Vasari. The following are some of, his prints: *The Marriage of St. Catherine; The Repose in Egypt; Adam and Eve driven from Paradise.*

Capellari.

SEE GREGORY XVI.

Capelli, Giovanni Maria,

abbot, an Italian canon and composer, was born at Parma. In 1690 he was appointed canon of the cathedral of his native city, and afterwards was chosen composer at the court of the grand-duke Ranuco II. He wrote a great deal for the theatre. He died at Parma in 1728. See Hoefer, *Nouv. Biog. Generale*, s.v.

Capelli, Marco Antonio.

SEE CAPELLA.

Capellino, Giovanni Domenico,

a Genoese painter, was born in the year 1580, and studied under Paggi. His best works are *The Death of St. Francis*, in San Niccolo, at Genoa, and his *St. Francescai Romana*, in San Stefano. He died in the year 1651.

Capels, William G.,

a minister in the Methodist Episcopal Church South, was a member of the Missouri Conference. For more than twenty years his words and manner charmed, moved, and convinced the thousands who listened to his wonderful preaching. He died from 'the effects of a wound received in his own house, from a shell fired during the battle of Glasgow, Mo., in 1864. See *Minutes of Annual Conferences of the I. E. Church South*, 1865, p. 542.

Capernaum.

The arguments on the site of this important place in New-Test. history are thus given afresh in Badeker's *Syria*, p. 372 sq.:

Picture for Capernaum 1

"It has been a subject of much dispute where the ancient Capernaum is to be sought. At Capernaum there was a custom - lollse and a garrison. Doubtless, therefore, it was situated close to the frontier of the tetrarchy of Philip; and in this respect it corresponds with Khtu Minyeh. This inference might be drawn from the direction of the Roman roads across the hills, leading into the tetrarchy, except for the probability that there was also a frequented road from the mouth of the [upper] Jordan, skirting the [west] shore of the lake, in. which case the frontier-town would-:lie farther north. After a victorious engagement in the plains of Batikha, Josephus, who was injured by a fall from his horse, caused himself to be carried to Capernaum, which was probably the nearest place, and therefore not Khau Minyeh. When Christ crossed the lake from Capernaum to .the opposite shore (←~~4162~~ Mark 6:32 sq.) the crowd ran round the north end of the lake to meet him. and a glance at the map shows that Tell Hum is more likely to. have been the starting-point than Khin Minyeh. Again when Mark informs us that the disciples took ship to the plain of Gennesanret (vi, 45,'S3),

and John that they sailed to Capernaum (vi, 24), we are hardly justified in inferring that Capernaum lay in the plain, of Gennesaret.

Picture for Capernaum 2

Major Wilson argues in a similar manner in favor of Tell Hum (in Plumpre's *Bible Educator*, iii, 184 sq.). Lieut. Conder well sums up the evidence thus (*Tentwork in Palestine*, ii, 182 sq.):

"The various scholars and explorers who have written since Robinson are divided into two parties; one placing Capernaum at the ruins near Khan Minyeh, the other selecting the other site at Tell Hum. The places are *only* two and a half miles apart, but modern disputations are not content-with such Wide limits. There is a point which strikes. one as curious in the controversy. In all the arguments usually brought forward, no reference is made to the information which can be deduced from Jewish scribes dating . later than in Bible times. To this information I would call attention. "Identification, properly so called, is impossible when the old name is lost; but in the case of Capernaum traces of the name may perhaps be recovered still. It is generally granted that the Talmudic Caphar Nahum, or "Village of Nahum," was probably identical with the New Test. Capernaum, and it is on this supposition that the only philological claim of Tell Hum is based; but the loss implied of an important radical at the commencement of the name Hum, if it be supposed to be a corruption of Nahum, is a change of which we have scarcely any instance; moreover, Hilm in Hebrew means 'black,' and still retains its original signification in Arabic. Tell Hum was so named,-no doubt, from the black basalt which covers the site. If we are to seek for an ancient corresponding title, I would suggest Caphar Ahim, a town mentioned in the Talmud with Chorazin, and famous for its wheat, as being probably the ancient name of the ruined site at Tell Hum. Even if this town were standing in the time of Christ, there seems no more reason why its name should be mentioned ill the Gospels than at Taricheae or Sepphoris should be so noticed, or that Chorazin should be mentioned by Josephus when speaking of the same district. "An investigation of the name Minyeh is more satisfactory. In Hebrew it is derived from a root meaning 'lot,' or 'chance.' Aramanic it, has an identical meaning, and the Talmud often mentions the Minai, or

'Diviners,' under which title were included not only every kind of sorcerer and enchanter, but also the early Jewish converts to Christianity. Now this word Minai is intimately connected with Capernaum. In the Talmud there is a curious passage (quoted in Buxtorf's *Rabbinic Lexiconi*) where 'sinners' are defined as 'sons of Caphar Nahum;' and these Huta (or sinners), we find from another passage, were none other than the Minai. It is evident that the Jews looked on Capernaum as the headquarters of the Christians, whom they contemptuously styled 'sorcerers;' and the importance thus attached by them to that town, as a Christian centre, is in accordance with the expression in the Gospel, where Capernaum is called our Lord's 'own city' (~~Abol~~ Matthew 9:1). The Talmudic doctors speak, then, of Capernaum as the city of Minai, and as such it continued to be regarded by the Jews down to the 14th century. In A.D. 1334 Isaac Chelo travelled from Tiberias to Caphar Anan (Kefr 'Alnan), presumably the direct road passing near The Rotund mountain. He was shown on his way the ruins of Caphar Nahum, and in them the tomb of Nahum, and he remarks incidentally as to the place, here formerly dwelt the Minai.' It is evident that he cannot be supposed, without twisting the narrative, to refer to any place so far from his route as is Tell Hum. The site at Minveh would have been within a mile and a half of his road, and the name is apparently connected with Capernaum by his valuable note about the Minai. The same connection is traced in A.D. 1616, when Qmurnesmisius speaks of Capernaum as shown at a place called Minyeh, and thus we are able to trace back an apparently unbroken Jewish tradition connecting Capernaum with the 'Village of the Minai,' and with the untied site of Minyeh.

"In addition to the Jewish tradition connecting Minyeh with Capernaum, there is a second indication which favors that identification. Josephus speaks of the fountain which watered the plain of Gennesaret, and which was called Capernaum. It contained a fish named Coracinsimi, which was also found in the Nile. There are two springs to which this account has been supposed to apply, the one two and a half miles south of Minyeh, the other scarcely three quarters of a mile east of the same site. The first irrigates a great part of the plain of Gennesaret the Coracinus has been found in it, and the waters are clear and fresh; his is called 'Ain-el-

Madomwel, 'the round spring.' The second is called 'Ain Tabghah and Dr. Tristram points out that the water being warm, brackish, and muddy, is unfit for the Coracinus, which has never as yet been found in it. 'Ain Tibgah is not in the plain. of Gennesaret. It is a spring surrounded by an octagonal reservoir, which was built up to its present height by one of the sons of the famous Dhahr- el'Amr in the last century, and the water is thus dammed up to about fifty-two feet aloe the lake. An aqueduct, of masonry, apparently modern, leads from the level of the reservoir to the cliff at Minyeh, where is a rock-cut channel three feet deep and broad, resembling more the great rock-cutting of the Roman road at Abila than any of the rock-cut aqueducts of the country. The water was conducted through this channel to the neighborhood of the Khan, or just to the edge. of the plain of Gennesaret. It is important to notice that the spring can only have watered the neighborhood of Minyeh after the reservoir had been built, and that it was probably always, unfitted for the presence of the Coracinns. As 'Ain Thoghah is not in the plain of Gennesaret, and as it does not irrigate that plain -the modern aqueduct being apparently constructed to supply some mills near Minyeh-it seems impossible to identify this spring with that mentioned by Josephus as the abode of the Coracillus. And even if the Tabghah spring were that of Capernaum, the case for Tell Hum is not thereby strengthened, the distance from the spring to that ruin (nearly two miles) being double that from the spring to Minyeh-scarcely three quarters of a mile.

"In favor of the Minyeh site we have then Jewish tradition, and the existence of a spring fulfilling the description of Josephus; but it must not be denied that in favor of Tell Hum we have Christian. tradition from the 4th century downwards. Jerome places Capernaum two miles from Chorazin. If, as seems almost certain, by the latter place he means the ruin of Kerlizeh, the measurement is exactly that to Tell Hum. The account of Theodorus (A.D. 532) is more explicit, and seems, indeed, almost conclusive as to the site of his Capernaum. Two miles from Magdala he places the Seven Fountains, where the miracle of feeding the five thousand was traditionally held to have taken place: these, as will presently appear, were probably close to Minyeh ; and two miles from the fountains was Capernaum, whence it was six miles to Bethsaida, on

the road to Bainas. These measurements seem to point to Tell Hum as the 6th-century Capernaum. Antoninus Martyr (A.D. 600) speaks of the great basilica in Capernaum, which it is only natural to identify with the synagogue of Tell *Hum*, which seems probably by comparison with those at Meirin to be the work of Simeon Bar Jochai, the Cabalist, who lived about A.D. 120. Arculphus (A.D. 700) visited the fountain where the five thousand were fed, and from the hill near it he saw Capernaum at no great distance, on a narrow tract between the lake and the northern hills. His account thus agrees with that of Theodorus, though in itself so indefinite, that it has been brought as evidence in favor of both the sites advocated for Capernaum. Saewulf (A.D. 1103) proceeded along the shore for six miles, going north-east from Tiberias, to the mountain where the five thousand were fed, then called *Mensa*, or 'table,' which had a church of St. Peter at its foot. It is evident, from the measurements, that this hill was in the neighborhood of *Miyeh*, where Theodorus also seems to place the scene of the miracle, as above noticed. John of Wurzburg (about A.D. 1100) speaks of the mountain called *Mensa*, with a fountain a mile distant, and Capernaum two miles away. Fretellus (A.D. 1150) is yet more explicit. Capernaum, he says, is at the head of the lake, two miles from the descent of the mountain, an apparently three from the fountain where the five thousand were fed, which fountain would probably be *Ain-et-Tin*, a large source, west of *Minyeh*, and not far from the hill which Saewulf points out as being, the *Meusa*. The whole of this topography is summed up by Marinio Sanuto, whose valuable chart of Palestine shows us the position of the various traditional sites of the 14th century. On this chart the *Mensa* is shown in a position which is unmistakable. The valleys which run down to the plain of *Genuesaret* are drawn in with some fidelity, and the *Mensa* is placed north of them; at the border of the lake *Bethsaida* is shown, about in the position of *Minyeh*, and Capernaum near the site of Tell Hum; in the letterpress the account is equally clear, Capernaum being placed near the north-east corner of the lake, and *Bethsaida* just where the lake begins to curve round southward.

"Christian tradition points, then, to Tell Hum as being Capernaum, but Jewish hatred has preserved the Jewish site under the

opprobrious epithet of Minyeh; the question is simply whether-- setting aside the important testimony of Josephus-Jewish or Christian tradition is to be accepted."

Picture for Capernaum 3

After repeated consideration, and especially since a personal examination of the localities, we are inclined to locate Capernaum at Khan Minyeh, and Bethsaida at Tell Hum.

Caperolans,

a congregation of monks in Italy, in the 15th century, who derived their name from Pietro Caperole, their founder. The monasteries of this order are found at Brescia, Bergamo, and Cremona.

Caperole, Pietro,

a Venetian theologian, of the order of Observantists, gained great celebrity by his preaching. In 1472 he caused the withdrawal of several convents, and formed a new order called *Caperolans*. Although pope Sixtus IV did not favor this, nevertheless, in 1480, he accorded to him the convent of Velletri. See Hofer, *Nouv. Biog. Generale*, s.v.

Capers, Samuel Wragg,

a minister in the Methodist Episcopal Church South, was born in Georgetown, S. C., March 5, 1797. He received a classical education at Lodebar Academy, Sumter District; entered upon the study of law, but was converted, licensed to preach, and in 1828, admitted into the South Carolina Conference. In 1854 failing health obliged him to superannuate, and he retired to Camden, where he died, June 22, 1855. Mr. Capers was strong physically and mentally, a powerful speaker, a generous friend, and an excellent pastor. See *Minutes of Annual Conferences of the M. E. Church South*, 1855, p. 628.

Capers, Thomas H.,

a minister in the Methodist Episcopal Church South, was born in Sumter District S. C., March 27, 1811. He was son of the Rev. Gabriel Capers, and nephew of bishop William Capers; joined the Church early in life, and, at the age of nineteen, entered the Georgia Conference. In 1839 he was transferred to the Alabama Conference. He was eminently successful in

winning souls; but pecuniary embarrassment compelled him in 1846 to locate, and devote himself to the practice of medicine, and to teaching; in which former vocation he continued until 1864, when he was admitted into the Florida Conference. He died at his post, Oct. 15, 1866. Mr. Capers was a minister of rare ability. His pulpit efforts were earnest, practical, forcible, and his pastoral work a great success. He was wise, sympathetic, energetic. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 31.

Capes, George,

an English Baptist minister, was born in 1776. He united with the Little Prescott Street Church, London, in 1797, being baptized by the celebrated Abraham Worth. He entered the ministry in 1808, and became pastor of the Church in Gamlingay, Cambridgeshire, and afterwards in Loughborough, Leicestershire, from 1816 to 1826. His third and last settlement was in Farringdon, Berkshire, where he died, May 29, 1835. See (Lond.) *Baptist Handbook*, 1836, p. 17. (J.C.S.)

Capet, Jean,

a French theologian and canon, was born at Lille. He received the degree of doctor at Louvain, where he taught philosophy. He died in his native city, May 12, 1599. He wrote, *De Vera Christi Ecclesia, deque Ecclesice et Scripturce Autoritate* (Douay, 1584):-*De Hceresi et. Modo Coercendi Hcereticos* (Antwerp, 1591). See Hoefler, *Nouv. Biog. Generale*, s.v.

Capgrave (Or Catgrave), John,

an English theologian, was an Augustine monk of Canterbury, and afterwards a doctor at Oxford, and provincial of his order. He was an intimate friend and the confessor of Humphrey, duke of Gloucester, and flourished about 1450. He died, according to some accounts, in 1464; according to Pits and others, in 1484. He wrote a *Catalogus seu Legend a Sanctorum Aeglice* (Lond. 1516, fol., and printed in English by the celebrated Caxton in 1483). He also left a *Commentary on the Holy Scriptures*, of which the part relating to Genesis is preserved in the library of Oriel College; Oxford; and that on the Acts in the library of Balliol. Bale gives a full catalogue of his writings (*Cent.* viii, cap. i). See Landon, *Ecclesiastical Dictionary*, s.v.; Hoefler, *Nouvelle Biographie Generale*, s.v.

Capicerius

(or Capitarius, French, *chef-cier*), an ecclesiastical officer. Some think he had the care of the *cerce*, or tapers, and derived his name *a capienda celra*.. Others make Isirn the same as the *primicerius*, so called from being the first name inscribed on the *cera* (or tablet of the church). Martene explains capicerius to be the monk or nun who had charge of the capitium or presbyterium, or of the sacred ornaments and furniture of the church.

Capicius.

SEE CAPECE.

Capilla.

SEE CAPELLA.

Capilupi,

an Italian prelate and poet, was born at Mantua in 1512. He was appointed bishop of Pavo in 1560, and afterwards legate of Venice. Some of his *Elogies* are found in the *Delices des Poetes Italiens*, vol. i. He died in 1580. See Hoefler, *Nouv. Biog. Generale*, s.v.

Capiscol

(i.e. *Caput Schlce*), a precentor. The title is thus explained: Gregory the Great established at Rome *schools of ecclesiastical singing*, and in allusion to these, the pontifical speaks of the clerks who accompany the bishop and aid him in his sacred functions, as the "Schola." Thus the term school came to be applied not only to the place where the choristers learned singing, but also to the choir, chanters, etc. Hence the capiscol, in a cathedral, was the chief or head of, the school of chanters..

Capisucchi, Giovanni Antonio,

an Italian prelate, was born in Rome Oct. 21, 1515. Pope Paul III appointed him canon of the Vatican and auditor of the Rota. In 1555-Paul IV made him cardinal, and afterwards inquisitor and bishop of Lodi. Under Pius V Capisucchi became prefect of the papal palace, governor of Gualdo, and apostolic legate. He died at Rome, Jan. 27, 1569, leaving *Constitutions*, which he prepared for a synod held at Lodi. See Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Capisucchi, Paolo,

an Italian prelate, was born at Rome in 1479. Pope Clement VII appointed him canon of the Vatican, then referendary of both signatures, auditor of the Rota, bishop of Nicastro, and vicargeneral. In 1528 the case of Henry VIII, king of England, who was seeking to obtain a divorce from Catherine of Aragon, was committed to the care of Capisucchi, who espoused the cause of Catherine, claiming that -Henry VIII had, by his conduct, laid himself open to censure. Pope Paul III employed Capisucchi advantageously in several important negotiations, especially during the troubles of Perugia and Avignon. Capisucchi succeeded in establishing peace and the papal authority. Paul III, in recognition of this, appointed him :vice-legate of Umbria. He died at Rome, Aug. 6,1539. See Hoefer, *Nouv. Biog. Generale*, s.v.

Capisucchi, Raimondo Camillo,

an Italian ecclesiastic and theologian, was born at Rome in 1616. He was the son of Paolo Capisucchi, and marquis of Puy Catin. At the age of fourteen years, on June 8, 1630, he entered the Dominican order, and afterwards became .professor of philosophy and theology. Innocent X made him secretary of the Index, member of the board of examination of bishops, and in 1654 master of the sacred palace. On Sept. 1,1681, Innocent XI appointed him to the cardinalship. He died at Rome, April 12,1691, leaving *Controversice Theologicce, Scholasticce, A Morales, ad Mentem Divi Thomce Resolutce* (Rome, 1670, 1677): -*Censuras seu Votum de Cultu Sanctorum Veteris Testamezs :-De Gradu Virtutum in Sonetis Canonisandis Requisito:--Vita Jesu Christi*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Capital (Or Cap),

the head of a column, pilaster, etc. In classical architecture, the orders have each their respective capitals, which differ considerably from .one another, but their characteristics are easily distinguished; there are, however, considerable differences to be found in a few of the ancient examples, as in the Corinthian orders of the temple of Vesta at Tivoli, and of the Choragic monument of Lysicrates at Athens; there are also a few capitals totally unlike those of any of the five orders, as in the Temple of the Winds, at Athens. In Norman and Gothic architecture they are endlessly diversified.

Picture for Capital 1

Picture for Capital 2

A very common form for plain Norman capitals, especially on small shafts, is one called the cushion capital, resembling a bowl with the sides truncated, so as to reduce the upper part to a square; there is also another form which is extremely frequent, very much like this. but with the under part of the bowl cut into round mouldings which stop upon the top of the necking; these round mouldings are sometimes ornamented, but are often plain; this kind of capital continued in use till quite the end of the period. At a later period the capitals are ornamented with conventional foliage, which gradually approaches to the succeeding style. In the early part of the period also they were generally of rather short proportions, but they afterwards became frequently more elongated, and the foliage and other decorations were made of a much lighter character, approximating to the Early English.

Picture for Capital 3

Picture for Capital 4

Early English capitals are not so much diversified as Norman, although there are many varieties; they are very frequently entirely devoid of carving, and consist of suites of plain mouldings, generally not very numerous, which are deeply undercut so as to produce fine bold shadows, and there is usually a considerable plain space, or *bell*, between the upper mouldings and the necking; occasionally a series of the is placed upon the bell of the capital, and, for the most part, but few, if any, mouldings, beyond the abacus and necking, are used with it; the leaves have generally stiff stems; but almost always stand out very boldly, so as to produce a striking and beautiful effect, and they are generally well worked, and often so much undercut that the stalks and more prominent parts are entirely detached. The character of the foliage varies, but by far the most common, and that which belongs peculiarly to this style, consists of a trefoil, the two lower lobes of which (and sometimes all three) are worked with a high prominence or swelling in the centre, which casts a considerable shadow; the middle lobe is frequently much larger than the others, with the main fibre deeply channelled in it. Occasionally animals are mixed with the foliage, but they are usually a sign that the work is late. Some of the richest

specimens of thirteenth century foliage are to be found in the presbytery of Lincoln Cathedral.

Picture for Capital 5

Picture for Capital 6

In the Decorated style, the capitals very often consist of plain mouldings either with or without ball-flowers or other flowers worked upon the bell, though they are frequently carved with very rich and beautiful foliage; the mouldings usually consist of rounds, ogees, and hollows, and are not so deeply undercut as in the Early English style; the foliage is very different from Early English work, and of a much broader character, many of the leaves being representations of those of particular plants and trees, as the oak, ivy, white-thorn, vine, etc., which are often worked so truly to nature as to lead to the supposition that the carver used real leaves for his pattern; they are also in general extremely well arranged, and without the stiffness to be found in the Early English foliage.

Picture for Capital 7

Picture for Capital 8

Picture for Capital 9

Perpendicular capitals are usually plain, though in large and ornamented buildings they are not unfrequently enriched with foliage, especially early in the style, when the shafts are circular; it is very common for the neck in gong, or for the necking, the bell, and the first moulding above it, to follow the same form, the upper mouldings being changed into an octagon; ogees, beads, and hollows are the prevailing mouldings; much of the foliage bears considerable resemblance to the Decorated, but it is stiffer and not so well combined, and the leaves in general are of less natural forms and frequently square; towards the latter part of the style there is often a main stalk continued uninterruptedly in a waved line, with the leaves arranged alternately on opposite sides. *SEE ABACUS.*

Capitani

are Christian martyrs commemorated early in November in the calendar of Carthage.

Capitein, Jacques Elise Jean,

a negro convert. a Protestant theologian and missionary, was born upon the coast of Guinea. At the age of seven or eight years he was purchased, upon the banks of the St. Andrew's, by the captain of a Dutch vessel, Arnold Steenhard, who in turn gave him up to a trader of Elmina, James Van Goei, Who gave him the name *Capitein*, and brought him to the Hague, where he was baptized and instructed in the elements of the ancient and Shemitic languages by Miss Roscam. Early in 1738 Capitein went to the University of Leyden, where he studied theology. After taking his degree he was appointed, in 1742, pastor at Elmina in Africa.' After his departure for the coast of Guinea, in the same year, not much was known of him, though some asserted that he had returned to his early idolatrous religion. Among his writings are an elegy on Manger, his master, in Latin verse, translated into French by Gregory, in the *Litterature des Negres:-De Vocatione Ethnicorum* (Leyden,, 1738) — *Dissertatio Politico-theologica de Servitute Libertati Christianse ion Contraria* (ibid. 1742, translated into Dutch by Jerome of Brilhelin, and containing the portrait of the author) :- *Uifgewrochte Predikatien* (:Amsterdam, eod.). The portrait of Capitein, by Reynolds, is found in Blumenbach's *Manual of Natural History*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Capitelli, Bernardio,

a painter and engraver of Siena, was born in 1589, studied under A. Casolani, and R. Manetti, and died in 1639. Little is known of him as a painter, but as an engraver he executed a number of works, among which are the following:: *The Marriage of St. Catherine; The Repose in Egypt; The Life of St. Bernard of Sienac; St. Anthony of Padua, and. his Miracles*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Capitilavium

(*Hand-washing*) is a name for *Palm Sunday* in France and Spain, because the heads of the Competentes, who were to receive chrism after baptism, "were then washed. - In 813 the practice was abolished by the Council of Mayence. At Milan the feet of the candidates were washed. **SEE ABLUTION OF THE HEAD.**

Capito

is the name of several persons in early Christian history:

- 1.** The twenty-fifth bishop of Jerusalem, whose death is placed by Eusebius (*Chronicon*) in the consulship of Maternus and Bradua, A.D. 185.
- 2.** A Donatist bishop, who joined in presenting a request against Caecilian, A.D. 313, claiming that the question at issue should be tried in Gaul, which had been free from the temptation that caused the dispute. He was present, accordingly, at Treves, April 28, 315.
- 3.** Bishop in Sicily, present at the Council of Nice. **4.** Father of the presbyter Athanasius, named, perhaps, to distinguish his son from the great bishop whose persecutions he shared.
- 5.** An African bishop at the Council of Sardica, A.D. 347.
- 6, 7.** In the *Menology* of Basil, on Dec. 22, we read of a Capito, sent as bishop to Cherso on the death of JEtherius, and who by a miracle converted the people. On comparing the entry on July 8, we find that Cherso means the Crimea, to which an earlier Capito had been sent, in the time of the Diocletian persecution, and was martyred.
- 8.** A robber who became a hermit, and supported himself in a cave four miles from Antinopolis in Egypt. When Palladius saw him, between A.D. 410 and 420, he had lived there fifty years without entering the city.

Capito,

an Italian prelate and geographer, was born at Narni. He entered the order of the Servites, and became archbishop of Avignon. He died in 1576, leaving, *Explanations of Certain Passages of the Old and New Test.* (Venice, 1579; Cologne, 1581). See Hoefer *Nouv. Biog. Generale*, s.v.

Capitolina, Saint,

was a martyr of Cappadocia, who was first cast into prison, and is said to have been beheaded on Oct. 27, and her servant, Eroteis, on the 28th. The *Menologies* put their martyrdom under Diocletian, but the MS. Acts under Licinius,

Capitolini

was a name of reproach applied by the Novatians to the Catholics, because the latter resolved, in their synods, to receive into communion again, upon their sincere repentance, such as had offered sacrifice in the capitol. See Bingham, *Chirist. Antiq.* bk. i, c. 3.

Capitolinian Plays,

in Roman mythology, were solemn scenes enacted in honor of Jupiter, and in memory of the deliverance of Rome by means of the of the capitol, when the latter was stormed by Brennus.

Capitolinus

is the name of several persons in early Church history:

1. Deputy of Thrace under Julian, who put St. AEmilian to death.
2. Martyr in Nicomedia with bishop Quintilian, celebrated March 8.
3. Martyr in Antioch with Zenobius, Emerita, Italica, Jovian, and Julian, commemorated Aug. 24.
4. Martyr at Rome with Eulalia, commemorated Dec. 11.

Capitolium

is a word applied by Latin writers chiefly to certain temples. The first was a small temple, supposed to have been built by Numa, and dedicated to Jupiter, Juno, and Minerva, situated on the Esquiline, near the spot which was afterwards the circus of Flora. It did not receive the name *Capitolium* until after the foundation of the second one here mentioned, from which it was then distinguished as *Capitolium vetus*. The second was the Temple of Jupiter Optimus Maximus, on the Mons Tarpeius, so called from a human head being discovered in digging the foundations. This temple was begun by Tarquinius Priscus, continued by Servius Tullius, and finished by Tarquinius Superbus. It was thrice burned to the ground, and thrice rebuilt, the third time by Domitian. The Capitolism contained three temples within the same peristyle, or three cells parallel with each other, the partition walls of which were common and all under the same roof. In the centre was the seat of Jupiter Optlmus Maximus, while that of Minerva was on the right, and that of Juno upon the left. Capitolium is sometimes put for the whole

mount on which the temple stood, and is also used to distinguish the chief temples in other cities besides Rome.

Capitula

is the name of a prayer in the Mozarabic breviary, immediately preceding the Lord's prayer. It changes with the day and office, varying much in length, but having no special characteristics to distinguish it from other Mozarabic prayers.

Capitulant

is a knight, canon, or monk having a voice in the chapter.

Capitulum

(or Capitular) is

- (1) Properly a summary or heading, under which many particulars are arranged.
- (2) Hence, in the plural, codes of law, ecclesiastical or civil, digested under chapters or *capita*.
- (3) The word came also to mean the "chapter" itself, of which it is properly the heading; as, e.g. the *capitula* or short lessons for particular days.
- (4) From this last-mentioned usage, coupled with the practice of reading a *capifulum*, or chapter of the rule or of the Scriptures, to the assembled canons or monks, these came to be called, in a body, the *capitulum*, or chapter.
- (5) The "little chapter" said at all the canonical hours excepting matins, after the Psalms. It consists of one or two verses of Scripture, usually taken from the Epistles, often from the Prophets, and occasionally from other parts; and is recited by the officiating priest, standing.
- (6) An anthem in the Ambrosian rite said at lauds after the Psalms and before the antiphon, varying with the day.

Caples, Jacob T.,

a Methodist Episcopal minister, was born in Jeromesville, Sept. 8, 1825. He was converted at the age of fifteen, and educated at Norwalk Seminary.

In 1845 he received license to exhort, and in the following year entered the North Ohio Conference, in which he served zealously until his death, July 25, 1860. Mr. Caples was gentle, obliging, and unassuming; as a preacher, grave, able, and eloquent. See *Minutes of Annual Conferences*, 1860, p. 322.

Capnomancy

(from *καπνός*, *snzoke*, and *μαντεία*, *divination*) is a species of divination employed by the ancient heathen in their sacrifices. If the smoke was thin and light, and went straight upwards, the omen was favorable; but if the smoke was thick and dark, and rested like a cloud over the fire, the omen was unfavorable.

Capocchi, Alessandro,

an Italian monk, of the family of the following, was born at Florence, Oct. 14, 1515. At the age of twelve he entered the Dominican order, and made great progress in the Oriental languages. He died at Florence, Oct. 8, 1581. See Hoefler, *Nouv. Biog. Generale*, s.v.

Capocchi (Or Capoccius), Reneiro,

an Italian theologian and poet, was a native of Viterbo. He belonged to the order of Cistercians. Pope Innocent IV made him cardinal. He died in May, 1258, leaving some Latin hymns, among them, *Caelorum Candor*, and *Plange Turba Paupercula*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Capodiferro, Gian Francesco,

an Italian artist, was a native of Bergamo, and probably the pupil or rival of Fra Damiana of the same place. He was often employed in decorating churches in his native and other cities, and was aided by his brother Pietro and his son Tinino. He died about 1533. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Capolongo, Antonio,

a Neapolitan painter, lived about the year 1480, and studied under Della Lama. There is a handsome altar-piece by him in San Diego, at Naples, representing, *The Conception, with Saints*. In San Niccolo is a picture by him of *The Virgin and Infant*, with a glory of angels, and several saints.

Capon, John

an English prelate, was bishop of Salisbury in 1547, having been transferred to that see from Bangor. He was a time-serving tool of Henry VIII, and afterwards sat in judgment upon Hooper and other martyrs.

Caponsacchi (Pantaneti), Peitro,

an Italian theologian and miscellaneous author, was a native of Arezzo, and lived in 1575. His writings are more remarkable for their singularity than for their orthodoxy. Some of them are, *In .Johannis Apostoli Apocalypsim Observatio* (Florence, 1572,1586), dedicated to Selim II, emperor of Turkey:-*De Justitia et Juris Auditione* (ibid. 1575). See Hoefler, *Nouv. Biog. Generale, s.v.*

Caporella. Pietro Paolo,

an Italian prelate and theologian, entered the order of Conventual Minorites in 1530, and taught ethics at Naples. In 1552 he was appointed bishop of Cortona, and died in 1556. He wrote, *De Operibus Misericordice, et de Purgatorio :-Quaestiones de Matrimonio Regni Anglice, .etc.* See Hoefler, *Nouv. Biog. Generale, s.v.*

Capp, Thomas,

an English Wesleyan minister, was a native of Methwold, Norfolk. Converted when fourteen, he united with the ministry in 1834, and died on his last station, Shrewsbury, July 12,1862. His sermons were clear, correct in doctrine, vivid in illustration, and were sometimes illuminated by passages of impassioned eloquence. He loved specially the Puritan divines. He was cheerful. See *Minutes of the British Conference, 1862, p. 33.*

Cappa

is a Latin term for

Picture for Cappa

- (1) a cape or tippet;
- (2) a hood to a cape or tippet, fastened to the back of the same, so that the hood may be drawn over the head as a protection against the weather;
- (3) a cope, i.e. a choir and processional vestment. *SEE COPE.*

Cappa Choralis

is a choral cope; i.e. a cope of rich material, such as velvet, silk, satin, or cloth-of gold, richly embroidered, and used ill the solemn services of the choir or sanctuary. The figure in the accompanying woodcut is from the brass of abbot Beauforest, *circa* A.D. 1508, at Dorchester Church, Oxford. He is represented vested in cassock, surplice, amess (al-mutium), the two furred ends of which hang down in front, and a choral cape. He also bears the pastoral staff (but with the crook turned outwards); and a label, with a pious prayer inscribed on it, is placed over his head.

Cappa Magna

is a rich flowing cloak or covering of silk, in some respects resembling the cope, worn by bishops and other dignitaries on state occasions. For bishops, the color of it is purple; for cardinals, scarlet. Its use has been abandoned in the Church of England, though the archbishops still sometimes assume a cope with a train borne by pages.

Cappa Minor

is a small cape or tippet covering the shoulder. These capes or tippets are commonly worn abroad over the surplice, and are regarded as a necessary part of the choir habit. They were anciently worn in the English Church, and are still ordered by the seventy-fourth of the canons of 1603. The incongruous and absurd mode of wearing mutilated hoods and tippets, hanging round the neck by a ribbon and falling down the back, is a modern innovation, dating from the 17th century.

Cappa Pluvilis

is a cope to be worn out of doors in processions, funerals, etc., usually of a coarser material than that worn in choir (*cappa choralis*), and intended to protect the wearer from the weather.

Cappe, Newcome,

an English Socinian minister, was born in Leeds, Feb. 23, 1733, and educated at the academies of Dr. Aiken and Dr. Doddridge. and at the University of Glasgow. He returned to Leeds in 1755 and, within a short time after, was chosen co-pastor, and the following year sole pastor, of the dissenting congregation at St. Saviourgate, York, where he remained forty

years. He died Dec. 24, 1800, leaving several single sermons, *A Selection of Psalms for Social Worship:-Remarks in Vindication of Dr. Priestley, in Answer to the Monthly Reviewers*; and other works. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cappel, Guillaume,

a professor and dean of the faculty of theology at Paris. He was rector of the university when, in 1491, Innocent VIII laid an imposition upon it of a tithe; against which Guillaume Cappel wrote a folio forbidding all members and agents to obey the order of the pope. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cappel, Louis

(surnamed *de Moniambert*), a French theologian, was born at Paris, Jan. 15, 1534. He was the uncle of Jacques Cappel (q.v.). At the age of twenty-two he went to Bordeaux with the view of studying jurisprudence. Here he became acquainted with members of the Reformed Church, which he joined. After his return to Paris, his relatives tried to persuade him to resume his pursuit of jurisprudence.; but he continued the study of theology, which he had commenced at Bordeaux, and remained true to the Reformed Church; His co-religionists decided to petition the king to is-sue a decree, allowing the Reformed the free exercise of their religion, and Cappel was asked to plead their case. He succeeded, and the petition being granted, Cappel was appointed preacher at Meaux. Being obliged, on account of the troublesome times, to give up his pastorate, he went to Geneva, and thence to Sedan. In 1569 he accepted a call to Amsterdam, but he soon returned to Sedan. His next pastorate at Clermont was only of short duration. The massacre on St. Bartholomew's day obliged him again to take refuge at Sedan. The French Reformed sent him to Germany, to enlist the assistance of the Protestant princes in their behalf.' After he had returned from this mission, prince William of Orange called him to Leyden as professor of theology, and in February, 1575, he delivered his inaugural address at the opening of the university. In the following year he returned to France; and, after having acted as field-chaplain of the Reformed soldiers, he returned to Sedan, where he died, as preacher and theological professor, Jan. 6, 1586. His inaugural address is printed in Meursius's *Athence Batavce*. See Bertheau, in Herzog's *Real-Encyklop.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Cappella, Simone,

a Neapolitan painter, was born in 1591, and studied at Rome under Annibale Caracci. He painted sacred subjects with great success, and his pictures are quite numerous at his native place. He died in 1641.'

Cappellus (Fr. Capelain), Claudius,

a French theologian, was born in the province of Maline, and lived in 1607. He became a member of the Sorbonne and doctor of theology. He was well versed in the Hebrew language, and claimed that the Greek text has been often perverted by the unfaithfulness or ignorance of the rabbins, citing in support of this Opinion numerous passages from the ancient rabbinical works which differ from those of the modern Hebrew Bibles. He published, *Mature Raibbicum Infidum* (Paris, 1607, 1693). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cappelli, Francesco

(called (*accianemici*), an Italian painter, was born at Sassuolo, in the duchy of Modena, and flourished from 1535 to 1586. He studied under Correggio, and resided chiefly at Bologna. There is a picture by him, representing *The Virgin with Saints*, in the church of San Sebastiano, at Sassuolo. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Cappelli, Marco Antonio.

SEE CAPELLA.

Cappellus, Johannes,

a Calvinistic theologian whose nationality is not exactly known, lived in the middle of the 17th century. He wrote, *Ἐπίκρισις de Ultimo Christi Paschate*, etc. (Amsterdam, 1644). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cappenberg, Adolph,

a Roman Catholic theologian of Germany, was born in 1808 at Munster. Having studied theology there, as well as at Bonn and Tubingen, he received holy orders in 1832; was made doctor of theology in 1834, at Munich, and was appointed in the same year professor of church history and ecclesiastical law at the clerical seminary in Posen. In 1844 he was

appointed theological professor at Munster, and he died there, Nov. 20, 1880.¶ He wrote, *Origenis de Trinitate Doctrina* (Munster, 1838) :-*De Fidei et Scientie Christ. -Ratione Mutua* (ibid. 1844):*Utrum Hussii. Doctrina Fuerit Haeretica?* (ibid. 1834). (B. P.)

Capper, Mary,

an English minister of the Society of Friends, was born at Birmingham in 1755. Her parents were members of the Established Church, and educated her with great care. She joined the Society of Friends in her twenty-eighth year. In 1794 she received a certificate as a minister, in which capacity she labored effectually for thirty years, visiting different parts-of England and Wales. She was simple and unassuming in her manner, yet her appeals were earnest and pathetic. She died at Birmingham, June 23, 1845. See (Lond.) *Annual Monitor*, 1846, p; 8.

Capper, Samuel,

an English minister of the Society of Friends, was born in 1782, in London. Until his conversion, in his twelfth year, he was a very unpromising child. He became a minister in 1813. He travelled through many parts of the country, holding meetings in the groves and under sheds, that "the poor might receive the Gospel." He died in Bristol, Aug.. 29, 1852. See (Lond.) *Annual Monitor*, 1853, p.' 65.

Cappidus,

a Frieslander, a genealogist and theologian, who lived about 920, was surnamed *Stauriensis* from the place of his birth-Stavoren. He wrote the lives of saints Lebuin, Otger, Plechelm, and Odulph, as well as the genealogy of. the .sovereigns of Friesland. His MSS. were destroyed in the fire which consumed the library of Stavoren. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cappillatus Catellus

was a Christian at Rome, A.D. 303.

Cappochi (Lat. Capocienus), Niccolo,

an Italian prelate, completed his studies at Perugia, and was very able in canonical law. He went to Avignon, where pope Clement VI appointed him

cardinal in 1350. In 1356 he was sent to France with cardinal Talleyrand de Perigord, to effect a reconciliation between king John of France and Edward III of England, but was unsuccessful. Cappochi was again at Avignon at the consecration of Urban V, in 1362. and followed that pope to Rome. About this time he founded a college at Perugia, a monastery at Monte Murcino for tile congregation of the Olivetans, and some other institutions. He died at Montefiascone, July 26, 1368. See Hoefer, *Nouv., Biog. Generale*, s.v.

Cappochi, Pietro,

an Italian prelate, was made cardinal in 1244 by pope Innocent IV, whom he accompanied the following year to the Council of Lyons. In 1247- he assisted at the Diet of Frankfort, in which William of Holland was named as emperor. After this election Cappochi was commissioned to maintain by arms the pretensions of William, and the interests of the court of Rome in Italy. He acquitted himself ably in this difficult task. 'On his return to Rome he established the church of Notre Dame de la Place. He died at Rome, May 18, 1259. See Hoefer, *Nouv. Biog. Generale*, s.v.

Capponi, Domenico Giuseppe

an Italian writer and theologian of the Dominican order, lived at Bologna in the early part of the 18th century. He edited, *Johannis-Antonii Flaminii Epistolae Familiares* (Bologna, 1744). Flaminio of Imola, one of the best writers of the 15th century, had written in Latin and Italian, in verse and in prose, upon hagiography, grammar, philosophy, literature, etc., and Capponi gives a complete list. of his works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Capponi, Orazio,

an Italian prelate, was born at Florence. He was made bishop of Carpentras in July, 1596, and, at his own expense, rebuilt and embellished the principal edifices of this place. He also formed a *mont-de-piete*, and made several donations to the hospitals and to the community. Dec. 17, 1597, pope Clement VIII appointed him rector of the province of Venice. Capponi died at Rome, March 29, 1622. He published, *Recueil des Ordonnances dans l e Comtat Venaissin'* (Avignon, 1661). See Hoefer, *Nouv. Biog. Generale*, s.v.'

Capponi (Della Porreta), Serafino Annibale,

an Italian theologian, was born at Bologna in. 1536. At the age of sixteen he took the Dominican habit, and first taught metaphysics in his native place, then theology and the sacred Scriptures at Rieti and at, Aquila. - He was appointed inspector of his order at Ferrara, but left that place in 1581 for Venice. In 1606(he returned to Bologna, and died there, Jan. 2,1614.. He wrote, *Schoica super Compensaium Theologicæ Veritatis Alberti Magni* (Venice, 1588, 590):— *Eluciiditiones Formales in Summam Sancti Thomce* (ibid. 1588): — *Tota Theologida Sancti Thomce Aquiinatis in Compendium Redacta* (ibid. 1597):— *Veritates Auree super Totam Legem Veterem*, etc. (ibid. 1590): — *Praeclarissima Sacporum Evangeliorum Commentaria* (ibid. 1601):—*Summa Totius Theologicæ D. Thom, cum Elucidationibus Formalibus* (ibid. 1612). He left in MS. a *Commentary on the Psalms*, which was printed in 1692 at Bologna. Giovanni Michael published a *Life of Serafino Capponi* in 1615. See Hoefler, *Nouv. Biog. Generale*, s.v.

Caprais (Or Capraise).

SEE CAPRASITS.

Capranica, Domenico,

an Italian ecclesiastic, was born at Capranica, near Palestrina, May 31,1400. He completed his studies at Padua and Bologna, and became one of the most learned men of his time. Pope Martin V employed him: in many important matters, gave him the government of Imola, and made him cardinal in 1426, but died without sending to Capranica the cap and ring, emblems of the office; therefore the other cardinals refused to admit him to the conclave.

Capranica

addressed to the new pope, Eugenius IV, a solemn protestation, but, instead of obtaining justice, he was even deprived of his titles and revenue. He then addressed the Council of Basle, which restored to him his position. In 1445, being appointed to the government of Perugia, he established order and security there. Nicholas V became his friend; and for his services to Alphonsco V, king of Aragon, he was made grand penitentiary. He died Sept. 1, 1458, leaving, *Italica Constituenda, ad Alfonsosum Regem*, in the

Hispania Illustrata of Andrew Schott, vol. i: —*De Ratione Pontificatus Maximi Administrandi: — De Contemptu Mundi* (Florence, 1477; translated into Italian, *ibid.* eod., and Venice, 1478; also several other editions, in various languages of Europe). See Hoefer, *Nouv. Biog. Generale*, s.v.

Caprano, Pietro,

an Italian prelate and scholar, was born at Rome in 1739. He was made doctor of theology at the Gregorian University, and chosen professor of biblical and ecclesiastical history. Pius VII appointed him prelate of the chamber, and secretary of the commission charged with the correction of the liturgical books of the Eastern Church. Leo XII made him archbishop of Iconium, secretary of the Propaganda, and cardinal, in 1828. Pius VIII appointed him prefect of the Congregation of the Index, which position he held until his death, at Rome, Feb. 24, 1834. See Hoefer, *Nouv. Biog. Generale*, s.v.

Caprara, Giovanni Battista,

an Italian prelate and statesman, born at Bologna. May 29, 1733, was son of Francesco, count of Montecucculo, but always bore the name of *Cuprara*, from one of the most celebrated houses of Italy, of which his mother was a descendant. While young he entered the Church. Pope Benedict XIV appointed him vice-legate of Ravenna, although only about twenty-five years of age. Under Pope Clement XIII, Caprara was, in 1767, sent to Cologne as nuncio. In 1775 Pius VI sent him to Lucerne in the same capacity. In 1785 he received the nunciature of Vienna, where he made himself beloved for his beneficence. He was appointed cardinal in 1792, returned to Rome the following year, and in 1800 became bishop of Iesi. In 1801 he was appointed legate to the French republic, to secure the adoption of the concordat and the re-establishment of Catholic worship in France; he solemnly declared this accomplished by celebrating mass on Easter day in the church of Notre Dame: at Paris, in the presence of the principal authorities, in 1802. He consecrated Napoleon king of Italy, at Milan, in 1805. For nine years he was intimately associated with the French government, and died at Paris, June 21, 1810, blind and infirm, but held in high esteem. He was interred in the church of St. Genevieve, by virtue of an imperial decree.: He wrote, *Concordat et Recueil des Bulles et Brefs de le Pape Pie VII sur les Affaires de l'Eglise de France* (Paris, 1802). See

Hoefler,, *Nouv. Biog. Generale*, s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Winer, *Handbuch der theol. Lit.* i, 819.

Caprasius

(Fr. *Caprais*) is the name of several early saints:

- 1.** Martyr at Agen, in Aquitaine, in the time of Diocletian, whose courage under torture made two converts, Primus and Felician; but. they were all beheaded, by order of the praefect Daciani, together with St. Faith, Oct. 20 (some say Oct. 6). His life was written by Labenaize (Agen, 1714, 12mo).
- 2.** A monk and presbyter at Lerins, sometimes called abbot of the monastery at Lerins, but it is doubtful if he ever had the charge of that house. Having decided to become a hermit, he went with St. Honoratus and his brother St. Venantius in quest of a place where they might carry out the rule of life they had planned. Before starting they received' the tonsure, and then went into Greece and the Peloponnesus. There Venantius died, and the others went to the isle of .Lerins, where they founded a monastery and built a church. Caprasius died about 430, and is commemorated June 1. His relics were left at Lerins. See *Acta Sanctorum*, June, i, 77; Ceillier, *Histoire des Auteurs Sacres et Ecclesiastiques*, viii, 439.
- 3.** A martyr, of whom nothing is known except that he is commemorated in the French Lucensian calendar, as martyred at Castrum Gola, May 25.

There is another doubtful Caprasius mentioned by some authors as prior of Carmel. He is supposed to be the same as No. 1.

Capreole

(Lat. *Capreolus*), JEAN, a French Dominican, was born in Languedoc, and entered the monastery at Rodez. He became professor of-theology at Paris in 1409, and died at Rodez, April 6,1444. On account of his constant defence of the theology of Thomas Aquinas, he acquired the name of " the prince of the Thomists." He wrote, in 1433, a *Commentary on the Four Books of the Master of the Sentences* (Venice, 1484, 1514,1519, and 1588); and *Defensiones Theologice S. Thomce Aquinatis* (ibid. 1483); unless, says Cave, the two works are the same. See Landon, *Eccles. Diet*, a. v.; Hoefler, *Nouv., Biog. Generale*, s.v.

Capreolus, Bishop Of Carthage

is known in history in connection with the Council of Ephesus, A.D. 431. Unable to reach the council, because the country was ravaged by the Vandals, he sent a letter in defence of the Catholic doctrine, against Nestorius. This letter was entered upon the acts of the council as from the "most reverend metropolitan," the bishop of Carthage; and is still extant in Greek and Latin. There is also extant another letter by Capreolus on this controversy, in answer to inquiries addressed to him from Spain, by "Vitalis and Constantius, sinners," entitled *Epistola de una Christi Veri Dei et Hominis Persona contra recentem Damnatamr Hceresin Nestorii*. A fragment of the letter which he addressed to Theodosius is extant. Tillemont: (xii, 559) supposes Capreolus to have succeeded to the see of Carthage shortly before the death of Augustine, as the letter convoking the council seems to have been addressed to him and to Augustine. He is probably the "priest" in Africa in the time of Aspar, mentioned in the *Book of Promises*, ascribed to Prosper. The death of Capreolus is generally supposed to have occurred about A.D. 435. His burial was commemorated in the calendar of Carthage between July 21 and 30; the note of the day is lost. See Hoefler, *Nouv. Biog. Generale*, s.v.; Smith, *Dict. of Christ. Biog.* s.v. For others of the same name, *SEE CAPREOLE*; *SEE CAPRIOLI*.⁵

Capreta (Or Capretta), Gaudenzio Erico,

an Italian canonist, was born at Venice, Nov. 22, 1730. He taught theology at Florence, a' Pavia, and finally at Parma, and died at the last-named place, Nov. 11, 1806. He wrote, *Gustavus III, Suecie' Rex*, etc. (Parma, 1784). See Hoefler, *Nouv. Biog. Generale*, s.v.

Capricorn,

a sign of the Zodiac, consisting of twenty-eight stars in the form of a goat. Some say Pan assumed this form when terrified at the giant Typhon, and was transferred by Jupiter to the heavens; while others assert that the constellation was the goat. Amalthea, which nourished Jupiter.

Caprini (Lat. Caprinus), Giovanni Antonio,

a Neapolitan theologian and philosopher, was born in Aquila in 1614. He belonged to the society of the Jesuits, and became professor of philosophy and belles-lettres in several houses of his order, as well as rector of various

colleges. He published, under the pseudonym of *Siderius Leo*, the following: *Apes Barberince Universa Philosophia: — De Motu Trepidationis- Terrce: — Lux Philosophica*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Caprioli (Lat. Capreolus), Andrea,

an Italian theologian and canonist, born at Brescia in the beginning of the 16th century, wrote a *Treatise on Ecclesiastical Cases-* (Brescia, 1571.). See Hoefer, *Nouv. Biog. Generale*, s. ..

Capron, William Banfield,

a Congregational minister and missionary, was born at Uxbridge, Mass., April 14, 1824. Having pursued a preliminary course at Phillips Academy, Andover, Mass., he graduated at Yale College in 1846, and became a private tutor at Baltimore, Md., for one year. Afterwards, for six years, he was principal of the Hopkins Grammar-school, in Hartford, Conn. In 1856 he graduated at the Andover Theological Seminary, and on Sept. 3 of that year he was ordained as an evangelist in Uxbridge. Under the auspices of the American Board for Foreign Missions he sailed for India Nov. 24 of the same year, and arrived at Madras, March 6, 1857. For sixteen years he labored in the vicinity of Madura, India. He visited America in 1872, returning to his mission-field in January, 1875; and died in Madura, Oct. 6, 1876. See *Cong. Quarterly*, 1877, p. 412.

Caprona, Arcange Lo De,

an Italian Franciscan and preacher, was born at Palermo, Sicily. At the age of eighteen he entered a Capuchin convent, in spite of the opposition of his family. He preached with ability in the principal cities of Sicily, and founded, at Trapani, three brotherhoods of his order and a public hospital. He died at Trapani in 1577, leaving *Statuta et Documenta pro Confraternitatibus omnis D Hospitalis Montis Pietatis et Misericordice in Civitate Drepanensi*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Capsa (Capstila, Or Capsella)

is a name applied to several kinds of receptacles for ecclesiastical use:

(1) The casket used to contain the unconsecrated elements. According to the direction of the *Ordo Romanus I*, c. 8, two acolytes bear in the

procession before the pope, when about to celebrate, "capsas cum sanctis apertas."

(2) The vessel in which the reserved eucharist was carried from one place to another. The 17th canon of the Council of Orange enjoins, "cum capsae et calix offerendus est, et admistione Eucharistiae consecrandus." Mabillon (*Comm. Præv. in Ord. Rom.* p. cxxxix) considers this to mean that, together with the *capsa* containing the sacred vessels and perhaps the eucharist, the chalice was also to be brought to the altar.

(3) A repository or shrine for preserving the relics of saints. In the description of the altar built by St. Benedict at Aniane, we read that an opening was made in the back of it for inserting the "capsae" containing relics of saints (*Actae Sanctorum*, Feb. ii, 614). s.v.

(4) A casket to contain the book of the Gospels. Ado of Venice speaks (*Chronicon*, A.D. 519) of twenty *capsae evangeliorum* of gold, richly jewelled

Capsarium

is the room in which the *capsae* containing relics were placed. Perpetuus of Tours (cir. A.D. 490), in his will, distinguishes a reliquary which he left to a friend from another gilded "theca" which was in his *capsariam*, and which he left to the Church.

Capsius, Heinrich,

a German Lutheran theologian, was born at Gorden, near, Nitze-buttel, in the duchy of Holstein. After having pursued his studies at Wittenberg, he was elected, in 1670, pastor at Buirg, where he remained until his death, which occurred May 9, 1706. He wrote, *Disputatio .de lonce Diaplo Thalassio* (Wittenberg, 16, 659, 1667): — *Disputatio de Mysterio Verbi* (ibid. 1659): *Disp. de Papistarum Consensu* (ibid. 1660). See Hofer, *Nouv. Biog. Generale*, s.v.

Capsula.

SEE CAPSA.

Capsum

is a term for the nave of a church. Gregory of Tours (*Hist. Franc.* ii, 14) describes a certain church as having thirty-two windows in the sanctuary, twenty in the nave ("in capso").

Captator.

A bequest dependent upon the secret will of another was, by the Roman law, termed *captatoria institutio*, and was forbidden. In a less technical sense, however, the *captator* answered substantially to our legacy-hunter, and the scandal seems to have been rife in the early Church. A law of Valen Valetian, and Gratian (A.D. 370), in the Theodosian code, enacted that clerics or professors of continence were not to frequent the houses of widows and female Wards; nor should such persons receive aught from any woman with whom they might become connected under pretext of religion, by any kind of liberality, or by her last will. Every bequest so made was void, and was to be paid into the public exchequer. As respects the clergy, we find, by a law of Valentinian and Marcian (A. D. 455), inserted in Justinian's code, that widows, deaconesses, virgins dedicated to God, nuns, and women bearing any other name of religious honor or dignity, received full liberty to leave, by will or otherwise, any part of their fortune.

Captives, Christian Redemption Of.

The disasters which fell upon the Roman, empire in the 4th and 5th centuries gave a special prominence to this as one of the forms of Christian love. Ambrose was charged by his Arian opponents with sacrilege for having melted down the eucharistic vessels of the church at Milan for this purpose, and defends himself against the charge on the grounds that this was the highest and best use to which he could have applied them (*De Offic.* ii, 28). Augustine did the same at Hippo (Possidius. *Vita*, c. 24). Acacius, bishop of Amidas, ransomed as many as seven thousand who had been taken prisoners by the Persians (Socrates, *H. E.* vii, 21); Deogratias, bishop of Carthage, redeemed the Roman soldiers who had been carried off by Getseric after the capture of Rome (Victor Utic. *De Persecut. Vandal.* i, in the *Bibl. Pat.* vii. 591). It is worth noting that the truth that mercy is above sacrifice was formally embodied in ecclesiastical legislation. The code of Justinian (i, tit. 2, *De Sacros. Eccles.* 21), while forbidding the alienation of church vessels or vestments for any other purpose, distinctly

permits them to be pledged or even sold for this or other like works of mercy or necessity.

Capua, Council Of

(*Concilium Ccapuanum*). This was held about the year 389, for the purpose of putting an end to the schism which divided the Church at Antioch. The emperor Theodosius granted it at the earnest prayer of the Western Christians. The circumstances of the case were as follows: After the death of Paulinus, Flavianus was, *rightly*, the sole bishop of Antioch, but Paulinus, before his death, had nominated Evagrius to succeed him, and he, contrary to the express injunction of the canons, was recognized by the party of Paulinus as bishop. None of the acts of the council have come down to us; but Ambrose speaks of it as having been numerously attended by bishops; he also says that the absence of Flavianus was the reason why the affair could not be finally decided in this council. However, in order to preserve the peace of the Church, they granted communion to all the eastern bishops who professed the Catholic faith, and intrusted to Theophilus of Alexandria and the other Egyptian, bishops the decision of the differences between Flavianus and Evagrius, because they were biassed by no prejudices, and had not joined the communion of either party. Several regulations were also made, one of which forbids to rebaptize or reordain any person; another forbids the translation of bishops. Moreover, in the council, Bonosus, bishop of Macedonia, was condemned, for saying that the blessed Virgin had had children by Joseph after our Lord's birth. See Labbe, *Concil.* ii, 1039.

Capua, Pietro Di,

an Italian prelate, a native of Amalfi, was made cardinal deacon in 1192 by pope Celestine II, who employed him in three consecutive legations, Naples, Lombardy, and Poland, where he reformed certain abuses. On his return to Italy he was arrested by marauders near Placentia, and obliged to pay a ransom. Innocent III employed him to secure a truce between France and England, and to arrange other important matters. He was also legate of the crusade of 1203. After a short sojourn in the East he returned to Rome, where he died in 1209. See Hoefer, *Nouv. Biog. Generale*, s.v.

Capuanus

was a presbyter at the Council of Sinuessa, A.D. 303. See Labbe, *Concil.* i, 943.

Capuche (Or Capouch)

is a cap or hood (Fr. *capuce*) worn by a particular order of Franciscan friars, hence called Capuchins (q. v.). It is secured to the dress, and hangs, usually, down the back.

Capugnano, Girolamo Giovanni Di,

all Italian theologian, a native of Venice, who lived in 1646, left, among other works, *Oficium Hebdomadce Sanctce* (Venice, 1636):-*Degno e Ancora di Sapere*, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.

Capulla

was a white hood, worn by the person to be baptized ("Si propriam capullam propter paupertatem ... non habeant .. baptizandus cum capulla cum qua et alius fuerat baptizatus, baptizetur "-Martene, *Thes. Anecd.* iv, 686 b, 1026 e).

Caput Extorum

was the convex upper portion of the liver, in animals, from the appearance of which, in the victims slain in sacrifice, the ancient Roman soothsayers drew their anguries. If that portion of the liver was unhealthy or wanting, the omen was unfavorable; but if it was healthy and well developed, the omen was favorable. *SEE DIVINATION.*

Caput Jejunii

is a Latin term for *SEE ASH-WEDNESDAY* (q.v.).

Caputi, Antonio,

an Italian biographer of the Capuchin order, a native of Apulia, who lived in the middle of the 17th century, wrote, *La Vita del P. Archangelo Scoto Capuccino* (Naples, 1650; Bologna, 1656):-*La Vita Della S. Febronia Vergine* (Venice, 1660). See Hoefer, *Nouv. Biog. Generale*, s.v.

Caputium

- (1) is a university hood.
- (2) The hood of a monastic habit.
- (3) The hood of a cope.
- (4) The hood of a chasuble.

It was the custom of certain religious orders in the Middle Ages to turn the hood of their habit over the back of the chasuble when the latter was assumed. Hence, for convenience sake, a hood was sometimes attached to the back of the chasuble, some examples of which still remain in Germany.

Car (Cart, Chariot, Etc.).

Herzog (*Real-Encyklop.* s.v. "Sinnbilder") mentions a sculpture in San Callisto, which contains a chariot without driver, with pole turned backwards, and whips left resting on it. This, as he says, appears evidently intended as a symbol of the accomplished course of a life. In Bottari. tav. clx, two quadrigae are represented at the base of an arch (covered with paintings of ancient date) in the second cubiculum of the catacomb of St. Priscilla on the Salarian Way. The charioteers carry palms and crowns in their hands, and the horses are decorated with palmbranches, or perhaps plumes; which connects the image of the chariot with St. Paul's figure of the Christian race (~~1~~1 Corinthians 9:24; ~~2~~2 Timothy 4:7). In the catacomb of Praetextatus there is a powerful and striking representation of the chariot of Death, who is taking a dead woman into his car. *SEE HOISS.*

Car (Or Ker), Andrew, A.M.,

a Scotch clergy-man, took his degree at King's College, Aberdeen, in 1607; was admitted minister at Glenbucket in 1618; transferred to Cabrach in 1633; returned to Glenbucket in 1662, when he was in decrepit old age; and- died before Feb. 26, 1663. See *Fasti Eccles. Scoticanæ*, iii 554.

Carabantes, Josef De,

a Spanish theologian, was born in 1628. He was of the Capuchin order, and labored zealously for the spread of Christianity among the savages of America. He died in .1694, leaving, *Ars Addicendi atque Docendi Idiomatica pro, Missionnaris: Lexicon Verborum Indorum: - Practica de*

Missiones (Leon, 1674; Madrid, 1678):-*Practicas Dominiciales* (ibid. 1686,1687). See Hoefer, *Nouv. Biog. Generale*, s.v.

Caracalla

was originally a garment peculiar to Gaul, and introduced into Roman use by M. Aurelius Antoninus. Ecclesiastical writers (Bede, *Hist. Eccl.* lib. i, c. 7) speak of it as worn by clerics, and as corresponding in shape to the Jewish ephod. So says St. Eucherius of Lyons, about the 5th century, referring evidently to the genuine Gallic caracalla, which was a kind of short tunic with sleeves, and furnished with a hood. The caracalla introduced into use by M. Aurelius was, however, lengthened so as to reach nearly to the feet. From the reference to this garment by St. Jerome (*Epistle to Fitbiola*), it is likely that, in common with other garments for outdoor use, it was furnished with a hood.

Caracci (Or Carracci), Agostino,

an Italian painter and very eminent engraver, the cousin of Lodovico, and the elder brother of Annibale, was born at Bologna, Aug. 16, 1557. He became a pupil successively of Fontana and Passerotti; then visited Rome and studied the works of Correggio and Parmiggiano. He afterwards went to Venice, where he distinguished himself as an engraver. He painted his celebrated picture of *The Communion of St. Jerome* for the Certosa at Bologna, and it is now in the gallery of the Louvre at Paris. He also painted an admirable picture of *The Assumption of the Virgin*, in the Church of San Salvatore at Bologna. His paintings are very numerous; the following are some of the other noted ones: *Jacob Watering the Flocks of Rachel*; *Eve Giving the Apple to Adam*; *The Good Samaritan*; *The Resurrection*; *The Virgin and Infant Giving the Keys to St. Peter*. -He died at Parma in 1601 or 1605. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Caracci, Annibale,

an illustrious Bolognese painter, was born in 1560, and studied under his cousin Lodovico. His principal works are at Rome; they are, *The Marriage at Cana*, in the chapel of the Farnese palace; *The Assumption*, in the Madonna del Popolo, and another fine picture representing the body of Christ supported by the Virgin. He died at Rome in 1609. The following are some of his other noted works: *The Virgin Suckling the Infant Jesus*;

The Virgin and Child, with St. John Presenting a Bird; St. Francis, with a Crucifix and a Skull; The Massacre of the Innocents. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Caracci, Antonio

(called. *Il Gobbo*), an Italian painter, the son of Agostino, was born at Venice in 1583, and studied under his uncle Annibale. One of his best pictures is a frieze in an apartment of the palace of Monte-Cavallo. He painted several frescos, representing *The Life of the Virgin* and *The Passion of Christ.* in San Bartolommeo nell' Isola. He died at Rome in 1618.

Caracci, Francesco,

a Bolognese painter, the brother of Agostino and Annibale, was born in 1595, and studied under his cousin Lodovico. He attempted to rival that great master, but, failing, left Bologna and went to Rome, where he died in 1622. While at Bologna, he painted *St. Roch and the Angel*, in the church of San Rocco, and, in Santa Maria Maggiore, *The Death of the Virgin, with the Apostles.* There are also a few prints by him.

Caracci, Lodovico,

an illustrious Bolognese painter, was born in 1555, and was a pupil of P. Fontana. He visited Venice and Florence, studying tile works of the best artists. His finest works are at Bologna, and the most important are his fresco paintings in the Palazzi Magonani and Zampieri. There is also a wonderful picture by him in the church of San Domenico, of *St. Dominic and St. Francis.* He died at Bologna in 1619. He painted, *Samson Overcoming the Lion; The Virgin and Infant, with Four -Angels; The Holy Family,* in which the Virgin is washing linen. See Spooner, *Biographical History of the Fine Arts*, s.v.; Hoefer, *Nouvelle Biographie Generale*, s.v.

Caraccioli, Antonio,

an Italian theologian of the 17th century, entered the order of the Theatines, and distinguished himself by numerous works upon ecclesiastical history, among them, *Synopsis Vetesrum Religiosorum Rituum* (Rome, 1610; Paris, 1628):-*Collectanea Vitae Pauli, B Cajetani et Sociorum Vitae* (Cologne, 1612) :-*Biga Illustrium Controversiorum*, etc. (Naples, 1618):-*Nomenclator et Propylea in Quatuor Antiquos*

Chronologos (ibid. 1626). See Hoefler, *Nouv. Biog. Generale, s.v.*; *Biog. Universelle, s.v.*

Caraccioli, Giovanni Antonio,

an Italian prelate, was born at Melfi about the beginning of the 16th century. He entered into orders and obtained the abbotship of St. Victor in 1544, which he exchanged in 1551 for the bishopric of Troyes. He showed himself friendly to the Reformation, and openly preached in its favor in 1561; by which he lost the esteem of the Catholics without gaining the Protestants, and was obliged to resign his bishopric, and go to Gbateauneuf, upon the Loire, where he died in 1569. He wrote, *Miroir de la Araie Religion* (Paris, 1544):-a *Letter* to Cornelius Mais, bishop of Bitonto, to excuse Montgomery in killing Henry II; this letter, dated at Paris, July 14, 1559, is found in the *Epistolce Principum* of Ruscelli:-an *Epistle*, published in 1561, without any indication of place, inserted in the *Memoires* of Condd. :See Hoefler, *Nouv. Biog. Generale, s.v.*; Jocher, *Allgemeines Gelehrten-Lexikon, s.v.*

Caraccioli, Metello,

an Italian Jesuit and preacher, who died at Naples, Dec. 5, 1651, aged seventy-five years, wrote commentaries upon Isaiah, and some other - works. See Hoefler, *Nouv. Biog. Generale, s.v.*

Caraccioli (Or Caracciolo), Roberto,

an Italian theologian (commonly called *Robert de Liccio*; from the city of Lecce, in the kingdom of Naples, where he was born, in 1425), while very young, embraced the religious life among the Observantines of St. Francis, but, :finding this rule too severe, entered the Conventuals. He became so celebrated as a preacher that he was called the second St. Paul. He was made bishop of Aquino in 1471, and pope Sixtus IV nominated him to the see of Lecce; but he died at Aquino, May 6, 1495, the investiture not having been effected. His *Sermons* on Lent and Advent were published (Venice, 1496, 8vo); also, *Sermones de Quadr. seu Quadragesimale de Peccatis* (Colonise, 1475, fol.):-*Sermones de Tenpore ac de 'Laudibus SS.* (Naples, 1489) :-*Speculum Fidei Christiance* (Venice, 1555): — *Tractatus de Immortalitate Animce* (ibid. 1496, 4to) :-*De Eterna Beatitudine* (ibid. eod. 4to):- *De hominis Formatione* (Nuremberg, 1479): -*De Incarnatione Christi contra Errores Judacorum*, and others. His complete *Works* were

published at Lyons (1506, 3 vols. fol.). See Landon, *Eccles. Diet.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Caracciolo (Or Caraccioli), Francesco Mana,

an Italian monk, founder of the order of Clerks Regular Minorites, lived at Naples in the 17th century, and was canonized in 1807 by Pius VII. See Hoefer, *Nouv. Biog. Generale*, s.v.

Caracciolo (Or Caraccioli), Giovanni Battista

(called *Battistello*), a Neapolitan painter, was born about 1580, and studied under F. Imperato, and afterwards under Caravaggio. He also studied the works of Annibale Caracci at Rome. On returning to Naples he painted several pictures for the churches and public edifices of that city. He died in 1641. The best of his works are, *St. Cecilia*, in the church of Santa Maria; *St. Antonio*, in San Niccolo; *St. Carlo*, in Santa Agnello; *The Death of the Virgin* and *The Assumption*, in Santa Anna di Lombardi. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s. V.

Caracciolo (Or Caraccioli), Marino (Or Martino),

an Italian prelate, was born in 1469. At a very early age he came into the house of cardinal Ascanius Sorgia of Milan, and took holy orders. In 1515 he attended the fifth Lateran synod as orator of the duke of Milan. Pope Leo X appointed him apostolic prothonotary, and finally took him entirely into his service. In 1519, Caracciolo went as papal legate to Germany, to congratulate the newly elected emperor, Charles V, at the same time urging upon the latter to make the papal measures against Luther more effective. He was also present at the coronation of Charles V at Aix-la-Chapelle (1520), and at the diet of Worms (1521). Caracciolo soon gained the confidence of the emperor, into whose service he now entered. In 1535, pope Paul III made him cardinal-deacon. When the duke of Milan died, the emperor intrusted the government of the duchy to Caracciolo. This prelate died at Milan, Jan. 28, 1538. See Victorelli, *Addit. ad Vitas et Res Gestas Rom. Pontif.* (Rome, 1630); Weiss, in Wetzler u. Welte's *Kirchen-Lexikon*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Caracciolo, Niccolo Misquino

(or Moschino), inquisitor-general of Sicily, who died at Rome in 1389, was cardinal and legate *a latere* at Perugia after 1378. His main efforts were to heal the schism brought about by the election of Robert of Geneva against Urban VI, and he wrote, for this purpose, *De Vera Canonica Electione Urbani VI*. He also wrote, *Summa de Pcenitentia: — Tractatus de Incarnatione Verbi*. See Kaulen, in Wetzler u. Welte's *Kirchen-Lexikon*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Caradoc, Saint, Priest, And Hermit,

was a Welshman of Brecknockshire, who held an honorable post at the court of Rhesus, a Welsh prince. Falling into disgrace with the king, he withdrew to a solitude, was ordained priest, and then retired with some companions to the island of Ayr. The bishop of St. David's sent him to the monastery of St. Hismael, in Ross, or Pembrokeshire; and, when Henry I of England conquered those parts, St. Caradoc and his fellow monks suffered bitter persecution. He died on Low Sunday, April 13, 1124, and was buried in the cathedral of St. David's. :See Butler, April 13.

Caraffa, Antonio,

an Italian theologian, born at Naples in 1538, was a distant relative of pope Paul IV, who caused him to be educated under William Sirlet. Upon the death of that pontiff he shared the disgrace of his family, and, stripped of all his titles, fled to Padua, where he gave himself up to study. Pius V recalled him to Rome, and in 1586 made him cardinal; and, shortly afterwards, head of the congregation established for the correction of the text of the Bible. He became, under Gregory XIII, apostolical librarian, and died Jan. 12, 1591, leaving a *Catena Veterum Patrum in Omnia S. Scripturce Cantica* (Cologne, 1572, 8vo) He also edited the Greek text of the Sept., given with the Notes and Scholia of Morinus (Rome, 1587, fol.); the *Letters or Decretals of the Popes, from St. Clement to Gregory VII* (3 vols.); and an edition of the Vulgate (Rome, 1588). See *Biog. Univ.* vii, 107; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Caraffa, Carlo (1),

an Italian ecclesiastic, was born at-Naples in 1561. At the age of sixteen he entered the order of the Jesuits, but was compelled by illhealth, at the end

of five years, to leave it, and took to the profession of arms, which, after some years, he forsook. He then devoted himself to works of piety, making the Hospital of Incurables the chief scene of his labors; here he established a congregation under the rule of St. Francis. Lastly, he founded the Congregation of Pious Laborers (*q.v.*). He died at Naples, Sept. 8, 1633. See Landon, *Eccles. Diet.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. *

Caraffa, Carlo (2),

prince of La Roccella, an Italian theologian, became bishop of Aversa (1616), apostolic nuncio and then legate in Germany, under Urban VIII. He died in 1644, leaving a book entitled *Commentaria de Germania Sacra Restaurata* (Cologne, 1639). See Hoefer, *Nouv. Biog. Generale*, s.v.

Caraffa, Vincente,

an Italian theologian, brother of Carlo (1), was born at Naples in May, 1585. He became a Jesuit at sixteen years of age, and in 1645 was made general of his order. He died at Rome, June 8, 1649, leaving *Theologia Mystica*, etc. (Cologne, 1660, 9 parts, in 2 vols.). His *Life* was written by Dan. Bartoli (Rome, 1651). See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Toppi, *Bibliotheca Neapolitana*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Winer, *Handbuch der theol. Lit.* i, 502. ' (B. P.)

Caraglio (Lat. Caralius), Giovanni Giacomo,

an eminent Italian designer and engraver, was born at Verona or Parma about 1500, and studied at Rome under 31. A. Raimondi. He flourished as an engraver on copper from 1526 to 1551, and died at Parma in 1571. His principal works are, *The Virgin and Infant*, under an orange-tree; *The Marriage of the Virgin*; *The Holy Family*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Caran, Bishop And Confessor,

was a saint belonging to the east of Scotland, and. may have been the *Corinnu* (or *Corindus*) who, according to *Annals of Tighernach*, died among the Picts, A.D. 669. He was honored at Premecht (or Premay), Aberdeenshire, and at Fetteresso, Kincardineshire; and must not be confounded with any of the seventeen Ciarins of the Irish calendar. He is commemorated Dec. 23.

Carantocus.

SEE CAIRNECH (3).

Carate, Girolamo Di,

an Italian canon of the regular clerks of the order of the Oblates of St. Ambrose and of St. Borromeo, lived, probably at Milan, in the first part. of the 17th century. He was professor of theology and of canon law, and afterwards apostolic prothonotary. He *left, Tavole delle Opere esteriori*, etc. (Milan, 1609):-*De Juribus Parochiali-bus* (ibid. 1625). His other works, which are very numerous, are only in MS. See Hoefer, *Nouv. Biog. Generale*, s.v.

Caraunus

(a corruption of *Ceraunus*), a boy-martyr at Rome, to hon. Fulbert of Chartres writes a hymn, punning on the name and the word "carus." Usuard, who calls him *Charaunus*, and commemorates him May 28, says that he was beheaded at Chartres. His legend in the *Breviarium Carnotense* makes him a deacon and evangelist of that place, murdered on his way to evangelize Paris, A.D. 98. This is, probably, mere romance. See Migne, *Patrol.* cxli, 349; *Acta Sanctorum*, May, vi, 740.

Caravaggio, Michael Angelo.

SEE ANGELO, MICHAEL CARAVAGGIO.

Caravaggio, Polidoro Caldara Da,

an eminent Milanese painter, was born at Caravaggio in 1495, and was instructed by Raphael, who selected him to paint the friezes of his Works in the Vatican. He appears to have revived the perfection of ancient art. He executed at Rome two subjects from the life of Mary Magdalene. Caravaggio was in the full tide of success when he was compelled to flee to Naples, in consequence of the sacking of Rome by the Spaniards in 1527. He *Painted at Naples* two pictures of *St. Peter* and *St. Paul*, in the church of Santa Maria della Grazia, and at Messina a celebrated picture of *Christ Bearing the Cross*. He was murdered by his servant, for his money, in 1543. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Caravoglia, Bartolommeo,

a Piedmontese painter, flourished about 1673, and probably studied under Guercino. His best production is *The Lord's Supper*, in the church of Corpus Domini, at Turin.

Carayon, Auguste,

a French historian and Jesuit, was born March 31, 1813, and died May 15, 1874, at Poitiers. He published, *Documents Inzédits Coscernant la Compagnie de Jesus* (Poitiers, 1863-75, 18 vols.): — *Bibliographie Historique de la Compagnie de Jesus* (1864): — *Premieres ilissions des Jesuites au Canada* (1864): — *Bannissement des Jesutites de la Louisiane* (1865). (B. P.)

Carbach, Georg Wolfgang,

a learned German theologian, was born at Nuremberg, Aug. 23, 1658. After 1679 he completed his studies, both literary and theological, at the University of Altdorf, and became pastor at Nuremberg. He died March 7, 1727, at the last. named place, leaving, *Disputatio de Palmariis* (Altdorf 1680): — *De Invocationis Cultu* (ibid. 1685; and in Joannis Fabricii *Majoris Prclectiones Theologicce*, p. 627646). See Hoefer, *Nouv. Biog. Generale*, s. v.

Carbajal (Or Caravajal), Luis,

an eminent Spanish painter, was born at Toledo in the year 1534, and studied under Villoldo. He painted, for the Escorial, several subjects from the life of the Virgin; also the altar-piece of the *Infermeria*, representing *The Nativity*. There are several of his pictures in the churches of Madrid and Toledo. He died after 1613.

Carbeas.

SEE PAULICIANS.

Carben, Victor Von,

a German convert from Judaism, was born in 1423. He was at first rabbi of the Jewish community of Cologne, but embraced Christianity in 1472, abandoning his wife and children, who refused to forsake the religion of their ancestors. The archbishop of Cologne, Hermann, proclaimed this

conversion loudly, inscribing upon the outer gates of the city the words, "Victor olim Judaeus." Carben was afterwards made priest, and combated, in various writings, the tenets of his earlier years. He died at Cologne, Feb. 2, 1515, leaving, *Judaeo-rum Erores et Mores* (Cologne, 1509; Paris, 1511; also in German): — *Propugnaculum Fufidei Christiance* (without date; also in German, at Strasburg, 1519,1550). See Hoefer, *Nouv. Biog. Generale*, s.v.; *Furst, ibl. Jud.* i, 142; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Wolf, *Bibl. Hebr.* i, 355 iii, 238;: iv, 268 sq.; Kalkar, *Israel und die Kirche*, p. 89; Basnage, *Hist. of the Jews* (Taylor's transl.), p. 730; Adams, *Hist. of the Jews*, ii, 46 sq.; Gratz, *Geschichte der Juden*, ix, 77 sq. (B..P.)

Carbo, Luigi Di -Costacciaro,

an Italian theologian, flourished about the year 1580, as professor of theology at Perugia and *Venice*. He wrote an *Introduction to Theology*, in six books; an abridgment of the *Theology of St. Thomas* (Cologne, 1608; etc.).

Carbold, Alfred,

an English Congregational minister, was born at Ipswich, May 7,1821. He was trained for missionary-work, at Bedford, and was there ordained and sent out to Guzerat, Western India, Aug. 7, 1850, where he labored from village to village for ten years. From 1861 to 1870 he labored at Madias, and then returned to England, where he remained two years for the benefit of his health. After two and a half more years earnest work in India he again returned to England, and died there; Sept. 28,1877. In disposition Mr. Carbold was reserved, yet he was greatly loved and revered. He was sound in judgment and fearless in doing what he thought was right. See (Lond.) *Cong. Year-book*, 1878, p. 310. Carbonari (Lat. *carbonarii*, i. . *echarcoal-men*). are a modern politico-religious sect -in Italy, somewhat resembling the Freemasons in their practices, and professing to derive their first principles from the Scriptures. They meet in secret societies, and observe certain mystical rites and signs. In 1820 the pope issued a bull of great length against the Carbonari, threatening excommunication against all who became members of the organization. Such secret societies, however, notwithstanding the anathema of the pope, are still in active operation in various parts of Italy.

Carboncino, Giovanni,

a Venetian painter, was a knight, and studied under Matteo Ponzone. He executed many works in Venice, some of which are in the churches of that city. Two of his best are *St. Angelo*, at the Carmini, and a *Dead Christ*, at San Antonio. He flourished in the latter part of the 17th and former part of the 18th centuries.

Carbone, Francesco,

an Italian controversialist, who lived in the latter half of the 17th century, published the *Disputatio cuns Judceis* of Contardus Iagnetus, under the title, *Flagellum Judceorum super Judaicam Perfidiam, Prophetarum Jaculis Labefactatun* (Venice, 1672, 1677). The *Piahe del Ebraismo*, without place or date, is also credited to him. See Hoefler, *Nouv. Biog. Generale*, s.v.

Carbonel, Hugues,

a French theologian of the order of Minorite Brothers Observantines, lived in the early half of the 17th century. He wrote, *Discours sur le Mazuvais Riche* (Paris, 1616) :-*Sermons sur les Evangiles et e Caremne* (ibid. 1620). See Hoefler, *Nouv. Biog. Generale*, s.v.

Carboni, Francesco,

a Bolognese painter, studied under Tiarini. In San Martino, at Bologna, is *The Crucifixion*, with St. Teresa and other figures, by him; in San Paolo, *The Entombment*. He died in 1635.

Carbonnet (De La Mothe), Jeanne De,

an Ursuline nun of the 17th century, at Bourg-en-Bresse (department of Ain), left memoirs of many pious women of her order, taken from the chronicles of the Ursulines and other sources (Bourg, 1684-90, 4 vols. 4to). This work contains the lives of seven hundred and fifty of these nuns, and thirty benefactors of the order, but is not considered trustworthy, because of its lack of critical exactness, dates, etc. See Landon, *Eccles. Diet.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Carca, Samuel

(called *Ibn-Seneh*, i.e. "son of a bush."), a Jewish rabbi of Castile, flourished about 1360-80. It is related, in the book *Juchasin*, that, at the reading of a nuptial contract in the synagogue, he publicly protested against its being dated from the creation, and contended philosophically for the eternal existence of the world. This argument, though not novel as an Aristotelian speculation, yet, when propounded in open congregation, so alarmed the more orthodox party that, during the tumult which followed, R. Isaac Campanton cried out, 'Why is the bush (alluding to his name) not burned?' The assembly then dragged the so-called blasphemer before the judges, who condemned him to be burned alive as an atheist. Three of his writings remain, *Sacred Purification*, **çdqh trhf**: — *The Fountain of Life*, **µyyj ryqm 8s**, a super-commentary to Aben-Ezra's commentary on the Pentateuch:—*Perfection of Beauty*, **ypwy l l km**, a philosophical elucidation on Hagadoth and Midrashim. See Furst, *Bibl. Jud.* i, 142; De' Rossi, *Dizionario Storico* (Germ.transl.), p. 287 sq.; Gratz, *Gesch. d. Juden*, viii, 27 sq.; Finn, *Sephardims*, p. 388. (B. P.)

Carcadius

was bishop of Maxula, a province of Africa, at the Synod of Carthage, Feb. 1, A.D. 484, and was afterwards banished to Corsica.

Carcambnos

was one of the twelve "maternal" angels in the system of Justinus (q.v.).

Carcano (Or Charcano). Michel,

of Milan, was a monk of the order of Friars Minorite Observantines, celebrated as a preacher, who died in 1485 or 1490. He left, *Sermonarium de Commendatione Virtutum et Reprobatione Vitiolorum* (Milan, 1495, 4to): *Quadragesimale de Fide et de Articulis Fidei*, MS.:—*Quadragesimale sive Sermonarism* (Venice, 1476); and other books of sermons and discourses.

Carcat, Augustin,

the younger, a French ascetic writer and hagiographer, a native of Berry, was provincial of the order of Reformed Augustines. He died in 1655,

leaving, *Vie de Saint Fare* (Paris, 1629) :-*L'Excellence de l'Oraison Dominiacale* (Poitiers, 1651). See Hoefler, *Nouv. Biog. Generale*, s.v.

Carchedonius,

a priest or bishop of Subsana, was rebuked and afterwards excused by Augustine, *Epp.* 62 (241), 63 (240).-Smith, *Diet. of Christ. Biog.* S. V.

Card, Henry, D.D.,

an English divine, was born in 1779, and died in 1844. He published some theological treatises (1820-25). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Card, Henry S.,

a Baptist minister, was born at Nelson, Madison Co., N.Y., Jan. 4, 1816. He was licensed to preach by the Erieville Baptist Church in 1840. Having pursued his theological studies at Hamilton College for two years, he became pastor of the Church in Clear Creek, Chautauqua Co., where he remained about three years, and afterwards was pastor of the Church in Hinsdale for eight years. His other pastorates were in Freedom, Watkins, and Lodi. He died in Watkins, July 23, 1873. See (N. Y.) *Examiner and Chronicle*. (J. C. S.)

Cardaillac, Jean,

a French theologian, was born in the early part of the 14th century. He belonged to the noble family of Quercy, which furnished to the Church so many illustrious prelates, among others, William of Cardaillac, bishop of Cahors, in 1209. After having taught law in Toulouse, Jean Cardaillac became bishop of Orense in 1351, and of Braga in 1360. He was held in prison by Peter the Cruel from 1367 to 1369, but was appointed by pope Gregory XI patriarch of Alexandria and administrator of the Church of Rodez in 1371, and in 1378 perpetual administrator of the archbishopric of Toulouse. He died Oct. 7, 1390, leaving several books, preserved in the library of the Dominicans of Toulouse, among others, sermons for the Sabbaths and festivals of the year, various treatises on synodal conferences and the sacred orders, and a *Funeral Oration* on the death of pope Clement VI; also one on that of Urban V, etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

Cardamus,

a slave of Paulinus, addicted to buffoonery and drinking, was sent to Amandus, under whose influence he reformed and became an ecclesiastic (Paulin. *Epp.* 17,18,24, 25),

Card-Cloth

(or Care-cloth) is a long piece of rich Indian silk, held over a bride and bridegroom at their marriage, during the Middle Ages. This rite obtains in Ireland, in the Tyrol, and in parts of Spain still.

Carden.

The churches of Kilmalie, now Golspie, and of Loth, in Sutherlandshire, were dedicated to one St. Carden, and the annual fair was St. Carden's; but the person thus honored seems to have been of only local note.

Carden, Byron Speed,

a minister in the Methodist Episcopal Church South, was born in Kentucky. He was converted in early life, and in 1849 entered the Arkansas Conference, where he labored until 1854, when he was transferred to the Texas Conference. He died Jan. 16, 1862. Mr. Carden was a good and acceptable preacher. See *Minutes of Annual (Conferences of the M. E. Church South*, 1862, p. 413.

Cardenas, Bartolomo De,

a Spanish painter of Portuguese origin, was born in 1547, and studied under Sanchez Coello, at Madrid. He painted the principal part of the cloister of the convent of Nuestra Señora d' Atocha, at Madrid; he also painted for the churches of Valladolid in the latter part of his life. He died in 1606. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hofer, *Nouv. Biog. Generale*, s.v.

Cardenas, Bernardino De,

a Spanish prelate, born at Chuquisaca, in Bolivia; became a Franciscan, and was appointed, in 1643, bishop of Assumption, in Paraguay. He had violent disputes with the Jesuits, whom he suspected of a design to withdraw the country from the king of Spain, and his example animated other prelates, especially Palafox, to resist the Jesuits. In 1666 he was removed to the see

of Santa-Cruz de la Sierra, where he shortly after. died. He wrote, *Manual y Relacion de las Cosas de Piru* (Madrid, 1634, 4to); and *Historia Indiana et Indigenarum*. An account of the persecution which he underwent from the Jesuits was published at Madrid, in 1768, 4to. See *Biog. Univ.* vii, 124; Landon, *Eccles. Dict.* s.v.

Cardenas, Juan De,

a Spanish Jesuit, was born at Seville in 1613, and joined his order at the age of fourteen. On account of his great learning he was invested with the highest offices of his order. He died June 6, 1684, leaving *Crisis Theologica sive Disputationes Selectce ex Theologia Morali* (Lugd. 1670). See Gury, *Compend. Theol. Mr. Annot. Ant. Ballerini II*, n. 444, ed. 1880, p. 312 sq.; Hurter, *Nomenclater*, ii, 231 sq.; Mullendorff, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.)

Carder, J. Dixon, D.D.,

a minister of the Protestant Episcopal Church, was born at Richfield, N. Y., Feb. 27, 1803. He graduated at Geneva, afterwards Hobart, College, and became tutor in that institution; was ordained deacon in 1830, and priest in 1832; while a deacon he took charge of the mission at Ithaca, N. Y., and organized parishes in Candor, Richford, Elmira, and Danby. He became rector, in 1834, of St. John's Church, Fort Hamilton, and soon after was elected local secretary of the Domestic Board of Missions, holding that position for seven years. After travelling in Europe three years, he again became rector of Fort Hamilton. He assumed the rectorship of St. Peter's, Milford, Conn., May 1, 1848, but resigned March 7, 1861, to become the secretary and general agent of the Committee for Domestic Missions. He died at Milford, Aug. 18, 1866. See *Aner. Quar. Church Rev.* Oct. 1866, p. 487.

Carder, William R.

an English martyr, a weaver in Tenterden, Kent, was burned there in 1511 because he would not conform in all points to the doctrines of the Romish Church. See Fox, *Acts and Monuments*, v, 647, 648.

Cardi, Lodovico

(or LUIGI, called *Civoli* or *Cigoli*), an eminent Florentine painter and architect, was born at the castle of Cigoli, in Tuscany, in 1559, and

educated under Allori, and afterwards under Santo di 'Titi. He studied carefully the works of M. Angelo, 'Pontormo, and A. del Sarto. After making the tour of Lombardy he returned to Florence, and was received 'into the academy his picture of reception was *Cain Slaying Abel*. The duke sent him to Rome, where he was employed to paint for the Vatican *Peter Healing the Lame Man at the Gate of the Temple*. The other principal works of this artist are, *St. Jerome*, in San Giovanni de Fiorentini, at Rome; *The Stoning of Stephen*, in the convent of Monte Domini, at Florence. .In the Florentine gallery is a fine picture of *Mary Magdlene*; also his celebrated *Ecce lomo*. He died at Rome in 1613. See Spooner, *Biog. Hist. of the Fine Arts*, s, v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Cardim, Antonio Francisco,

a Portuguese Jesuit, was born in 1595 (some say 1615), in the little borough of Vianna, in Alemtejo, early went to the missions in the extreme East, and died at Macao, April 30, 1659. He wrote, *Relaqtto da Viaagem do Galeio Scnlourenqo, e sua perdicao nos Baixos de Moxincalc* (Lisbon, 1651). There was also published under his name, *Relafao da Gioriosa Morte 'de Quatro Embaixadores Portuguezes* (ibid. 1643). :See Hoefer, *Nouv. Biog. Generale*, s.v.

Cardim, Fernam,

a Portuguese Jesuit, was born in the 16th century. He early went to Bahia to assist in the first missions of Brazil, but was on the point of retiring in 1583. Being, however, a man of high cultstre, he was called to the office of rector of the college of Rio de Janeiro, and afterwards became provincial of his order, which position he held in 1609. He is found mingling in the political and religious affairs of Bahia down to 1618. M. Adolfo of Varnhagen published a valuable work of this missionary traveller, *Narrativa Epistolar de Una Viageme Missao Jesuitica*, etc. (Lisbon, 1847). This work is written in charming style, and gives the details carefully. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cardinal

is a term given to certain clerical officers in a cathedral or collegiate church. Such still exist at St. Paul's Cathedral, London, at Compostella, and in other continental churches. *SEE CARDINAL ALTAR*.

Cardinal Altar

means the high or principal altar; and from their attendance upon it two minor canons in some churches were called the senior and junior cardinals. Their duties were to take charge of the choir, to present defaulters to the dean on Fridays, to act as rectors of the choir, to administer the sacraments, enjoin penances, hear confessions, bury the dead, and receive oblations.

Cardisco, Marco

(called *il Calabrese*), a reputable painter of Calabria, flourished from 1508 to 1542, and probably studied under P. da Caravaggio. There is a picture by him, in the church of San Agostino at Naples, representing that saint disputing with heretics. He also painted several other pictures, among which is a *Dead Christ*, with two laterals of *St. Peter* and *St. Paul*, in the chapel of the church of San Pietro *ad Aram*, at Naples. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Rose, *Gen. Biog. Dict.* s.v.

Cardmaker, John,

an English martyr, was prebendary of the church of Wells. He was apprehended in queen Mary's time, and put in prison in the Fleet, king Edward's laws being yet in force. He was examined and persuaded to recant, but again returned to his faith, and was a constant confessor and worthy martyr of Christ. He answered many of the articles brought against him by letter, most learnedly and substantially. He was burned, with some others, May 30, 1555. See Fox, *Acts and Monuments*, vii, 77.

Cardona, Juan Bautista,

a Spanish antiquarian and theologian of the 16th century, was born at Valencia, He was canon of the cathedral there, and was named by Gregory XIII member of the commission charged with correcting the text of the fathers' writings. He had already restored from the MSS. more than eight hundred lectures of Leo the Great and of St. Hilary when he died prematurely, in 1589. He had been bishop of Perpignan, of Vich, of Tortosa, and, for two years, commissary of the inquisition. He wrote, *Osatio de Sancto Stephano*, a discourse delivered before the pope in 1575: — *De Expungendis Haereticorum Propriis Nominibus*, dedicated to Gregory XIII (Rome, 1576): — *De Regia Sancti Laurentii Bibliotheca*

Libellum. This book -containing also *de Bibliothecis*, extracted from Fulvius Ursinus'; *de Vaticana*, a collection of the papers of Onuphrius Pavinius; and *de Diphthycis Commentariolum* -was published at Tarragona in 1587. See Hoefler, *Nouv. Biog. Generale*, s.v.; Rose, *Gen. Biog. Dict.* s.v.

Cardoso, Isaac

(originally Fernando), brother of Abraham, a Jewish physician of Spain, was born in 1615. He practiced medicine at Valladolid and Madrid. While professing Christianity he bore the name of Fernando. After having openly professed Judaism, at Venice, he took the name of "Isaac," and retired to Verona, where he died after 1681. Of his works we mention, *De los Excellenkiyas de los Hebreos*, on the prerogatives of. the Israelites (Amsterdam, 1679) : — *Philosophia Libera* (Verona, 1673):

The first of these works consists of ten, chapters, in which. the. author expatiates on the privileges of the Jewish people, and refutes the calumnious charges commonly alleged against them. These privileges are

- (1) the divine election;
- (2) the seal of circumcision;
- (3) the Sabbath;
- (4) the sacred law;
- (5) the gift of prophecy;
- (6) the Holy Land;
- (7) the revelation of the one God;
- (8) national unity;
- (9) divers virtuous characteristics;
- (10) separation.

The calumnies refuted relate to

- (1) false worship;
- (2) impurity;
- (3) blood-shedding;
- (4) vindictiveness against Christians;
- (5) proselyte-making;
- (6) disloyalty;
- (7) profligacy;
- (8) corrupting the text of the Holy Scriptures;

(9) destruction of images

(10) murder of children

The first part has, an emblematic vignette of a hand scattering flowers from the skies, with the motto, "He who disperses shall gather;" and the second, another, of a rose surrounded by thistles, with the motto, Though they curse, I will bless "See Furst,- *Bibl. Jud.* i, 143; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 66; Etheridge, *Intro. to Hebr. Literature*, p. 471; Lindo, *Hist. of the Jews*, p. 367; ;Finn, *Sephardim*, p. 462; Basnage, *Hist. des Juifs*, p. 694 (Taylor's transl.); Kayserling, *Sephardim*, p. 189 sq.; Id. *Gesch. des Juden in Portugal*, p. 302; Hoefler, *Nouv. Biog. Generale*, s.v. (B. P.)

Cardoso, Jorge,

a celebrated Portuguese hagiographer, was born Dec. 31, 1606. He studied at first under the direction of Francisco de Macedo, and, having devoted himself to the ministerial life, he was ordained priest July 4, 1632. Some time after that he obtained a simple benefice, and was thus enabled to devote himself to literature. He travelled through the Peninsula in search of ecclesiastical traditions and local legends, which he embodied in his extensive work on the lives of Portuguese saints, entitled *Agiologio, Lusitano dos Santos e Varioses Illustres em Virtude do Reino de Portugal e Suas Conquistas* (Lisboni, 1651-57). The court of Madrid, recognizing the merit of his undertaking, made him a considerable present while he stayed in Spain; also a canonicate was offered to him, which he would not accept without the consent of the king of Portugal. Cardoso died Oct. 3, 1669. Among his other works there is a MS. entitled *Santuarios de Portugal*. See Hoefler, *Nouv. Biog. Generale*, s. v,

Cardoso, Miguel

(later Abraham), a Jewish physician and writer of Spain, was born about 1630. Being a descendant of the Maranos, or New Christians, in the Portuguese city Celorico, he studied medicine with his older brother Fernando. While the latter was given to his studies, Miguel spent his time in the *dolce fur niente*, sat under the balconies of ladies, and amused them with his songs. He quitted Spain, probably with his brother, went to Venice, and there both of them openly professed Judaism. *Abraham 'Michael Cardoso*, as he was now called, practiced medicine at Leghorn, but did not meet with success. When the bey of Tripolis was in search of a

physician, the duke of Tuscany recommended Cardoso. But Cardoso having become a student of the Cabala. and an adherent of the pseudo Messiah Sabbatai Zebi (q.v.), he only saw visions and spoke of dreams, and, instead of attending to his profession, he preached and wrote in behalf of the pseudo-Messiah. In the end, Cardoso was driven from Tripolis, and died in 1706, He wrote, *yl a hz*, a Cabalistic apology of Sabbataism : — *yl l k j wkw*, also in favor of Sabbataism: — *µhrbal rqb*, against the opponents of the Cabala, etc. See Furst, *Bibl. Jud.* i, 142; Griitz, *Gesch. di. Juden*, x, 253 sq.; Jost, *Gesch. d. Juden. u. s. Sekten*, iii, 158,174. (B. P.)

Carducci (Span. Cardicuhó); Bartolomeo,

an eminent Italian painter, was born at Florence in 1561. He studied under Frederigo Zuccherò, whom he assisted on the work of the great cupola at Florence and while quite young, he painted two pictures for the church of the Jesuits, representing. *The Annunciation.* and *The Nativity.* The work which; above all others, established his reputation in Spain, is *The Descent from the Cross*, in the church of San Felipe, at Madrid. He died there -in 1610. See Spooner, *Biog. Hist. of the. Fine Arts*, s.v.; Hoefèr, *Nouv. Biog. Generale*, s.v. ,

Carducci, Vincente,

a Florentine painter, the brother of Bartolomeo, was born in 1568, and was instructed by his brother. He completed the work begun by the latter for Philip III of Spain, adopting, instead of *The Life of Charles V, The History of Achilles* as the subject; and was made king's painter during the reign of that monarch, and also of Philip IV, by whom he was employed in many important works. He painted *The Incarnation*, in the convent of Encarnacion at Madrid; *St. Antonio* and *The Angel's Warning to Joseph*, in the convent del Rosario, and *St. John Preaching*, in the refectory of the Franciscans. He wrote a book on painting, printed at Madrid in 1633. He died in 1638 See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefèr, *Nouv. Biog. Generale*, s.v.

Cardwell, Edward, D.D.,

a learned English divine and ecclesiastical historian, was born at Blackburn, in Lancashire, in 1787. . He studied at Oxford University, became. a fellow of Brazenose College in 1809, and a university examiner in 1814. He was appointed Camden professor of history in 1826, and succeeded Dr.

Whately as principal of St; Alban's Hall in 1831. -He filled several prominent offices. in the university, and was also private secretary to three successive chancellors. He died at Oxford. in May, 1863. Among .his numerous works are an edition of Aristotle's *Ethics with notes: — Lectures on the Coinage of the Greeks and Romans* .(Oxford, 1832): a students' edition of, the *Greek Testament: a critical edition of the History of the Jewish War*, by Josephus:-*The Two Books of, Common Prayer Compared*. (1838): — *A History of Conferences and other Proceedings Connected with the Revision of the Book of Common Prayer* (ibid. 1840,1849):*Documentary Annals of the Reformed Church of England, from 1546 to 1716* (ibid. 1844):-*Synodalia* (ibid. 1842): — *Reformatio Legum Ecclesiasticarum*. See *Encyclop. Brit. s. V.*

Care, Thomas, A.M.,

a Methodist Episcopal minister, was born at Harrisburg, Pa., July 10, 1832. — He was converted in 1857, while a student at Dickinson College, and in 1859 entered the East Baltimore Conference. In 1862-63 he. was professor of natural science in Dickinson Seminary, Williamsport. He labored in the ministry as health permitted, with great zeal and fidelity, until his death, March 18, 1864. As a pastor, Mr. Care was solicitous and indefatigable; as a preacher, impressive, substantial, argumentative; as a friend, modest, frank, cheerful; as a Christian, exemplary. See *Minutes of Annual Conferences*, 1865, p. 12.

Careless, John,

an English martyr, a weaver of Coventry, was cast into a filthy prison, where he remained two years. He was to be put to death by burning, for his faith in the Christian religion, but died in prison two days before the time fixed for his execution, and was buried in the fields, in a dunghill, in 1556. See Fox, *Acts and Monuments*, viii, 163.

Carello, Girolamo,

an Italian theologian of the order of the Franciscans, was a native of Schio, in the vicinity of Vicenza, and lived in the latter part of the 17th century. He was lecturer on theology and controller of his order, and wrote, *Dottrina de' Sacri Riti*, etc. (Venice, 1668). See Hoefler, *Nouv. Biog. Generale*, s.v.

Carellus,

a martyr with Primullus at Csesarea, in Cappadocia, is commemorated May 29.

Carena

(=*Quadoragena*) is a forty days' fast, imposed by a bishop upon clergy or laity, or by an abbot upon monks. A MS. Penitential, quoted by Du Cange, speaks of fasting on bread and water, "quod in communti sermone *carinia* vocatur."-Smith, *Dict. of Christ*.