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Carentius- Chapin, Asahel

by James Strong & John McClintock

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Carentius

(or Corentinus), in early Christian history, was,

(1) bishop of Cornouailles, Brittany; commemorated May 1.

(2) Saint, bishop, and confessor, mentioned in the Auctaria to Usuard, *Patrolog. Lat.* 123, May 18. It is uncertain whether or not he is the same with St. Corentinus. He is commemorated May 18.

Carentocus

SEE CAIRNECH (3).

Carera (Lat. Carrerius, Or Cuprerius), Alessandro

a jurisconsult of Padua, was born in 1543, and died Aug. 20, 1626, leaving, among several treatises, one *De Potestate Pontif. Rom.* (Padua, 1599); and another *De Somnus*, etc. (ibid. 1575). —Landon, *Eccles. Dict.* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Carey, Alice and Phoebe

SEE CARY.

Carey, Arthur

a minister of the Protestant Episcopal Church, was born near London, England, June 26, 1822. When he was eight years of age his family removed to New York City. In 1836 he joined the sophomore class of Columbia College, and graduated in 1839. In October of that year he entered the General Theological Seminary, N.Y., and graduated in 1842. He was admitted to the order of deacon, July 2, 1843. His ordination proceeded, however, under protest, as two of his examiners declared their conviction that he held views radically at variance with Protestantism. The ordination was subsequently the source of earnest debate, and called forth a large number of pamphlets. In September of the same year he was invited to become assistant pastor of the Church of the Annunciation, New York city, which he subsequently accepted. In December he was attacked by a violent fever; when he had somewhat recovered, he embarked with his father for Cuba, March 23, 1844, but died on shipboard, near Havana, April 4, following. See Sprague, *Annals of the Amer. Pulpit*, v, 799.

Carey, Charles Stokes

an English Congregational minister, was born in London, Sept. 17, 1828. He was religiously disposed from childhood, joined the Church in 1845, entered Hackney College in 1849 to prepare for the ministry, and was ordained at Bassingbourne in 1853, where he remained three years. He afterwards preached successively at Harwich, Bungay, and Leytonstone, and died at the last-named place, June 8, 1875. Mr. Carey was an able, forcible, fluent, and thoroughly evangelical preacher. His sermons were well thought out, his extensive reading and retentive memory gave him much facility and illustration, and he always preached without notes. See (Lond.) *Cong. Year-book*, 1876, p. 322.

Carey, Eustace

an English Baptist, nephew of the Rev. Dr. William Carey, was born at Paulerspury, Northamptonshire, March 22, 1791, and baptized by Dr. Ryland. He studied at Bristol College, and, having offered himself for service in Baptist missions, was ordained in January, 1814, after which he sailed to India, and, with two others, founded the Calcutta mission as distinguished from the Serampore mission. His health failing, he returned to England in 1825, and was employed as the traveling agent of the Baptist Missionary Society. His chief literary work is the *Life* of his uncle, Dr. Carey. He died in London, July 19, 1855.

Carey, Joel

a German Reformed minister, was born June 1, 1814. His name first occurs in the minutes of the synod of Ohio as a licentiate of the Maumee classis. He was ordained in 1848, and labored-as a missionary in Napoleon, O., up to the time of his death, Sept. 21, 1849. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:494.

Carey, John

an Irish Methodist preacher, was born at Faughart, near Dundalk, in 1784. He was converted at fifteen, joined the Methodists, entered the ministry of the Irish Conference in 1809, and for forty-five years labored as a preacher of the Gospel with acceptance and success, when failing health led him to become a supernumerary in 1854. He continued to toil as he had strength,

and died at Drogheda, March 2, 1874. See *Minutes of the British Conference*, 1874, p. 27.

Carey, Robert E.

a minister in the Methodist Episcopal Church South, was born at Lagrange, Franklin Co., Ala., February, 1846. He joined the Church in 1864, and in 1865 united with the Montgomery Conference. From that time to the close of his life, April 14, 1872, he filled the various appointments assigned him with, zeal, efficiency, and success. See *Minutes of Annual Conferences of the M. E. Church South*, 1872, p. 689.

Carey, Samuel

a Unitarian minister, was born at Newburyport, Mass., Nov. 24, 1785. He graduated at Harvard College in 1804, studied divinity at Cambridge for three years, and was invited to preach on probation in King's Chapel, Boston, in November, 1808. He afterwards received a call, and, having accepted, was ordained and installed Jan. 1, 1809. Here he labored for six years, and died in 1815. He published a number of *Discourses*. See Sprague, *Annals of the Amer. Pulpit*, 8, 424.

Carey, Walker

a minister in the Methodist Episcopal Church South, was born in the Cherokee Nation, May, 1814. He was brought up in absolute ignorance, becoming a full-grown man without knowing how to read a word in any language, or understanding anything about Christianity. At the age of twenty-five, through the instrumentality of a fellow-Cherokee, he was brought to Christ. He was immediately employed by missionaries as an interpreter. His power in the pulpit was soon felt, and he was licensed to preach, and in 1846 received into the Indian Mission Conference. By close application he soon learned to read the Bible, and in a few years became 'an able minister of the Gospel. He traveled nearly all the circuits in the Cherokee Nation, and some of them several times. He died March 15, 1869. Mr. Carey was earnest and laborious, social and influential, deeply pious and very successful. See *Minutes of Annual Conferences of the 'I. E. Church South*, 1869, p. 375.

Carfrae, Patrick, D.D.

a Scotch clergyman of Carniehaugh, was licensed to preach in 1765, presented to the living at Morham in 1766, and transferred to Dunbar in 1795. He resigned in 1820, retired to Bowerhouses, and died there, March 4, 1822, aged eighty Years. He was known as one of the most eloquent and accomplished preachers of his day, and in his later years, because he took to reading his sermons, he was designated "Paper Pate." His publications were, *A Letter to Scotia's Bard*, which elicited a reply (Burns, *Works*, vol. 2): — *Account of Morham*. See *Fasti Eccles. Scoticanæ* 1, 341, 369-70.

Cargill, David, A.M.

an English Wesleyan missionary, was converted under the Methodist ministry while pursuing his studies at the University of Aberdeen. In 1832 he was sent as a missionary to the Friendly Islands. In 1835 he and Mr. Cross commenced the Christianization of the Fiji cannibals of Laguemba. After a visit to England, Cargill was reappointed to the Friendly group with a special view to employing his learning for the translation of the Scriptures into the native tongue. Expectations were blasted, however, by his sudden death, at Vavao, April 24, 1843, only five months after his brave coadjutor, Cross, had laid down his weary life on a neighboring island. Cargill wrote a *Life* of his wife, Margaret, with *Notices of the Progress of Christianity in Tonga and Fiji* (Lond. 1853, 12mo). See *Minutes of the British Conference*, 1844; Newcombe, *Cyclop. of Miss.* 1854, p. 721; *Missions in Tonga and Fiji*, etc. **SEE CROSS, WILLIAM.**

Cargill, James Harvey

a Methodist Episcopal minister, was born at Jackson, Susquehanna Co., Pa., in May, 1828. He was converted in 1839, began exhorting at the age of nineteen, graduated at Wyoming Seminary, and in 1852 was admitted into the Wyoming Conference, wherein he labored with distinguished ability and large success till his sudden death, July 4, 1855. Mr. Cargill was a young man of great promise in the ministry. See *Minutes of Annual Conferences*, 1855, p. 579.

Cargill, Thomas, A.M.

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1610, was admitted to the living at Caterline in 1623, continued in November, 1662, and died before Sept. 4, 1678. See *Fasti Eccles. Scoticanæ*, 3, 877.

Cargillites

is a name sometimes given to the Covenanters (q.v.) of Scotland, from Mr. Donald Cargill, one of their leading ministers.

Cariani, Giovanni

an Italian historical and portrait painter of great merit, was born at Bergamo, according to some authorities about 1510, but there are pictures by him dated 1514 and 1519. In the church of San Gottardo at Bergamo is his celebrated painting representing the *Virgin and Infant in the Clouds*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Rose, *General Biog. Dict.* s.v.

Cariatto

SEE CHARIATHO.

Caribert

SEE CHARIBERT.

Carilefus (Calais, Or Cales), Saint

was born of noble parents in the territory of Auvergne, and entered a monastery at Miscy, then under St. Maximinus. Not long after he went into retirement at Le Mans, and still later, obtaining from Childebert some land, he built thereon the monastery of St. Calais du Desert. He probably lived between 517 and 542. His remains were removed in 1171 and 1653. His day is July 21.

There is a Carilefus, a presbyter of Aninsula, in Gaul, commemorated in Usuard's *Martyrology* on July 1.

Carilippus

an early Christian martyr, is commemorated in Usuard's *Martyrology* on April 28.

Carillo, Alfonso (1)

a Spanish prelate, was born at Cuenga in the latter part of the 14th century. He was made cardinal in 1409 by the antipope Benedict XIII, and confirmed by pope Martin V in 1418, and by him sent as legate to Bologna. The Council of Basle afterwards appointed him legate to Avignon; but pope Eugenius IV had already sent the cardinal of Foix, and therefore Carillo was obliged to return to Basle. He died there, March 14, 1434. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Carillo (D'acunha), Don Alfonso (2)

a Spanish prelate, nephew of the foregoing, was born in Portugal in 1410. He accompanied his uncle to Basle, and on his return was appointed bishop of Siguenza, in 1446 archbishop of Toledo, and afterwards minister of state by Henry IV. This last position gave him a political influence which he used against the king of Castile, his patron. He ever sought to gratify personal ambition, rather than the good of his country. He was at last frustrated in his schemes, and spent his remaining days in a monastery which he had founded at Alcala de Henares. He died July 1, 1482. See Hoefler, *Nouv. Biog. Généralé*, s.v.; Rose, *Gen. Biog. Dict.* s.v.

Carinus, Lucius (Or Leucius Charinus)

is named as the author of the *Gnostic* or *Manichcean Acts*, which bore, according to Photius (*Bibl.* p. 114), the title, and contained the Acts of Peter, John, Andrew, Thomas, and Paul. **SEE ACTS OF THE APOSTLES (APOCRYPHAL).**

Cario

an Egyptian of the 4th century, left his wife and two children in order to retire to a hermitage at Scete. His story, in which his son Zacharias prominently figures, may be seen in Cotelier (*Eccl. Gr. Mon.* 1, 444, 516; see also Tillemont, *Mim.* 10:76).

Carisio, Antonio

an Italian hagiographer and founder of an order, was a native of Cuggione, in the district of Milan, and lived in the middle of the 17th century. He was curate of Milan, where he founded a congregation of monks for the aid of the sick. He wrote, *I Capeli della bella Penitente Riveriti* (Milan, 1649):

—*Ritratto di Gesi*, etc. (ibid. 1671): —*Esercizj sopra i Dolori di Gesu Cristo* (ibid. 1,672). See Hoefler, *Nouv. Biog. Généralé*, s.v.

Carisius

with Callistus, is commemorated as a martyr at Corinth in the old Roman martyrology on April 16.

Caritables, Les

are the priests-titular of a benefice entitled *Caritas*, who twice a day served the church of St. Stephen, in the city of Corbie and diocese of Amiens. This benefice seems to have originated in the *charity* and pious gifts of the abbots, monks, and citizens of Corbie, and others; and from this, its charitable foundation, and the alms which were distributed by the priests who held it, it seems to have derived its name. The *Caritas* began to be established about 1048, when the number of “Caritables” was forty; but in 1248 it was reduced to twenty. The benefice was in the gift of the abbot of Corbie, and the clergy who held it were for the most part curates of the city, canons of Fouilloy, or others of the neighboring clergy. The chief of them was called *praepositus*, or provost.

Caritan

of Druimlara is commemorated as an Irish saint in the martyrologies on March 7, and Colgan (*Acta Sanctorum*, p. 510) gives an account of his life by identifying him with St. Cruthnechan. As Dr. Reeves (*Adamnan*, p. 191 n.) says, however, “the connection of the two names extends no further than their initials.”

Caritas

(*Charity*), with her virgin sisters, Faith and Hope, and their mother, Wisdom, seem to have been real martyrs. Sophia, Pistis, Elpis, and Agape are said to have been mother and daughters who suffered in September, and whose relics were transferred to the church of St. Silvester. On the other hand, Sapientia, Spes, Fides, and Caritas are said by Ado to have suffered Aug. 1, and were buried on the Appian Way, in the crypt of St. Cecilia. The menology gives the ages of Faith, Hope, and Love as twelve, ten, and nine.

Caritosus

was bishop at the councils of Sinuessa, A.D. 303, and Rome, A.D. 324.

Carkettill, Patrick, A.M.

a Scotch clergyman, took his degree at Edinburgh University in 1596, had the living at Soutra in 1599, was transferred to Stenton the same year, promoted to Humble in 1602, and died between April 6, 1616, and Feb. 20, 1617. See *Fasti Eccles. Scoticanee*, 1, 280, 336-7.

Carkettill, William, A.M.

a Scotch, clergyman, took his degree at Edinburgh University in 1603. He was licensed to preach in 1605, although the Presbytery considered him too young and inexperienced; but he was admitted to the living at Stenton in 1606, and continued in 1608. There is no further record of him. See *Fasti Eccles. Scoticanæ*, 1, 383.

Carl, Daniel

a minister in the Methodist Episcopal Church South, was born in New York, May 6, 1808. He removed with his parents to Franklin, Tenn., in early childhood, experienced religion at the age of twelve, went to Texas in 1837 and engaged in school teaching, and in 1839 entered the Mississippi Conference. On the formation of the Texas Conference he became a member of it, and as long as health permitted labored in its active ranks with zeal and fidelity. Although his life was spent largely on the Western frontier, he maintained a genial, unsullied ministerial character. He died Aug. 16, 1865. See *Minutes of Annual Conferences of the M. E. Church. South*, 1865, p. 585.

Carlerius

SEE CHARLIER.

Carles, Lancelot de

a French prelate, was born at Bordeaux in the beginning of the 16th century. He was appointed bishop of Riez on his return from Rome, where Henry II had sent him, and he was intimately connected with the chancellor of the hospital, Ronsard, and with Joachim of Bellay. He died at Paris about 1570, leaving *Epzitre Contenant le Proces Criminel fait a*

l'Encontre de la Reine Boullan d'Angleterre (Lyons, 1545): —*Paraphruse en Vers. Frianis de l'Ecclsiaste de Salomon* (1561): —a translation of Homer's *Odyssey* is also attributed to him. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carleton, George J.

a Baptist minister, was born in Boston in 1812. He studied for a time at Amherst College, and also at Brown University, but did not graduate. He was ordained pastor of the Church in Andover, Mass., and subsequently labored at Wilmington, Del., and Arlington, Mass. For ten years he was chaplain of the Massachusetts State Prison. He died at his residence in Newton Center, Mass., Feb. 17, 1884. See *The Watchman*, Feb. 21, 1884. (J. C. S.)

Carley, Jesse

an English Methodist Episcopal minister, was born in Burwash, Sussex, in June, 1801. He was converted at the age of sixteen, and two years afterwards began his labors as a local preacher in London, where he remained several years. Subsequently he emigrated to New York, and two years after his arrival entered the New York Conference, in 1832. He died Nov. 1, 1837. Mr. Carley was humble, prudent, and simple in his manner. See *Minutes of Annual Conferences*, 1838, p. 578.

Carley, Robert

a Protestant Episcopal clergyman of the diocese of Texas; entered the ministry while a resident of Missouri, in 1870; and in the following year became officiating minister of St. Andrew's Church, Seguin, Tex. He died Aug. 5, 1872. See *Prot. Episc. Almanac*, 1873, p. 133.

Carli, Denis

an Italian Capuchin missionary, was a native: of Placentia. He was sent, in 1667, by the Propaganda to Africa, with Michael Angelo Guattini de Reggio, and fourteen other Capuchins. On their arrival at Guinea they were appointed to the provinces of Bamba, Congo, and Danda. They baptized three thousand children, and made a good number of converts among the adults. Guattini, overcome by the effects of the climate and fatigue, perished; but Carli, after recovering from a severe illness, returned to Europe. On reaching Bologna, he wrote a history of their journey and

labors, entitled, *Il moro Transportata in Venezia* (Reggio, 1672; Bologna, 1674; Bassano, 1687). This was republished under another title translated and published in French, English, and German. Carli died about 1680. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carli, Giovanni

an Italian theologian, was born at Florence in 1425. He joined the Dominican order, and died Feb. 1, 1505. His works, for the most part, are unpublished; among those published are, *Vita B. F. Joannis Dominici Florentini*, *S. R. E. Cerialis* (in the *Acta Sanctorum*, vol. 2) *Vita F. Angeli Acciaoli Florentisi*, *Patrice suce Episcopi*. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carlile, Stephen

a minister in the Methodist Episcopal Church South, was born in Arkansas about 1818. He professed religion in 1837; soon became class-leader and exhorter; received license to preach in 1839, and was admitted into the Arkansas Conference, in which he served until his death, April 14, 1860. Mr. Carlile filled, with credit to himself and honor to the Church, many of the most important appointments in this conference. See *Minutes of Annual Conferences of the M. E. Church South*, 1860, p. 283.

Carlill, Thomas

an English Wesleyan minister, entered the itinerancy in 1762, after having been local preacher for ten years. In 1798 he became a supernumerary, and died in August, 1801. His sermons were sometimes characterized by an exuberance of wit. See *Minutes of the British Conference*, 1802.

Carling-Sunday

is an English term for the fifth Sunday in Lent, or Passion Sunday, so called because a certain sort of peas, termed "Carles," were made into cakes and eaten on that day. A rhyming couplet, designating the Sundays in Lent, after the first, is still commonly' quoted in certain parts of England. The abbreviated words in it refer to portions of the old services of the Church:

*"Tid, Mid, and Misera,
Carling, Palm, and Pasch-egg day."*

Carlisle, Hugh

a Presbyterian minister, was probably a native of Ireland, and was admitted into the New Castle Presbytery, Penn., before September, 1735. At this time Newton and Plumstead, in Bucks Co., secured his services, and he joined the Philadelphia Presbytery in 1736. He was sent in November of that year to supply Amwell and Bethlehem, in Penn. In 1738 he went into the bounds of Lewes Presbytery, Del., and was still a member in 1742; later his name is not seen. See Webster, *Hist. of the Presb. Church in America*.

Carlisle, John

an Irish Wesleyan minister, was born near Lisburn, March 17, 1800. He was reared by Presbyterian parents, but converted under the Methodist preaching, and joined the Primitive Wesleyan Methodist Society. He was for some time a local preacher, and entered the conference in 1832. In this relation he continued for fifty years. He retired from the active work in 1874, but continued to do what he could for the Master until his death, in Belfast, June 26, 1882. See *Minutes of the British Conference*, 1882, p. 41.

Carlisle, Simon

a Methodist Episcopal minister, was born Jan. 15, 1773. He was converted in 1789; and in 1790 entered the Tennessee Conference. In 1794 he was dropped on a doubtful charge of improper conduct, which disgrace he sustained with uncommon Christian patience and fortitude for several years. In 1804 he removed to the banks of the Cumberland river, where he maintained an unblemished character, and labored in the capacity of a local preacher for thirty years. In 1834 he again entered the itinerant ranks, and served the Church zealously until his death, Nov. 24, 1839. See *Minutes of Annual Conferences of the M E. Church South*, 1840, p. 56.

Carlisle, Thomas

an English Congregational minister, was born at Priesthill, County Down, Ireland, Aug. 4, 1838. He joined the Methodist New Connection at the age of fourteen, and in his nineteenth year was called into the regular ministry. After laboring three years, he was allowed, at his own request, a classical and theological course at London, under the tuition of the Rev. William

Cooke, D.D. Leaving London, he labored successively at Liverpool, Bolton, and Guernsey. Preferring a settled pastorate to the itinerancy, Mr. Carlisle offered his services to the Congregationalist body, and in 1869 became pastor of the Church at Plaistow. Here his fervent and eloquent ministry, his amiable disposition, and diligence in pastoral duties was rapidly advancing the Church and extending his influence, when he died, June 22, 1870. Mr. Carlisle had a naturally fertile mind, which became well furnished and disciplined by study. His ministry was fervent and eloquent; crowds were attracted by his preaching. See (Lond.) *Cong. Yearbook*, 1871, p. 307.

Carlock, Jacob G.

a Cumberland Presbyterian minister, was born in Overton, Tenn., Sept. 30, 1821. He was blessed with pious parents, and from boyhood maintained an irreproachable character. As a minister he was energetic and faithful in all of his labors which were within the bounds of the Sparta Presbytery. He died at Livingston, Tenn., Oct. 19, 1860: See Wilson, *Presb. Hist. Almanac*, 1862, p. 284.

Carlock, Moses

a Baptist minister, was born in Wilson County, Tenn., Sept. 5, 1828. He united with the Church at the age of twenty; was licensed in April, 1854, and ordained soon afterwards. He was pastor of the churches of Big Creek, Mt. Tabor, Union, and Bethany, Tenn., and died near Dongola, Union Co., Ill., Feb. 25, 1874. He was much esteemed by his brethren as a Christian and an earnest laborer. See *Minutes of Illinois Anniversaries*, 1874, p. 12. (J.C.S.)

Carloman

was the brother of king Pepin, and son of Charles Martel. On the death of his father he succeeded to the government of Australia, Thuringia, Bavaria, and the country of the Alemanni; or Germans. In 742 he assembled a council at some place (name unknown) in Germany, founded the celebrated monastery of Fulda, endowed other religious houses, and finally resigned his kingdom, and became a monk in a convent which he had built in honor of St. Silvester, on Mount Soracte, near Rome. Thence he went to Monte Cassino, where he obtained no higher office than that of assistant cool. He was sent into France, by his abbot, on business, and died at Vienne in 755.

He is by some esteemed as a saint (Baillet, Aug. 17). See Landon, *Eccles. Dict.* s.v.; Hoefér, *Nouv. Biog. Généralé*, s.v.

Carlioni, Carlo

a Milanese painter, was born near Como in 1686, and was instructed by Giulio Quaglio. He died in. 1775. Little is known of him as a painter, but he executed the following engravings, mostly original: *The Conception of the Virgin; The Holy Family, with St. John Kissing the Foot of Jesus; The Death of a Saint.*

Carlioni, Giovanni Andrea (1)

a reputable Genoese painter, was born in 1590, and studied under Sorri and Passignani at Florence, where he became an able fresco-painter. He assisted his brother in the great fresco work in the Cathedral of the Guastato, at Genoa, and was invited to Rome to paint the ceiling of the Church of the Theatines, which he did not live to finish. He died in 1630. See Spooner, *Biog., Hist. of the Fine Arts*, s.v.; Hoefér, *Nouv. Biog. Généralé*, s.v.

Carlioni, Giovanni Andrea (2)

a Genoese painter, the son of Giovainni Battista, was born in 1639, and studied with his father a few years, after which he went to Venice and remained some time, and then returned to Genoa. Some of his pictures are at Rome, in the different churches. His earlier ones are at Perugia, and *The Life of St. Feliciano* is in the church of that saint at Foligno. He died in 1697. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefér, *Nouv. Biog. Généralé*, s.v.

Carlioni, Giovanni Battista

an eminent Genoese painter, was born in 1594, and studied under Passignani. He executed several great works at Genoa, in connection with his brother, the principal of which were the fresco paintings in the three naves of the Cathedral of the Guastato. In the principal nave are: *The Adoration of the Magi; The Entrance of Christ into Jerusalem; The Resurrection; The Ascension; The Descent of the Holy Ghost; and The Assumption.* For the same church he also painted *The Presentation in the Temple, and Christ Preaching to the Pharisees.* He died in 1680. See

Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Généralé*, s.v.

Carlton, Cyrus A.

a Baptist minister, was born at Sangerville, Me., about 1836. He graduated at Bowdoin College in 1856, and at the Newton Theological Institution in 1860. He was ordained, Oct. 31, 1860, pastor of the Church in Limerick, where he remained about two years. He then removed to New Gloucester, where he had charge of the Church one year, and next was called to Buckfield. Here he remained from 1864 to 1867, and then removed to Foxboro, Mass., where his ministry was terminated by death, Dec. 26, 1868. See *Newton General Catalogue*, p. 47.

Carlton Thomas, D.D.

a Methodist Episcopal minister, was born in Londonderry, N.H., July 26, 1808. He removed with his parents to Niagarak County, N. Y., while a child, and there spent his youth in earnest toil on a farm. He was converted early in life; received very meager educational advantages; became class leader in 1827, exhorter in 1828, and in 1829 entered the Genesee Conference. His record indicates a service of thirteen years in regular pastoral work, seven years in the presiding eldership, and twenty years as book agent in the Book Concern in New York. In 1873 he became superannuated, and died April 17, 1874. Dr. Carlton was thoroughly devoted to the Church. As a minister he excelled in tact, in ability to win and move and direct human hearts; as a friend he was gentle, generous, and faithful. See *Minutes, of Annual Conferences*, 1874, p. 123; Simpson, *Cyclop. of Methodism*, s.v.

Carlton, William

an English Wesleyan minister, was born at Sutton-in-the-Forest, Yorkshire. His parents, who were members of the Established Church, trained him piously, and, when fifteen, he began to attend the old Methodist chapel in York, walking every Sunday from Sutton to that city (eight miles), to attend class. He entered the ministry in 1808; was a faithful and useful preacher; retired to Hull in 1842; removed to York in 1845; and died Dec. 10, 1855. In his early ministry he almost totally lost his hearing by crossing the Derbyshire hills during a great snowstorm. See *Minutes of the British Conference*, 1856.

Carlyle, Alexander, D.D.

a Scotch Presbyterian minister, was born in 1722. He entered the University of Edinburgh at the age of fourteen, and that of Glasgow in 1743, where he graduated in 1745. He visited Leyden; and in 1746 returned to his native land and entered the ministry at Cockburnspath, whence in 1748 he was transferred to Inveresk. He attended the theatre, revised the tragedy of Douglas, and was present when it was first acted, in 1756. For that indiscretion the synod and presbytery declared their high displeasure. In 1760 he was recommended to preach before the lord high commissioner and General Assembly, but was opposed, though agreed to without a vote; the only case on record where objection was taken to the preacher selected by the committee. He became almoner to the king in 1762, resigning in 1785, when chosen a dean of the chapel royal. He was elected moderator of the General Assembly in 1770, and in 1789 was nominated as principal clerk to the assembly, but, although having most votes, rejected. He died Aug. 25, 1805. In consequence of his exertions, chiefly, the government relieved the clergy from, the house and window tax. He was instrumental in preserving Collins's *Ode on the Superstitions of the Highlands*. He was a tall, handsome man, with long, gray hair. He published, *An Argument to Prove that the Tragedy of Douglas ought to be Burned by the Hangman* (1757): —Four single *Sermons*: —*Autobiography* (1760): —*The Prologue to Herminius and Esparia* (1754); and other works. See *Fasti Eccles. Scoticanae*, 1, 287, 288; *Christian Observer*, 1861, p. 245.

Carlyle, David

a Methodist Episcopal minister, was born in County Down, Ireland, in 1850. He was converted in 1875; licensed to preach in the Moravian Church in 1877, and sailed to America as a missionary; but not finding the work as he expected, he connected himself with the Methodist Episcopal Church, and, joining the South Kansas Conference in March, 1879, was stationed on Lyons Circuit. He rallied the people about him, built a parsonage, and was progressing finely with his work when he was smitten with malarial fever, and in three weeks died. See *Minutes of Annual Conferences*, 1880, p. 55.

Carlyle, John, A.M.

a Scotch clergyman, took his degree from the Edinburgh University in 1697; was called to the living at Dalton in 1702, and ordained in 1703; continued in 1710, and afterwards resigned his charge. He was curator to James Carlyle, merchant, Glasgow, in 1729 and 1730, after which time no record of him is found. See *Fasti Eccles. Scoticanae*, 1, 645.

Carlyle, Joseph Dacre

an English divine, was born June 4, 1758. Of the earlier part of his life we have record. At the time of his decease he was vicar of Newcastle-upon-Tyne, chancellor of Carlisle, professor of Arabic in the University of Cambridge, and chaplain to the bishop of Durham. Mr. Carlyle was a man of eminent abilities and learning, greatly esteemed and respected. He died April 12, 1804. See (Lond.) *Christian Observer*, 1804; p. 256; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Carlyle, William, A.M.

a Scotch clergyman, descended from the Bridekirk family, took his degree at Edinburgh University in 1715; He was tutor to the sons of Mr. Hay, and afterwards chaplain in the family of lord Elibank; appointed minister at Cummertrees in 1720, and ordained; translated to Lochmaben in 1724; but the admission was set aside by the General Assembly, and he was transferred to Prestonpans the same year. He died March 8, 1765, aged seventy-five years. He was a highly popular preacher orthodox and pious, but had a great relish for amusement. He published a sermon preached at the opening of the synod in 1748. See *Fasti Eccles. Scoticanae* 1, 352, 353, 615.

Carma

(or Carna); in ancient pagan mythology, was the goddess who resided over the vital parts, and gave health and vigor. Some claim that she was the wife of Janus. The Greeks sacrificed to her on June 1, with pottage of beans, meal, and bacon. She is also called *Dea Cardinis*, or *The Goddess of the Hinge*, because, says Ovid, by her influence she opens what is shut, and shuts what is open.

Carmagnole, Andre

a French monk, was born at Cotignac, March 9, 1619. He entered the order of the Oratory at Aix. Jan. 27, 1637, and taught belles-lettres at Marseilles and at Beaune. He was ordained priest March 19, 1643, and became superior of the Oratory of Beaune in 1649; shortly afterwards he was elected theologal of the chapter and superior of the hospital. He filled these offices for twenty years with much zeal and piety, and in 1669 was appointed governor of the Oratory of Rouen. Finally he became superior-general of the convent of St. Honore at Paris, and died Dec. 5, 1688; leaving *Recueil des Statuts Constitutifs de l'Ordre de Oratoire* (Paris, 1684). See *Hoefler, Nouv. Biog. Généralé, s.v.*

Carman, Thomas

an English martyr, was one of three burned at Norwich, May 19, 1558, for their truthful testimony. See *Fox, Acts and Monuments, 8:462.*

Carmathians

were a heretical sect of Mohammedans, named from their founder Carmath (so called from being born at Hamadan-Carmath, a village near Cufah), a man of austere life, who flourished about the close of the 9th century. He inculcated the duty of praying fifty times a day, and his followers were obliged to neglect their worldly vocations and give themselves almost exclusively to a life of devotion. They were not bound by the creed and ceremonies of the Mussulmans, and professed that the angels were the guides of all their actions. He enforced upon his followers an inviolable secrecy as to the doctrines which he taught. They paid great respect to the Imam, or chief of their sect, laying aside one fifth of their substance for his benefit, and holding the strange doctrine that fidelity to him was denoted by that command which forbids fornication. They increased rapidly at first, through the zeal and sanctity of their found her, who chose from among his most zealous followers twelve apostles, who were to exercise special authority over the others. He was soon pursued by the caliph, and imprisoned, but finally escaped. The sect flourished for a time, but, in the absence of their leader, it dwindled away and is no longer in existence. See *D'Herbelot, Bibliotheque Orientale, s.v.; Biog. Universelle, s.v. ,*

Carmel of Judah

We extract some additional particulars respecting this place from Robinson's *Researches*, 2, 197 sq.

“The principal ruins are on the level area to the west, and consist of fragments of walls, massive foundations and heaps of hewn stones. The castle is a curious structure; it occupies a little eminence in the center of the town; its form is quadrangular, sixty-two feet by forty feet, and thirty feet high. The external wall is evidently ancient; and has on the northern and western sides a sloping bulwark, like the citadel in Jerusalem. It seems to have had a subterranean communication with the round tower adjacent. One of the ruined churches, along a quarter of a mile south of the castle, measures one hundred and fifty-six feet in length by about fifty feet in breadth. On the east was a chapel with a portico, while attached to it on the west was a large building, probably the episcopal residence. On the south is a square reservoir sunk in the rock. Most of the stones of the ruins were only rough hewn, or else have been worn away by time. In the western part are the remains of a smaller church, surrounded by those of very many houses. Here also is an open passage leading down into a cavern, apparently natural. A somewhat similar but artificial cave, about twenty feet square, is seen just east of the castle. The bottom of the amphitheatre is a beautiful grass plot. The water for the pool is brought by an underground channel; first to a small basin in the rocks, and then five or six rods further to the reservoir. There is no running water in the valley.”

Carmel, Monastery Of.

We give a fuller description of this, one of the chief conventual establishments of Palestine, from Conder, *Tent Work*, 2, 173 sq.

Picture for Carmel 1

“Carmel has been a sacred mountain from the time of its earliest appearance in history. Elijah himself repaired the altar of the Lord that was broken down (^{<1180>}1 Kings 18:30), from which we infer that a sacred place, or Makom, had existed on the summit of the mountain at an earlier period, though, according to the Talmud, such high places became forever unlawful after the building of the Temple at Jerusalem. From Tacitus we learn that Vespasian visited a place on Carmel, Sacred to the deity of the

mountain, but without either statue or altar, and even now the Druses hold the site at El-Maharakah in reverence as a sacred place.

Picture for Carmel 2

“In the early Christian period the memory of Elijah consecrated Carmel, and it became a favorite resort of hermits, to whom, in A.D. 412, John, the forty-second bishop of Jerusalem, gave a rule of life. In 1185, after Jerusalem had been taken by the Crusaders, a church rose over the sacred grotto of Elijah, and in 1209 a monastery of St. Margaret or St. Brsocardus was built in a steep gorge south of the promontory. We visited from Haifa its ruins, with a cave containing sedilia for the monks and an upper open story, a spring with sedilia beside it, and below, at the opening of the valley, a second spring, and a garden of fruit trees, pomegranates, apricots and figs. The lower spring was called after Elijah, and the title still remains in the corrupted form El-Ilaiyeh (‘the snake’), applied to the stream from it. A tradition exists that Elijah turned the fruits of the garden to stone, and the huge geodes in the white, chalk of the valley are shown as the petrified fruit. This monastery was sacked by the Saracens in 1235, the monks were massacred and thrown into a rock-cut tank by the flower springs, and hence the place is still called ‘the Valley of Martyrs.’ In 1245 St. Simon Stock, a Kentish man, became general of the Carmelites. He is said to have received from the Virgin the scapular or distinctive tabard worn by the monks of this order; for sixteen years he lived in a caves on Carmel, and was visited by St. Louis during his Stay in Palestine. The monastery of St. Bertoldo was built around this cave, and its ruins are still shown on the slope northwest of the present building, under the lighthouse, near the chapel containing the cave of Simon Stock. In 1291, however, the Saracens fell upon the monks while chanting the ‘Salve Regina,’ and massacred them all.

Picture for Carmel 3

The history of the two subsequent monasteries gives a good example of that energy and persistence which once formed the main characteristics of the Church of Rome. In 1620 the order of Carmelites was extinct in Palestine, when a certain father Prospero, of the monastery of Biskcaglia, near Genoa, was ordered by his general to proceed with his monks to Persia — probably he was found to be a dangerous man at home, for his history bears witness to his ambitious and energetic character. He got no

farther than Carmel, where he left his companions and returned to Rome to obtain leave from the Propaganda to establish an missionary hospice on the mountain. In a second journey he obtained from the pope the title of prior for himself and his successors, and, in 1631, he bought the land round the Grotto of Elijah, where the present monastery stands, and round the cave called 'School of the Prophets' (now EI-Khudr) at the foot of the promontory. He erected chapels in both places, but a Moslem dervish succeeded in establishing himself at the latter place, and in 1635 the Moslems took it by force and made it a mosque. Quarrels and persecutions followed; in 1653 robbers stripped father Pirospéro and tied him to a tree. Soon after he died, and was buried in the upper chapel. In 1761 the famous Dhahr el' Amr had already made himself lord of Acre and king of Galilee; he despoiled the monastery, and in 1767 ordered its destruction, on the plea that it was in a dangerous position, on the slope, of the hill. In 1775 he was beheaded at Acre, and his son Aly in revenge massacred all the monks.

Picture for Carmel 4

"In 1799 the sick of Napoleon's army were sheltered in the monastery, but, on his retreat, they were all killed by the Moslems. A pyramid in the front garden of the monastery marks the grave where their bones were afterwards laid by the monks. In 1821, by order of the pacha of Acre, the monastery was destroyed, and the new monks arriving from Europe saw it in flames on the hill-top. Warned by the natives not to land, they returned to Europe, but three of them came back in 1825 Fra. Gianbattista of Frascati. Fra Matteo of Philippopolis, and Fra. Giusto of Naples. They built the present monastery from a design by the first named, land so strong has it been made, with high walls and an apse which affords flank protection on the east (where as, as being more exposed, there is a ditch), that the monks need scarcely fear further massacre; 130 other massacres. In 1830 other monks arrived. In 1872 Fra Matteo died, in extreme old age, the last survivor of the three founders.

"Situate at the end of the ridge, five hundred feet above the sea, reached by a steep ascent of steps, and guarded by a carefully constructed entrance to the courtyard and by savage dogs, the old monastery stands facing the fresh breeze, and surrounded by vineyards and gardens, among which small chapels are dedicated to the Virgin, to St. John Baptist, and to St. Theresa, patroness of the barefooted, or Reformed, Carmelites. The huge pile square and lofty, with a dome to its chapel, and a broad, flat roof, looks

more like a castle than a house of devotion. Seventeen monks inhabit it, but there is room for thirty, and beds are provided for twenty-eight guests besides. The monastery owns three hundred goats and twenty oxen, the monks dry tobacco for snuff, and make a scent called 'Elu de Carme,' from the flowers of the mountain. They are supposed only to eat meat when ill, but it is said that if a deer is shot, some of the brethren are at once placed on the sick-list; fish they may eat, and they include under this category anything staying longer in the water than on land in — as, for instance, wild-duck and other sea-fowl. Living in the monastery for six weeks, I found the monks to be good-natured and fond of gossip, but fully convinced that in England the sun was never seen, and that the people all lived on potatoes and cold meat.

“The chapel of the monastery is octagonal, and under the high-altar is a cave five yards long and three yards broad, with an altar of rock dedicated to Elijah. Lighting two tapers, the lay brother drew back a curtain and showed us the statue of the Madonna del Carmine over the high-altar, well modeled in wood, life-size, and robed in white satins, with the infant on her right arm, and in her left hand some of the little square black charms so often worn round the neck in Italy. The statue was made in Genoa early in this century. The niche is surrounded with silver lamps offered by pilgrims. Tradition says that in the little cloud over the sea Elijah beheld the future Virgin Mother typified. It is remarkable however, that the native Christians prefer to offer vows to the old wooden statue of Elijah on a side altar. It is covered with chains, bracelets, and anklets presented by peasants. A gold Austrian coin, worth five Napoleons, is hung round its neck, with a filigree silver cross presented by an English convert. There is nothing remarkable in the chapel, which is gaudily painted in modern Italian style. Over a side altar, to the south, the heart of the count of Craon lies entombed, having been brought to the monastery in 1864.

“Carmel is remarkable for the profusion of its flowers. In November we found on its sides the cytissus, crocus, narcissus, the pink cistus, and large camomile daisies, the colocasia, and the hawthorn in bud. The Judas tree I have also twice found in remote parts, and in spring, wild tulips, the dark red anemone, like a poppy, the beautiful pink phlox, the cyclamen, little purple stocks, large marigolds, wild geranium, and saxifrage, with rock roses of three kinds, pink, yellow, and white. Butterflies also flourish; orange-tips, sulphurs, the great swallow-tail (*Machaon*), and a

transparent species something like the Apollo, apparently peculiar to the Mountain, are the commonest.”

Carmel, Mount.

The prominence of this range both in the geography of Palestine and the history of the Bible, justifies a few additional particulars, which we gather from Conder, *Tent Work*, 1, 168 sq.

“Carmel is best described as a triangular block of mountains, the apex being the promontory on which the Carmelite monastery stands. The watershed runs southeast from this point for twelve miles, to the Mahrakah or ‘place of burning,’ a peak visible from Jaffa in fine weather, south of which lies Wady el-Milh, and above that valley a large volcanic outbreak near the apparent center of upheaval of the Carmel ridge. Another center also exists farther west, near Ikzim. The highest part of the mountain is 1740 feet above the sea at the Druse village of Esfia. The peak of Mahrakah is only 1687 feet high, and the promontory by the monastery 500, but the slope of the shed is gradual, Long spurs run out westward from this ridge and fill up the triangle, their western extremities having steep slopes above a narrow plain along the sea-coast. In the valleys among them are two fine springs, and others smaller. The north-eastern declivity of the ridge is extremely steep, and file cliffs occur in places. At the foot of the mountain are numerous springs feeding the Kishon, which runs beneath, gradually diverging northwards. The little town of Haifa nestles under the promontory, by which it is sheltered from the southwest wind, its bay forming the best harbor on the coast. On the north side of the bay is St. Jean d’Acre, twelve miles along the curve of the shore from Haifsa. On the narrow plain between Calmel and the sea there are also many places of interest. Sycamiuon, Geba of Horsemen, Calamson, Elijah’s Fountain, the Crusading Capernaum, and the strong and beautiful Chateau Pelerin, with, its little advanced port of Le Detroit. On Carmel itself is a ruined synagogue, and on the south of the range, beneath the inland cliffs, are the fine springs feeding the Crocodile river.

“Carmel, the place of thickets, was at one time cultivated, as shown by the rock wine-presses among its copses. In 1837 it had many villages on its slopes, but these were ruthlessly destroyed by Ibrathim Pacha, and only two now remain Esfit, in the main ridge, Ed-Dalieh, on a high spur; both are inhabited by the mountain loving Druses, and are remarkable for their race of fine, handsome men and beautiful women, some with: flaxen curly

hair and blue eyes. The whole mountain is covered thickly with brushwood, mastic, hawthorn, the spurge laurel, and, on the top, dwarf pines; the luxuriance of the vegetation, rolling down the valleys between the steep gray and rusty cliffs like a dark cataract, attests the richness of the red Soil, and the fine mountain air makes Carmel the healthiest district in Palestine. Among the thickets game abounds the Nimi or hunting leopard, wild pigs, gazelles, and fallow deer; partridges and other birds are seen continually in riding about the mountain. To this, known faunas we were able to make an important addition. From natives of Haifa we learned that a kind of deer called Yahmur was to be found on Carmel, and, offering a reward, we procured from some of the Arab charcoal burners a specimen, which resembled the English roebuck." (See cut on p. 806.)

Carmel (Notre-Dame-Du-Mont), Order Of

This was a military order of knights hospitallers, founded by Henry IV of France. The knights were required to be one hundred French gentlemen, who in time of war were placed close to the royal person. Their collar was a tawny ribbon, from which was suspended a cross of gold, engraven with a figure of the blessed Virgin *rayonnee*; the cloak was ornamented with the same cross. The order was sanctioned by pope Paul V, and was united to that of St. Lazarus of Jerusalem 1608.

Carmeli, Michele Angelo

(originally *Zeno*), a Greek and Hebrew scholar of Italy, of the order of the Minor Friars of St. Francis, was born at Citadella, in the territory of Vicenza, Sept. 27, 1706. He studied first under the direction of the secular priests, and afterwards pursued theology and philosophy at Verona, Padua, Rome, and Udine. In 1744 he was appointed professor of Oriental languages at the University of Padua, and member of the Academy de Ricovrati. In the latter part of his life he was made commissioned visitor of his order for the province of Rome. He died at Padua, Dec. 15, 1766, leaving many historical and other works, for which see Hoefer, *Nouv. Biog. Générale*, s.v.

Carmelus

in Phoenician mythology, was a deity worshipped on Mount Carmel, without a temple or a statue. He, however, had an altar and a celebrated

oracle there, whose priests first prophesied the universal rule of Vespasian, from all inspection of the intestines of animals.

Carmene

SEE CAMENE.

Carment, David, A.M.

a Scotch clergyman, son of a schoolmaster, was himself schoolmaster at Kincardine in 1789, afterwards at Skye, and recommended for the mission at Reav and Halkirk. He became assistant minister at Croy; was elected to the charge at the Gaelic chapel in Glasgow in 1810, and ordained; but resigned the charge in 1822, and removed to Rosskeen. He had a new church built in 1832; joined the Free Secession in 1843; and died May 26, 1856, aged eighty-three years. He was a ready and humorous speaker in Church courts. His son James was minister of the Free Church, Comrie. See *Fasti Eccles. Scoticanæ*, 2, 323; 3, 34.

Carmenta

in Roman mythology, was originally the same as *Camena* (q.v.). She had a temple at the foot of the Capitoline Hill, and altars near the Carmentalian door. In the later endeavor of the Romans to mingle their own mythology with that of the Greeks, Carmenta was affirmed to be a certain nymph from Arcadia, who journeyed with her son Evander to Italy.

Carmentalia

in Roman mythology, was the festival celebrated in honor of Carmenta (q.v.) on Jan. 11 and 15, at which the goddess was proclaimed as *Antevorta and Postvorta*; names which related to her gift of seeing the past and the future.

Carmichael, Alexander, A.M.

a Scotch clergyman (son of the minister at Markinich), took his degree at the University of St. Andrews in 1660; was licensed to preach in 1664, and admitted minister at Pettinain the same year. *He* was deposed for adopting views antagonistic to *episcopacy*, in 1667, and joined the Presbyterians; was cited before the privy council in 1672; went to London, and founded in London Wall one of the earliest congregations of Scottish Presbyterians in

that city. He died in July, 1677, aged about thirty-eight years. Shortly afterwards appeared a small work of his, entitled, *Sin in Believers*. See Wilson, *Dissenting Churches*, 2, 463, 464; *Fasti Eccles. Scoticanæ*, 2, 331, 332.

Carmichael, David

a Scotch clergyman, was licensed to preach in 1744; became for a time preacher at Norristown Chapel of Ease; was presented to the living at Pettinainain 1760, and ordained in 1761. He died April 4, 1779. See *Fasti Eccles. Scoticanæ*, 2, 332.

Carmichael, Frederick (1), A.M.

a Scotch clergyman, was presented to the living at Kennoway in 1627. He was a member of the General Assembly in 1638, was transferred to Markinch in 1640, and confirmed in 1641; a member of the Commissions of Assemblies, 1643 to 1645, 1647 to 1649; also on the commission for visiting the University of St. Andrews in 1649, and a member of the assembly in 1650. He died May 3, 1667, aged about seventy years, leaving his sons John and Alexander in the ministry. See *Fasti Eccles. Scoticanæ*, 2, 540, 553.

Carmichael, Frederick (2), A.M.

a Scotch clergyman, took his degree at the Glasgow University in 1725, where his father was professor of moral philosophy. He taught the humanity class there during the illness of professor Rope, 1726-28. On the death of his father, in 1729, he was supported as candidate for his chair. He was licensed to preach in 1733; appointed to the living at Monmail in 1736; ordained in 1737 transferred to Inveresk in 1741; promoted to New Grey friars Church, Edinburgh, in 1747; and died Oct. 17, 1751, aged forty-two years. He published: *Christian Zeal*, a sermon (1753); and a volume of *Sermons on Several Important Subjects* (eod.). See *Fasti Eccles. Scoticanæ*, 1, 70, 287; 2, 503.

Carmichael, George

a Scotch prelate, was of the family of that name, in Lanarkshire, and was elected bishop of Glasgow in 1483, and consecrated in the same year. See Keith, *Scottish Bishops*, p. 253.

Carmichael, George Oliver

a Methodist Episcopal minister, was born in Lumberland, Sullivan Co., N.Y., Oct. 31, 1833. He was converted at the age of seventeen; received license to preach in 1856; in 1857 was admitted into the New Jersey Conference, and, on being appointed to Swartswood, was from that time a member of the Newark Conference. Though his early educational advantages were very limited, he became an able and acceptable preacher, from his lifelong studious habits. He died March 3, 1872. Mr. Carmichael was a man of sterling qualities of mind and heart, methodical, skilful, faithful, devoted, and successful. See *Minutes of Annual Conferences*, 1872, p. 35.

Carmichael, Gershom (1)

a Scotch Presbyterian minister, was born at Glasgow in 1682, and was educated at the university there. He became pastor at Monimail, and afterwards professor of moral philosophy in the university of Glasgow, where he died in 1738, leaving some notes on Puffendorf's *De Officio Hominis*.

Carmichael, Gershom (2)

a Scotch clergyman (son of the foregoing), was called to the living at Monimail in 1741; ordained in 1742; transferred to Dundee in 1751; and died Nov. 6, 1761, aged sixty years. See *Fasti Eccles. Scoticanæ*, 2, 503; 3, 693.

Carmichael, Ichabod B.

a Methodist Episcopal minister, was born in 1823. He was converted in 1834; served the Church some time as class-leader and exhorter; and, after spending several years in preparing himself better for the ministry, he entered the New Jersey Conference. He labored with wondrous zeal and fidelity until his death, Jan. 11, 1858. Mr. Carmichael was energetic beyond his strength, sustained an unquestioned piety, and lived an exemplary life. See *Minutes of Annual Conferences*, 1858, p. 52.

Carmichael, James (1), A.M.

a Scotch clergyman, took his degree at the University of St. Andrews in 1564, and later was master of the grammar-school there. He entered upon

the living at Haddington in 1570, officiating as schoolmaster in 1572; but the town council in 1574 separated the two offices. He took *an* active part in the business of the kirk. In 1574 he had also Bolton, Elstanefuird, and St. Martin's kirk in charge. He was appointed by the assembly the same year one of four to prepare the acts of the kirk for more general use, and one of the editors to oversee the printing. In 1577 the assembly appointed him one of five to revise the Second Book of Discipline. He was presented by the king to the vicarage of Haddington in 1581, but was compelled to flee into England in 1584, having been friendly to those who had taken Stirling Castle by surprise. He was a member of twelve general assemblies in fourteen years. There is no further record of him. See *Fasti Eccles. Scoticanae*, 1, 311, 312.

Carmichael, James (2), A.M.

a Scotch clergyman (son of the minister at Haddington), took his degree at the University of St. Andrews in 1606; was presented *by* the king to the vicarage of Athelstaneford and that of St. Martin in 1613; admitted in 1614; instituted in 1630; continued in January, 1664, being aged and infirm. See *Fasti Eccles. Scoticanae*, 1, 319.

Carmichael, James (3), A.M.

a Scotch clergyman, took his degree at the University of St. Andrews in July, 1612; was presented by the king to the living at Cleish in 1634; but resigned it in October, 1649, "being sensible of his weakness for the ministry." See *Fasti Eccles. Scoticanae*, 2, 582.

Carmichael, John (1), A.M.

a Scotch clergyman, took his degree at the University of St. Andrews in 1584; and was admitted to the living at Newburn in 1595. He was a member of the general assemblies in 1597, 1600, 1601, and 1602; and was appointed in 1600 a visitor of Ross-shire, and in 1601 to wait upon lord Home. He was transferred in 1603 to Kilconquhar, and was one of those who counseled with the six ministers previous to trial, in 1606; and one who signed the protest to Parliament against the introduction of episcopacy; for which he was summoned to London, and placed under guard with the archbishop of York in 1607; but obtained leave to return on condition of keeping himself quiet, not preaching, nor attending synod or presbytery. He took part in a conference at Falkland in 1609; was released

from his confinement in 1614, and in 1616 was offered the degree of D.D., which he declined. He was a member of the assemblies of 1608 and 1618, and opposed the articles adopted at the latter. He was on the royal commission in 1619 for visiting the colleges at Aberdeen, and was charged before the High Commission with disobeying the acts of the Perth Assembly. He was nominated to fill a vacant charge in Edinburgh in 1620, and died there in June, 1622, aged about fifty-eight years. He firmly resisted all the innovations proposed by the *king*, and was a man godly, learned, and zealous in the cause of right and truth. His son Frederick was minister at Markinch. He published *Two Letters to James Melvill*. See *Fasti Eccles. Scoticanae*, 2, 436, 451.

Carmichael, John (2), A.M.

a Scotch clergyman, took his degree at the Glasgow University in 1639; was minister at Kirkconnel after 1641, and had also the charge of Sanquhar, but was ejected on the re-establishment of episcopacy, in 1662. See *Fasti Eccles. Scoticanae*, 1, 679.

Carmichael, John (3), A.M.

a Scotch clergyman (son of the minister of Markinch), took his degree at the University of St. Andrews in 1650; was elected bursar the same year; ordained in May, 1661, as minister of Thursby, in England; presented by the king to the living at Traquair the same year; instituted and admitted in 1662; deposed in 1665 for declining episcopacy, when he joined the Presbyterians, and had his share of suffering. He died at Pitteddie, in Fife, aged about thirty-six years. See *Fasti Eccles. Scoticanae*, 1, 257.

Carmichael, John (4)

a Presbyterian minister, was born at Tarbert, in Argyleshire, Scotland, Oct. 17, 1728. He was educated at the College of New Jersey; studied theology at Princeton; and was licensed to preach by the New Brunswick Presbytery, May 8, 1760. Some time during the same year he accepted a call from the Presbyterian Church at the Forks of Brandywine, Chester County, Pa. This connection was terminated by his death, Nov. 15, 1785. Mr. Carmichael took the side of his adopted country; and in 1775 preached a sermon to the militia of Lancaster County, Pa., in which he maintained the lawfulness of self-defense. This sermon was published, and soon a second edition was called for. So effectually did he succeed in instilling into

the minds of the people his own patriotic spirit, that, whenever they were called into service, it is said that *not* one hesitated, He was a man of an eminently devout and Christian spirit, and indefatigable his labors as a minister. See Sprague, *Annals of the Amer. Pulpit*, 3, 228; Alexander, *Princeton Coll. of the 18th Cent.*

Carmichael, Patrick, A.M.

a Scotch clergyman, took his degree at the Edinburgh University in 1597: was admitted minister at Soutra in 1599; transferred to Aberdour, Fife, in 1602, and to Oxnam in 1610; and died before Sept. 16, 1623. See *Fasti Eccles. Scoticanæ*, 1, 280, 509; 2, 574, 575.

Carmichael, William (1), A.M.

a Scotch clergyman, took his degree at the Edinburgh University in 1659; became schoolmaster at Colintown; was licensed to preach in 1663; became minister at Wamphray in 1664; was transferred to Athelstanford in 1665; deprived for refusing the test in 1681; received again into the communion and made minister at Makerston in 1689; resigned in 1715, being incapable of ministerial duty, through age and infirmity; and died in 1718, aged seventy-eight years. See *Fasti Eccles. Scoticanæ*, 1,319, 463, 664.

Carmichael, William (2), A.M.

a Scotch clergyman, took his degree at the Edinburgh University in 1688; held a bursary of philosophy at the Glasgow University in 1690; was called and admitted minister at Symington in 1692, and ordained; and died before May 11,1699, aged about thirty-one years. See *Fasti Eccles. Scoticanæ*, 1, 231.

Carmichael, William (3)

a prelate of Ireland was the second son of the second earl of Hyndford. In 1742 he was appointed archdeacon of Bucks, and, Jan. 5,1753, was consecrated bishop of Clonfert and Kilmacdnagh. In 1756 he preached, before the House of Lords, the anniversary sermon on king Charles's martyrdom. In 1758 he was translated to the sees of Leigllin and Ferns, and in the same year to that of Meath. In June, 1765, he was transferred from Meath to the see of Dublin. He died Dec. 15, 1765. See D'Alton, *Memoirs of the Abps. of Dublin*; p. 342.

Carmichael, William Millar, D.D.

an Episcopalian minister, was born in Albany, N. Y., June 28, 1804. He received his preparatory education at Plainfield, Mass., graduated from Hamilton College, N. Y., in 1826, entered Princeton Seminary, and graduated in 1829. He was licensed by the Presbytery of Albany, April 22, 1829; served as a missionary at Clinton, N.J., 1829-30; and as stated supply to the Reformed Dutch Church at Waterford, N. Y., from May to December, 1830, when he united with the Protestant Episcopal Church, and was licensed as lay reader in 1831. In May of that year he went to Europe, returned in December following, was called to the rectorship of Christ Church at Rye, and ordained deacon Jan. 13, 1832, and priest April 10. In 1834 he became rector of St. George's Church, Hempstead, L. I., where he continued until Oct. 1, 1843; then he became rector of St. Thomas's Hall, Flushing, and remained one year. He was rector at Watertown, N.Y., from Jan. 5, 1845, until Oct. 1, 1847; at Meadville, Pa., from the last date until Nov. 30, 1852; at Christ Church, Richmond, Va., from Oct. 1, 1855, until July, 1856; at Pilatka, Fla., as missionary and rector, from Oct. 28, 1856, until Aug. 1, 1857; at Milledgeville, Ga., as missionary and rector, from Nov. 1, 1857, until Aug. 1, 1858; at Hempstead, L. I., occasionally acting as assistant rector of Trinity Church Rockaway, until April 1, 1873. He died at Jamaica, L. I., June 14, 1881. See *Necrolog. Report of Princeton Theological Seminary*, 1882, p. 16.

Carmoly, Eliakim

a French rabbi and Orientalist, was born in 1805. He was a Jewish pastor at Brussels, and the Asiatic Society of Paris included him among its members. Among his numerous writings are, *Ode Hebraïque et Française en l'Honneur de Philippe I* (Metz, 1830): —*Biographi edes Israelites Anciens et Modernes*: —*Contes Chaldaens*. See, Hoefler, *Nouv. Biog. Généralé*, s.v.; First, *Bibl. Jud.* 1, 144.

Carnon, Jarob

a German jurisconsult and canon, was born at Rostock, March 2, 1677. He was descended from an aristocratic family, which had made itself famous in England under Henry VIII. He studied theology in his native town, but afterwards studied law at the universities of Wittenberg and Jena. After his return to Rostock, in 1706, he was appointed archivist and secretary of the academy, and procurator of the Protestant consistory. In 1712 he occupied

the chair of elocution and of belles-lettres, and in 1718 he became professor of the Pandects. — He died at his native city, July 25, 1743, leaving many historical treatises, for which see Hoefer, *Nouv. Biog. Généralé*, s.v.

Carmona, Don Emanuel Salvador

an eminent Spanish engraver, was born at Madrid about 1740, and instructed in the school of Charles Dupuis. In 1761 he was received into the academy at Paris. He died at Madrid in 1807. The following are his principal plates: *The Virgin and Infant; The Angels Appearing to Magdalene; St. John Baptist in the Desert*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Généralé*, s.v.

Carnago, Ignazio de

an Italian theologian, was born at Carnago (Milan), and lived in 1666. He was a zealous preacher, of the Capuchin order, and wrote, *De Excellentiis B. Virginis Marice* (Milan, 1646): — *Citta di Rifugio halfortali* (ibid. 1655): — *Manuale Servorum Beatce Marice Virginis* (ibid. 1656; Cremona, 1658): — *Paradisus Spiritualis*, etc. (Milan, 1663): — *Turris Sacra supra Firmam Petram* (ibid. 1666). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carnary

is a “skull-house,” or charnel; a vault stacked with bones and skulls of skeletons; as at Grantham, Hereford, Rothwell, Ripon, and Christchurch (Hants), and the Franciscan church at Evora, Portugal. A charnel chapel was built near the west end of the cathedrals of Worcester and Winchester, over a crypt devoted to the pious purpose of preserving human remains disinterred when new graves are formed.

Carnegie, Alexander, A.M.

a Scotch clergyman, took his degree at Marischal College in 1783, was licensed to preach in 1788, and ordained as assistant minister to his father, John, in 1796; presented by the king to the living at Inverkeilor in 1799, and died Jan. 2, 1836, aged seventy-three years. He published *An Account of the Parish*. See *Fasti Eccles. Scoticanae*, 3, 798.

Carnegie, Charles, D.D.

a Scotch clergyman, was regent at St. Leonard's College, St. Andrews, admitted minister at Farnell in 1684, and died in July, 1694, aged about thirty-eight years. See *Fasti Eccles. Scoticanæ*, 3, 828.

Carnegie (or Carnegy), David

a Scotch clergyman, took his degree at King's College, Aberdeen, was admitted minister of the second charge at Brechin in 1631, transferred to Farnell in 1633, and held the two chaplaincies of Maisondieu. He preached a thanksgiving sermon at Brechin on the deliverance from the pestilence. He died in 1692, aged seventy-seven years. See *Fasti Eccles. Scoticanæ*, 3, 815, 827.

Carnegie, James (1), A.M.

a Scotch clergyman, took his degree at the University of St. Andrews in 1653, was licensed to preach in 1663, and appointed the same year to the living at Kilmarnock; was transferred to Arbroath in 1669, and died in April, 1686, aged about fifty-three years, being also parson of Kilmore and prebendary of Buttergill. See *Fasti Eccles. Scoticanæ*, 2, 173; 3, 786.

Carnegie, James (2), A.M.

a Scotch clergyman (son of David, minister at Farnell), took his degree at the University of St. Andrews in 1659, was licensed to preach in 1663, presented to the living of Redgorton in 1664, admitted and ordained in 1665, transferred to Barrie in 1681, and died Dec. 6, 1701, aged about sixty-two years. See *Fasti Eccles. Scoticanæ*, 2, 655; 3, 791.

Carnegie, John, A.M.

a Scotch clergyman, took his degree at the Edinburgh University in 1744, was licensed to preach in 1750, called to the living of Inverkeilor in 1754, and ordained. He died Feb. 28, 1805, aged eighty-one years, after a most exemplary public and private life. See *Fasti Eccles. Scoticanæ*, 3, 798.

Carnegie, William, A.M.

a Scotch clergyman, took his degree at the University of St. Andrews in 1667, became tutor in the family of the earl of Southesk, was licensed to preach in 1673, appointed to the living of Careston in 1679, transferred to

Hoddam in 1681, and thence to Arbroath in 1686, and died before Dec. 15, 1694. See *Fasti Eccles. Scoticanae*, 1, 620; 3, 786, 818.

Carnli

(Lat. *caro*, flesh) was an opprobrious name applied by *the Origenians* (q.v.) to the early Christians, because they maintained the doctrine that the bodies of men, after the resurrection, should be composed of flesh and bones, as they are now, only altered in quality.

Carneiro (Da Sylva), Joaquim

a Portuguese engraver and writer, was born at Oporto in 1727. He went to Brazil at the age of twelve, and became a pupil of Joao Gomez, at Rio de Janeiro. He not only studied art, but also became a skilful musician, and made himself acquainted with literature. He went to Lisbon in 1756, and in the following year visited Rome to study its masterpieces. An order of Don Francisco d'Almeida called back all Portuguese who were staying in that city, but Carneiro went to Florence to perfect himself there in his art. In 1769 he was placed at the head of an engraving school attached to the royal printing house at Lisbon. Some time after that he was a teacher of design in the royal college. He died at Lisbon in 1818. He left a great number of engravings, among which are, *The Child Jesus carried by Saint Joseph; The Annunciation of the Virgin Mary*, etc. He also translated several useful books from the French into the Portuguese language, such as, *Les Elements de Geometrie de Clairant* (Lisbon, 1772): —and the *Traite Thoriue des Carctes ract Typogracphiques* (1802). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carneiro, Manoel

a Portuguese composer and Carmelite, was born at Lisbon in 1650, and died in 1695. He was an excellent organist, and left the following works: *Responsorios e Licoens das Matinas de Sabbado Santo* (for two choirs): —*Responsorios de Paschoa* (ibid.): — *Missa de Definitos* (ibid.): — *Psalnos, Moteles e Villhancicos* (for many voices). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carneiro, Melchior

a Portuguese missionary, was descended from a noble family of Coimbra. He had already gained some reputation as a scholar in his native place,

when the Jesuits drew him into their ranks, in 1543. He was soon after made first rector of the college established by the congregation at Coimbra. Ignatius de Loyola having called him to Rome, he was appointed by pope Julius III bishop of Nice and coadjutor of the patriarch of Ethiopia. In 1555 he went to Goa; but his attempts to convert the Jews of Cochin were not more successful than were those for the conversion of the Christians of St. Thomas, upon the coast of Malabar. In 1567 he was appointed bishop of China and Japan, which office he held until his death, Aug. 19, 1583. He wrote, *Deus Cartas Sopre a Missdo*. See *Hoefler, Nouv. Biog. Généralé, s.v.*

Carnell, Simon P.

a Lutheran missionary, studied for some time in the theological seminary at Gettysburg, Pa., and immediately, offered himself for the African work. He arrived at Monrovia March 14, 1869, and for a little more than a year labored successfully, when he was seized with a sudden attack of fever, and died May 4, 1870. See *Lutheran. Quarterly, 9:457*.

Carney, Thomas Johnson

a Universalist minister, was born in Dresden, Me., June 10, 1818. He was taught Universalism from childhood; traveled quite extensively in the West in 1838 and 1839; resided in South Carolina from 1840 to 1844, and was engaged as private tutor; returned to Maine in 1845; received private instruction in theology; and in 1846 began preaching. In 1848 he was ordained pastor of the Kensington Society, Philadelphia. He had charges in Livermore, Leeds, Wayne, and Livermore Falls, Me., in 1850; labored at Cooperstown, N.Y., in 1851; spent several years as missionary in Illinois, Missouri, and Kansas, and died May 4, 1871. Mr. Carney was essentially a Church organizer and pioneer. See *Universalist Register, 1872, p. 141*.

Carnin, Claude de

a French canon and theologian of the early part of the 17th century, was curate of St. Peter's at Douay, and wrote, *Trait de la Force des Loix Humaines* (Douay, 1608): —*Defense de la Police Ecclesiastique et Civile* (Anvers, 1620; Douay, 1621): *La Republique Naturelle et Interieure des Ames*, etc. See *Hoefler, Nouv. Biog. Généralé, s.v.*

Carniprivium

(or Carnisprivium) is a name said by Macer to be applied to Quinquagesima Sunday, as being the last day on which it was permitted to eat flesh, the Lent fast anciently commencing on the following day, as, he says, is still customary with the Orientals and with some religious orders in Europe. In the calendar of the Greek Church, however, the corresponding term, *Apocreos*, designates Sexagesima Sunday.

Carnoli, Luigi

(known also under the pseudonyms of *Virgilio Nolarci* and *Giulio Laranci*), an Italian biographer, was born at Bologna in 1618. He became a Jesuit, and for six years taught grammar and rhetoric, and for eight years philosophy and theology. He died at the city of his birth in 1693, leaving *Vita Venerabilis Hieronyini Taurellii* (Forligno, 1652): — *Della Virtit d'Ignazio di Loyola* (Bologna, 1658): — *Vita d'Ignazio di Loyola* (Venice, 1680): — *Oratio ins Ereptione Academice Accensorum Mantuce* (Bologna, 1655). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carnoth (or Crennach), John de

a Scotch prelate, was bishop of the see of Brechin in 1435. The same year he accompanied princess Margaret, daughter of king James I of Scotland, into France, to attend her marriage with Louis XI, then dauphin of that kingdom. In 1450 he, with others, was sent on an embassy to England. He is mentioned as living April 18, 1451. See Keith, *Scottish Bishops*, p. 163.

Carnson, David Thompson

an English Congregational minister, was born at Cummertrees, Dumfries, Sept. 5, 1796. He was converted early in life and joined the Independent Church in Carlisle. In 1817 he entered as student at Blackburn, and in 1820 became pastor of Fishergate Church, Preston. Here he was secretary of the executive of the Lancashire Congregational Union, and was one of the founders of the Lancashire Ministerial Provident Society. After thirty-four years labor in Preston he removed to Halesworth, Suffolk, where he remained till 1864, when failing health compelled him to resign. He returned to Preston and there remained until his death, *May 28, 1877*. Mr. Carson was a man of strong convictions, and a lover of Puritan theology,

which he preached in a terse and vigorous style. See (Lond.) *Cong. Yearbook*, 1878, p. 309.

Carnpli (or Carnulo), Simone da

a Genoese painter and Franciscan monk, painted several pictures for the church of San Francisco, at Voltri, two of which are *The Last Supper* and *The Preaching of St. Anthony*, dated 1519. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Généralé*. s.v.

Caro, Francisco

a Spanish painter, was born at Seville in 1627. He learned the first principles of his art from his father, Francisco Lopez, and then went to Madrid to study at the school of Alfonso Cano. He made rapid progress, and in 1658 was charged with the entire decoration of the chapel of Sant-Isidoro, in the church of St. Andrew. His most remarkable painting is *The Jubilee*, for the convent of San Francisco at Segovia. He died in 1667. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Caro (De Torres), Don Francisco

a Spanish priest and traveler, was born at Seville, and lived in the early part of the 17th century. He belonged to the order of Sant-Yago, and traversed successively the Netherlands and the West Indies. He wrote, *Relacion de los Servicios del Don Alonso do Sotomayor*, etc.: —also *Historia de los Ordones de Sant-Yago, Calatrava y Alcantara* (Madrid, 1629, fol.). See Hoefer, *Nouv. Biog. Généralé*, s.v.; Landon, *Eccles. Dict.* s.v.

Caro, Francisco Lopez

a Spanish painter, was born at Seville in 1592, and studied under Pablo de las Roelas. His principal works are the pictures of *The Life of the Virgin*, in the chapel of Sant-Isidoro, and his celebrated *Porciuncula*, in San Francisco, at Segovia. He died at Madrid in 1662. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Rose, *Généralé Biog. Dict.* s.v.

Caro, Giuseppe

an Italian priest and canonist, lived in the middle of the 17th century. He wrote, a *Psalter* (Rome, 1683): —*Responses and Anthems*, arranged by

Gregory the Great (ibid. 1686): —*Titles, Chapters, and Sections of the Bible*, according to the Sept. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Caro, Rodriguez

a Spanish ecclesiastic and historian, was born at Utrera, and lived in the early part of the 17th century. He was grand-vicar of Don Gaspar de Borgia, cardinal-archbishop of Seville, and wrote, *Flavii Lucii Dextri Ominodae Historiae quae Exstant Fragmenta, cum Chronico MA. Maximi, Helecae et S. Brantionis, Notis Illustrata* (Seville, 1627): — *Relacion de las Incripciones y Antiquedad de Utrera*. In manuscript we find several other works, and some poems in Latin and Spanish. See Hoefler, *Nouv. Biog. Généralé*,

Caro, Santo

SEE HUGO.

Carol

(*quadril*, from its square shape, *quarree*, through the Norman word *carole*), as an architectural term, is

(1) a *grille*, cage, closure, or chancel; railings round the tombs of martyrs or persons of sanctity or importance; a screen of wood or metal, designed to preserve them from indiscreet devotion by pilgrims, and from injury by ignorant or mischievous visitors. They are frequently mentioned in the inventory of St. Paul's, London. The confession in the basilica was always fenced with a balustrade of this kind.

(2) An enclosed study or reading-place in a cloister, used by the scribes or ordinary monks and regular canons. Carols of stone remain in the cloisters of Beaulieu, Melrose, and Gloucester, the south and west walks at Clester the south and east walks at Worcester, and were in the south alley of Canterbury. At Durham there are three carols in each window; at Worcester apertures for communication remain between the recesses. In foreign monasteries they are usually placed in the little cloisters.

Caroli, Giovanni

an Italian Dominican, was born about 1425. In 1457 he received the degree of doctor of theology; was appointed dean of the theological faculty at Florence in 1459; and died there Feb. 1, 1503. He wrote, *Expositio in*

Psalmos Graduales, in Psalmum 113 et in Officium Defuencorum (Paris, 1477): —a number of biographies, published in *Leandi Alberti De Vimris Illustribus Ordinis Praedicatorum* (Bologna, 1577). See Winer, *Handbuch der theol. Lit.* 1, 708; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Echard, *De Scriptoribus Ordinis Dominica norum*; Oudin, *De Scriptoribus Ecclesiasticis*. (B. P.)

Caroli, Pietro Francesco

a Piedmontese painter, was born at Turin in 1638. He studied architecture, geometry, and perspective; and visited Venice, Florence, and Rome, where his merit gained him admission to the Academy of St. Luke, of which he became professor. His subjects were the interior views of churches. He died at Rome in 1716. See *Spooner, Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Généralé*, s.v.

Carolus, Johannes

a Belgian monk and historian, was born at Antwerp in 1526. He was a member of the grand council of Malines, an eminent jurist, a scholar and historian. He died at Malines in 1597, leaving *Memoires Histories* (published long after his death). See Hoefer, *Nouv. Biog. Généralé*, s v.

Caron

an early Welsh saint, and patron of Fregaron, in Cardiganshire, is commemorated on March 5. See *Rees, Welsh Saints*, p. 306.

Caron, Augustin Pierre Paul

a French canonist, was born at Marseille-le-Petit, Oise, in 1776. He entered the congregation of St. Sulpice, where he taught the liturgical and ceremonial exercises. With abbot Gosselin he published several important works, among others, *Euvres Completes de Bossuet et de Fenelon*, accompanied with valuable notes. He died at Paris in 1851, leaving a number of articles published in *L'Ami de la Religion*; also, *Manuel des Ceremonies al' Usage de Paris* (1847): —*Notice sur les Anciens Rites de l'Eglise de Paris*, a dissertation full of interesting research. See Hoefer, *Nouv. Biog. Généralé* s.v.

Caron, Raymond

an Irish theologian, was born in the county of Westmeath in 1605. He entered the order of the Recollets, and studied at Salzburg and Louvain; returned to his country as commissary-general of his order; emigrated when the Puritans were in power; returned at the Restoration, in 1660; and died at Dublin in 1666. He wrote several works, especially, *Remonstrantia bernorum contra Lovanienses Ultramontanasque Censuras*, etc. (Lond. 1665, fol.): —*Roma Triumphans* (Antwerp, 1635): —*Apostolatus Evangelium Missionariorum* (1653): —*Controversice Generalis Fidei* (1660): —*Loyalty Asserted and the Late. Remonstrance or Allegiance of the Irish Clergy and Laity Confred* (Lond. eod. 4to): —*A Vindication of the Roman Catholics of the English Nation* (ibid. eod. 4to). See Hoefer, *Nouv. Biog. Généralé*, s.v.; *Biog. Universelle*, s.v.

Carondelet (Pottelles), Albert Charles Dominique

a French ecclesiastic and antiquarian, was born Oct. 16, 1761. He became a priest in early life, and was elected jurist of the chapter of Cambrai, June 11, 1784. He traveled abroad, making historical researches in Flanders, Hainault, and Cambresis, and died at Quesny, Jan. 20, 1838, leaving some very interesting papers on those provinces. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carondelet, Jean de

a prelate and magistrate of Burgundy, was born at Dole in 1469. He was successively dean of the metropolitan church of Besancon, abbot of Mont-Benoit, provost of Saints-Donatien of Bruges, and, in 1503, ecclesiastical member of the sovereign council of Malines. Carondelet was very highly esteemed by Charles V, who, in 1527, appointed him perpetual president of the council of Brussels, and in 1531 made him president of the privy council of the Netherlands. He was afterwards appointed archbishop of Palermo, and primate of Sicily. He was obliged, in 1540, on account of age and infirmities, to retire to private life, and died at Malines, Feb. 8, 1544, leaving *De Orbis Situ* (Antwerp, 1565), and several manuscripts upon various questions of law. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Caroselli, Angiolo

an Italian painter, was born at Rome in 1585, and studied under M. A. Caraviaggio. He died in 1653. His large works in the churches are *The Martyrdom of St. Placidus* and *St. Gregory Celebrating Mass*, in Santa Francesca Romana; also *St. Vincenslao*, in the pontifical palace .of the Quirinal. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer. *Nouv. Biog. Généralé*, s.v.

Carossa

was the traditional name of Manes's mother, cursed in the anathemas which converts from Manichaeism had to subscribe before they were admitted into the Church. See *Beausobre, Hist. Manich.* 1, 67.

Carssus

(1) *SEE CATULINUS.*

(2) One of the Illyrian bishops addressed by Leo the Great (*Epist.* 13, p. 677), in the consulship of Aetius and Symmachus.

(3) Eutychian abbot, whom Leo begs the emperor Marcian to silence (*Epist.* 136, p. 281), and who was accordingly turned out of his monastery (*Epist.* 142, p. 1297).

Carothers, Andrew G.

a Presbyterian minister, was born at Washington, D.C., in 1827. He was educated at Columbian College, Washington, and preached at Worcester, N. Y., for five years; but in 1839 removed to Ohio and ministered at Litchfield. He died Oct. 20, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 290.

Carothers, Robert, D.D.

a Presbyterian minister, was born at Turtle Creek, Pa., in October, 1831. He entered Eldridge Academy in 1850, and in 1852 Jefferson College, graduating in 1854, and afterwards at the Western Theological Seminary. He was licensed and ordained by the Presbytery of Blairsville; commenced his labors at Henry, Ill., and afterwards preached at Millersburg, O. In 1860 he was installed pastor of the Presbyterian Church at Tipton, Ia., where he remained eight years. His next field of labor was Cross Roads,

Pa., where he continued in charge until he was elected principal of the Iowa College for the Blind, at Vintoli, in 1877. He filled all the offices committed to his trust with the greatest integrity, but his work in the College for the Blind was the greatest of his life. He died at Vinton, March 17, 1882. (W.S.)

Carotto (or Caroto), Giovanni Francesco

an Italian painter, was born at Verona in 1470, and studied under Liberale Veronese and Mantegna. His chief works are, *St. Fermo*, at Verona, and the altar-piece of the *Angels*, in Santa Eufemia. He died in 1546. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Généralé*, s.v.

Carove, Friedrich Wilhelm

a Roman Catholic writer of Germany, was born at Coblenz. June 20, 1789. He studied law and practiced for some time. In 1815 he went to Heidelberg, where he devoted himself, under the guidance of Hegel, to philosophical studies. In 1818 he followed Hegel to Berlin, and in 1819 commenced his lectures at Breslau as privat-docent. His political views made it necessary for him to change his residence, and he died at Heidelberg, March 18, 1852. He wrote, *Ueber d. Auctorität der alleinseligmachenden Kirche* (Frankfort, 1825, 2 vols.; 2nd ed. Hanau, 1835): — *Was heisst romisch-katholische Kirche* (2nd ed. Altenburg, 1847): — *Der Saint-Simonismus und die neuere französische Philosophie* (Leips. 1831): — *Ueber das Cölibatgesetz der romisch-katholischen Clerus* (1832, 2 vols.): — *Ueber kirchliches Christenthum* (1835): — *Papismus und Humanität* (1838): — *Vorhalle des Christenthums oder die letzten Dinge der alten Welt* (Jena, 1851). See Zuchold, *Bibl. Theol.* 1, 215, Winer, *Handbuch der theol. Lit.* (see Index). (B.P.)

Carpaccio, Benedetto

an Italian painter, probably the son or nephew of Vittore, painted a picture in 1537, in the church of the Rotonda, at Capo d'Istria, representing *the Coronation of the Virgin*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Généralé* s.v.

Carpaccio (Called Also Scarpaccia Or Scarpazza), Vittore

a Venetian painter, was born about 1450, and died about 1522. He painted several pictures, in competition with the Bellini, for the churches and public edifices at Venice. There is a picture by him at Ferrara, in Santa Maria del Vado, of the *Death of the Virgin*. His principal-work was destroyed by fire in 1576. See Hoefler, *Nouv. Biog. Généralé*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Carpagna, Gasparo

an Italian cardinal, theologian, and numismatologist, who lived in the latter half of the 17th century, wrote, *Epistola Pastoralis* in the series of Carlo Borromeo: — *Instruktionen Pastorum*. (Louvain, 1702; Rouen, 1707). But Carpagna is better known as the collector of a cabinet of coins and medals, a catalogue and description of which is attributed to Bellori, entitled, *Scelta de' Medacglioni piu rari nella Biblioteca del' Eminentissim. Signor Cardinale Gasparo Campagna* (Rome, 1679). Another description was published under a different title, at Amsterdam, in 1685. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Carpani, Giuseppe

an Italian theologian and poet, was born at Rome, May 2, 1683. He joined the Jesuits, taught rhetoric, philosophy, and theology at the Germanic college of Rome, and died there about 1765, leaving seven *Tragedies* in Latin verse (Vienna, 1746; Rome, 1750): — *De Jesu Infante* (Rome, 1747); both works are published under his academic name, *Tirfro Ercopolita*: — some Latin poems inserted in *Arcadum Carmina* (ibid. 1757). See Hoefler, *Nouv. Biog. Généralé*, s.v.

Carpano, Pietro Vicente

an Italian scholar and sacred orator, a native of Milan, lived in the early half of the 17th century. He was secular priest and director of the seminary of Brescia, where he taught eloquence. He wrote, *De Ratione Scribendi hEpistolas Scholce Priores* (Brescia, 1613): — *Christus Nascens, Christus Circuncisus, Poemata* (Genoa, 1625): — *Della Forma chedeve Teneri nelle Crie* (without date or place of publication): — *Elogia Sacra*: — *Lacrymae de Christi Domini Cruciatibus et nece, Poema*: — many Latin

letters in the *Epistolae Sanazarii, Sacchi et Farnesii* (Milan, 1621). See Hoefer, *Nouv. Biog. Généralé.* s.v.

Carpenter, Alfred G.

a minister in the Methodist Episcopal Church South, was born in South Carolina, Aug. 1, 1837. He professed religion at the age of fourteen; became careless afterwards, but was reclaimed when about eighteen; labored from that time as exhorter and Sunday school superintendent till 1862, when he was licensed to preach, and, after serving the Church six years as local preacher, he entered the North Georgia Conference, wherein he labored until his death, Sept. 30, 1871. MI. Carpenter was characterized by great faith, exemplary piety, and a prayerful life. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 549.

Carpenter, Burton

a Baptist minister, was born at Monkton, Vt., March 5, 1785. He was ordained in 1816, in Schoharie County, N. Y., where he was a useful and successful pastor for nearly a third of a century. In 1838 he removed to the West, on account of ill health, but was able to preach but little afterwards, and died at Grand Detour, Ogle Co., Ill, July 3, 1849. See *Minutes of Ill. Anniversaries*, 1849, p. 5. (J.C.S.)

Carpenter, Charles

an English Baptist minister, was born at Alsford, Hants, in 1796. He was converted in his youth, and baptized at Folkestone, Kent. He established the first Baptist chapel at Dover, and afterwards removed to Rochester, where he gathered a new church and was its pastor for four years. He next settled in London for sixteen years, then spent three years in Wales, and finally located at Bury St. Edmunds, Suffolk, where he died; March 24, 1858.

Carpenter, Chester Whitmore

a Congregational minister, was born at Ashford, Conn., Aug. 8, 1812. He graduated at Amherst College, in 1839, and at the Connecticut Theological Institute in 1844. He taught one year in Pittsfield, Mass., and was ordained at Sinclairville, N.Y., Sept. 25, 1845. After preaching some time, he went South for the benefit of his health; and while on his return died, April 17, 1867. See *Hist. Catalogue of Conn. Theolog. Ins.* p. 40. (J.C.S.)

Carpenter, Cyrus Evans

a Methodist Episcopal minister, was born in Carroll County, Ind., April 2, 1838. He removed with his father's family to Iowa in 1850; was converted in 1852; made a class-leader in 1857; received license to preach in 1858, and in 1859 united with the Missouri and Arkansas Conference. He was stationed on the western frontier, but the intolerance of the secessionists at the opening of the rebellion necessitated his leaving, and he fled to Kansas, where he remained a short time, then went to Iowa, and in the spring of 1862 returned to Missouri. He continued his zealous labors till early in 1867, when failing health obliged him to become superannuated, and, retiring to Fairfield, Ia., he died there, May 21 of that year. Mr. Carpenter was a worthy man, enjoying the confidence and esteem of all classes; an able preacher, a sound theologian, a good singer, an amiable companion, and a Christian gentleman. See *Minutes of Annual Conferences*, 1868, p. 21.

Carpenter, Eber

a Congregational minister, was born in Vernon, Conn., June 24, 1800. He graduated at Yale College in 1825, and then taught for some time at Norwalk. For two years he studied theology at Andover, Mass., and was licensed to preach, in 1828, by the Londonderry Presbytery, N. H. He labored as a missionary in Waterville, Me., and also at Woonsocket, R. I. From 1830 to 1835 he was regular pastor in York, Me. In December of the latter year he was installed over the Congregational Church in Southbridge, Mass. His health failing, in October, 1853, he obtained leave of absence from his charge, in order to conduct *The American National Preacher*. In March, 1857, he resumed his pastoral labors in the Southbridge Church, and remained there until July, 1864. The last three years of his life were spent in Boston, where he preached occasionally. He had accepted a unanimous call to the church in North Falmouth, but died in Boston, Oct. 21, 1867. See *Cong. Quarterly*, 1871, p. 71.

Carpenter, Erasmus Irvin

a Congregational minister, was born at Waterford, Vt., April 29, 1808. He received his preparatory education at Peacham Academy; graduated at the University of Vermont in 1837, and was one year (1841) at Andover. He was ordained at Littleton, N.H., Dec. 13, 1842; was installed at Barre, Vt., Dec. 25, 1857; and March 6, 1867, became acting pastor at Berlin. In 1869

he removed to White River Junction, and was appointed agent of the Vermont Bible Society. He became acting pastor at Swanzey, N.H., in 1874; and died Feb. 10, 1877. (W.P.S.)

Carpenter, Ezra

a Unitarian minister, was born at Rehoboth, Mass., in 1702. He graduated at Harvard College in 1720; was ordained pastor at Hull, Nov. 24, 1728, installed at Keene, N.H., Oct. 4, 1753; dismissed March 6, 1769; and died Oct. 26, 1785. See Sprague, *Annals of the Amer. Pulpit*, 8:3.

Carpenter, Ezra Greenwood

a Congregational minister, was born at Potsdam, N.Y., Dec. 20, 1829. He studied at St. Lawrence Academy, then a few months in Chicago Theological Seminary, and privately in Minnesota. He was ordained evangelist at Maiden Rock, Wis., Dec. 30, 1868; was acting pastor there, 1867-70; at Grand Rapids, 1870-72; at Corning, Ia., 1872-74; installed at Stuart, Aug. 22, 1874, resigned March 17, 1875; was acting pastor at Winthrop, 1875-76 at Golden Prairie, 1877; and died Aug. 25, 1879. See *Cong. Yearbook*. 1880, p. 15.

Carpenter, George

an English martyr, resident Emmerich, in Bavaria, was brought before the council for the following offences: (1) He did not believe that a priest could forgive sins; (2) he did not believe that a man could call God out of heaven; (3) he did not believe that God was in the bread which the priest places over: the altar, but that it was the bread of the Lord; (4) he did not believe that the water itself, in baptism, could bestow grace. He utterly refused to recant, and was burned in 1527. See Fox, *Acts and Monuments*, 4:374.

Carpenter, John (1)

an English prelate of the 15th century, was born at Westbury, Gloucestershire, He was educated at Oriel College, Oxford; became provost and chancellor of the university there; was preferred prefect of St. Anthony's, London, and at last became bishop of Worcester. He died in 1475. See Fuller, *Worthies of England* (ed. Nuttall), 1, 555.

Carpenter, John (2)

an English theologian, was born in Cornwall, and died in 1620, leaving *Sermons, Meditations*, etc. (Lond. 1588). See Hoefler, *Nouv. Biog. Généralé*, s.v.

Carpenter, John (3), D.D.

an Irish prelate, was born in Chancery Lane, Dublin, and was educated in the university at Lisbon. On his return to his native city he was appointed curate in St. Mary's parish chapel. He was consecrated to the see of Dublin, June 3, 1770, by the Catholic primate, assisted by several others. In November, 1778, Carpenter, at the head of seventy of his clergy, and several hundred Roman Catholic laity, attended at the court of the king's bench in Dublin, and took the oaths prescribed by the act for the relief of Roman Catholics in that kingdom. He died. Oct. 29, 1786. See *D'Alton, Memoirs of the Abps. of Dublin*, p. 472.

Carpenter, Lucien Bonaparte

a Methodist Episcopal minister, was born at Derby, Vt., July 4, 1839. He was a precocious youth; secured for himself a private collegiate education; removed to Springfield, Ill., at the age of seventeen; taught school, and prepared to study law, but, on experiencing religion, in 1858, became an earnest Christian worker; received license to preach, and in the same year entered the Illinois Conference. His appointments were Exeter, Petersburg, Carrollton, Beardstown, Hillsborough, and Stapp's Chapel, Decatur; in 1870 he received a transfer to the Indiana Conference, wherein he was stationed three years at Trinity, Evansville; was transferred to the Virginia Conference in 1873 and appointed to Fourth Street, Wheeling; and in 1874 was transferred to the Baltimore Conference, in which he was stationed for three successive years as pastor of Grace Church; in 1877 and 1878 of Exeter Street Church, and in 1879 of Jackson Square Church, Baltimore, where he died suddenly, Nov. 20, 1879. Mr. Carpenter's pulpit ministrations always attracted a throng of admiring listeners. He was passionately fond of study, a brilliant orator, and an advanced thinker. See *Minutes of Annual Conferences*, 1880. p. 15.

Carpenter, Mark

a Baptist minister, was born at Guilford, Vt., Sept. 23, 1802. He pursued his studies in part at Amherst College, and graduated at Union College in 1829, and from the Newton Institution in 1833. He was ordained at Milford, N.H., Feb. 12, 1834, and six years afterwards accepted a call to Keene, remaining there about five years. He was pastor from 1846 to 1850 at New London, N.H.; from 1851 to 1861 at Holyoke, Mass.; at Brattleboro, Vt., from 1861 to 1867; at West Dummerston, from 1867 to 1869; South Windham, from 1869 to 1874, whence he removed to Townshend, and died there, Nov. 13, 1882. He was one of the oldest and best-known ministers in the state of Vermont. See Cathcart, *Baptist Encyclop.* p. 185. (J. C. S.)

Carpenter, Mary

an English philanthropist, was born Aug. 18, 1807, at Bristol. At a very early age she took an active part in that social movement which had for its object the amelioration of the condition of the lower classes, the reorganization of prisons, and caring for homeless children. To this end she originated the system of reformatory schools and such institutions as had her cherished object in view, and by word and deed she interested the community at large. She took an active part in the annual meetings of the "British Association for the Promotion of Social Science," and even undertook a voyage to India for philanthropic purposes in 1866-67, the results of which she published in *Suggestions on Prison Discipline and Female Education in India* (1867); and *Six Months in India* (1868, 2 vols.).

For a further advance of prison reform and female education, she visited India three times between 1868 and 1876. The results of her last journey she communicated to Lord Salisbury, secretary for India, who brought them in an official form before Parliament. Miss Carpenter died at Bristol, June 14, 1877. She wrote *Morning and Evening Meditations for Every Day in the Year* (1842); *Reformatory Schools for Children* (1851); — *Juvenile Delinquents, their Condition and Treatment* (1853); — *Our Convicts* (1864, 2 vols.). See Brockhaus, *Conversations-Lexikon* (13th ed. 1882), s.v.; Carpenter, *The Life and Work of Mary Carpenter* (Lond. 1879, 1881). (B. P.)

Carpenter, Nathaniel

an English clergyman, was born in Devonshire in 1588, and educated at St. Edmund's Hall, Oxford. About 1626 he became acquainted with archbishop Usher, then at Oxford, who admired his talents, and took him to Ireland' where he made him one of his chaplains. Soon after this Carpenter was advanced to a deanery. He died at Dublin, according to Wood, in 1628; according to Fuller, in 1635. His publications include *Philosophia Libera*, etc. (1621), memorable as one of the first attacks upon the Aristotelian philosophy: — *Geographie Delineated* (1625): and several *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Chalmers, *Biog. Dict.* s.v.

Carpenter, Richard (1)

an English divine, was, a native of Cornwall, and was educated at Exeter College, Oxford, of which he became a fellow in 1596. In 1611 he was admitted to orders; and about that time was made rector of Sherwell, and of Loxhore, adjoining, in Devonshire; and afterwards obtained the benefice of Ham, near Sherwell. He died Dec. 18, 1627, aged fifty-two. He published several single *Sermons*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Carpenter, Richard (2), D.D.

an English divine and poet of the 17th century, was educated at Etons College, and at King's College, Cambridge. About 1625 he left England, and studied in Flanders, France, Spain, and Italy; and at length received holy orders at Rome from the hands of the pope's substitute. He entered the order of St. Benedict, and was sent to England to make proselytes; but in little more than a year he returned to the Protestant communion, and obtained the vicarage of Poling, in Sussex. In the time of the civil war, however, he retired to Paris, and reconciled himself to the Romish Church. He afterwards returned to England, and settled at Aylesbury, where he obtained a curacy. He was living there in 1670, but, before his death, returned a third time to Romanism. He published, *Experience, History, and Divinity* (1642): — *Astrology Proved Harmless, Pious, Useful* (1663): — *Rome in her Fruits* (eod.): — *The Pragmatical Jesuit new Learned*; and other works. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Carpenter, Robert Wright

an English Congregational minister, was born at Taiunton, July 5, 1831. He joined the Church in his boyhood; received his ministerial training at Hackney College; and, at the close of his college course, became co-pastor at Portsea. He commenced his ministry there in 1858; removed to Devonport in 1861, to Woolwich in 1869, and finally retired to Bexley Heath, and died, there, May 15, 1872. See (Lond.) *Cong. Yearbook, 1872*, p. 307.

Carpenter, Samuel T.

a Protestant Episcopal clergyman of the diocese of Ohio, was rector of the Church in Smyrna, Del., in 1853, and remained there for several years. Subsequently he removed to Monroe, Mich., as rector; in 1859 he became rector of Trinity Church, Polo, Ill.; and in 1864 he was appointed chaplain in the United States Hospital at Cincinnati, O. He died Dec. 26, 1864. See *Prot. Episc. Almanac, 1866*, p. 98.

Carpenter, Sarah

wife of Zeno Carpenter, was, an elder, for many years, of the Society of Friends (Orthodox), and was also a member of Bridgewater Monthly Meeting. She died Dec. 16, 1835, in Utica, N.Y., aged sixty-two years. See *The Friend, 9*, 112.

Carpenter, William

a Lutheran minister, was born near Madison, Va., May 20, 1762. He served as a soldier in the Revolutionary war up to its close. While there he felt called to preach. He took a course of theology, and was licensed, by the Synod of Pennsylvania, in 1787. His first field of labor was in Madison County, Va., where he continued twenty-six years. He removed to the West in 1813, and entered upon his second and last charge in Boone County, Ky. Here he preached for twenty years, and died Feb. 18, 1833. See Sprague, *Annals of the Amer. Pulpit, 9*, 1, 84.

Carpentras, Council Of (Concilium Carpentoractense)

was held in 527, Caesarius of Ariles presiding, at the head of sixteen bishops. They published but one canon, which forbids the bishop to take anything from the parishes within his diocese, provided he has a sufficient

revenue for his maintenance. In this council, also, Agrecius, bishop of Antibes, was suspended during a year for conferring orders contrary to the canons. See Labbe, *Concil.* 4, 1663.

Carper, Joseph

a Methodist Episcopal minister, was born in Pendleton County, Va., in 1789. He passed his early years on a farm; received a very limited education; was converted in his youth; but spent his early manhood in the army. His religious convictions returning, however, he received license to preach, and in 1816 entered the Baltimore Conference. In 1819 he was transferred to the Ohio Conference. Between 1837 and 1840 Mr. Carper held a local relation. He then reentered the effective ranks and served until 1848 when he again located, but continued to preach until 1855, when he became superannuated. He died Aug. 27.1867. Mr. Carper was capable of great physical endurance; had a strong, clear voice; a logical, rhetorical, practical mind; a pathetic manner of delivery; an ardent spirit, and a soul full of devotion. See *Minutes of Annual Conferences*, 1867, p. 257.

Carphacasemeocheir

(Καρφακασημεοχείρ) was one of the heavenly powers in the system of the Pernate (q.v.).

Carpi (or de Carpi), Girolamo

a reputable Italian painter, was born at Ferrara in 1501, studied under B. Garofalo. He painted many fine pictures for the churches of Ferrara and Bologna. At the latter place are his two best pictures one in San Martino Maggiore, of *The Adoration of the Magi*; and the other in San Salvatore, of *The Madonna*, with St. Catherine and other saints. He died about 1569. See Hoefler, *Nouv. Biog., Généralé*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Carpi, Ugo

an Italian painter and engraver, was born at Rome about 1486, and distinguished himself by the invention of printing in chiaro-scuro, in imitation of drawing. The following are some of his principal engravings: *Jacob's Ladder*; *David with the Head of Goliath*; *The Murder of the Innocents*; *The Descent' from the Cross*, etc. He died about 1530. See

Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Généralé*, s.v.

Carpianus

was the brother to whom Eusebius (4, 1275) addressed his scheme of canons for a harmony of the Gospels.

Carpilio

was a witness of the apostasy of Marcellinus, A.D. 303, and bishop at the Council of Rome, A.D. 324.

Carpini, Giovanni de Plano

a Franciscan monk, was born in Italy about 1220. Pope Innocent IV sent him, with six others, in 1246, on a religious embassy to the descendants of Genghis Khan, who were threatening Europe. After great hardships he reached his destination, and, although he but slightly succeeded in his mission, yet he wrote the earliest account that we have of those semi-barbarous nations. It was abridged by Vincent de Beauvais in his *Speculum Historicum*, and translations may be found in Hakluyt, Purchas, and others. He afterwards labored as a zealous missionary among the central and northern tribes of Europe, and died at an advanced age. See Hoefler, *Nouv. Biog. Généralé*, s.v.; Rose, *Généralé Biog. Dict.* s.v.

Carpinoni, Domenico

an Italian painter, was born at Clusone in 1566, but visited Venice while young and became a scholar of Palma. In the principal church of Clusone is a picture by him, of *The Birth of John the Baptist*, also a *Descent from the Cross*; and a picture of *The Transfiguration*, in the Valle Cavallinsa. He died in 1658. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Rose, *Généralé Biog. Dict.*

Carpinoni, Marziale

an Italian painter, the grandson and scholar of Domenico was born at Clusone in 1644. He was instructed in the school of Ciro Ferri, at Rome. He painted a number of historical works for the churches at Clusone, Bergamo, and Brescia. Some of his best works are, *The Nativity*; *The*

Baptism of Christ; St. Domeo; St. Eusebia. He died in 1722. See Spooner, *Biog. Hist. of the Fine Arts, s.v.*; Rose, *Gen. Biog. Dict. s.v.*

Carpion

was a Valentinian, who was preaching in the time of Nilus (*Epist.234, p. 167*).

Carpioni, Giulio

an Italian painter and engraver, was born at Venice. He was one of the best scholars of Alessandro Varotari, surnamed the Paduan. He settled at Vicenza, where he painted many small pictures representing fantastical or mythological subjects. He also engraved a large number of plates, of which the principal ones are, several *Madonnas; Jesus on the Mount of Olives; The Penitent Magdalene; Two Bacchantes;* and *The Four Elements.* He died at Verona in 1611. See Hoefer, *Nouv. Biog. Généralé, s.v.*

Carpistes

was one of the five alternative appellations employed in the system of Valentinus, to denote the mon *Horus*. The application of so many different names to the same personage seems to be best explained by the fact that in what is apparently an older form of the Valentinian system, known to us by a fragment in Eusebius (*Haer. 31:6*), there correspond to Horus five different eons, Carpistes being the name of one of them. It is intelligible that when the system was simplified by the reduction of the five aeons to one, this one should be considered as entitled to receive any of the older appellations. The name is supposed by Grabe; to be derived from the rod with which the praetor emancipated a slave. then denotes an *emancipator*, and is completely parallel to one of the other titles of Horus. The functions attributed to Horus are stated by Irenaeus (1, 3) to be two fold; that of supporting, and of restraining or limiting; as it is by him that each aeon is sustained in its own place, and restrained from intruding into that which does not belong to it.

Carpones

was a presbyter of Alexandria, a rival preacher to Arius, afterwards excommunicated along with him, A.D. 319, and was his companion in exile at Nicomedia, where he signed his letter to Alexander. At a later date he was deputed by Gregory of Cappadocia to pope Julius.

Carpophorus, Saint

(1) was one of the four crowned brothers, martyrs at Rome, in the year 304. The names of the other three were Severus, Severianus, and Victorius, who, with Carpophorus, in the Diocletian persecution, were whipped to death with scourges loaded with lead. Pope Gregory the Great mentions an old church of the four crowned martyrs in Rome, which was subsequently repaired, or rebuilt, by Leo IV and also by Pascal II. This church (*Sanctboum Quatuor Coronatorum*) is commemorated in an ancient title of a cardinal priest (see Butler, Nov. 8; Baillet, Nov. 8).

(2) Said to have succeeded Cyprian at Carthage.

(3) The name of a martyr of unknown date, celebrated in Umbria and at Capuia and Milan.

(4) Presbyter, martyr at Spoleto, commemorated Dec. 10, in the old Roman Martyrology.

Carpov, Jacob

a German Lutheran theologian, was born at Goslar, Sept. 29, 1699. He studied at Halle and Jena, and at the latter place he completed, in 1725, the course of philosophy and theology. He there professed the system of Canz, which consisted in applying the mathematical and philosophical demonstrations of Wolf to Christian dogmas. This innovation, introduced in the teaching of theology, arrayed against him all the academic corps, and led to the condemnation of his writings. In 1736 he was obliged to leave Jena and established himself at Weimar, where he continued his course of theology, for many of the students of Jena had followed him. In 1737 he was appointed sub-director of the gymnasium of Weimar; in 1742 professor of mathematics; and in 1745 director of this gymnasium. He was also elected a member of the Academy of Berlin. He died at Weimar, June 9, 1748. Some of his principal works are, *Disp. de Ratios is Sufficientis Principio* (Jena, 1725): — *Disp. De Quaestione, Utrum Tellus sit Amachina, an Animal* (ibid. oed.): — *Disput. Theol. Trinitatis Mysterium Methodo Demonstrativa Sistens* (ibid. 1730); a writing directed against Polycarp Leyser, who had declared the Trinity contrary to sound judgment. The mathematical proofs given by Carпов in support of the Trinity were commented upon in a work by John Thomas Haupt: *Gründe der Vernunft zur Eriduterung und zumi Beweise des Geheimnisses der heiligen*

Dreieinigkeit (Rostock, 1752). The following three works relate to this same controversy: *Revelatum S.S. Trinifatis Mysterium Methodo Demonstrativa Propositum* (Jena, 1735): — *De Pluralite Personarum in Deitate* (ibid. eod. and 1737): — *Amerkungen iuber den Troktat: de Pluralitate Person. etc.*: — *Caenonomia Salutis N.T.* (Jena.; 1737, 1765; Frankfort and Leipsic, 1737, 1749; and Rudolstadt and Leipsic, 1761):’ *Disp. de Anima Christi Homiinis in se Spectata* (Jena, 1737; and a second edition, enlarged, and published under another title — *Psychologia Sacratissima*, etc., ibid. 1740): — *De, Staniine Humanitatis Christi* (ibid. 1741-43): — *De Peccato in Saqictum Spiritum Atgue Incredulitatis Finalis* (Wei-mar, 1746, ‘1750): — *De Notione et Irremissibilitate Peccati in Spiritum Sanctum* (ibid. 1750): — *De Ortu Anime Humanae et Christi* (ibid. 1751). These are only a few of the sixty-eight works enumerated by Doring, *Die gelehirten Theologen Deutschlands*, i229 sq. See Hoefer, *Nouv. Biog. Généralé*, s.v.; also Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; *Furst, Bibl. Jud. 1*, 146; Winer, *Handbuch der theol. Lit. 1*, 297, 420. (B. P.)

Carpov, Paul Theodor

a German Orientalist and Lutheran theologian, was born in 1714 at Bolechow, in Polish Prussia. He studied at Rostock, where he took his degrees, and became professor of Hebrew and catechetical theology in 1738. In 1760 he assumed the same position at the newly founded university of Biitzow, here he remained until his death, May 27, 1765. He wrote, *De Criteriis Nominum et Verborum Linguae Hebraeae* (Rostock, 1738): — *Cinerums Apud Hebraeos Usus* (ibid. 1739): — *Christys Ecclesiae Sponsus* (ibid. 1740): — *De Jejuniis Sabbaticis et Antiquitate Hebraea* (ibid. 1741): — *Animadversiones Philologicrit. Sacrae* (ibid. 1740). See Hoefer, *Nouv. Biog. Généralé*, s.v.; Jocher,; — *Allgemeines Gelehrten Lexikon*, s.v.; Winer, *Handbuch der theol. Lit. 1*, 279; Fürst, *Bibl. Jud. 1*, 146. (B. P.)

Carpus

martyr at Pergamus (Euseb. 4. 16). The Byzantine calendar distinguishes him from the Carpus of Troas, and commemorates him Oct. 13. April 13 is the day of commemoration .in Metaphrastes and in Ado. The martyrdom is said to have taken place under Decius or Valerian, probably A.D. 251.

Carpzov, Benedikt David

son of Johann Benedikt, S., was a German Lutheran theologian, who lived in the middle of the 17th century. He wrote, *Dissertatio, de Pontificum I Hebrceorum Vestitu Sacro* (Jena, 1655; found also in *Dissertationes Academicae*, by Johann Benedikt Carpzov, Leipsic, 1699; and in Ugolino, *Thesaur.* vol. 11). Some of his writings are preserved in manuscript in the library of Raymond Kraft, and some have been inserted in *Amcenitates Literarsice*, by Schelhorn. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Carpzov, Johann Benedikt, Jr.

a Protestant theologian of Germany; brother of the preceding, was born at Leipsic, April 24, 1639, where he also studied, as well as at Jena and Strasburg. Besides these universities, he also visited others, and 'hen: he returned to his native: place was appointed, in 1662, preacher at St. Nicholas, in 1665 professor of ethics, in 1668 professor of Hebrew, in 1674 archdeacon, in 1679 pastor of St. Thomas, and in 1684 professor of theology. He died at Leipsic, March 23, 1699. His principal works are, *Dissertatio de Nusimiis Mosen Comutum Exhibentibus* (Leipsic, 1659): — a Latin translation of the treatise of Maimonides; *On the Fasts of the Hebrews*, with the text (*ibid.* 1662): —aid several treatises upon questions of sacred philology, a collection of which. was published (*ibid.* 1699). He also wrote *Introductio in Theologiam Judaicam* (*ibid.* 1687), and edited Schickard's *Jus Regiumn Hebrceorum* (*ibid.* 1674); Tarnov's *Prophetæ Minores* (1688); Lightfoot's *Horæ Hebraicæ et Talmudicæ* (1684); Lankisch's *Deutsche, Hebraische u. Griechische Concordanz* (1696); and his father's *Hodegeticum* (1689). See Herzog, *Real-Encyklop.* (2nd ed.), s.v.; Winer, *Handbuch de theol. Lit.* 1, 142, 239; Hoefler, *Nouv. Biog. Généralé*, s.v. (B. P.)

Carpzov, Johann Benedikt

third, a German Orientalist, son of the preceding, and father of Johann Benedikt *fourth*, was born at Leipsic, Nov. 21 1670. He studied at Leipsic, Jena, Altdorf, and Strasburg; was made magister at Leipsic in 1696, preacher in 1703, and professor of Hebrew in 1715; and died there, Aug. 14, 1733. He published a work of his father, *Colloquia Rabbinicobiblicum* (Leipsic, 1703): —also *Christianco de Urim et Thummim Conjecturae: — De Sepultura Josephi Patriarchæ*, etc. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Carpzov, Samuel Benedikt

a German theologian and scholar, son of Johann Benedikt, Sr., was born at Leipsic, June 17, 1647. He studied at his native place and Wittenberg. Like his brother, Johann Benedikt, Jr., he opposed Spener. In 1674 he was called as third court-preacher to Dresden, was in 1680 superintendent, in 1692 first court-preacher, and died Aug. 31, 1707. His principal work is *Anti-Masenius*. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carr, Elisha

a minister in the Methodist Episcopal Church South, was born in Tennessee about 1806. He experienced religion, when ten years old; exercised great influence as a class-leader and exhorter; and in 1831 entered the Tennessee Conference, in which he continued active until his death, at Nashville, Feb. 2, 1866. Mr. Carr was most thoroughly devoted to his calling, and was eminently successful. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 57.

Carr, George

a clergyman of the Episcopal Church in Scotland, was born at Newcastle, England, Feb. 16, 1704, and educated at St. John's College, Cambridge. In 1737 he was appointed senior clergyman of the episcopal chapel at Edinburgh, where he spent the remainder of his life. He died Aug. 18, 1776. Three volumes of his *Sermons* were published in 1777. See Chalmers, *Biog Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Carr, Henry

a Baptist minister, was born at Moorefield, Hardy Co., Va. He graduated at Union College in 1829, and from the Newton Institution in 1832; was ordained at Newton, Sept. 20 of the same year, and went to Ohio, where he was pastor of the Church at Granville, and then of the Church at Akron. Subsequently he was secretary of the Ohio Education Society, and afterwards acted as an agent to raise funds for Granville College, now Denison University. He died at Granville, July 24, 1864. See *Newton General Catalogue*, p. 10. (J.C.S.)

Carr, James

an English Wesleyan minister, was born near Leeds, Feb. 27, 1810. He was converted at fourteen; entered the ministry in 1832; became a supernumerary at Dynas Powis, near Cardiff, Wales, in 1875, and died March 10, 1880. He was eminently successful in turning many to righteousness. See *Minutes of the British Conference*, 1880, p. 26.

Carr, L. C.

a Baptist minister, was born in Pennsylvania in 1814, and early in life removed to Ohio. He was educated in Granville College, now Denison University. After leaving college he was pastor of the Church in Lockland. Subsequently he removed to Illinois, and preached in Moline, Jerseyville, Griggsville, and other places in that state. Finding his health impaired by the rigors of Northern winters; he removed to Florida, where, at Spring Garden Center, in that state, he died suddenly, June 3, 1882. He is spoken of as an excellent man, a good preacher, and an earnest worker, making himself especially useful in the cause of temperance in Illinois. See *Watch-Tower*, June 15, 1882. (J. C. S.)

Carr, Robert

a Scotch clergyman of Tweedmouth, studied theology at the Edinburgh University, was tutor in the family of Sir James Calhoun; licensed to preach in 1817; ordained in 1821 as minister of the Presbyterian Congregation at Mayport; presented to the living at Luss the same year, and died Sept. 4, 1845. He published *An Account of the Parish*. See *Fasti Eccles. Scoticanæ*, 2, 367.

Carr, Samuel, D.D.

an English divine of the latter part of the 18th century, was prebendary of St. Paul's, and published *Sermons on Practical Subjects* (Lond. 1795, 3 vols.). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Carr, Thomas (1)

an English Catholic writer, ascetic, and priest, was born in 1599. His real name was *Miles Pinckney*. After having been procurator of the college at Douay, where he had been studying, he went to Paris, and established there the monastery of the English Augustinians. He died Oct. 31, 1674, *leaving*,

Sweet Thoughts of Jesus and of Mary (1656): *Pietas Psarisiensis* (Paris, 1666): —*The Love of God*, from St. Francis of Sales (ibid. 1630): —*The Pledge of Eternity*, from Camus, Bishop of Belley (ibid. 1632) *Soliloquies*, from Thomas a Kempis (ibid. 1653); and some other works of the same kind. See Hoefer, *Nouv. Biog. Générale*, s.v.

Carr, Thomas (2)

a Methodist Episcopal minister, was born in Washington County, Pa., Feb. 23 1793. He removed, when quite young, with his father to Tuscarawas County, O., was converted in his youth, and, after, spending some years as local preacher, was admitted into the Ohio Conference, wherein he continued to travel until 1824, when he joined the Pittsburgh Conference. Subsequently he became a member of the Erie Conference, and in it labored to the close of his life, Sept. 27, 1856. Mr. Carr was a most successful preacher, his mind well disciplined, and his life exemplary. See *Minutes of Annual Conferences*, 1857, p. 375.

Carradori, Giacomo Filippo

an old painter of the Bolognese school, was born at Faenza, where he flourished in the latter part of the 16th century, and executed some works for the churches. There are still two altar-pieces by him at Faenza, bearing his name, and dated 1580 and 1582.

Carrail, Matthew

a Scotch clergyman (son of the minister at Edrom), was appointed to the living at Bonkle and Preston in 1607, transferred to Edrom in 1612, and died before Aug.,20, 1646.. See *Fasti Eccles. Scoticanae*, 1, 407, 435.

Carrail, William

a Scotch clergyman, was reader at the parish of Idrom from 1574 to 1580. appointed to the living in 1583, and died before July 12, 1612. See *Fasti Eccles. Scoticanae*, 1, 435.

Carranza, Didier

A Spanish interpreter and missionary of the Dominican order, who lived in the middle of the 16th century, wrote *Doctrinat Christiana en Lengua*

Chontal, the (dialect of the province of Tobasco, in Mexico. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Carranza, Miguel Alfonso

a Spanish biographer and ascetic theologian of the order of Carmelites, was born at Valencia about 1527 and died at the same place in 1607. His principal works are *Vita S. Ildephonsi* (Valencia, 1556, republished by Bollandus, with notes, in the *Acta Sanctorum*). *Camino del Cielo* (ibid. 1601): — *Catecismo y Doctrina de' Religiosos Novicias, Professos. y Monjas* (ibid. 1605). See Hoefler, *Nouv. Biog. Généralé*, s.v.

Carrari, Baldassare

an eminent artist of Ravenna, flourished in the first part of the 16th century. He painted for San Domenico at Ravenna the celebrated altar piece of St. Bartholomew, containing very elegant histories of the holy apostles.

Carraway, George S.

a Protestant Episcopal clergyman of the diocese of Virginia, was rector in Urbana, Va., in 1853, and remained there for some time. About 1857 he became rector of Old Church, Hanover Co., Va., in which pastorate he remained until his death, at Providence, R. I., Dec. 25, 1867. See *Prot. Episc. Almanac*, 1868, p. 104.

Carre, Jean

brother of Remy, also a Benedictine, co-operated in an edition of *St. Ambrose* (Paris, 168690). See Hoefler, *Nouv. Biog. Généralé*, s.v.

Carre, Jean Baptiste

a French monk, born in 1593, was the founder of the Noviciate General, at Paris, for the Dominicans, in the Faubourg St. Germain, in which were educated novices from all the provinces.

Carre, Michael

a Dutch painter, was born at Amsterdam in 1666, and studied under his brother, and afterwards under Berghem. One of his principal works is in a saloon at the Hague, where he has represented in large landscapes, with.

figures, the history of Jacob and Esau. He died in 1728. See Rose, *Gen. Biog. Dict.*; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Carre, Pierre

a French theologian, was born at Rheims in 1749. After teaching rhetoric at Charleville, he became curate of St. Hilaire, a village of Champagne, took the civic oath at the time of the revolution, and afterwards retracted. He died in his native city, Jan. 13, 1823, leaving, *La Constitution et la Religion Parfaitement d'Accord: — Reponse des Catholiques a la Lettre de Nicolas Dict.* See Hoefler, *Nouv. Biog. Généralé*, s.v.

Carrt, Remy

a French theologian and musical composer, of the Benedictine order, was born at St. Fal, in the diocese of Troyes, Feb. 20, 1706. He was prior of Beceleuf and sacristan of the convent of la Celle, and died at the close of the 18th century, leaving, *Le Maitre des Novices dans l'Art de Chanter* (Paris, 1744); which contains a high-sounding eulogy on wine, which he recommended for the cure of all ills: —also *La Clef des Psalmes* (ibid. 1755): —*Plan de la Bible Latine Distribuee en Forme de Breviaren* (Cologne [Paris], 1780).

Carre, Thomas

an English priest, published in the year 1652, at Paris, a treatise to prove, that the *De Imitatione Christi* was written by Thomas a Kempis.

Carrel, Louis Joseph

a French theologian, a native of Seyssel in Bugey, who lived at the close of the 17th century, wrote *La Pratique des Billets* (Louvain, 1690; Brussels, 1698): —*Le Science Ecclesiastique Suffisante a Ellemegme* (Lyons, 1700): —*A vis al'Auteur d la Vie de M. d'Aranthon d'Alex* (Brussels and Lyons, eod.): —*Avis et Trois Lettres*, upon the propositions concerning the revelation and authenticity Of the sacred text, published in the *Histoire des Ouvrages des Savants* of 1708. See Hoefler; *Nouv. — Biog. Généralé*, s.v.

Carrelet, Barthelemy (or Pierre)

a French poet and preacher, was born at Dijon, Feb. 21, 1695. In 1723 he was appointed theological of the bishop of Soissons, in 1727 was made member of the Academy of Soissons, and in 1733 delivered before the French Academy his *Panegyrique de Saint-Louis*. He became dean of the chapter and vicar-general of Soissons, and died there, June 14, 1770, leaving, *Vers Franfais sur le Retablissement de la Sante du Roi* (Dijon, 1721): — *Priere a Dieu, Faite a la Fin diu Dernier Seimon de l'Avent en 1727* (in the *Mercure de France*, June, 1728): *Sentiments d'une Ame Fenitente*, in verse (published in *Memoires de l'Acadmie Français* (1729). See Hoefler, *Nouv. Biog. Généralé.* s, v.

Carrelet, Louis

a French theologian, was born at Dijon, Sept. 8, 1698. After having held the office of vicar of St. Sulpice at Paris, then that of canon of the cathedral of Dijon, he became rector of Notre Dame in the latter city, where he died, March 16, 1781. He wrote, *Le Prince des Pasteurs Couronne; Idylle Melee de Chants et de Recits* (Dijon): — *Cuvres Spiritszelles et Pastorales* (ibid. 1767 ; Paris, 1805). See Hoefler, *Nouv. Biog. Généralé,* s.v.

Carrell, Benjamin

a Presbyterian minister, was born at Tinicum, Pa., Jan. 16, 1810. He graduated from Union College in 1834; studied theology for three years in Princeton Theological Seminary; was ordained by the Presbytery of Huntingdon, Oct. 26, 1838; was pastor at Waynesburg and Newton Hamilton, from 1838 to 1844; at Amwell, N. J., from 1844 to 1859; then stated supply at Rosemont; also at, Stockton, closing his service there in 1867; stated supply at Plumsteadville, Pa., from 1868 to 1872; and pastor at Kingwood, N.J., from 1873 to 1877. From 1877 he resided at Lambertville, N.J., until his death, April 26, 1881. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 97.

Carrell, James Wilson

a Presbyterian minister, was born at Tinicum, Pa., in October, 1819. He graduated from Lafayette College in 1845, and from Princeton Theological Seminary in 1848. He was stated supply at Rosemont, N.J., the following

year; was ordained by the Rock River Presbytery, and became pastor at Freeport, 11., in 1850, and so continued until his death, April, 1855. See *Gen. Cat. of Princeton Theol. Sermon.* 1881, p. 150.

Carrell, John James

a Presbyterian minister, was born at Tinicum, Pa., March 20, 1812. He spent somewhat more than a year (1835-36) in Princeton Theological Seminary; was ordained by the Presbytery of Newton, Nov. 19, 1839; was pastor at Harmony and Oxford, N. J., from that time until 1842; at Harmony until 1848; stated supply at Reigelsville until 1853; pastor of First Church, Groveland, N. Y., from 1854 to 1862; and chaplain in the United States Army until 1864. He was in infirm health at Easton, Pa., after 1865, and died there, June 21, 1877. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 103.

Carren(n)o (De Miranda), Don Juan

an eminent Spanish painter, was born at Aviles, in the Asturias, in 1614, and studied at Madrid under Las Cuevas, and afterwards under Bartolome Romano. At Madrid he painted the celebrated cupola of Sant Pedro de l'Antonio, and a fine picture of *Magdalene in the Desert*, in the Convent de las Recogidas. He died in 1685. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Généralé*, s.v.

Carrera, Francesco

an Italian Jesuit, was born in Sicily in 1629, and died Feb. 27, 1679, leaving *Pantheon Siculum, sive Sanctoraum Siculorum Eloquia* (Genoa, 1679, 4to). See Hoefler, *Nouv. Biog. Généralé*, s.v.

Carretus, Ludovicus

a Jewish convert (originally *Tadiros Cohen*), was a native of France. As the physician of a Spanish duke, he was with the imperial troops who besieged Florence in 1530. Some years afterwards, at the age of fifty, he professed Christianity, at Genoa. He wrote *µyhl a twarm, Liber Visorur Divinolrum*, a cabalistic work, in which he speaks of his conversion, quoting at the same time passages from the Bible and the Cabala for the truth of Christianity. It was translated into Latin by Angelo Canini (Paris, 1553). See Fürst, *Bibl. Jud.* 1, 146; Jocher, *Allgemeines Gelehrten Lexikon*, s.v.; Wolf, *Bibl. Hebr.* 1, 724; Delitzsch, *Saat auf Hoffnung*, 7

(1870), 375; id. *Wissenschaft, Kunst, Judenthum* (Grimma, 1838), p. 290. (B. P.)

Carrick, James

a Scotch clergyman, was licensed to preach in 1765, presented to the living at Baldernock by the king, in 1772, and ordained; transferred to New Kirkpatrick in 1776, and died Feb. 28, 1787. See *Faisti Eccles. Scoticanæ*, 2, 343, 365.

Carrick, Robert

a Scotch clergyman, studied at the Glasgow University, and was licensed to preach in 1713; became tutor in the family of Andrew Buchanan, provost of Glasgow, through whom he was called, in 1719, to the living at Houston, and ordained in 1720. He died May 1, 1771, aged ninety years. See *Faisti Eccles. Scoticanæ*, 2, 215.

Carrick, Samuel

a Presbyterian minister, was born in York County, Pa., July 17, 1760. At an early age he went to the valley of Virginia, and there pursued his studies under the Rev. William Graham. He was, licensed by the Hanover Presbytery, Oct. 25, 1781; became pastor at Rocky Spring, in November, 1783, and for several years after 1786 divided his labors between New York, Pennsylvania, Virginia, and Tennessee. He was active in civil and ecclesiastical affairs. He died in 1806. See Sprague, *Annals of the Amer. Pulpit*, 3, 433.

Carriere (or Carrieres), Francois de

a French monk of the order of Conventuals of St. Francis, was born at Apt in 1612, and died in 1655, leaving, *Medulla Bibliorum, Exprimens Summarie quaelibet Testamenti Liber Veteris Continet* (Lyons, fol. 1660). —*Fidei Cathol. Digestum*, etc. (ibid. 1657, 2 vols. fol.). See Landon, *Eccles. Dict.* s.v.; Hoefler, *Nouv. Biog. Généralé*, s.v.; Jocher *Allgemeines Gelehrten-Lexikons*, s.v.

Carriere, Joseph

a French theologian, was born at Avignon, Feb. 19, 1795. He was educated at the seminary of St. Sulpice, and became professor of theology

in the same institution, and afterwards director. He was finally appointed superior, in place of M. de Courson, who died just at the time when M. Carriere published a work on theology which was highly esteemed by the clergy, entitled *Praelectiones Theologiae*. He also wrote *De Matrimonio* (Paris): — *De Justitia et Jure* (ibid. 1839): — *De Contractibus* (ibid. 1844-47). M. Carriere always dealt impartially with questions of controversy concerning the Church. He died April 23, 1864. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carrillo, Francisco Perez

a Spanish ascetic theologian, who lived in the early half of the 17th century, wrote *Via Sacra, Exercicios Espirituales, y Arte de bien Moris* (Saragossa, 1619). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carrillo, Juan

a Spanish Franciscan, brother of Martin, left an account of the *Third Order of St. Francis*, published in two parts (1610 and 1613); also a *Life of St. Isabel, queen of Portugal*, and an account of the foundation of the monastery of Discalceates of Santa Clara, at Madrid (Madrid, 1616).

Carrillo, Martin

a celebrated Spanish historian and juriconsult, was born in the latter part of the 16th century at Saragossa, where for ten years he professed the cathon law, and where he subsequently obtained a canonry in the cathedral. In 1611 Philip III sent him to Sardinia, whence he returned in the following year; and he died abbot of Mount Aragon, about 1630. He wrote, *Annales Memorias Cronologicas*, etc. (Huesca, 1622, fol.): — *Historia del Glorioso. S. Valeo Obispo de Zarcagozca* (Saragossa, 1615, 4to), containing lists of all the prelates; bishops, etc., of the kingdom of Aragon: — *Relacion del Regno cde Sardeina* (Bare. 1612): — *Catalogus Archiep. Caesaraugustame Eccl.* (Cagliari, 1611, etc.). See Hoefer, *Nouv. Biog. Généralé*, s.v.; Landon, *Eccles. Dict.* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.;

Carroll, Andrew

a Methodist Episcopal minister,; was born in County Mohaghan, Ireland, Dec. 24, 1810. He was educated at Belfast; emigrated to Canada in his youth; was converted in 1830; and removed to Ohio, where he was

employed as school-teacher, and where he joined the Church. In 1833 he was licensed to exhort, in 1834 to preach, and in 1835 entered the Ohio Conference. He continued his faithful, zealous labors without abatement until his death, Feb. 17, 1870. Mr. Carroll was humble, brotherly, and able. See *Minutes of Annual Conferences, 1870, p. 266.*

Carroll, Henry G.

a Baptist minister, was born in Dublin, Ireland, in December, 1822. He was educated as a Presbyterian, and for a time was pastor of a church of that denomination in his native city. In 1867 he came to Canada, and the year succeeding to the United States. He united with the Baptist Church, and became a minister of that denomination in Pontiac, Ill.; Orangeville, Mich.; Denison, Ia.; Appleton, Wis.; Evanston and Chicago, Ill. He died at Deadwood, Dak., in November, 1883, to which place he had gone for his health. See *Chicago Standard, Dec. 6, 1883. (J.C.S.)*

Carroll, John

an Irish Congregational minister, was born at Ballynick, Armagh, in 1791. He grew up a Christian; early thirsted to preach the Gospel; received his special ministerial preparation at Dublin Theological Institution, and began his ministerial office at Ballycraigy, Antrim, in 1817. Here he labored with noble self-sacrifice and consuming zeal till 1827, when he accepted a call to Richhill, Armagh, where he remained twenty-one years, becoming exceedingly popular as a preacher, and greatly respected as a pastor. In 1848 Mr. Carroll resigned the pastorate, removed to Newry, labored for several years as evangelist, and then returned to his native place, where he died, May 14, 1867. See (Lond.) *Cong. Yearbook, 1868, p. 261.*

Carroll, Philip Clifton

a Methodist Episcopal minister, was born in Mercer County, Pa., Oct. 14, 1840. He was converted in 1868, and admitted into the Illinois Conference the same year. He served the Church faithfully until his death, April 24, 1879. Mr. Carroll had studied law before his conversion, thereby gaining much logical power. As a speaker he was clear, brilliant, elegant, and sympathetic. See *Minutes of Annual Conferences, 1879, p. 42.*

Carron, Guy Toussaint Julien, Abbé

a French philanthropist, was born at Rennes, Feb. 23, 1760. He was tonsured at the age of thirteen, and taught the children of the suffering classes, and relieved their wants. In 1785, having been impressed by the disorder arising from beggary throughout his province, he conceived the idea of erecting an institution of charity, for which he interested a number of noble families, who contributed large sums to the execution of his plan; so that the city of Rennes, in 1791, came into possession of cotton spinning mills, weaving establishments, etc., which occupied more than two thousand working people of both sexes, under his direction. In 1792, having been banished to the island of Jersey, together with many others during the French Revolution, he established there two schools for the instruction of young French refugees, a new chapel for Catholic worship, and a library for divines. In 1796 he went to London, where he received contributions which greatly extended his works of charity. At Somerstown, a suburb of London, a building was erected, for the instruction of French youth. He returned to Paris in 1814, and died there, March 15, 1821. The active charity and constant occupation of abbé Carron did not prevent his devoting himself to his ministry, nor from writing religious books for the instruction or edification of the faithful. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carron, Philippe Marie Thérèse Guy

a French prelate, nephew of Guy Toussaint Julien, was born at Rennes, Dec. 13, 1788. Having been vicar, then rector, of St. Germain, at Rennes, he became grand-vicar to the bishop of Nevers, and was appointed in 1829 bishop of Mans, where he instituted nuns of the Carmelite and Bon Pasteur orders. He died Aug. 27, 1833. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carrouth, James L.

a minister in the Methodist Episcopal Church South, was born at Madison, Fla., Jan. 27, 1842. He experienced religion in 1857, and in 1859 was licensed to preach, and received into the Florida Conference. In the latter part of 1861 he enlisted in the Confederate army, and died Jan. 9, 1862. He was a young man of extraordinary talents and great promise. See *Minutes of Annual Conferences of the M. E. Church South*, 1862, p. 410.

Carrucci (Da Pontormo), Jacopo

SEE PONTORMO.

Carruthers, David

a Scotch clergy man, was licensed to preach in 1816; presented to the living at Kirkden by the king, in 1824, and was ordained. He had a new church built in 1825, and died Nov. 21, 1846, aged sixty-one years. See *Fasti Eccles. Scoticanae*. 3, 803.

Carruthers, James

a Scotch clergyman, the earliest Protestant minister in the parish of Buittle, was first an exhorter at Preston in 1570, and was appointed to the living at Buittle in 1574. He continued in 1586, and was transferred in 1588 to Crossmichael, with two other parishes in charge; he continued in 1590, and removed to Balmaghie the same year, and continued in 1593. There is no further record of him. See *Fasti Eccles. Scoticanae*, 1, 697, 703, 708.

Carrying-cloth

is a robe or cloth in which children were anciently enveloped when taken to church for baptism. It was made of various materials-satin, silk, or lawn, richly and appropriately embroidered.

Cars, Laurent

an eminent French designer and engraver, was born at Lions, in May, 1699. When young he went to Paris, and soon, acquired distinction. Cars may be considered one of the best artists of his time, in the class of subjects he has represented. He died at Paris, April 4, 1771. The following are some of his principal works: *The Adoration of the Shepherds; The Flight into Egypt The Chastity of Joseph; Adam and Eve before their Sin; Adam and Eve after their Sin*. See *Spooner Biog. Hist. of the Fine Arts* s.v.; *Hofer, Nouv. Biog. Généralé*, s.v.

Carsans John, A.M.

a Scotch clergyman, took his degree at the Edinburgh University in 1670, and had a charge at Longfird, Ireland; was presented to the living at Abdie in 1691; and died May 18, 1719, aged about sixty-nine years. "See *Fasti Eccles. Scoticanae*, 2, 168.

Carsane, Robert, A.M.

a Scotch clergyman, took his degree at the Edinburgh University in 1624; was admitted to the living at Newton in 1640; ordained in 1641; and was a member of the Commission of Assembly in 1645. He continued Dec. 12, 1661, and conformed to Episcopacy. See *Fasti Eccles. Scoticanae*, 1, 298.

Carshun Version of the Scriptures

The Carshun, or Arabic in Syriac characters, is used (chiefly by members of the Syrian churches) in Mesopotamia, Aleppo, and in many parts of Syria. A diglot edition of the New Test., in which the Syriac Peshito and the Carshun from the Arabic text of Erpenius were ranged in parallel columns, was published in 1703 at Rome, for the use of the Maronite Christians. From this edition the British and Foreign Bible Society had a new edition prepared at Paris in 1827; M. de Quatremere and Baron de Lacy were the editors. See *Bible of Every Land*, p. 56. (B. P.)

Carslake, William

an English Presbyterian minister, was educated at Exeter College, Oxford, and had the living of Werrington, Devonshire, till ejected in 1662, when he came to London and preached there during the Great Plague, 1665-66. He then settled at Parish Street, Horsleydown, till his death, in 1689. Calamy said "he was a good and pious man, but inclined to melancholy." See Wilson, *Dissenting Churches*, 4:275.

Carson, David

an Associate minister, was born in Greencastle, Pa., Oct. 25, 1799. He graduated at Jefferson College in 1819, and took a theological course in New York. After receiving several calls from different congregations, he finally accepted one from the congregations at Big Spring, Pistol Creek, and Monroe, in Tennessee. He was ordained in 1824; labored in Tennessee ten years, and was then elected professor of Hebrew, Biblical antiquities, chronology, and Church history in the Associate Presbyterian Seminary at Cannonsburg, Pa. He did not live to enter upon his duties as professor, but died Sept. 25, 1834. See Sprague, *Annals of the Amer. Pulpit*, 9, 3, 117.

Carson, Irwin

a Presbyterian minister, was born ins 1809. He was at one time pastor of the First Presbyterian Church of Chillicothe, O., and afterwards of the Church of Oskaloosa, Ia. He returned to Ohio and supplied a number of churches. He died at Chillicothe, May 31,1875. See *Presbyterian*, June 26, 1875. (W.P.S.)

Carson, Joseph

a minister in the Methodist Episcopal Church South, was born at Winchester, Va., Feb. 19,1785. He was converted in his fifteenth year; soon became class-leader, exhorter, and local preacher; and in 1805 entered the Baltimore Conference, and was appointed as junior preacher on Wyoming Circuit. There was not a church on the circuit-the preaching was in private houses, barns, and groves; nevertheless, six hundred were led to Christ that year, and a new circuit formed. Thus he labored on large circuits, and met with great success, until 1812, when impaired health led him to locate. In 1824 he entered the Virginia Conference, and in it remained faithful to the close of his life, April 15,1875. Mr. Carson possessed a clear, logical, powerful mind; a strong, pure self-sacrificing character; a, genial, confiding spirit, and deep piety. See *Minutes of Annual Conferences of the M.E. Church South*, 1875, p. 143; Simpson, *Cyclop. of Methodism*, s.v.

Carson, Leander

a Methodist Episcopal minister, was born April 12,1823. He was converted about 1841; licensed to exhort in 1852; and in 1854 received license to preach, and was admitted into the North-western Indiana Conference, in which he served the Church with zeal and fidelity till his death, March 24, 1858. Mr. Carson was deeply imbued with the spirit of the Christian ministry, and was faithful and successful in his work. See *Minutes of Annual Conferences*, 1858, p. 282.

Carson, Robert (1)

a Scotch clergyman, was licensed to preach in 1745; presented to the living at Anwoth in 1753; and died March 26, 1769. See *Fasti Eccles. Scoticanæ*, 1, 694.

Carson, Robert (2)

an Irish Methodist preacher, was born at Omaghi, County Tyrone, in 1784. He was converted in his youth, and became an itinerant preacher in Ireland in 1808, laboring with earnestness and success for thirteen years; he then became a supernumerary, and died May 29, 1854. See *Minutes of the British Conference*, 1854.

Carson, Robert Joiner

a minister in the Methodist Episcopal Church South, was born near Louisburg, Franklin Co., N.C., in 1809. He was led to Christ in early life; obtained a good English education, and in 1829 entered the Virginia Conference. On the formation of the North Carolina Conference, in, 1837, he became one of its members, and in it for four consecutive years labored with all his energy. In 1858 he returned to-the Virginia Conference as a superannuate, which relation he sustained to the close of his life, in 1873. Mr. Carson was a fine preacher, often powerful, always simple; a charming companion, and a steadfast friend. See *Minutes of Annual Conferences of the M. E. Church South*, 1873, p. 787.

Carstairs, David, A.M.

a Scotch clergyman, a native of Fife, took his degree at the University of St. Andrews in 1664; was licensed to, preach in 1670; instituted to the living at Kirkmaiden in 1677; resigned before August, 1681, and died in Edinburgh, Oct. 11, 1692, aged about forty-nine years. See *Fasti Eccles. Scoticanæ*, 1, 761.

Carstairs, George Andrew, D.D.

a Scotch clergyman, was educated at the grammar-school, Kingsbarns, and at the University of St. Andrews; became tutor in the family of Mr. Lundin; was licensed to preach in 1802; presented to the living at Anstruther Wester in 1804; ordained in 1805, and died at Devou Grove, Dollar, Oct. 11, 1838, aged fifty eight years. He published, *The Scottish Communion Service* (Edinb. 1829): and a *Sermon* in the *Scottish Pulpit*. See *Fasti Eccles. Scoticanæ*, 2, 409.

Carstairs, James, A.M.

a Scotch clergyman born at Boarhills, took his degree at the University of St. Leonards in 1662; was licensed to preach in 1666; appointed to the living at Talanadice in 1667, and ordained; was transferred to Inchtute in 1682, and died before May 4, 1709, aged about fifty-eight years. See *Fasti Eccles. Scoticanae*, 3, 705, 782.

Carstairs, John, A.M.

a Scotch clergyman, took his degree at the University of St. Andrews in 1641; was licensed to preach in 1646; presented to the living at Cathcart in 1647, and ordained. He was elected in 1648 for the living at Burnt-Island, and for one of the livings at Edinburgh in 1649, but was transferred to the Outer High Church in Glasgow in 1650. He accompanied the army, was wounded, stripped naked, and left among the dead at the battle of Dunbar the same year. He had charge of the south district of the city in 1651, and removed to the Inner High Church in 1655. When it was proposed to unite the Resolutioners and Protestors, he urged agreement unconditionally. He had the west quarter of the city for his charge in 1659, and the east district from 1660 to 1662. He was deprived and imprisoned in 1663 for not taking the oath of allegiance; was charged in 1664 with "keeping conventicles," and fled to Ireland, but returned; joined the rising in 1666, for which he was indicted, but had indemnity in 1667, and fled to Holland, where he refused to become minister of the Scottish Church, but returned soon after; attended lord chancellor Rothes on his death-bed, in 1681, and the earl of Argyll previous to his execution, in 1685. He died Feb. 5, 1686, aged sixty-three years. He published some *Poems and Letters: — A Treatise on Scandal: — Unsearchable Riches of Christ: — Calderwood's True History of the Church of Scotland* (1678). See *Fasti Eccles. Scoticanae*, 2, 8, 22, 59.

Carstens, Asmus Jakob

a Danish painter, was born at Sankt-Itirgen, near Schleswig, May 10, 1754. While young he served in a mercantile house; but afterwards, quitting his master, went to Copenhagen, where he supported himself for seven years by taking portraits in red chalk. During these years he produced two of his best pictures: *The Death of Eschylus*, and *Eolus and Ulysses*. In 1783 he started for Rome, but could go no farther than Mantua, on account of his poverty. Here he remained a month, and then went to Lubeck, where he

spent five years in obscurity. Through the poet Overbeck he became acquainted with one of his wealthy patrons, who sent him to Berlin, where his *Fall of the Angels* gained him a professorship in the Academy of Fine Arts. In 1792 he went to Rome and studied the works of Raphael and Michael Angelo, and also those of Albert Direr, at Dresden. His best works were designs in water-colors and paintings in fresco. He died at Rome, May 25, 1798. His biography was published in 1806 (new ed. by Riegel, 1867), and his works engraved by Miller in 1869. See. Rose, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Générale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Carstens, Heinrich Johann

a Lutheran theologian of Germany, was born April 9, 1715, at Witzendorf. He studied at Helmstadt, was in 1746 pastor at Hanover, in 1754 pastor primarius at Hitzacker, and in 1759 superintendent at Burgdorf, where he died, April 30, 1763. He wrote, *Commentatio ad Joa.* 1, 33 (Lemgow, 1744): — *Disquisitio Theologica. de χρηστότητι Christiana* (Gottingen, 1760). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. . (B. P.)

Carswell, Donald, A.B.

a Scotch clergyman (brother of bishop Carswell), studied at the University of St. Andrews in 1554, and took his degree there in 1558; was appointed first Protestant minister at Inishall in 1572, and soon afterwards the parish was united to Clachan-Dysart. He resigned the rectory the same year, and was vicar, in 1581, of Kilmartin. There is no further record of him. See *Fasti Eccles. Scoticanæ*, 3, 11, 68.

Carswell, John

a Scotch clergyman, studied at the University of St. Andrews in 1548. He had been a conventual brother in the abbey of Icolmkill; was rector at Kilmartin from 1553 to 1564; embraced the Protestant faith, and was appointed chaplain to the earl of Argyll; was nominated by Parliament as superintendent of Argyll, in 1560; and was promoted to the bishopric of the isles in 1566, by queen Mary. In the General Assembly of 1569 he was reprov'd for accepting without informing the assembly, and "for assisting at the parliament held by the queen after the murder of Darnley the king." He died between July' 10 and Sept. 20, 1572, and was a man of great piety and learning, as well as of wealth: and official power. He published a

translation of John Knox's *Liturgy*, the first book printed in Gaelic, only two copies — of which are known to exist. See *Fasti Eccles. Scoticanæ*, 3, 11, 447; Keith, *Scottish Bishops*, p. 307.

Cart, Josiah

was, at the British Wesleyan Methodist Conference of 1867, received as a candidate for the foreign missions; soon after he was appointed to Balize, but died in Jamaica, before reaching his destination, May 8, 1868. See *Minutes of the British Conference*, 1868, p. 42.

Cartaphilus (or, Cartophyllus)

in Christian legend, was a Roman soldier who was doorkeeper at the entrance to the palace of Pilate at the time of our Lord's crucifixion. When Jesus was led out thence, and went too slow for Cartaphilus, the latter struck him with his hand, and mockingly said, "Faster, Jesus, faster; why tarriest thou?" But Jesus pitifully looked at him, and said, "I go, but thou shalt tarry until I come again!" In fulfillment of the Savior's prophecy, Cartaphilus still waits in tears and anxiety for the judgment, and only the Savior's own merciful prayer sustains him: "Father, forgive them, for they know not what they do." This is the basis, of the fable about the Wandering Jew (q.v.). See *Meth. Quar. Rev.* July, 1882.

Carte, John

an English clergyman, was educated at Trinity Hall, Cambridge. (1707). Having taken holy orders, he became first vicar of Tachbroke, in Warwickshire, and was afterwards promoted to the vicarage of Hinckley, in Leicestershire, with the rectory of Stoke annexed. At this place he resided from 1720 until his death, Dec. 17, 1735.

Carte, Samuel

an English divine and antiquary, was born in 1653, and educated at Coventry, his native place, whence he removed to Oxford. He became prebendary of Lichfield, and vicar of St. Martin's, at Leicester, where he died, in 1740, leaving *Tuabida Chronologicas Archiepisc. et Episcopatum in Anglia et Wallia, Ortus, Divisiones, Translationes, etc., Breviter Ex hibens* (fol. without date).

Carte, Thomas

an English clergyman and learned historian, was born at Clifton, in Warwickshire, in 1686, and educated at University College, Oxford. In 1712 he made the tour of Europe, and on his return entered into holy orders, and was appointed reader of the Abbey Church at Bath. There he preached a sermon, Jan. 30, 1714, in vindication of Charles I, against aspersions cast upon his memory with regard to the Irish rebellion. This led to a controversy, which was but the beginning of a stormy career. He officiated for some time as curate of Colesrill, Warwickshire, and was afterwards secretary to bishop Atterbury. In 1722 he was charged with treason, and compelled to escape to France. From that time forward his life was devoted to letters. He returned to England between 1728 and 1730, and died at Caldecot House, near Abingdon, Berkshire, April 2, 1754. His principal works are, *The Irish Massacre Set in Clear Light, etc.:—History of the Life of James, Duke of Ormonde, etc.* (1735, 1736): and four volumes of the *History of England*. This was the great repository of facts from which Hume drew so largely, and with so little credit to the real author. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Carter, Albert

a Methodist Episcopal minister, was received into the New Hampshire Conference in 1842, from which time till within a few days of his death, Aug. 1, 1852, he labored with diligence and success. He everywhere gave evidence of sterling Christian character and thorough devotion to Methodism. See *Minutes of Annual Conferences*, 1853, p. 223.

Carter, Benjamin

a Methodist Episcopal minister, was born in the Ohio or the Mississippi valley. He was converted about 1785, and two years later entered the itinerancy. He died at Shoulderbone, Washington Co., Ga, in August, 1792. Mr. Carter was a man of perennial happiness and great courage, a pointed, zealous preacher, and a strict disciplinarian. See *Minutes of Annual Conferences*, 1793, p. 49.

Carter, Edward

a Baptist minister, was born in Maine about 1790. He was licensed, in 1816, by the First Church in Montville, Me., and ordained pastor of the Second Brooksville Church in 1817. Here he remained for seven years, and for several years was an itinerant preacher. In 1832 he became pastor of the Church in Plymouth, Me., where he continued to labor, amid many discouragements, from 1832 to 1843. On resigning he engaged in evangelistic work. The date of his death is not recorded. See Mellett, *Hist. of the Baptists of Maine*, p. 438. (J.C.S.)

Carter, E. J. G.

a Baptist minister, was born in Mississippi in 1846, and removed to Arkansas in 1852. About 1870 he began to preach, and after supplying different churches for five years, he was ordained in 1876. The field of his ministerial labors was with churches in Washita and Nevada counties, Ark. He died in 1879. See Cathcart, *Baptist Encyclop.* p. 188. (J. C. S.)

Carter, Herbert

a native Wesleyan Methodist missionary was converted early; embraced Methodism at the cost of much sacrifice; was called to the ministry in 1843; was one of the first of the native ministers of the Wesleyan body ordained in Jamaica, W.I., and died at Ocho-Rios, Jamaica, Sept. 29, 1861. See *Minutes of the British Conference.* 1862, p. 37.

Carter, Hugh

an English Wesleyan minister, was born near Mold, Flintshire, June 15, 1784. He was converted at Denbigh, whither his parents had removed a few years after his birth. In 1805 he began to preach in Welsh, but was afterwards connected with the English work. In 1855 he was made a supernumerary, and died Sept. 8 of that year. See *Minutes of the British Conference, 1856.*

Carter, James

an Irish Wesleyan minister, was born in Tentore, Queen's County. He entered the ministry in 1797; retired from the active work in 1837; resumed it, and again retired on account of an accident in 1841, and died July 31,

1844. He was “a true witness for his Lord.” See *Minutes of the British Conference*, 1845.

Carter, James W.

a Baptist minister, was born in Wilson County, Tenn., Feb. 6, 1817. He united with the Church in April, 1841; soon after was licensed, and was ordained Sept. 21, 1845. After preaching for a year or two; he was called, in 1848, to be pastor of Shady Grove Church, Haywood Co.; also had pastoral care of another church for seven years. From 1849 to 1854 he preached for a church in Quincy. In 1854 five churches looked to him as their pastor. An attack of hemorrhage of the lungs compelled him to give up preaching in 1857, and he died near Chestnut Bluffs, March 15, 1858. See Borum, *Sketches of Tenn. Ministers*, 137-139. (J.C.S.)

Carter, John

an English Congregational minister, was born at Blandford, in 1788. He early united with the Church, entered Hoxton College in 1808, and was ordained over the Independent Church at Braintree in 1812, where he remained till his death, June 23, 1864. See (Lond.) *Cong. Yearbook*, 1865, p. 230.

Carter, John J.

a Methodist Episcopal minister, was born in Patonsburg, Botcourt Co., Va., Sept. 16 1806. He experienced religion in 1824, and in 1830 entered the Virginia Conference, wherein he labored until his death, Nov. 3, 1833. Mr. Carter was a zealous, successful preacher, much beloved, an amiable, pious man, and a deeply devoted Christian. See *Minutes of Annual Conferences*, 1834, p. 278.

Carter, Joseph Sykes

an English Congregational minister, was born at Booth Banks, near Huddersfield. May 16, 1830. He was piously educated, and, after many struggles with skepticism, became converted, studied at Airedale College, and entered upon his pastoral duties at West Houghton, Yorkshire, with great energy and diligence. Here he died, Feb. 5, 1860. Mr. Carter, during his last years, was filled with a holy enthusiasm, and a glowing anxiety for the salvation of souls. See (Lond.) *Cong. Yearbook*, 1861, p. 205.

Carter, Lawson

a Protestant Episcopal clergyman of the diocese of Ohio, was rector of Grace Church, Cleveland, in which position he remained until 1861, when he retired from the active ministry, retaining his residence in Cleveland. He died July 11, 1868. See *Prot. Episc. Almanac, 1869*; p. 109.

Carter, Oscar

a Methodist Episcopal minister, was a slave in Tennessee till the emancipation proclamation by president Lincoln. He served two or more years in the Union army, and afterwards took up his residence at Vicksburg, Miss., where he joined the Church, and received license to exhort and to preach. In 1872 he was ordained deacon in the Mississippi Conference, and in the following year was sent to Forest Station, where he remained until his death, by assassination, in November, 1875, being about thirty-five years of age. See *Minutes of Annual Conferences, 1876*, p. 13; Simpson, *Cyclop. of Methodism, s.v.*

Carter, Samuel Henry

an English Congregational minister, was born at Midsomer Norton, Somersetshire, in 1812, and early trained in the principles of the Established Church. At the age of sixteen he united with the Wesleyans of his native village, and began active Christian work. In 1837 he went to London where he devoted such time as he could spare from his business to the duties devolving on a local preacher. He was early employed by the London City Missionary Society, and labored in the neighborhood of King's Cross for twenty years. During this period he joined the Congregational Church at Offord Road, Barnsbury. He accepted a call to the pastorate of the Congregational Church at Pembury, Tunbridge Wells, and entered upon his labors there in November, 1860. In 1870 he accepted the pastorate of the Church at Jarvis Brook, Rotherfield, where he remained until his death, Oct. 3, 1880. See (Lond.) *Cong. Yearbook, 1881*, p. 361.

Carter, Thomas (1)

an English Congregational minister, was born at Olney, Buckinghamshire, Dec. 11, 1788. In 1806 he joined the Church, and afterwards gave up his business and commenced teaching at Sherington, near his native place. For

some years he preached occasionally, at the same time studying under Rev. J. Morris, of Olney, and afterwards under Rev. J. P. Bull at Newport Pagnel. In 1827 he was invited to Great Horwood, where he remained over three years. He then removed to Churchover, Warwickshire, and thence, after sixteen years pastorate, to Tollesbury, Essex. He left Essex in 1849, and returned to Churchover, where he remained till his death, Oct. 12, 1856. He was an instructive, useful, and evangelical preacher. See (Lond.) *Cong. Yearbook*, 1857, p. 169.

Carter, Thomas (2)

an English Congregational minister, was born in London, Sept. 13, 1840. When about eighteen years of age he was converted, and soon afterwards began to preach. In 1860 he was accepted for service by the London Missionary Society, and sent to study at Bedford. He was ordained Aug. 26, 1863, and sailed with his wife Sept. 17 for Lonsdale, Berbice, in British: Guiana. Failing health caused his return in one year; and after a brief rest, he accepted the pastorate of the church at Great Totham, Essex, where he labored successfully for three and a half years. His next charge was at Albion, Hammersmith; and his last at Newham, Gloucester. Each of these in turn was given up because of failing health, and he finally retired from the ministry. He died April 1, 1881. See (Lond.) *Cong. Yearbook*, 1882, p. 287.

Carter, William

a Congregational minister, was born at New Canaan, Conn., Dec. 31, 1803; In 1824 he entered Yale College, and was converted during his course of study there. Immediately after his graduation, in 1828, he became a teacher in the Hartford Grammar-school, and later a tutor in Yale College. In 1830 he entered the Yale Theological School In 1833 he resigned his tutorship to enter the missionary work, and, upon his arrival in Illinois, assisted in organizing a church at Jacksonville, of which he soon after became pastor. In the fall of 1838 he resigned this charge and went to Pittsfield, Ill., where he spent the remainder of his days, but resigned his pastoral charge three years before his death, which occurred Feb. 9, 1871. See *Cong. Quarterly*, 1871, p. 497.

Carter, William H.

a minister in the Methodist Episcopal Church South, was born in Sumter District, S. C., Oct. 31, 1830. He was converted in 1850; began preaching in 1853, and in the same year entered the Alabama Conference. He died July 19, 1869. As a preacher Mr. Carter was gifted and eloquent. The most marked feature of the man was his spirit of consecration to God. See *Minutes of Annual Conferences of the M. E. Church South 1869*, p. 335.

Carteria, the Martyrs of

in Africa, are commemorated Feb. 2 in the Carthaginian calendar. They may therefore be either Victor, Marinus, Honoratus, Hilary, Urban, and Perpetua; or else Fortunatus, Felician, Firmus, Candidus, Castua, and Secundula: both which sets are marked that day in the *Hiernonymian Martyrology* of D'Achery.

Carterius

is the name of several men in early Christian records. *SEE PAMPHILUS; SEE PHILOSTORGIUS.*

1. A martyr at Sebaste, in Lesser Armenia, under Licinius and duke Marcellus. If the title be rightly attached to the legend, he was of the company of Atticus, Eudoxius, and Agapius, who had taken counsel with the whole army to abide in the faith of Christ. They were tortured and imprisoned, then brought out and beaten, and finally burned, with many others, Nov. 2.
2. Signed the epistle of the Council of Alexandria to Antioch in A.D. 362 (Tillem. 8:212). He only says, "I, Carterius, pray your welfare." Tillemont supposes him to be the bishop whose exile was mourned by the Church of Antaradus, as Athanasius (1, 703) tells in his apology for his flight.
3. The joint provost with Diodorus, afterwards bishop of Tarsus, of a monastery in or near Antioch, under whom Chrysostom and his companions studied the Holy Scriptures and practiced asceticism (Socrates, *H. E.* 6, 3). He may also be the same that is commemorated by Gregory Nazianzen. Again, there is a Carterius on whom Gregory wrote an epitaph. Chrysostom was with Carterius up to A.D. 380. Tillemont (9, 370) says that there was an abbey of St. Carterius near Emera, in Phoenicia, in the middle of the 6th century.

4. Governor of Caesarea, in Cappadocia, A.D. 404. Chrysostom having halted at Caesarea on his way to his place of exile at Cucusus, was there attacked by a mob of fanatic monks, the tools of the bishop Pharetrius, his concealed enemy, from whose violence Carterius used his utmost efforts to shield him. His endeavors proving ineffectual, he made a vain appeal to Pharetrius to call off the monks and allow Chrysostom to enjoy the rest his enfeebled health required. On his arrival at Cucusus, Chrysostom sent him a warm letter of thanks for his services, and begged that he might hear from him (*Epist.* 14, p. 236).

5. A presbyter of Constantinople, who brought Anatolius's letter to Leo the Great, and carried back the answer (Leo, *Epist.* 80, p. 1039), April, A.D. 451.

Carthach

(Lat. *Carthagi*us) is the name of two early Christian saints.

1. *The Elder*, commemorated March 5, is entered in the *Marst. Talclight* as "Carthach mac-Aeingusa Droma Ferdaim," and in *Mart. Doneg.* as bishop, alumnus of Ciaran of Saighir. Colgan (*Acta Sanctorum*, p. 473- 476) gives a memoir from what little is known of him. He was of royal descent in Mullnter, being son or grandson of Aengus, king of Cashel. He was sent by St. Ciaran upon a penitential pilgrimage, when he spent seven years abroad, visiting Gaul and Rome. On his return he taught, and founded churches and monasteries, St. Ciaran choosing him, it is said, to be his successor. The scene of his labors was Kerry, where he was bishop; he had a church called Druim-Fertain, in Carberry; another on Inis-Uachtair, in Loch Sileann, now Sheelin; and a third, Cill-Carthach, in Tir-Boghaine, in Tirconnel, County Donegal. In Kerry, on the banks of the Mang, he trained his pupil and namesake, St. Carthage the younger. The year of neither his birth nor his death is known, but he flourished about A.D. 540, and probably did not die before 580. His two chief designations are "alumnus S. Kierani Sagirensis," and "institutor S. Carthacii Junioris sen Mochudse" (see Lanigan, *Eccl. Hist.* 2, 2, 98 sq.; Kelly, *Cal Ir. Sanctorum*, p. 83). The Bollandists (*Aeta Sanctorum*, Mart. 1, 389-399) have a combined account of St. Kieran and St. Carthach.

2. *The Younger*, commemorated May 14, is one of the most noted saints in the beginning of the 7th century. Two lives are given by the Bollandists (*Actas Sanctorums*, May 14, tom. 3), the second life being the most

historical There is also a *Life of St. Carthage* in the so-called *Book of Kilkenny*, in Primate Marsh's Library, Dublin. He was a native of Kerry, and for forty years ruled his community of monks in Rahen of Ballycowlan, King's County, where scholars flocked to him from all parts of Ireland and Britain, so that he is said to have had eight hundred and sixty-seven under him. He had been ordained priest by the elder St. Carthach, perhaps about 580, and at Iahen, which was probably founded in 591, and was consecrated bishop. For his monks he drew up a rule, but, notwithstanding his sanctity and zeal, he was driven from Rahen by Blathmac, king of the country. His expulsion from Rahen, "in diebus pasche" is usually set down at 630; the *Four Masters* give 631, and the other Irish annals place it later. After wandering about for some time he was at last presented with land for a monastery, by Metris, which was the origin of the present church and town of Lismore. St. Carthach had only been a short time at Lismore when he died, May 14, 637, and was buried in the monastery.

Carthage, Councils Of (Concilium Carthageniense)

An account of some of these have been given in the arts. *SEE AFRICAN COUNCILS; SEE CARTHAGE, COUNCILS OF*; and *SEE MILEVIS*. The following are additional particulars:

I. Was held in 217, by Agrippinus, bishop of Carthage, and attended by all the bishops of Africa and Numidia. In this council it was declared that those who have received the form of baptism out of the Church may not be admitted into it without being rebaptized. See Labbe and Cossart, *Concil.* 1, 607.

II. Held by St. Cyprian, at the head of sixty-six bishops, about 253 (?). Here a letter was read from Fidus, which informed them that another bishop, named Therapis, had granted reconciliation to Victor, who had been ordained priest a long time before, without his having undergone a full and entire course of penance, and that, too, when the people had not required it, nor even known anything about it; and there was no plea of necessity, such as illness, to constrain him. The council expressed great indignation at the act and administered a strong rebuke to Therapis; nevertheless, they would not deprive of communion Victor, who had been admitted to it by his own bishop. See Labbe, *Concil.* 1, 741.

III. Held in 254, by St. Cyprian at the head of thirty-six bishops. It was decided that Basilides, bishop of Leon, and Martial, bishop of Asfoga, could not be any longer recognised as bishops, being both of them among the “Libellatici,” and also guilty of various crimes. See Labbe, *Concil.* 1, 746.

IV. Was also held in 254 upon the case of those who had relapsed into idolatry during the persecutions. *SEE LAPSI*. The circumstances of this council are detailed under NOVATUS.

First, to remove the doubts of those who had been influenced by the false statements of Novatian and his party, with respect to the conduct and consecration of Cornelius, the council resolved to obtain the testimonial of those who were present at his consecration, and to send deputies to Rome to inquire into the matter. This precautionary step did not, however, hinder St. Cyprian from recognizing at once the election of Cornelius.

When the deputies of Novatian arrived at Carthage, they required that the bishops should examine their accusations against Cornelius; to which the fathers in council answered, that they would not suffer the reputation of their brother to be attacked, after he had been elected by so many votes, and consecrated; and that a bishop having been once recognized by his fellow-bishops, it was a sin to consecrate another to the same see; and further the council addressed a synodal letter to Cornelius upon the subject.

Then they proceeded to inquire into the case of Felicissimus, and the five priests who had followed him: these men they condemned and excommunicated. And further, seeing that the two sects, viz., that of Felicis, Simus and Novatus on the one hand, and of Novatian on the other, virtually destroyed penance by the opposite extremes to which they endeavored to bring the former abolishing it, in fact, by admitting at once to communion all those who had fallen into sin, while the others altogether refused to acknowledge its efficacy — they proceeded to consider the case of the relapsed. It was decreed that the Libellatici, who, immediately after the commission of their fault, began a course of penance, should be thenceforward admitted to communion: that those who had actually sacrificed should be treated more severely, yet so as not to take from them the hope of forgiveness; that they should be for a long period kept to a course of penance, in order that they might thus seek with tears and

repentance to obtain God's pardon for their sin. It was further decreed that the different circumstances of the sin of each individual ought to be inquired into, in order that the duration of their course of penitence might be regulated accordingly, that those who had for a long time resisted the violence of the torture should be treated with more lenity; and they judged that three years of penitence ought to suffice in order to render these admissible to communion.

At this council several articles or canons were drawn up, and afterwards forwarded in writing to every bishop. Baronius thinks that these were the same with those afterwards styled the "Penitential Canons."

With respect to bishops and others of the clergy who had either sacrificed or had received certificates of having done so, it was determined that they might be admitted to penance; but that they should be forever excluded from the priesthood, and from all exercise of their office, or of any ecclesiastical function. It was also determined that the communion ought to be administered to persons who might be visited with mortal sickness during the course of their term of penance.

Novatus and Felicissimus were both condemned in this council, which continued sitting for a long time. See Labbe, (*Concil.* 1,714.

V. Held in 255. Eighteen bishops of Numidia having applied to St. Cyprian for advice upon the subject of baptism, those who had received the form out of the Church being anxious to be received regularly; he, with the assent of the council, replied that they ought, by all means, to follow the ancient practice, which was to baptize every one received into the Church, who had previously been baptized only by heretics or schismatics (Cyprian, *Epist.* 79). See Labbe, *Concil.* 1, 761.

VI. Another council was held in September in the same year (255), attended by eighty-seven bishops from the provinces of Africa, Numidia, and Mauritania. The letter of Jubayeen, who had written to consult St. Cyprian upon the subject of baptism, was read, and likewise the answer of Cyprian. Also the letter of Cyprian and the former council to Stephen was read, and the answer of the latter. It does not appear that this answer, although accompanied by threats of excommunication, had the effect of shaking the opinion of Cyprian.

After these papers had been read, Cyprian delivered a discourse, in which, forcibly, yet mildly, testifying his disapproval of the conduct of those who would, as it were, make themselves bishops over other bishops, in wishing to compel them, by a tyrannical fear, to submit absolutely to their opinion, he again protested that he left to each full liberty in his faith as to the subject before them, without judging or desiring to separate them from communion with himself on that account. The other bishops present then delivered their opinion, afterwards Cyprian himself declared his own, and all agreed unanimously.

Nevertheless, pope Stephen, filled with anger, refused even to grant an audience to the deputies of the council, and Cyprian wrote upon the subject to Firmilian, bishop of Caesarea, in Cappadocia. The latter, in his answer, declares twice, that in his opinion the pope had entirely broken peace with Africa; and that he did not fear to assert that Stephen, by the very act of separating all others from his communion, had, in fact, separated himself from all the other faithful, and therefore from the communion of the Catholic Church; and, by so doing, had really become *himself* schismatical. This contest lasted until the pontificate of Sixtus, who succeeded Stephen, and it seems that the bishops of Africa, little by little, yielded their opinion. St. Jerome says that many of the same bishops who had declared in council the invalidity of heretical baptism, afterwards concurred in a contrary decree. See Labbe, *Concil.* 1, 786.

VII. Was held in 348 or 349, after a great number of the Donatists had united themselves to the Church, under Gratus, bishop of Carthage. Bishops from all the provinces of Africa attended it, but neither their number nor the names of the greater part of them have come down to us.

Gratus having returned thanks to Almighty God for the termination of the schism which had for so many years rent the African Church, they proceeded to publish fourteen canons. The first forbids to rebaptize those who have been baptized in the name of the Sacred Trinity; the second forbids to honor those as martyrs who, by their indiscretion, have been instrumental in bringing about their own death, and treats generally of the honor due to the martyrs; the third and fourth forbid the clergy to dwell with women; it was also ruled, that three bishops are necessary in order to judge a deacon, six for the trial of a priest, and twelve for that of a bishop. See Labbe, *Concil.* 2, 713.

VIII. Held in 390, by Genethlius, bishop of Carthage. The number of the bishops present is unknown. They first drew up a profession of the Catholic faith, and then proceeded to publish thirteen canons.

The 1st enjoins belief in the Holy Trinity. The 2nd enjoins continence upon all the clergy. The 3rd forbids the consecration of the chrisms by priests, as also the consecration of virgins, and the reconciliation of penitents at public mass by them.

The 7th orders that those of the clergy receiving persons who have been excommunicated by any bishop, without his permission, shall also be excommunicated.

The 12th forbids the consecration of a bishop without the consent of the metropolitan.

From the canons of this council it appears, plainly, that the *bishop* was the *ordinary* minister in cases of penance, and the priest only in his absence, or in cases of necessity. See Labbe, *Concil.* 2, 1158.

IX. Held Aug. 28, 397, under Aurelius, the bishop, at the head of forty-four or forty-eight bishops, among whom was St. Augustine. They published fifty canons.

The 1st orders every bishop to ascertain from the primate, yearly, the day upon which the festival of Easter should be celebrated.

The 2nd enjoins that a council be held annually. The 3d directs that all the bishops and clergy shall acquire a knowledge of the canons of the Church before their consecration.

The 4th forbids the ordination of deacons or the veiling of the consecrated virgins before their twenty-fifth year.

The 6th forbids the administration of baptism or the Eucharist to the dead.

The 21st forbids any bishop to ordain the clergy of another diocese.

The 29th orders that mass be said fasting.

The 34th allows the baptism of sick persons unable to speak, if their desire of this be guaranteed by their friends.

The 39th forbids the consecration of a bishop by less than three bishops.

The 46th forbids the translation of bishops.

The 47th canon forbids the reading of anything in the Church under the name of sacred Scripture, except the canonical writings, among which are included the apocryphal books of Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, and the two books of Maccabees. St. Augustine's "whole canon of Scripture," in his treatise *De Doctrina Christiana*, is identical with the list contained in this forty-seventh canon of the Council of Carthage, at which that father was present.

See Labbe, *Concil.* 2. 1165.

X. Held Nov. 8, 398, under Aurelius of Carthage, at the head of two hundred and fourteen or two hundred and fifteen bishops, including St. Augustine. One hundred and four canons were published, chiefly relating to the life and conduct of the clergy.

The 1st enjoins that no one be elevated to the episcopate without accurate inquiry first made as to his faith and moral character, in order to ascertain whether he hold the Catholic faith, and have all the virtues necessary for the office; whether he be prudent; docile, moderate, chaste, sober, charitable, humble, well instructed in the word of God, etc.

The eight canons following are upon the ordination of bishops, priests, deacons and sub-deacons, acolytes, exorcists, etc.

The 15th directs that bishops shall have nothing but what is plain and simple, either at table or in their furniture, and recommends that they should distinguish themselves only by the luster of their faith and virtue.

The 16th prohibits bishops from reading the works of heathens, but allows those of heretics to be read in case of necessity.

The 22nd forbids that a bishop should ordain any one without the consent of his clergy, and the testimony of the laity.

The 24th orders that all persons leaving the church during the time of sermon be excommunicated.

The 34th forbids a bishop, while seated, to keep a priest standing.

The 38th permits a deacon, in cases of great necessity, to administer the Eucharist in the presence of a priest.

The 51st and two following canons order the clergy to get their living by some honest trade.

The 61st orders that a clergyman swearing by any creature be severely rebuked, and if he continues in fault lie is to be excommunicated.

The 64th declares those persons not to be Catholics who fast upon Sunday.

The 66th enjoins that the clergy who consider themselves harshly treated by their bishop, may appeal to a synod.

The 70th forbids all the clergy to keep company with heretics and schismatics.

The 83d directs that greater respect be paid to old people, and to the poor, than to others.

The 84th allows every person whatever, whether heretic, Jew, or pagan, to remain in church until the mass of the catechumens.

The 93d and 94th order that the offerings of those who are at variance, or those who oppress the poor, be rejected.

The 99th forbids a woman, however well instructed and holy, to presume to teach in an assembly of men.

See Labbe, *Concil.* 2, 1196.

XI. Held about the year 401, in June, by Aurelius, at the head of sixty-two bishops. It was agreed that deputies should be sent to Rome and to Milan, to submit for approval a scheme for putting-into the order of clergy the children of Donatists who had been converted. The great scarcity of clergy in Africa arose chiefly from the oppression of the Donatists, and the extreme caution of the bishops in making choice of fit persons. Fifteen canons were drawn up, one of which directs that the bishop shall live at his cathedral church. The decree concerning the continence of the clergy was confirmed. See Labbe. *Concil.* 2, 1241.

XII. This council was held Sept. 13, 401, to consult upon the best method of acting towards the Donatists. It was resolved (1) to treat them with lenity, and (2) that those of the Donatist clergy who desired to resume their ministerial functions in the Church should be received. Afterwards the

council drew up certain rules of discipline. Some suppose that these canons were drawn up at another council in the same year.

- 1.** The canon made in the Council of Carthage, A.D. 390, which forbids, the marriage of bishops, priests, and deacons, was confirmed, and its observance enforced under pain of deposition. In the case of other ecclesiastics, it was ruled that each Church should follow its own customs in the matter.
- 2.** It was forbidden to any bishop to change the place of his see, or to absent himself from it for long together.
- 3.** It was ordered, that whenever it became necessary to convoke a general council, all the bishops of each province should assemble previously, in two or three classes, from each of which deputies should be chosen, who should be obliged to proceed forthwith to the council, or to communicate the cause of their absence.
- 4.** That such of the clergy as should be refused communion, and deposed, on account of any crime committed, should be allowed the space of one year wherein to justify themselves; which not being done within the year, they should never be received again.
- 5.** That if any bishop should make any strangers, not his relatives, or even his relatives, if they were heretics or heathens, his heirs, in preference to the Church, he should be anathematized after his death. This is to be understood of that property only which the eighth canon of the Council of Hippo permitted him to dispose of by will — viz., his patrimony, and property which had been given to him.
- 6.** In order to prevent superstition, it was resolved to allow of no altar or chapel in honor of a martyr, except his body was actually there buried, or except he had lived or had suffered there; and that all altars should be destroyed which had been erected upon the strength of pretended revelations.

It is not known what bishops were present in this council, but there is good reason to believe that the number was large, and that Alypius, St. Augustine, and Euodius were of the number. See Labbe, *Concil.* 2, 1242.

XIII. This council was-held Aug. 25, 403; at which Alypius, St. Augustine, and Possidius were present. The Donatists were invited to a

conference, but they rejected the offer with contempt, upon the pretence that they could not confer with sinners. As a consequence the fathers in council were obliged, through their legates, the bishops Euodius and Theasius, to require from the emperor Honorius that laws should be enacted against the Donatists. See Labbe, *Concil.* 2, 1331.

XIV. Was held Aug. 23, 405. It was resolved that letters should be written to the governors of the provinces, begging them to labor to effect union throughout Africa. A letter to the emperor was also agreed upon, thanking him for the expulsion of the Donatists. See Labbe, *Concil.* 2, 1331.

XV. At this council, held in 407, deputies were present from every province in Africa. By common consent it was agreed to annul the canon of Hippo, which decreed that a general African council should be held annually, on account of the difficulty of getting to the council. It was further ruled, that when any circumstance arose affecting the whole Church of Africa, the matter should be communicated in writing to the bishop of Carthage, who should thereupon convoke a council, in which it might be determined what should be done; that other matters should be considered and determined in their own province; that in case of an appeal, each party should name their own judges, from whose decision there should be no further appeal. In order to prevent the bishops from going to the emperor's court more than was absolutely necessary, the council ordered that the cause should be specified in the letter to the Roman Church, given to every bishop journeying to Rome, and that, when at Rome, a letter for the court should be given to him; that if any bishop, having received a commendatory letter for his voyage to Rome, without saying that he intended to go to the court, should nevertheless go thither, he should be separated from communion. It was also ruled, that no new see should be erected without the consent of the bishop out of whose diocese it was to be formed, and that of the primate and whole council of the province. Rules were also laid down concerning the converted Donatists; the council further deputed the bishops Vincentius and Fortunatianus to attend the emperor in the name of the whole African Church, and to defend the cause of the Church in the conference with the Donatists, and also to demand of the emperor five advocates to defend the interests of the Church. See Labbe, *Concil.* 2, 1333.

XVI. Held June 1, 411, with a view to uniting the Donatists to the Catholic Church, and convincing them of the necessity of seeking for salvation therein.

These heretics appear to have increased to such a degree in Africa, that they were in a fair way to overwhelm the Catholics altogether, and from the time of their obtaining full liberty they were guilty of acts of violence equal to those of the greatest persecutors.

The Catholic bishops having at last persuaded the emperor Honorius to allow a public conference with the Donatists, Marcellinus was sent over to Africa by order of that prince, who appointed June 1 for the day of meeting. He also ordered that seven bishops only, on each side, should take part in the conference, to be chosen by the whole number, but that each party might have seven other bishops, with whom the disputants might take counsel, if they needed it; that no other bishop should be permitted to take part in the conference than the fourteen disputants; and, lastly, that each party should bind itself to stand by the acts of those whom they had named to represent them, and that notes of what passed should be taken by public notaries.

The Donatists, however, refused these terms, and desired that all their bishops should be present. The Catholics, on their part, wrote to Marcellinus, accepting his offers. In this letter they declare their object to be to show that the holy Church throughout all the world cannot perish, however great may be the sins of those who are members of it; and, furthers they declare their willingness, if the Donatists can show that the Catholic Church is reduced to their communion, to submit themselves entirely to them, to vacate their sees and all their rights; but if the Catholics, on the other hand, can show that the only true Church is in their communion, and that the Donatists are in error, that they will, nevertheless, preserve to them the episcopal honor; that in cities where there are both a Catholic and a Donatist bishop, both shall sit alternately in the episcopal chair, and that when one of the two shall die, the survivor shall remain sole bishop. Then they named, as their representative bishops in the conference, Aurelius of Carthage, Alipius of Tagaste, Augustine, Vincentius of Capua, Fortunatus of Cirtha, Fortunatianus of Sicca, and Possidius of Calama. Seven others were also named for consultation, and four more as sureties that the result of the conference should be observed faithfully. The

Donatists also (being compelled) named their representatives in the same order.

In the *second sittings* after a long discussion, a delay was granted to the Donatists.

In the *third sitting* the Donatists did everything in their power to prevent the question of the origin of the schism being inquired into; but Marcellinus caused the statement of Anulinus the proconsul to be read, in which he set forth the complaints of, the Donatists against Csecilianus. The Donatists, being thus hard pushed, presented a memorial, in which they endeavored to show, from holy Scripture, that bad pastors are spots and defilements in the Church, and that she cannot have among her children any that are openly wicked. After this document had been read, the Catholics answered it through Augustine. He strongly established this verity, that the Church in this world must endure evil members, both open and concealed, and that the good, although they are mingled with the evil, do not participate in their sin. From Cyprian he showed that it was in the Church that the devil sowed the tares (which was contested by the Donatists), the object of the Catholics being to prove that neither the faults of Csecilianus nor of any one else could in any way affect their communion. Augustine then proceeded to say that holy Scripture may not be so interpreted as to contradict itself, and that those passages which each party brought forward in support of their own views must in some way be reconciled. He showed that the Church is to be regarded in two lights first, as she is, militant in this world, having within her both good and bad men; and, secondly, as she will be, triumphant in heaven, when all evil shall be purged out of her; he also explained how the faithful are bound in this life to separate from the evil, viz. by withdrawing from all participation in their evil deeds, not by separating from them outwardly.

When the Donatists found themselves too closely pressed by the reasoning of Augustine, they declared plainly that they did not conceive themselves to be permitted to join in any act of devotion with those who were not perfectly just, and true saints, for which reason they regarded the holy sacraments as utterly null and void, except they were administered by persons whom they conceived to be of irreproachable life, and for the same cause they insisted upon rebaptizing Catholics. Augustine, in reply, showed plainly that such a notion went at once to overthrow all external religion

whatever since difficulties without end must arise upon the question of the personal holiness of ministers.

They now proceeded to inquire into the original cause of the rupture between the Donatists and Catholics. The former maintained that they were justified in separating from Caecilianus, who had been consecrated by men who were themselves "Traditores." However, the proofs which they alleged were without weight, and Augustine, in few words, again refuted their error, and further unraveled all their tricks and shifts. He bade them bear in mind that Mensurius, the predecessor of Caecilianus, although charged with the same crime of having given up the sacred volumes, was yet never publicly condemned; that the Council of Carthage against Caecilianus condemned him in his absence, and that this was done by bishops who in the Council of Cirtha had been pardoned for the very same crime; in proof of which he caused the acts of the Council of Cirtha, A.D. 305, to be read.

After various shifts on the part of the Donatists in the matter of this last-mentioned council, the acts of the Council of Rome, in 313, absolving Caecilianus, were read, and also the letter of Constantine to Eulimalus, upon the subject of the contradictory judgment which that prince had given in the matter of Caecilianus. It seemed, indeed, as M. Tillemont observes, as if the Almighty constrained the Donatists to speak in spite of themselves, since the very document which they produced served only to bring out more clearly the innocence of Caecilianus; for, first, wishing to show that Constantine, after having absolved Caecilianus, had condemned him again by a later judgment, they were blind enough to produce a petition which they had formerly addressed to the prince, in which it appeared that he had himself condemned them, and maintained the innocence of Caecilianus; secondly, they produced a letter of Constantine, in which he acknowledges that the cause of Felix of Aptonga had not been examined and judged impartially, and in which he ordered that Inquitius, who confessed that he had told a lie, should be sent to him, in order to bring about the condemnation of Felix.

Now, nothing could better serve the cause of the Catholics and more confound the Donatists than to show that this very Felix was in truth *innocent* of the charge upon which he had been condemned; for, simply considered, their charge against Caecilianus was, that he had been consecrated by a man who had delivered up the Holy Scriptures. But, to

complete the proof of the innocence of Felix, the Catholics produced the statement of the proconsul Caecilianus, who had acted as judge in the affair, and the very acts of the judgment, to none of which had the Donatists anything to object; and finally, the Catholics having entirely established everything that they had asserted, Marcellinus gave sentence, two hundred and eighty-one articles of which still remain to us; it was to the effect that the Donatists had been entirely refuted by the Catholics; that Caecilianus had been justified, and that, even had the crimes with which he had been accused been proved against him, it would in no way have affected the Catholic Church; and that, accordingly, those of the Donatists who should refuse to unite themselves to the Church should be punished as the laws directed.

From this sentence the Donatists appealed to the emperors but in vain. Honorius confirmed the acts of the conference of Carthage by a law, bearing date Aug. 30, 414.

This conference may be said to have given the deathblow to Donatism. From this time the sectarians came in crowds to unite themselves to the true Church, and the heresy declined. See Labbe, *Concil. 2*, 1335.

XVII. Held in 412, against, Coelestius, the disciple of Pelagius . See Labbe, *Concil. 2*, 1510.

XVIII. Held in 416, against Pelagius and Coelestius. It was composed of sixty-seven bishops, whose names are preserved; Aurelius of Carthage presiding. The letters of Heros and Lazarus were read, in which they accused Pelagius and Coelestius of errors worthy to be visited with the censures of the Church. Then the acts of the Council of 412, against Coelestius, were read. It was finally resolved that both he and Pelagius should be anathematized, unless they would unequivocally abjure their wicked doctrine. A synodical letter was also addressed to pope Innocent, to inform him of the affair, in order that he might add the weight of his authority to their decree. In this letter the principal errors of Pelagius are specified and refuted summarily from Holy Scripture; to it were added the letters of Heros and Lazarus, and the acts of the Council of 412, in which Coelestius was condemned. See Labbe, *Concil. 2*, 1533.

XIX. Held by Aurelius in 418; composed of two hundred and seventeen or two hundred and fourteen bishops. Here eight doctrinal articles, drawn up by Augustine, were agreed to against the Pelagians. These articles or

canons have come down to our time, and are dated May 1, 418. The last three definitively declare that no man can be said to be without sin, and anathematize those who should deny it. Besides these canons, the oldest Roman code adds another, by which the council condemns with anathema those who hold that infants dying without baptism enjoy a happy existence, although not in the kingdom of heaven. Photius, who, as Tillemont observes, we must believe to have had the use of good MSS., recognizes this canon; and, as a further proof of its genuineness, Augustine, in his letter to Boniface, says, that both councils and popes had condemned the heresy of the Pelagians, who maintained that infants not baptized enjoy a place of salvation and repose out of heaven.

In this same council ten other canons were agreed to against the Donatists. It was determined, that in places containing both Catholics and Donatists, each party recognizing a different diocesan, the Donatists, at whatever period they might have been converted, should belong to the bishopric which the original Catholics of the place recognized. That if a Donatist bishop should be converted, those parishes where the Donatists had been under his jurisdiction, and the Catholics under the bishop of some other city, should be equally divided between the two bishops, the oldest to make the division, and the other to have the choice. The same council determined, by another remarkable canon, that if the priests and other inferior clergy had any complaint to make against the judgment of their bishop, their case might be judged by the neighboring bishops, from whose decision they might appeal either to the primate or to the Council of Africa; but if they pretended to appeal to any authority beyond the sea, all persons in Africa were forbidden to communicate with them. It also gave permission to a virgin to take the veil and the vows before the age of twenty-five, in cases where her chastity was endangered by the power of those who sought her in marriage, provided also that those upon whom she was dependent made the demand as well as herself.

Since the bishops at this council waited to see what steps the new pope Zosimus would take in the matter of the Pelagians, the chief of them continued at Carthage, and thus formed there for some time a sort of general council. In the end, Zosimus, perceiving that he had permitted himself to be taken in by the Pelagians, gave his sentence, confirming the decrees of the African council; and, in accordance with the judgment of pope Innocent, his predecessor, he condemned afresh Pelagius and Coelestius, reduced them to the rank of penitents, upon condition that they

abjured their errors, and, in case of refusal, sentenced them to be entirely cut off from the communion of the Church. He also wrote a very long epistle to all the churches of the world, which all the Catholic bishops subscribed. The emperor Honorius issued a decree against the Pelagians, and added the weight of his authority to the decision of the Church.

At the head of these decrees, the bishops wrote to Zosimus, the pope, declaring that they were resolved that the sentence passed by his predecessor Innocent against Pelagius and Coelestius should remain in force against them, until both of them should clearly recognize the necessity of divine grace, agreeably to the decrees of the council; and that so they need never hope to return into the bosom of the Church without abjuring their errors. They also reminded the pope of the mean opinion which Innocent had of the Council of Diospolis, and represented to him that he ought not to have given ear so readily to the representations of a heretic. Lastly, they laid before him all that had passed in Africa upon the subject. This letter was carried to Rome by Marcellinus, subdeacon of Carthage. See Labbe, *Concil.* 2, 1576.

XX. Held May 15, 419, in the Basilica of Faustus, was convoked by Aurelius, bishop of Carthage, assisted by the primate of Numidia, and Faustinus, legate of the pope. Deputies from the different provinces of Africa, and the: bishops of the proconsular province were present, making in all two hundred and seventeen bishops; Aurelius presiding, and Augustine being present.

At the first sitting the pope's instructions to his legates were read, and also the canon, which he brought forward in order to show that all bishops have a right of appeal to the pope. First, it was agreed that the pope should be written to, in order to secure an authentic copy of the canons. Secondly, all that related to the case of appeals was read, and Augustine promised that it should be observed until they had received more authentic, copies of the Council of Nicaea. Thirdly, the Nicene creed was read, together with twenty ordinary canons, and the several regulations made by the African councils held under Aurelius. Fourthly, the affair of Apiarius (q.v.) was discussed, and the right of appeal to Rome denied. The bishops further desired that the clergy should make complaint of judgments passed upon them to the primate or council of the province, and not to the bishops of the neighboring provinces. Finally, Cyril, bishop of Alexandria, and

Atticus, of Constantinople, delivered to the priests deputed by the council faithful copies of the acts of the Council of Nicaea.

In the *second sitting* six canons were drawn up, relating to the charges that might be alleged against clerks. See Labbe, *Concil.* 2, 1589.

XXI. It is doubtful whether this council, held in 424, was not merely a continuation of the preceding. It was called to attend to the business of Apiarius, mentioned in the account of the preceding council. After having been re-established by the foregoing council, he was again guilty of great enormities, and, accordingly, a second time excommunicated, and driven out of Trabuca, a city in the proconsulate of Africa, whence he fled to Rome. The pope Coelestine, giving credit to everything that he was pleased to pretend in the way of justification, readmitted him to communion, and added further a letter to the bishops of Africa. This conduct on the part of the pope caused the whole of the African bishops to assemble at Carthage, and to hold there a general council. Out of the whole number present we have the names of only fifteen. Apiarius appeared with Faustinus, who acted rather as his advocate than his judge. He wished them to promise to receive Apiarius into communion with them; but the fathers in council judged that they ought first to examine into his criminal conduct. Apiarius eventually confessed the crimes of which he had been guilty, and was excommunicated. The council ordered a letter sent to pope Coelestine, in which they complained of his conduct in absolving Apiarius; begged of him in future not to listen so easily to those who came to him from Africa, nor receive into communion those whom they had excommunicated; and lastly, requested the pope to send no more legates to execute his judgments, lest the pride of the world be introduced into the Church of Christ. See Labbe, *Concil.* 2, 1638.

XXII. Held in 525, under pope Boniface, in order to restore the discipline of the Church. On this occasion an abridgment of the canons made under Aurelius was read. The last three forbid all appeals beyond the sea, absolutely, without making any distinction between bishops and others. See Labbe, *Concil.* 4, 1628.

XXIII. Held in 535; composed of two hundred and seventeen bishops; convoked to Carthage by Ilearatus, bishop of that city. A demand was made upon the emperor Justinian to restore the rights and property of the Church, which had been usurped by the Vandals, which request was

granted, by a law bearing date Aug. 1 in the same year. See Labbe, *Concil.* 4:1784.

XXIV. In the year 645 a conference was held between Pyrrhus, bishop of Constantinople, the chief of the Monothelites, and the abbot, Maximus in the presence of the patrician Gregory and several bishops. Maximus there showed that there were two wills (*duse voluntates*) and two operations in Jesus Christ. Pyrrhus yielded to his proofs, and went afterwards to Rome, where he retracted what he had formerly taught, and was received into communion; subsequently, however, he returned to his errors.

XXV. Held in the year 646. Several councils were held in Africa during this year, against the Monothelites; one in Numidia, another in Byzacena, a third in Mauritania, and a fourth at Carthage (sixty-eight bishops present), in the proconsular province. See Labbe and Cossart, *Concilia Sacrosancta* (Paris, 1671).

Carthagena, Don Alfonso De

a Spanish prelate, was born a Jew. He was a son of Paulus Burgensis (q.v.), and was baptized, together with his three brothers, at the time when his father professed Christianity, in 1392. After his father's death he succeeded him in the bishopric; when the Council of Basle was convened, in 1431, he was a representative of Castile, and was treated with great honor, on account of his talents and distinguished excellence. Laeneas Sylvius, afterwards pope Pius II, called him, in his memoirs, "an ornament to the prelacy." Pope Eugenius IV, learning that the bishop of Burgos was about to visit Rome, declared in full conclave "that in the presence of such a man he felt ashamed to be seated in St. Peter's chair." Spanish historians speak very highly of him. He died in 1456. Among his writings we notice, *Chronicles of the Kings of Spain*. — *A Treatise on Christian Morality; or, Instruction for Knights, and Memorials of Virtue*; both of the foregoing works were written in Latin and Spanish, and dedicated to prince Edward, afterwards king of Portugal: *Commentary on the 26th Psalm*: — *Homily on Prayer*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Da Costa, *Israel and the Gentiles*, p. 323 sq. (B. P.)

Carthagena, Juan de

a Spanish theologian, left the Jesuit order to enter that of the Observantine Franciscans, and became professor of theology at Salamanca, then at

Rome. He died at Naples in 1617, leaving *Pro Ecclesiastica Libertate et Potestate Tuenda* (Rome, 1607): —*Propugnaculum Catholicum*, etc. (ibid. 1609): — *Homiliae Catholicae* (ibid. eod.; Paris, 1616): — *De Sacris Arcansis Deiparae* (Cologne, 1613, 1618; Paris, 1614-15): — *Praxis Orationis Mentalis* (Venice and Cologne, 1618). See Hoefler, *Nouv. Biog. Généralé*, s.v.

Carthagh, Saint

SEE CARTHACH.

Carthaginians, Mythology of

The Carthaginians had, like their progenitors, the Phoenicians, a very imperfect mythology. The account which the Romans or Greeks give us is, therefore, doubtful, as they always identified other deities with their own. So much, however, is certain, that the religion of the Carthaginians was a branch of the fire and star worship which was universal in Phoenicia and the Orient. In general, like the Greeks and Romans, they had a kind of Polytheism of a rough, barbaric nature. Their supreme god seems to have been Moloch, or Baal (q.v.), the *sun*, whom all the tribes of Canaan and the neighboring countries worshipped under this name. Astarte, the second principal deity, was the receiving principle; her worship was even wilder and more profligate than the worship of Venus in Cythera, or the worship of Anaitis (q.v.); and Carthage was therefore called by the Romans *Regnum Veneris*. This cultus lasted long after Christianity had sprung up. The emperor Constantine, and, later, Theodosius, were obliged to publish edicts against it. A third deity was Melcarth, who seems to bear the closest relation to the Tyrian Hercules. The worship of Esmun is compared to that of Jesculapius. The worship of Ceres and Proserpine came from Sicily, and that of Iolaus from Sarldinia, the oldest colony of Carthage. Native heroes, however, are Dido and Hamilcar, who had temples in Carthage. The Carthaginians, like the Romans, had their field-worship, their *tabernaculum augurale*, under a tent, beside an altar which, in important ceremonies, was turned into a funeral pile, or pyre. It is certain that the Penates and Larcs were domestic deities of the Carthaginians; they took them along on journeys, for Hannibal had so many and such large idols that he was able to hide his treasures in them, when he fled from Crete. The Carthaginians considered the mountain-tops as habitations of the gods, and gave them names, as if they were the car or throne of the deities. They did

riot have a separate caste of priests, like the Egyptians and Indians. Their generals, high officials, and kings performed the sacrifices. The Carthaginians, although for over seven hundred years a powerful nation, still, on account of their barbaric and bloody religion, made no progress in civilization, and by their human sacrifices they became an object of abhorrence. The superstition of the people was of a wild and inhuman nature, and cruel both to foreigners and natives. Many a Carthaginian general died on the cross because he was unsuccessful in battle; besieged tribes were horribly misused; often the inhabitants of large cities were cut down without respect to age or sex; the corpses were torn from the graves, the temples destroyed, the statues of the deities broken to pieces, and if they were of precious metal, they were melted and carried off. Such acts of violence, however, were common in many other ancient nations. *SEE PHOENICIA.*

Cartier, Gallus

a French Benedictine, was born at Porentruy, in Franco-Switzerland, April 8, 1693. In 1717 he took holy orders, and was for some time professor of philosophy and theology at the monastery of Ettenheim-Münster, in the Breisgau, and at Gengenbach. He died April 17, 1777. He was one of the most learned Benedictines of the last century, and wrote, *Tract. Theol. de S. Scriptura* (1736): — *Auctoritas et Infallibilitas Summor. Pontif.* (1738): — *Universal. Concionandi Scientia* (1749, 2 vols.): — *Philosophi Eclectica* (1756): — *Theologia Universalis* (1757, 5 vols.). See Werner, *Geschichte der: Katholisches Theologie; Allgemeine Deutsche Biographie*, 4:36 sq.; Sachs in Wetzer u. Welte's *Kirchen-Lexikon*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Généralé*, s.v. (B. P.)

Cartier, Germanus

a German Benedictine and prior at Ettenheim, where he died, Feb. 18, 1749, is the author of *Dilucidatio Psalmodye Ecclesiastica. Brevarii Monastici Dispositis Occurrentia* (Freiburg, 1734): *Biblia S. Vulgatae Editionis* (Constance, 1751, 4 vols.). See Ziegelbauer, *Hist. Litter. Ord. S. Benedicti*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Cartigny, Jean

a Flemish theologian of the order of Carmelites, was born about 1520. He was professor of theology at Brussels in the convent of his order, of which

he became prior. In 1564 he was sent to Rome as delegate from his province to the general chapter. He died at Cambrai in 1580, leaving, *Cormmesntaires sur l'Écriture Sainte: —Traite des Quatre Fins de l'Homsime* (Antwerp, 1558,1573). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Cartledge, Samuel

a Baptist minister, was born at Pedee, N.C., in June, 1750. When he was about thirteen years of age his father removed to Columbia County, Ga. He received his religious impressions under the exhortations of Mrs. Marshall, wife of Rev. Daniel Marshall, when her husband, in 1771, was arrested for preaching in St. Paul's parish, and was baptized by Mr. Marshall in 1777. Although for many years he had been very active in promoting the interests of his denomination, he was not ordained till 1789, and soon after removed to South Carolina, where he was pastor of Plumb Branch Church about fifty years. In 1843 he visited Columbia County, Ga., on horseback, and preached as usual, but was thrown from his horse, and died soon afterward. See Campbell, *Georgia Baptists*; Haynes, *Baptist Cyclop.* 1, 153. (J. C. S.)

Cartophyllus

SEE CARTAPHILUS.

Cartularius

in a monastic or ecclesiastical establishment, is the keeper of the papers and archives. This officer, in the Church of Constantinople, was called *Chartophylax* (q.v.). The cartularius of Rome presided at ecclesiastical judgments in the place of the pope. Gregory the Great sent his cartularius into Africa to hold a synod.

Cartulary

(*veterun chartarum volunen*) is a book containing a collection of the originals, or copies, of contracts of sale and exchange, deeds, privileges, immunities, and other monuments and papers, relating to churches, monasteries, etc. The most ancient known cartulary is that of the abbey of St. Bertin, at St. Omer, compiled, according to Mabillon, by Folquinus, a monk of that abbey, at the end of the 10th century. The most noted in Italy are those of Monte Cassino and Farsa. That of Compostella, in Spain, was put together about 1120. In the library at Turin is a cartulary entitled,

Chrysobulloe et Argyrobullae, being a collection of diplomas of the Greek emperors, which formerly belonged to some monastery. It is signed at the end by the emperor and patriarch. Of the numerous cartularies which still exist, relating to monastic foundations in England, a list has been printed by Sir Thomas Phillips, Bart., of Middle Hill.

The term *cartulary* is sometimes extended to include any monastic record-book, and is likewise applied to the receptacle or room in which such documents are kept.

Cartwright, Edmund, D.D., F.R.S.

an English clergyman, was born at Marnham, Nottinghamshire, April 24, 1743, and was educated at Wakefield Grammar-school. His academical studies were begun at Oxford, in University College, and in 1762 he was elected a demy of Magdalen College, where, in 1764, he succeeded to a fellowship. He published, in 1770, *Armine and Elvira*, a legendary tale in verse, which passed through seven editions in little more than a year. In 1779 he published his best poetical production, *The Prince of Peace*. In the same year he was presented to the rectory of Goadby Marwood, Leicestershire, to which was added a prebend in the cathedral of Lincoln. Dr. Cartwright probably would have passed an obscure life as a country clergyman, had not his attention been turned, in 1784, to the possibility of applying machinery to weaving. He invented the power-loom, for which a patent was granted in 1785, In 1796 he settled in London, The first mill on his plan was that of Messrs. Grimshaws, of Manchester. About 1807 parliament voted him a grant of £10,000, in consideration of his having contributed so largely to the commercial prosperity of the nation. He also invented machines for combing wool and making ropes, and was the author of many improvements in the arts, manufactures, and agriculture. He died near Seven oaks, Kent, Oct. 30, 1823. See *Encyclop. Brit.* 9th ed. s.v.

Cartwright, Joseph

an English Baptist, succeeded Thomas Charlton as minister at Mazepond, Southwark. He tried to get into the national Church, but failed and so took a place in Lant Street, Borough, where he read the church prayers, and preached till his death. See. Wilson, *Dissenting Churches*, 4:284.

Cartwright, Peter

a famous pioneer Methodist Episcopal minister, was born in Amherst County, Va., Sept. 1, 1785. He removed at the age of eight with his parents to Logan County, Ky., and grew up amid the wild scenes of backwoods life, being more familiar with the axe, rifle, and plough than with books, and hence his education was quite limited. He was converted at a protracted meeting in 1801; received license to exhort in 1802, from bishop Asbury, and removed to Lewiston County, where he entered Brown's academy and received the rudiments of an education, but continued his work as an exhorter, holding forth to large congregations. He was soon licensed to preach, which enlarged his authority but did not increase his labors or usefulness. Leaving his school to form a circuit, he supplied, it with preaching, and was thus employed by the presiding elder until 1804, when he was admitted into the Kentucky Conference. His theological studies were begun with Mr. McKendree, afterwards bishop. In 1806 he was ordained a deacon by bishop Asbury, and appointed to Marietta Circuit, O., meeting with hard service and poor fare. His next appointment was Barren Circuit, where he was allowed the first and only vacation he ever enjoyed. In 1808 he was ordained an elder, and in 1812 was appointed presiding elder of Wabash District, and in 1813 of Green River District. Between 1816 and 1820 he traveled circuits in Kentucky, and in 1821 was appointed presiding elder of Cumberland District, which was the beginning of his fifty years in regular succession of presiding eldership. He was a delegate to thirteen general conferences, beginning with 1816. In 1823 he rode on horseback into Illinois to explore the country, and in the following year moved his family to Pleasant Plains; there he continued to reside during the remainder of his eventful life; there he died, Sept. 25, 1872, and there his remains still lie in the soil which he, like Abraham, purchased with his own money. The Illinois Conference was organized in 1824, and Mr. Cartwright, becoming one of its members, was appointed presiding elder, and in that office continued in that conference until, at his own request, in 1869, a superannuated relation was granted him. He was present at first roll-call of forty-five out of the first forty-seven sessions of the Illinois Conference; was a conference visitor six years to McKendree College, three to Illinois Wesleyan University, and one to Garrett Biblical Institute; and was eight years a member of the old Western Conference, eight of the Tennessee Conference, four of the Kentucky Conference, and forty-eight of the Illinois Conference. He took an active

part in all the controversies growing out of the presiding-elder question, slavery, lay delegations, etc., being firm in his opposition to all innovations on primitive Methodism; and during the earlier years of his ministry had many controversies with Presbyterians, New Lights, Universalists, Halcyons, Mormons, etc. He published two anti-Calvinistic pamphlets, but his principal literary production was his *Autobiography*, which has had an immense sale, and been translated into German and French, the *Revue des deux Mondes* regarding it as a romance. While on the Illinois District he was a candidate to the state legislature, and, entering with zeal into the campaign, was elected, but soon became disgusted with politics, and returned to his God-appointed work. Few men ever passed a more eventful or toilsome life. For upwards of fifty years he was an indefatigable servant of the Church. Although considered eccentric, he was an acknowledged leader in his conference. In person five feet ten inches high, with a square-built, powerful physical frame, weighing nearly two hundred pounds, an immensely strong and enduring constitution, dark complexion, high cheek bones, small, piercing black eyes, large head, and curly black hair, he naturally appreciated highly the muscular part of Christianity, considering himself one of the Lord's breaking-up ploughs, to drive his way through all kinds of stubborn soil; hence the roughs and disturbers at camp-meetings and elsewhere stood in awe of his brawny arm. Above this there was a moral and kingly power that belongs to all real heroes, which commanded the respect and reverence of all. Mr. Cartwright was a man of superior mental force, a master in interpreting human nature; a preacher warm in sympathy, clear in thought, and often of the highest style of oratory. His speeches were short, pithy, and pointed, exhibiting a scathing sarcasm, a stern indignation, and a piercing wit that defied rejoinder. See *Minutes of Annual Conferences*, 1873, p. 115; Simpson, *Cyclop. of Methodism*, s.v.; also his *Autobiography*.

Cartwright, William

an English clergyman and poet, was born at Northway, near Tewkesbury, Gloucestershire, in September, 1611. He was educated at the free school of Cirencester, Westminster School, and Christ Church, Oxford. He took holy orders in 1638, and became "the most florid and yet seraphical preacher in the university." In 1642 he was made succentor of the church of Salisbury, and in the same year was appointed a delegate to provide for the troops sent by the king to protect the colleges. His zeal in this office caused his imprisonment by the parliamentary forces. In 1643 he was chosen junior

proctor of the university and reader in metaphysics. He died Dec. 23 of the same year. He wrote several poetical pieces, among which were *The Royal Slave; a Tragedy* (1639): — *Tragic Comedies, with other Poems* (1640). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Carus, Friedrich August

a Protestant theologian of Germany, was born April 26, 1770, at Bautzen, in Upper Lausatia. He studied at Leipsic and Göttingen, and in 1793 commenced lecturing at the former place. In 1795 he was made bachelor of theology and morning preacher at the university church. In 1805 he was appointed professor of philosophy, and died Feb. 6, 1807. He wrote, *De Accommodations Christi et Apostolorum* (Leipsic, 1793): — *De Anxargoreae Cosmotheologiae Fontibus* (ibid. 1796). After his death were published, *Idee zur Geschichte: der Philosophie* (ibid. 1809): — *Psychologie der Hebräer* (ibid. eod.): *Maoral und Religionsphilosophie* (ibid. 1810; 2d ed. 1824). See Doring, *Die Gelehrten Theologen Deutschlands*, i, 243 sq.; Winer, *Handbuch der theol. Lit.* 1, 285, 429, 596; Lichtenberger, *Encyclopedie, des Sciences Religieuses*, s.v.; Hoefler, *Nouv. Biog. Généralé*, s.v. (B. P.)

Carus, Josephus Maria

SEE CARO, GIUSEPPE.

Caruthers Eli Washington, D.D.

a Presbyterian minister, was born in Rowan County N.C., Oct. 26, 1793. He was educated at Hampden-Sidney College, Va., and New Jersey College; and graduated from Princeton Theological Seminary in 1820. He was licensed by the New Brunswick Presbytery in the same year; became pastor of Bethel and the adjoining churches in Guilford County, N.C.; of Alamance Church, one of these, for over forty years, resigning in 1861; and died near Greensboro, N.C., Nov. 24, 1865. See Wilson, *Presb. Hist. Almanac*, 1866, p. 347.

Caruthers, James E.

a Presbyterian minister, was a member of the Presbytery of Peoria, and pastor in Yates City, Ill. He died near Poland, O., March 7, 1875, aged 54 years. See *Presbyterian*, March 27, 1875.

Carvajal (or Caravagal), Luis de

a Spanish Franciscan, of the order Observantines, in the province of Castile, and theologian of Alcala, studied at Paris, and attended the Council of Trent, in 1547 where he delivered a discourse, on the second Sunday in Lent, which has been printed at Antwerp. He also wrote *an Expostulatory Desclamation* (in Latin) *for the Immaculate Conception* (Seville, 1533; Paris, 1541): —*Theologicae Sententiae*, etc. (Cologne, 1545): —*Apologie Mosnastica*, against Erasmus (Basle and Paris, 1579).

Carvajal, Tomas Jose Gonzales

a Spanish statesman and writer, was born Dec. 21, 1753, at Seville, where he studied jurisprudence and philology. At the age of fifty-four he commenced the study of Hebrew, and died Nov. 9, 1834. He was the author of a metrical version of the Psalms, *Los Salmos* (Valencia, 1819, 5 vols.): —*Los Libros Poeticos de la Santa Biblia* (ibid. 1827, 6 vols.). See Hoefer, *Nouv. Biog. Généralé*, s.v. (B. P.)

Carvalho, Antonio

a Portuguese theologian of the Jesuit order, was born at Lisbon in 1590. He was professor of theology and philosophy at Evora, then at Coimbra, and died in 1650, leaving *Si Conviene que los Predicadores Reprehendan Principes y Ministros* (Lisbon, 1627): — *Commentaria upon the Summa of Thomas Aquinas*. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carvalho (Da Perada), Antonio

a Portuguese theologian and controversialist, was born in 1595 at Sardoal, in the diocese of Guarda. Having studied theology at Coimbra, he fulfilled successively the functions of arch-priest of the cathedral of Lisbon, of proctor or delegate of the Portuguese clergy to the court of Madrid, and of guardian of the royal archives of Portugal, called *Torre do Tombo*, and was also apostolic prothonotary. He died at Lisbon, Dec. 12, 1645, leaving *Si Conviene el Gobierno Espiritual de las Amas*, etc. (Lisbon, 1627), together with some other works. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carvalho, Juan

a Portuguese author of the early half of the 17th century, was professor of canonical law at Coimbra, and wrote *De Quarta Falcidia et Legitima*, etc. (Coimbra, 1631). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carvalho, Lorenzo Perez

a Portuguese canonist, who lived, at Lisbon at the close of the 17th century, wrote *Enucleationes Ordinum Militarium*. etc. (Lisbon, 1693). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carvalho, Miguel de

a Portuguese missionary, was born in 1580. He completed his theological studies at Coimbra, then went east, and in 1602 was in the East Indies. He belonged to the Jesuit order, and having determined to go to Japan, just as the persecution against the Christians began, forced his way as far as Nagasaki, where he preached until obliged by the authorities to cease. He was thrown into prison, and died soon after upon a funeral pile, in 1624. Some of his letters were published under the title *Carta ao Padre Provincial*, etc. (1624). See Hoefer. *Nouv. Biog. Généralé*, s.v.

Carvalho, Tristan Barbosa de

a Portuguese ascetic writer, lived at the commencement of the 17th century. His principal work is *Ramillite del Alma y Jardin del Cielo*. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carvalho, Valentin

a Portuguese missionary of the Jesuit order, was born in 1560 and died in 1631. He wrote, *Supplementum Annuarum Epistolarum extraponia, Anno 1600: — Annuae Litterae ex Sinis, Anno 1601*, etc. (Rome, 1603). See Hoefer, *Nouv. Biog. Généralé* s.v.

Carvam, Christovao

a Portuguese preacher of the Dominican order, lived in the early half of the 17th century. He was censor of the inquisition, and wrote *Sermones Varios* (Florence, 1629). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Carve, Thomas

an Irish Roman Catholic clergyman, was born in the county of Tipperary in 1589 or 1590. He became apostolic notary and vicar-choral of St. Stephen's, Vienna; and, according to some, died in 1664, but, according to others, was living in 1672. His works include, *Itinerarium* (1639-46, 3 parts): — *Res Germanics*, 1617-41 (1641, 12mo): — *Lyra, seu Anacephalceosis Hibernica*, etc. (1651): — *Responsio Veridica ad Illotum Libellum* (1672). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Hoefer, *Nouv. Biog. Généralé*, s.v.

Carver, Dirick

an English martyr, was burned at Lewes, of the parish of Brighthelmstone, in Sussex County. He was examined on many points of the Christian religion and the works of Christ, all of which he firmly believed in, but refused to sign the articles presented him. by the bishop concerning the papal Church. He was sent to Newgate prison, where he remained some time ill torture. He was burned in a barrel in 1555. His sufferings were horrible, but he bore them most joyfully. See Fox, *Acts and Monuments*, 7, 321.

Carver, James

an English divine, was born at Wymondham, Norfolk. He was conspicuous in youth for integrity and high moral character, and began his ministry in a rural charge in Norfolk. In 1823 he entered upon the curacy of St. Nicholas, Lynn, and the evening lectureship at St. Margaret's; and in 1828 was appointed chaplain to the debtor's prison for London and Middlesex, - where, with the exception of six years as ordinary at Newgate, he spent the remainder of his life, and died Jan. 12, 1866. Mr. Carver was sympathetic, courteous, wise, and highly esteemed. See *Christian Observer*, April, 1866, p. 248.

Carver, Jonathan

an English Baptist minister, was born in 1768. He was ordained pastor of the Baptist Church in Necton, Norfolk, May, 23, 1809, where he labored, greatly esteemed for the holy consistency of his character, till his sudden death, Sept. 3, 1840. See (Lond.) *Baptist Handbook*, 1841, p. 31. (J.C. S.)

Carver, Robert

a Congregational minister, was born at Taunton, Mass., April 20, 1810. He graduated at Yale College in 1833, and at Andover in 1836. He preached in Phillipsburg, Ont.; Walden Vt.; Berlin, Mass.; Pittston, Me. Lancaster, Wis.; Cutchogue, L.I.; and Raynham. Mass. In 1857 he took charge of the boarding-house of the Wheaton Female Seminary, Norton, Mass. He was subsequently appointed chaplain to the 7th regiment of Massachusetts Volunteers, and in 1861 left with them for Washington. His health declined after the campaign of Yorktown, and he was compelled to leave the army. He was conveyed to the house of his father, in Orient, L. I., where he failed rapidly, and died Feb. 28, 1863. "Few excelled him in fidelity as a chaplain, adhering to his post and duty to the last." See *Cong. Quarterly*, 1863, p. 194.

Cary, Alice

an American authoress, was born in the Miami valley, eight miles north of Cincinnati, O., April 26, 1820. At the ages of eighteen she began to write verses, and for ten years made frequent contributions in prose and verse to newspapers and magazines. Attention was first attracted to her by some sketches of rural life published in the *National Era*. The poems of Alice and her sister, Phoebe Cary, appeared in 1849. In 1850 she removed to New York, where, with her sister, she devoted herself successfully to literary labor. She died in New York, Feb. 12, 1871. Some of her best works are, *Clovernoak Papers* (in two series, 1851 and 1853): —Icaiqar: *A Story of Today* (1852): —*Lyra and other Poems* (1853): — *Married, not Mated* (1856): — *The Bishop's Son* (1867), etc.

Cary, Austin

a Congregational minister, was born at North Bridgewater, Mass., Oct. 1, 1809. He studied at Waterville, Me., graduated at Amherst College in 1837, and at the Theological Institute, Hartford, Conn., in 1840; was ordained Nov. 11, 1840, at Sunderland, Mass., and died there, Nov. 26, 1844. He published a *Thanksgiving Sermon*, a tract on *Sabbath Desecration*, and another, which had a wide circulation. See *Alumni Record of Conn. Theol. Ins.* p. 27. (J. C. S.)

Cary, Benjamin

a Congregational minister, was born at Hopkinton, Mass., in 1732. He graduated at Harvard College in 1761, and was ordained the first minister of the Church in Dover, Mass., Nov. 10, 1762, in which position he remained until his death, Nov. 14, 1811. He was a man of very modest and retiring character. See *Hist. of Meriden Association*, p. 214. (J. C. S.)

Cary, Henry Francis, A.M.

an English author and divine, was born at Gibraltar, December, 1772. He was educated at Christ Church, Oxford, where he received his A.M. in 1796; was appointed to the vicarage of Abbots-Bromley, Staffordshire, in 1797, became assistant librarian in the British Museum in 1826, and died in September, 1844. Mr. Cary published, *A Translation of Dante's Inferno, Purgatorio, and Paradiso*, in English blank verse with notes:—*A Translation of the Birds of Aristophanes, and of the Odes of Pindar; Lives of English Poets, from Johnson to Kirke White*; intended as a continuation of Johnson's *Lives*:—*The Early French Poets*; and carefully revised editions of Pope, Cowper, Milton, Thomson, and Young. See *The Eng. Rev.* (Lond.), 1847, p. 205; *Hart, Eng. Manstal*, p. 505; Allibone, *Dict. of Brit. and Amer. Authors*; *New Amer. Cyclop.* p. 505; *Memoir* (Lond. 1847).

Cary, James

an English prelate of the 14th and 15th centuries, was born at Cockington, Devonshire, and, while in Rome, was made bishop of Lichfield. On his journey towards England he met the pope at Florence, and received the see of Exeter in exchange; yet Cary enjoyed neither, dying and being buried at Florence in 1419. See Fuller, *Worthies of England* (ed. Nuttall), 1, 406.

Cary, Josiah Addison

a Presbyterian minister, was born at West Brookfield, Mass., March 29, 1813. He graduated at Amherst College in 1832, and at the Union Theological Seminary in 1839. He was a resident licentiate until 1843, and was ordained May 13, 1844. He was professor in the Deaf and Dumb Institute of New York city (1832-51), and for a time supplied the pulpit of a Dutch Reformed Church in the same city. In 1851 he was appointed principal of the Deaf; and Dumb Institute, and, after sustaining this relation

for one year, he removed to Columbus, O., where he died, Aug. 7, 1852. See *Gen. Cat. of Union Theol. Sem.* 1876, p. 12. (W. P.S.)

Cary, Mordecai

an Irish prelate, bishop of Clonfert, was translated to Killala in 1735, and died in 1752. He published a *Sermon* on James 1, 27 (Dublin, 1744). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cary, Phoebe

an American authoress, sister of Alice, was born near Cincinnati, O., Sept. 4, 1824, and died at Newport, R. I., July 31, 1871. When quite young; she contributed largely to periodicals. Her writings were chiefly poetical. Her earliest poem of special worth was *Near Rome*, written in 1842. Her published works, besides the contributions to the volume issued in conjunction with her sisters were, *Poems and Parodies* (1854): —*Poems of Faith, Hope, and Love* (1868); and a large portions of the *Hymns for all Christians*, compiled by the Rev. Dr. Deems in 1869. She wrote a beautiful tribute to her sister's memory, which was published in *the Ladies' Repository* a few days before her own death.

Cary, Richard M.

a Free-will Baptist minister, was born at Williamsburg, Vt., Dec. 10, 1794. After two or three changes of-residence, his father removed, in 1806, to western New York, and settled in Boston, Erie Co., then known as "The Holland Purchase." He was converted in 1816, and soon after became pastor of the Church in Hamburg, N. Y., where he remained for twelve years, having also the pastoral charge of the Church in Zoar. He afterwards performed much evangelistic labor in different sections of the county and was pastor of a church in what is now Ashford, Cattaraugus Co., for twenty years. In 1842 he removed to Johnstown, Rock Co., Wis., which was thereafter his permanent residence. He continued preaching in destitute places, establishing churches, etc., until his death, Oct. 16, 1868. See, Barrett, *Memoirs of Eminent Preachers*, p. 157-170. (J. C. S.)

Cary, Robert, LL.D.

an English clergyman and learned chronologer, was born at Cockington, Devonshire, about the year 1615, and educated at Exeter and Corpus Christi Colleges, Oxford. He became rector of Portlemouth, in Devonshire,

and affiliated with the Presbyterians of that section during the civil war. He became archdeacon-of Exeter, Aug. 18, 1662, but was ejected in. about two years after which, he retired to his rectory at Portlemouth, where he died, Sept. 19, 1688. His principal work was entitled *Paleologia Chronicon*, a chronological account of ancient time, in three parts: 1. Didactical; 2. Apodeictical; 3. Canonical (Lond. 1677). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cary, Samuel

a clergyman of Boston, Mass., who died in 1815, aged thirty, published *Sermons*, etc. (1806-15). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cary, Thomas

a Congregational minister, was born at Charlestown, Mass., Oct. 18, 1745. He graduated at Harvard-College in 1761; was ordained at Newburyport, Mass., as pastor of the First Church, May 11, 1796, and died there, Nov. 24, 1808. "He possessed a strong and comprehensive mind, which was highly cultivated by reading, observation, reflection, and praiser." His only published writings are a few *Discourses*. See *The Panoplist*, Dec. 1808. (J.C.S.)

Caryatides

a name given to statues of women, applied instead of columns, in Grecian architecture as at the Erechtheum at Athens.

Caryatis

in Greek mythology, was a surname of *Diana*, who had a sanctuary near the pillars of *Hermes*, and close by *Carva*, in *Laconia*. The place was sacred to *Diana* and the nymphs, and yearly the *Lacedaemonian* maidens danced ring-dances around the statue of the goddess, which stood in the open air. Some have thought to find a facsimile of these Spartan dancers in the *Caryatides*, or female columnar figures of antique architecture.

Caryophiles (or Cariophyle), John Matthew

a Greek prelate and scholar, was born in the isle of *Corfu*. Having studied at *Rome* in the college of the Greeks, he returned to his own country, but

soon went back to Rome, where he taught in the same college. He entered successively the service of cardinals Aldobrandini, Ludovisio, and Barberini — all three nephews of the popes. The second of these cardinals procured for him the title of archbishop of Icone or Cogni, in the isle of Candia, which he held until his death, at Rome, in 1639. He wrote, *Refutatio Pseudo-Christianas Catechesis Editae a Zachario Gergano Graeco* (Rome, 1631): *Censura Confessionis Fidei quae sub Nomine Cyrilli Patriarchae Constantinopolitani Circumfertur* (ibid. eod.): — *Dottrina Cristiana del Cardinale Bellarmini* (in Italian and Syriac, ibid. 1633); and a number of other works. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Casa

one of the names anciently used to denote a church, e.g. *candida casa*, i.e. the church.

Casal, Chrysostom de

a Dominican of the 16th century, who, wrote on the immortality of the soul, against Pomponius (Venice, 1525). Landon, *Eccles. Dict.* s.v.

Casal (or Casal), Gaspar de

a Portuguese prelate, was born at Santarem in 1510. In 1524 he entered the Augustinian order and taught philosophy at Lisbon and at the University of Coimbra. Having received the degree of D.D. in 1542, he was chosen by John III, in 1551, as confessor of the Infant John, and soon after was called to be confessor and counselor of the king himself. In 1550 he was appointed to the see of Funchal, in Madeira, which he held till Aug. 9, 1555, and then resigned it, without having visited his diocese. He was afterwards made bishop of Coimbra. He assisted at the Council of Trent, and became conspicuous for his wisdom and learning. He wrote, concerning the affairs of the council, *De Caena et Calice Domini* (Venice, 1563). The cathedral of Leiria was built at his expense, the first stone of which was laid Aug. 11, 1559. He died Aug. 9, 1587, leaving several works of theology and erudition; among them, *Axiomsata Christiana* (Coimbra, 1550; Venice, 1563): — *De Sacrificio Misse et SS. Eucharistico Celebratione* (Venice, 1563; Antwerp, 1566): — *De Justitia* (1563, 4 vols.): — also a commentary on the *Topics* of Aristotle, and *Carta a Rainha D. Catharine*, which was printed in the *Memoirs* of Barbosa. See Hoefer, *Nouv. Biog. Généralé*, s, v.; Landon, *Eccles. Dict.* s v.; Antonii

Bibl. Hisp. Nova, 1, 522 sq.; Keller, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v.; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B. P.)

Casalanio, Josef de

a Spanish priest and philanthropist, was born in 1556 at Peralta, in Aragon. He went to Rome, where, seeing many vicious children, he became inspired with the thought of founding an institution for their instruction, which, pope Paul V, in 1617, sanctioned as the "Pauline Congregation," and the members of which have been known since 1621 as "Regular Clerks of the Pious Schools." That religious order, suppressed by pope Innocent X, and established again by Clement IX, soon had a large number of colleges in Spain, Italy, Hungary, and Poland. Casalanio in renouncing the world, took the name of *Brother Joseph of the Mother of God*. He died at Rome. Aug. 25, 1648, and was beatified by Benedict XIV, and canonized by Clement XIII. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Casali, Andrea

an Italian painter and engraver was born at Civita Vecchia about 1720, and probably studied under Sebastiano Conca. He died about 1770. He etched several plates: *The Virgin and Infant*, from Raphael, and *Edward the Martyr*, from his own design. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Rose, *Gen. Biog. Dict.* s.v.

Casali, Uberto de

an Italian ascetic writer of the order of Minorites, was born at Casale, and lived in the 14th century. He wrote, *Arbor Vitae Crucifixi Jesu* (Venice, 1485); a work rare as well as singular: —*De Septem. Ecclesiae Statibus* (ibid. 1516). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Casanata, Geronimo

an Italian prelate, was born at Naples, June 13 (others say Feb. 13), 1620. He left the bar in order to devote himself to ecclesiastical work. Innocent X made him his chamberlain, and governor of some of his cities. In 1658, Alexander VII sent him to Malta as inquisitor. In 1673 Clement X made him cardinal, and finally Innocent XII appointed him, in 1693, librarian of the Vatican. Casanata loved literature and encouraged those who cultivated it. He died at Rome, March 3, 1700. He founded the famous "Bibliotheca Casanatensis," by bequeathing his rich library to the

Dominicans of the convent of Minerva, with a revenue of four thousand Roman crowns. He wrote *Discorso Istorico sopra l'Origine e Progresso della Regalia*. See Hoefer, *Nouv. Biog. Généralé*, s.v.; Chalmers. *Biog. Dict.* s.v.; Wetzer u. Welte, *Kirchen-Lexikon.* s.v.

Casanato, Marc Antonio Alegre de

a Spanish Carmelite, died in 1658, at the age of sixty-eight, leaving a work entitled *The Paradise of Carmelites*.

Casanova, Jose Maria

a minister in the Methodist Episcopal Church South, was born at San Cristobal, state of Nuevo Leon, Mexico. He removed to Texas about 1865; was converted to Protestantism in 1874; and in 1875 was licensed to preach, and sent to start a mission in Conception. He continued a faithful missionary until his decease, Oct. 4, 1879. Mr. Casanova was nearly a pure-blooded Indian, and possessed fine preaching abilities. See *Minutes of Annual Conferences of the M. E. Church South*, 1879, p. 114.

Casati, Cherubino

an Italian theologian and preacher of the order of Clerks Regulars of St. Paul, was a native of Milan. He entered his order in 1565, and had the control of various colleges, and preached with success in many cities of Italy. He died January, 1618, leaving *II Simbolo Apostolico* (Milan, 1615). See Hoefer, *Nouv. Bog. Généralé*, s.v.

Casati, Paolo

an Italian Jesuit, was born at Piacenza in 1617. He taught mathematics and theology at Rome and in the colleges of his order, then was sent by his general to Sweden, where he influenced queen Christina to embrace the Catholic religion. On his return he governed several houses of the Jesuits, and was for thirty years at the head of the University of Parma, where he died, Dec. 22, 1707. His principal works are, *De Terra Machinis Mota* (Rome, 1668): — *La Tromba Parlante* (Parma, 1673): — *De Angelis* (Placenza, 1703): — *Opticae Disputationes* (Parma, 1705); written when he was blind and eighty-eight years of age. See Hoefer, *Nouv. Biog. Généralé*, s.v.; Chalmers, *Biog. Dict.* s.v.

Casaubon, Méric

a Swiss Calvinistic theologian and critic, son of Isaac Casaubon, was born at Geneva, Aug. 14, 1599. He commenced his studies at the Protestant academy of Sedan, then went with his father to England, where he became distinguished, under the protectorate of Cromwell, by his attachment to the Stuarts. He died July 14, 1671, while rector of Bledon, in the county of Somerset, prebendary of Canterbury, and rector of Ickham. Like his father, he pursued a literary career, and was also one of the most distinguished critics of his time. He wrote besides, some very scholarly works upon other subjects: *Pietas contra Maledicos Patrii Nominis et Religionis Hostes* (Lond. 1651): — *Vindicatio Patris Adversus Impostores* (1624). See Hoefler, *Nouv. Biog. Généralé*, s.v.; Chalmers, *Biog. Dict.*, s.v.

Casdoe

a martyr of Persia, daughter of king Sapor, is celebrated by the Greeks and Latins Sept. 29, according to Tillemont (7, 663); but the story is not in the *Menology* of Basil, and Sozomen knows nothing of it.

Case (or Cass), Alexander, A.M.

a Scotch clergyman, took his degree at the Edinburgh University in 1600; was appointed to the living at Polwarth in 1604; was a member of the General Assembly in 1638, and of the Commission of Assembly in 1644 and 1646. He died after July 28, 1651, aged seventy-three years. See *Fasti Eccles. Scoticanae*, 1, 423.

Case, Charles Z.

a Methodist Episcopal minister, was born at Sodus, N. Y., July 21, 1837. He spent his early years on his father's farm; joined the Church at the age of fourteen; studied at Madedon Academy, Genesee Wesleyan Seminary, and Genesee College at Lima, where he graduated in 1861. During these years of study he acted as principal of Walworth Academy, and of the academy at Red Creek, Wayne Co. In 1861 he entered the East Genesee Conference, spent two years as professor of mathematics and ancient languages at Lima, and then, in 1863, began his regular conference duties. From that time until his decease he labored with great application, zeal, and success. He died Oct. 19, 1872. See *Minutes of Annual Conferences*, 1873, p.129.

Case, Francis Hiram

a Congregational minister, was born at West Simsbury (now Canton), Conn., Oct. 1, 1797. He graduated at Yale College in 1822, and at the Yale Divinity School in 1825. Feb. 1, 1826, he was ordained pastor of the Congregational Church in Goshen. From this charge he was dismissed, Sept. 30, 1828. He was then for eighteen months an agent of the American Tract Society in the Southern States. Returning to Connecticut, he was installed pastor of the Congregational Church in Avon, Dec. 22, 1830. He was dismissed April 28, 1840, and soon after removed to Whitewater, Wis., where he supplied the pulpit from 1842 to 1844, and where he resided until 1863. He died at Cold Spring, Wis., Dec. 20, 1872. See *Obituary Record of Yale College*, 1873.

Case, John W.

a Methodist Episcopal minister, was born at West Greenwich, R. I., July 22, 1798. He was converted at sixteen, and in 1822 was admitted on trial to the New England Conference. When the conference was divided, in 1840, he became a member of the Providence Conference, from which he received laborious appointments with small compensation until 1873, after which he was a supernumerary till 1878, and thereafter a superannuate. With declining health his mind failed, and the last few weeks of his life were spent in the Hartford Retreat for the Insane, where he died, May 13, 1880. His preaching was clear, concise, and practical; his pastorate faithful and useful. See *Minutes of Annual Conferences* 1881, p. 88.

Case, Josiah Leonard

a Congregational minister, was born in New York in 1808. He graduated at Union College in 1836, and at the Andover Theological Seminary in 1839; was ordained Oct. 17, the same year, as pastor at Kingston; and died Nov. 15, the same year. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 137.

Case, Lyman

A Congregational minister, was born at Whiting, Vt., April 13, 1792. He studied theology with Josiah Hopkins and B. Wooster, and was ordained at Coventry, Vt., 1823. After his dismissal from Coventry, he preached in various towns in Vermont and Canada. During the latter part of his life, he

was colporteur for the American Tract Society. He died Feb. 27, 1857. See *Cong. Quarterly*, 1864, p. 32.

Case, Moses Parmelee

a Congregational minister, was born in Vermont in 1819. He graduated at the University of Vermont in 1839, and studied theology a part of a year in Andover Theological Seminary, as a member of the class of 1845. He was a teacher in the high-school of Newburyport, Mass., seven years, and died at Pepperell, Dec. 18, 1859. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 16.8.

Case, Pierre de

SEE CASIS.

Case, Thomas

an eminent English Nonconformist dying, was born at Boxley, in Kent, in 1598 or 1599, and educated at Christ Church, Oxford. He took orders in the Church of England, and preached for some time in Oxfordshire and Kent, and held the living of Erpingham, in Norfolk, from which he was ejected for nonconformity. In 1641 he joined the parliamentary party, and became minister of St. Mary Magdalen, Milk Street, London, and afterwards lecturer at Aldermanbury and St. Giles's, Cripplegate. He was imprisoned six months in the Tower for being implicated in the plot of Christopher Love (q.v.), but was released and restored to his living. He died May 30, 1682. His works consist chiefly of sermons preached on various occasions. See Chalmers, *Biog. Dict. s.v.*; Allibone, *Dict. of Brit. and Amer. Authors, s.v.*

Case, Wheeler

a Presbyterian minister, was licensed to preach by Suffolk Presbytery, settled as first pastor of Pleasant Valley Church, Dutchess Co., N. Y., in November, 1765, and continued there more than twenty years. He died in 1793, leaving a number of poems, written to promote the cause of liberty (republished in New York in 1852). See Alexander, *Princeton College in the 18th Century*.

Case, William

a Congregational minister, was born in Connecticut in 1796. He graduated from Yale College in 1821; studied theology for two years in Andover Theological Seminary, as a member of the class of 1824, and was ordained Sept. 1 following. He was pastor at Chester, Conn., from 1824 to 1835; stated supply at New Hartford during 1835 and 1836; without charge at East Windsor from 1836 to 1842; stated supply at Middle Haddam from 1842 to 1844; teacher at Haddam from 1844 to 1846; stated supply at North Madison during 1846 and 1847; and without charge from that time until his death at Hartford, April 28, 1858. See *Triennial Cat. of Andover Theol. Sem.* 1870, p. 60.

Casel (or Chessel), Johann

SEE CASELIUS.

Caselli, Carlo Francesco

an Italian prelate, was born at Alessandria, Oct. 20, 1740. He entered the order of Servites, became procurator-general, then consuler of the Congregation of Rites, and was one of the signers of the Concordat in 1801. Pius VII raised him to the dignity of bishop of Sidon *in partibus*, made him cardinal in. 1802, and appointed him bishop of Parma in 1804. In 1811 Caselli sat in the Council of Paris. In the fall of Napoleon the empress, Marie Louise conferred upon him the office of private counselor, with the title of member of the order of St. George. In 1823 he returned to Rome, and was a member of the conclave for the election of a new pontiff.: He died April 19, 1828. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Casembroodt (or Casenbrot), Abraham

a Dutch painter, lived about 1650. He painted some historical subjects, three of which, representing the *Passions of Christ*, are in the church of San Giovacchino at Messina.

Casement

(1) a frame enclosing part of the glazing of a window, with hinges to open and shut.

(2) An old English name for the deep hollow molding, similar to the *scotia* of Italian architecture, which is extremely prevalent in Gothic architecture, in cornices) door and window-jamb, etc., especially in the Perpendicular style, and which is frequently enriched with running patterns foliage.

Casey, Hiram

a Baptist minister, was born in Georgia, March 23, 1790. He united with the Church in 1812, and soon began to preach. So neglected had been his education that when he commenced preaching he could scarcely read a hymn or text. In his personal appearance he had everything in his favor. He traveled extensively, not only in Tennessee, but in other parts of the country, having for his companion Rev. John Wiseman, a famous preacher of his times. He was instrumental in building up several churches in Middle Tennessee. In 1824 he moved to Hardeman County, Tenn., and devoted most of his time to ministerial work until his death, Dec. 4, 1828. See Borum, *Sketches of Tennessee Ministers*, p. 140-145. (J.C.S.)

Cash, Rezin

a Methodist Episcopal minister, was a native of the western shore of Maryland, Montgomery County. In 1794 he entered the traveling connection, and remained faithful until his death, in 1803. Mr. Cash was a man of great solemnity of mind, goodness of heart, and attentive steadfastness in Christian and ministerial duties. See *Minutes of Annual Conferences*, 1804, p. 117.

Cash, Thomas

an English minister of the Society of Friends, was born at Alderley, Nov. 13, 1739. He was converted in his twenty-fourth year, and when thirty-two years of age felt himself called of God into the ministry. He traveled through Great Britain, appointing meetings for all who desired to hear the gospel. Having in his secular business acquired a competency, he gave his entire attention to the ministerial work. He died Jan. 16, 1809. See *Piety Promoted*, 3, 409-413. (J. C. S.)

Cash, Thomas Y.

a minister in the Methodist Episcopal Church South, was born at Warrenton, Fauquier Co., Va. His pious parents led him to give his heart and devote his life to God when but a boy. After spending several years as

an earnest, pious Christian, and serving some time as a local preacher, he entered the Virginia Conference in 1848, and labored therein until his death, Feb. 11, 1865. Mr. Cash was remarkable for his devoted, consistent Christian life. He was quiet and unobtrusive, yet wielded a wondrous power. He was sound and clear in Scripture exposition, and fearless in the application of truth. See *Minutes of Annual Conferences of the M. E. Church South*, 1865, p. 558.

Cashmerian Version of the Scriptures

This is in the dialect, spoken north of Lahore. An edition of the New Test. was printed in 1820, after having been ten years in course of preparation. In 1832 the Old Test. was completed for the press as far as the second book of Kings.

Casiana

was a deaconess, to whom Theodoret wrote his *Epist.* 17.

Casillac, Bernard de

a French prelate, was provost of Saint Cecile of Albi and prior of Fargues, when he was elected by the chapter, Dec. 9, 1434, in place of Pierre Neveu; but pope Eugenius IV gave the bishopric to Robert Dauphin, bishop of Chartres. De Casillac applied to the Council of Basle, which recognized his election and consecrated him, Feb. 12, 1435, in the church of the Franciscan friars at Basle. Robert on the other hand, received the appointment from the pope, and was confirmed by the king, and the two candidates then made haste to take possession of the bishopric by-arms. Finally their case was brought before the parliament at Paris, which, by decree of April 1, 1460, sustained Bernard de Casillac. This prelate, however, died eighteen months afterwards, Nov. 11, 1462, leaving behind him only ruins as marks of his career. See Hoefer, *Nouv. Biog. Généralé*, s. v.

Casimir

patron *saint* of Poland, was grand-duke of Lithuania, and third son of Casimir IV, born Oct. 5, 1458, and was educated by John Dugoff, a canon of Cracow, commonly called Longinus. Casimir, in early youth, devoted himself to piety and self-denial. When the nobles of Hungary, dissatisfied with Matthias Corvinus, their king, entreated the king of Poland to send his

son Casimir to occupy the throne, the latter, with extreme reluctance, went thither; but finding that the differences between Matthias and his people were adjusted, he joyfully returned home, and spent the rest of his life in exercises of devotion. He died of consumption, at Wilna, in Lithuania, March 4, 1482. He was canonized by pope Leo X. The day of his commemoration is March 4. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Généralé*, s.v.

Casimir

a French Capuchin theologian, was born at Toulouse in 1634. He was made rector after 1666. Of his works there. are extant, *Histoire de Mlle. de Bachelier*. (Rouen, 1642, 1680, 12mo): — *Atomi Philosophice Peripatet.*, etc. (Beziers, 1674. 8vo): — *La Vie du P. Jean Baptiste d' Este* (ibid. 8vo). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Casina

was martyred, together with her husband, Melasippus, and her son, Antony, at Ancyra, by order of Julian the Apostate. According to *Menol. Basil*, they are commemorated Nov. 7.

Casino, Monte (Or Monte-Cassino)

is a celebrated abbey in Italy, founded by St. Benedict, and situated on a mountain immediately behind the city of Casino. It was here that St. Benedict established the order which bears the name of this place. The abbey of Monte Casino was destroyed by the Lombards in 580, when St. Benedict, the abbot, and all his monks escaped to Rome, and were lodged near the Lateran church. About 720 they were restored, under the abbot Petronax. In 884 the house was again destroyed by the Saracens, in 1046 by the Normans, and by the emperor Frederick in 1239. The Chronicle of Monte-Casino, published in 1603, comprehends all the memorable facts connected with the monastery and church, from 542 to 1136. It is in four books, the three first written by Leo of Ostia, the fourth by Peter the Deacon. *SEE MONTE-CASSINO*.

Casiri, Michael

a learned Maronite, was born in 1710 at Tripolis, in Syria. Being educated at Rome, in the college of St. Peter and St. Marcellinus, he entered the clerical order in 1734. In 1735 he accompanied Assemani into Syria, by

order of the pope, to assist in a synod of the Maronites. Casiri made a report in 1738 at Rome on the religious opinions of that sect, after which he was appointed to teach in his convent Arabic, Syriac, and Chaldee, theology and philosophy. In 1748 he went to Madrid, and was employed there in the royal library, and in 1749 in the library of the Escorial, of which he was made director soon afterwards. He began in 1750 to collect the materials of the *Bibliotheca Arabico-hispana, etc.* (Madrid, 1760-70, 2 vols.). This famous work has a particular merit on account of its extracts from historical books in Arabic. The second volume, which treats of geographers and historians is very interesting, and contains numerous documents concerning the wars between the Moors and Christians upon the Spanish peninsula. Casiri died at Madrid, March 12, 1791. See *Hoefer, Nouv. Biog. Généralé, s.v.*

Casis, Petrus De (Pierre Desmaison)

a French ecclesiastic, was a native of Limoges, where he also joined the order of the Carmelites. In 1324 he was appointed provincial of Aquitania, and in 1330 general of his order. In 1341, Benedict XII made him bishop of Vaison, and in 1342 he was appointed by Clement VI' patriarch of Jerusalem. He died Aug. 3, 1348. See *Bibliotheca Carmelitanc* (Aurelianus, 1752), 2, 561 sq.; Hundhausen, in *Wetzer u. Welte's Kirchen Lexikon s.v. (B. P.)*

Caskey, Curtis

a Lutheran minister, was born at Canton, O., Oct. 17, 1827. His opportunities for securing an education were meager. He was ordained in 1857 by the synod of northern Indiana, and for, twenty-six years was actively engaged in the ministry. His last pastorate was what was then known as the Millersburg charge, in which he served more than five years. He died at his residence in Ligonier, Noble Co., Ind., Sept. 12, 1881. See *Lutheroan Observer, Oct. 7, 1881.*

Casmann, Otto

a German; theologian and naturalist, was rector at the school of Stade, in Hanover, and afterwards pastor of the same town. He died Aug. 1, 1607. Of his works there are. *Quaestionum Marinarum Libri 2* (Frankfort, 1596, 1607, 2 vols. 8vo): —*Nucleus Mysteriorum Naturce Eenucleatus* (ibid; 1605, 8vo): two editions of the treatise of *De Re Cibaria of Bruyerin*: —

also some other works in German and Latin, on asceticism, of little value. See Hoefer, *Nouv. Biog. Généralé*, s.v.; Chalmers, *Biog. Dict.* s.v.

Casmillus (or Cadmilus)

was the fourth of the Samothracian gods, or Cabisi. Wherever he went, the harmony of his voice, the eloquence of his speech, his graceful mien, and chaste conduct persuaded men to regular, discreet, and moral ways of living. He is thought to be the same as *Mercury*.

Casnedi, Carlo Antonio

an Italian Jesuit theologian, was born at Milan in the second half of the 17th century. After teaching philosophy and theology for some time in his native place, he visited the court of Madrid, and became examiner of the inquisition. He then went to Lisbon, where he became provincial of his order over Lusitania. He died in the first quarter of the 18th century, leaving *Crisis Theologica in Selectiores Fluxus et Elapsi Sceculi Controversias* (Lisbon, 1711). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Casola, Pietro

an Italian theologian, was born at Milan. He became canon of the cathedral at Milan, and died there in 1507. His works are, *Liber Litaniarum Triduanarum* (Milan, 1494): — *Rationale Corimoniarum Missae Ambrosianae* (ibid. 1498, 4to): — *Ceremoniale Missae Ambrosianae* (ibid. 1499). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Casolani, Alessandro

a reputable Italian historical painter, was born at Siena in 1552, studied under Cav. Roncalli, and died in 1606. His works are principally in the churches of Siena; there are also a number at Naples and Genoa. His best is *The Martyrdom of St. Bartholomew*, at the church of the Carmelites.

Casolani, Ilario (or Cristoforo)

an Italian painter, was born at Siena in 1588. He was a son of Alessandro, who instructed him in his art. He finished *The Assumption*. for the church of San Francesco at Sienna, sketched by his father before his death, and then went to Rome, and executed some fine work in the church of the Madonna de Mouli, *The History of the Virgin*, and an *Ascension*; *The*

Trinity in Santa Maria, in Via. He died in 1661. See Hoefler, *Nouv. Biog. Généralé*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Casone, Giovanni Batista

an Italian painter, was a native of Sarzana, living in 1668; studied under Fiasella at Genoa. There is an altar-piece in Della Vigne, in that city, representing *The Virgin Surrounded by Angels*.

Caspar, Adolphus B.

a minister of the Reformed Church, was born at Halberstadt, Germany, Nov. 2, 1810. His father, the Rev. Frederick W. H. Caspar, was court preacher to William III, king of Prussia. The son was educated in his native country. In 1836 he emigrated to America, and entered the ministry in 1837. His first charge was Dillsburg, York Co., Pa. In 1840 he became pastor of several congregations in and around New Berlin, Union Co., Pa., where he died, June 5, 1882. For some years he was not able to preach, but made himself useful by practicing medicine. He was a man of fine talents, high culture, and excellent social qualities, and was greatly respected in the community in which he lived. See *Ref. Ch. Miss.* July 5, 1882. (D.Y.H.)

Caspari, Christian Eduard

a Protestant theologian of Germany, who died as pastor in Alsace in 1878, is the author of *Chronologisch-geographische Einleitung in das Leben Jesu Christfi* (Hamburg, 1869); translated into English by M. I Evans, *A Chronological and Geographical Introduction to the Life of Christ* (Edinburgh, 1876). (B. P.)

Caspari, David

a Lutheran theologian of Germany was born March 5, 1648, at Königsberg. Having completed his studies at various universities, he was in 1676 appointed sub-inspector of the Albertinian college at his native place; in 1678, rector of the cathedral school at Riga, where he died as superintendent, Feb. 28, 1702. He wrote, *De Vita Dei, Qualis ea sit ex Monte Graecorum et Potissimum Aristotelis* (Jena, 1673): *De Quaestione an Virtus Cadat in Deum* (Königsberg, 1677): — *De Futuri Theologi Stüdiis Philologicis et Philosophicis* (edited by his son, 1705): — *Breviarium Theologiae Moralis* (also edited by his son, 1712). See Gade;

busch, *Liefiandische Bibliothek*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v., Hoefer, *Nouv. Biog. Généralé*, s.v. (B. P.)

Caspari, Georg

son of the preceding, was born; at Riga, April 17, 1683. He studied at Rostock, and died at his native place, April 12, 1743. He published, *De Descensu Christi ad Inferos* (Rostock, 1704): — *De Testamentis Divinis* (ibid. 1705); and other works. See Gadebusch, *Liefandische Bibliothek*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Généralé*, s.v. (B.P.)

Caspensis, Ludovicus

a Spanish Capuchin, was born at Saragossa, and joined his order when sixteen years of age. He was provincial of Aragon, and died in 1647. He wrote, *Cursus Integer Theologicus* (Lugduni, 1642, 1643, 2 vols.; enlarged edition, Lyons, 1666): — *Cursus Integer Philosophicus* (2 vols.): — *Apologia in Defensionem Annalium Zacharice Boverii* (Caesaraugustae, 1645). See Jeiler, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.)

Caspers, Andreas

a Protestant theologian of Germany, was born Jan. 19, 1819, at Schleswig. He studied at Kiel; was in 1849 deacon at St. John's, in Flensburg; in 1851, pastor primarits and provost at Husum; and died April 9, 1879. He wrote, *Das Symbolum Apostolicum mein Beichtbüchlein* (Stuttgart, 1857): — *Diaspora Gedanken aus der Schrift* (ibid. 1858): — *Christi Fussstapfen* (Leipsic, 1861-63; Engl. transl. *The Footsteps of Christ*, by A. G. Rodham, Edinburgh, 1871): — *Praktische Auslegung der evangelischen Pericopen* (1872): *Praktische Auslegung der epistolischen Pericopen* (1875). See Zuchold, *Bibl. Theol.* 1, 217. (B. P.)

Caspi, Joseph

SEE IBN-CASPI.

Cass, William D.

a Methodist Episcopal minister, was born at Bradford, Vt., April 2, 1797. He was converted at thirteen, but grew lukewarm; was reclaimed several years later by the Free-will Baptists, and was an ordained minister in that

body several years. In 1827 he united with the New Hampshire Conference, and served the Church faithfully until 1866, when he retired to farm life near Sanborton Bridge, and there remained till his death, May 7, 1867. Untiring energy, flaming zeal, and an indomitable will made Mr. Cass one of the greatest powers of his conference. See *Minutes of Annual Conferences*, 1868, p. 91.

Cassady, Francis Stansbury

a Methodist Episcopal minister, was born at Baltimore, Md., Feb. 5, 1827. He was converted in 1846, and in 1850 entered the Baltimore Conference; continued his labors until March, 1872, and then became superannuated, which relation he sustained until his death, in his native city, Nov. 22, 1872. Mr. Cassady possessed superior powers of mind, which, by careful discipline, made him distinguished for comprehensiveness and clearness of thought, originality, and ability. See *Minutes of Annual Conferences*, 1873, p. 30.

Cassady, Thomas S.

a minister in the Methodist Episcopal Church South, was born at Montgomery, Va., in 1817. He was converted in his twentieth year; three years later received license to preach, and in 1845 entered the North Carolina Conference, and labored faithfully until his decease, Dec. 11, 1849. See *Minutes of Annual Conferences of the M. E. Church South* 1850, p. 292.

Cassan (Caissin, Cassidanus, Cassidus)

was, according to Colgan, a common name among the saints of Ireland; he mentions four, who are also given in *Mart. Doneg.* and *Tallaght*, but whom he cannot distinguish with any historical accuracy.

1. There is entered in the *Animals of the Four Masters*, "A.D. 695, Caisin, scribe of Lusca, died." He was son of Athracht, of the race of Laeghaire, son of Niall, and the monastery where he was scribe or chronicler was Lusk or Lush, now a parish in the barony of E. Balrothery, County Dublin.
2. Son of Neman. *Mart. Doneg* calls him "Caisin of the Dal Buain, who is of the race of Eochaidh, son of Muiredh, of the posterity of Heremon." He flourished about A.D. 530, and was a contemporary of St. Finnian of Clonard. He is commemorated March 1.

3. Of Jomdual and Domach-mor, in Magh-Echnach. About the middle of the 5th century, when St. Patrick began to preach in Ireland, St. Cassan lived in Meath. He is said to have gone on a pilgrimage to Rome, and on his return became “Abbas, episcopus, et scholae publice rector.” St. Patrick afterwards gave him the church of Domnach-mor in Magh-Echnach, and also a holy patena; at this ancient church of Donaghmore, in the barony of Lower Naran, his relics were preserved and held in the highest veneration for ages after his death. Colgan says he flourished about A.D. 456, but Ceranus or Ciaran of Saighir, a fellow-traveler to Rome, is usually placed in the following century. He is commemorated March 28.

4. Of Domnach Peduir. This Cassan of Peter’s Church is probably son of Maenach, and brother of St. Fachtna of Ross. He may also be Cassidus or Cassidanus, “institutor” of St. Senan at Iniscathey. He was born in the region of Kierraighe Chuirke (probably a part of Kerry), and dwelt in the monastery of Irras, where he gave the monastic robe and tonsure to St. Senan. To this monastery, the scene of his early training, and the resting-place of his master, St. Senan was coming when he felt his own end approaching, but died on his way thither. He is commemorated June 17.

We find mention, also, of Cassan Cluain-ratha, June 20. At Dec. 3, there is a Cassan, where Dr. Reeves (*Mart. Doneg.* by Todd and Reeves, p. 325) cites an authority for identifying him with the martyr Cassan in Mauritania, commemorated in the *Roman Martyrology*.

Cassan, Stephen Hyde

an English clergyman, was born in 1789. He was presented to the living of Bruton, in 1831, and died in 1841. He published, *Lives and Memoirs of the Bishops of Sherborne and Salisbury, 705-1824* (Salisbury, 1824): —*Lives of the Bishops of Winchester, from Birinus to the Present Time* (Lond. 1827, 2 vols. 8vo): —*Lives of the Bishops of Bath and Wells, etc.* (1829): — *Considerations Respecting the Corporation and Test Acts* (1828), See Allibone, *Dict. of Brit. and Amer. Authors, s.v.*.

Cassana, Giovanni Francesco

an Italian painter, was born at Genoa in 1611, and studied under Strozzi. He passed some time at the archduke’s court in Mirandola, where he painted a picture of St. Girolamo, in the dome of the church, besides other

creditable pictures. He died in 1691, See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Généralé*, s.v.

Cassana, Maria Vittoria

an Italian female artist, sister of the preceding, painted small pictures of devout subjects for private collections, which were much esteemed. She died at Venice in 1711. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Généralé*, s.v.

Cassanate, Marcos Antonio Alegre

a Spanish Carmelite, was born in 1590 at Tarragona, and died in 1658;, leaving nine volumes-of sermons and other writings, among which are *Paradisus Carmelitici Decoris*, etc. (Lyons, 1639, fol.). This work, which is a sort of library of famous Carmelites, was censured by the Sorbonne. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Cassandra

in Greek legend, was the most unfortunate of all the daughters of Priam and Hecuba. Apollo loved her, and promised, if she would favor him, he would teach her to look into the future. She promised, but, after having been gifted by the god, she did not keep her word. Therefore he deprived her of the faith of the people, and caused her to be a mockery among men. She was now thought insane, and, as she prophesied nothing but evil, she was imprisoned in a tower. Later she became a priestess of Minerva, out of whose temple Ajax, son of Oileus, dragged her by the hair, when she had accidentally thrown down the statue of the goddess. At the conquest of the city she was given to Agamemnon, who took her with him on his ships, and by her became father of the twin sons Teledamus and Pelops. When the king returned to his country he was murdered, with Cassandra. Her two sons also were slaughtered by the revengeful Clytemnestra on the grave of Agamemnon. Patusanias relates that in the ruins of Mycenae there might be seen the grave of Agatnemnon, of Cassandra, and of the two sons. She had a temple at Leuctra and a statue by the name of *Alexandra*.

Cassani, Jose

a Spanish Jesuit hagiographer, who lived in the first part of the 18th century, wrote, *Vida Virtudes y Milagros de San Stanislas Kostka* (Madrid, 1715, 8vo): —*Vida, Virtudes y Milagros de San Luis Gonzaga*

(ibid. 1726, 8vo): —*Historia de Provincia de Compagni de Jesus del Nuevo Regno de Granada* (ibid. 1741, fol.). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Cassel, Johann Philip

a German writer, professor of elocution and librarian of the reformed gymnasium at Bremen, where he was born Oct. 31, 1707, and died July 17, 1783, is the author of *Templo Onice Heliopolitano* (Bremen, 1730): —*De Locis in Usum Sacrum Destinatio* (Magdeburg, 1731): —*Diss. ad Luc.* 19:40 (ibid. 1737): —*Judaeorum Odio et Abstinencia a Porcina* (ibid. 1739): —*De Gloria Jesu Christi in Regno Gratiae* (ibid. 1743-46): —*Nachrichten von der Kirche des heil. Willebald in Bremen* (Bremen, 1775). See Mensel, *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1, 545; Hoefer, *Nouv. Biog. Généralé*, s.v. (B. P.)

Cassels, John Baker

a Presbyterian minister, was born in Liberty County, Ga., April 6, 1811. He spent part of a year in Princeton Seminary, N.J.; was also a student in Columbia Seminary; was ordained an evangelist by the Presbytery of Hopewell, April 22, 1837; was pastor at Salem Church, Ga., during 1837 and 1838, and died in Wilkes County, July 24, 1838. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 81.

Cassentino, Jacopo di

an Italian painter, was born about 1270, and studied under Taddeo Gaddi he founded the Florentine Academy in 1350. His most memorable work was *St. Luke Painting the Portrait of the Virgin*, painted for the chapel of the academy. We died in 1356. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Rose, *Gen. Biog. Dict.* s.v.

Cassian, Saint

SEE CASSIANUS.

Cassiani, Padre Stephano

(called *il Cersosino*), an Italian painter, lived at Lucca about 1660. He painted in fresco the cupola of the church of the Carthusians at Lucca, also

two altar-pieces, representing subjects from the life of the Virgin, and several works for other churches of that order in Pisa, Siena, and elsewhere.

Cassianus

is the name of several persons in early Christian records:

1. The second Gentile bishop of Jerusalem (Eusebins, *H. E.* v. 12),
2. JULIUS. *SEE CASSAN, JULIUS.*
3. A Christian schoolmaster, and apparently a shorthand teacher at Imola (*Forum Cornelii*), in Romagna, who, on refusing to sacrifice, was given up to the boys of his school to kill with their styles and tablets. His martyrdom is assigned to Aug. 11 or 13, on which latter day it has been celebrated since the 8th century. He is said to be buried under the altar of the cathedral at Imola, which is dedicated to him (Tillemont, 5, 53), The martyrdom is thought to have occurred in the time of Decius (249-251).
4. A martyr at Tangiers, commemorated Dec, 5. (*Mart. Usuardi*). He is said to have been clerk of the praetorium at Tangiers, when the magistrate Aurelius Agricola condemned to death St. Marcellus the centurion, at which Cassianus became so indignant that he threw both pen and paper to the ground. He was put into prison and beheaded in 298; according to the *Jerusalem Martyrology*, Dec. 3.
5. One of those martyred with Saturninus and Datifus, under Diocletian, in 305.
6. One of the eighteen martyrs of Saragossa; being one of the four whom Prudentius calls *Saturninus*. He is commemorated, according to Usuard's *Mart.*, April 16.
7. A deacon of Rome, sent by pope Melchiades (Miltiades) to receive back the confiscated catacombs at the close of the persecution (A.D. 313), and identified by the, Donatists with a Cassianus who had been a *traditor*; an identification which Augustine (*Post. Coll. ad Don.* 9:662) indignantly repudiates.
8. One of the Donatist bishops who petitioned Julian (A.D. 362) to be recalled from exile and restored to the possession of their basilicas. They spoke of justice as the only plea that had any weight with the apostate.

9. Bishop of Autun, was born of noble parents in Alexandria, and brought up by bishop Zonis; he made his house a Christian hospital in the time of Julian, liberated his slaves, and built a church to St. Lawrence, at Orta in Egypt, at which place he was made bishop ‘against his will, in the time of Jovian, A.D. 363. He afterwards went to Autun, where he helped in the conversion of the pagans, and would have proceeded to Britain, but Simplicius detained him. Simplicius dying three years later, he was unanimously appointed his successor. He held the see for twenty years. He is commemorated, according to Usuard’s *Mart.*, Aug. 5.

10. A presbyter who took part in the Council of Aquilea, A.D. 381.

11. Of Rome, A.D. 431, commemorated Feb. 29 (*Cal. Byzant.*); perhaps identical with one of the above.

Cassidanus

(or Cassadus). *SEE CASSAN.*

Cassiday, David

a Methodist Episcopal minister, was born in Vermilion County, Ill., June 6, 1826. He was converted when about fourteen; received license to preach in 1846, and admitted into the Illinois Conference; located in 1850, and began business to provide for the education of his children; re-entered the effective ranks in 1852, and continued faithful until his death in April, 1862. Mr. Cassiday was sound in theology, practical in preaching, and earnest in his Christian life. See *Minutes of Annual Conferences*, 1862, p. 177.

Cassie, John, A.M.

a Presbyterian minister, was born at Peterhead, near Aberdeen, Scotland, in 1807. He studied theology at Glasgow, was ordained in 1834, and installed pastor of a congregation at Port Hope, Canada West, in 1835; He died June 19, 1861. See ‘Wilson, *Presb. Hist. Almanac*, 1862, p. 316.

Cassin, Eugene

a French philanthropist, was born in Sens, Dec. 11, 1796. Having distinguished himself by his devotion to the sick in the hospital of Sens, which he entered as an employee, he went to Paris and became one of the most active agents of all the societies of instruction and associations of

charity. He died Feb. 14, 1844, leaving *L'Alsanach Philanthropique* (Paris, , 1821-1827): —*Choix de Nouveaux Facsimile d'Ecrivains Contemporasins et de Personnages Coelebres* (ibid. 1833). See Hoefer, *Nouv. Biog. Généralé*,

Cassino, Bartolommeo Di

an Italian painter, was a native of Milan, and studied under; Civerchio. There are works by him at Milan, particularly an altar-piece in the Immacolata, dated 1513.

Cassito, Luigi Vicente

an Italian theologian and antiquarian was born at Bofit, in 1765. He entered the order of Dominicans, became prior at the great convent of Naples, and died March 1, 1822. His principal works are, *Institutiones Theologicae* (4 vols. 8vo): *Liturgia Dominicana* (2 vols. 8vo): —*Atti Sinceri del Martire di Cuma, S. Massimo*: — also *Discourses* and *Funeral Orations*. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Cassius

is the name of several men in early Christian records or legends':

- 1.** Bishop of Tyre, who in the year 198 attended the synod held at Caesarea, under the presidency of Theophilus, bishop of that city, and Narcissus, of Jerusalem, to settle the paschal controversy (Euseb. H. E. s.v. 25).
- 2.** *Saint*, of Auvergne, about the time of Crocus, king of the Alemanni (probably A.D. 260), was found by Victorinus, the officer of the pagan priest, in a village called the village of the Christians. Victorinus is said to have been so touched by his preaching and miracles that he became a Christian and a miracle-worker himself, and the two were martyred together, May 15. See *Acta Sanctorum*, May, 3, 454.
- 3.** Numidian bishop addressed in Cyprian, *Epist.* 70, and speaks twenty-second: in *Sent. Epp. Syn. Carth.* as bishop of Macomades, near Cirta.
- 4.** A jailer at Byzantium, who kept Acacius in custody in A.D. 306, and testified that he had heard from the fellow-prisoners, and seen' with his own eyes, that many splendid soldiers, advocates, and physicians attended on him in his cell, but disappeared immediately when the door was

unlocked. He was flogged for the assertion, but persisted in it, and offered to die for it, according to Simeon Metaphrastes.

5. Martyr at Bonn, Oct. 10, along with St. Gergon, according to Usuard's *Mart.*

6. Bishop of Narni, said to have freed the sword bearer of Totila from a devil by signing him with the cross. He is commemorated on June 29.

Cassius, Bartholomaeusa

A Dalmatian theologian and grammarian, of the Jesuit order, was born in 1575. After having been missionary in the Levant, he became successively provincial at Ragusa and apostolic penitentiary at Rome. He died Sept. 28, 1650, leaving *Institutiones Linguae Illyricae* (Rome, 1604, 8vo). Cassius also wrote, *Spiritual Songs*, in the Dalmatian language (1.624, 8vo): — translations of the *Roman Ritual* (1640, 4to), and of the *Missal* (1641, fl.). His other works, which are in Latin, are ascetic, and of no interest. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Casson, Hodgson

an English Wesleyan minister, famous for his zeal, eccentricity, and success, was born at Workington, Cumberland, in 1788. He was converted under the Methodist ministry, applied himself to study, became a local preacher-preaching and being persecuted everywhere and was received by the Conference in 1815. His circuits were principally in the north of England and in Scotland. After a ministry of remarkable earnestness, he reluctantly retired from the active service in 1838, residing in Berstal, and died Nov. 23, 1851. See *Minutes of the British Conference*, 1852, p. 11; *West, Sketches of Wesleyan Preachers*, p. 187 sq. (Lond. ed.); Stevens, *Hist. of Methodism*, 3, 294-304; Steele, *Life and Labors of Hodgson Casson* (Lond. 1854).

Cast, Charles

a minister of the Reformed Church, was born in Ettlingen, Germany, Feb. 22, 1815. He studied in the universities of Freiburg and Heidelberg, completing his theological course at Freiburg. He was ordained as a Roman Catholic priest in 1845, having been called to Carlsruhe, the capital of Baden, where he attracted considerable attention as a pulpit, orator. He came to America in 1850, renounced Romanism, and, in 1852, was

received by the Synod of the Reformed Church at Baltimore, Md. He labored successively in the East and West, and finally settled in Egg Harbor, N J., where he died Jan. 2, 1883. Mr. Cast was a man of good natural endowments and thorough scholarship, an able and eloquent pulpit orator, and successful pastor. (D. Y. H.)

Castagnares, Agostinho

a Roman Catholic missionary, was born Sept. 25, 1687, at Palta, in Paraguay. He was educated by the Jesuits, and entered their society when a youth. It was intended by his superiors that he should preach the faith to the savages, and being placed among the Chiquitas and Guaranis, he succeeded in converting a part of the Samuques tribe. He then went to the Mataguais, among whom he had already made some converts, when he was killed by the cacique of the tribe, Sept. 15, 1744. See Hoefer, *Nouv. Biog. Générale*, s.v.

Castagniza (or Castaniza), Juan de

a Spanish biographer and theologian, of the order of Benedictines, who died at Salamanca in 1598, was general preacher of his order, chaplain of Philip II, and censor of theology of the apostolic judges of faith. His principal works are, *La Vita de Santo Benito* (Salamanca, 1583, 8vo): — *Historia de Santo Romualtos Padre y Fundador del Ordene Camaldulense* (1597, 4to). Some biographers attribute to him a well-known book, *Batalla Spiritual*, but it is known now that the monk Laurent Scupoli wrote it. See Hoefer, *Nouv. Biog. Générale*, s.v.

Castagno, Andrea de

a distinguished Italian painter, was born in Tuscany in 1409, and was placed under Masaccio for instruction while quite young. The best of his works are at Florence, in the Hall of Justice, and in the Church of Santa Lucia; also on a wall in the monastery Degli Augeli. He died in 1480. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Générale*, s.v.

Castalia

in Greek mythology, was a nymph, the daughter of the river-god Achelouns, who lived near Delphi, and from whom the Castalian spring has its name. She is said to have been very beautiful, and loved by Apollo, and

to escape his attentions she threw herself into the spring. Thereupon the god selected this place as his favorite spot, ordered a temple to be built, and endowed the spring with animating virtues, so that whoever drank from it would become a poet. From this spring, as also from the spring Cassotis, the Pythian prophetess drank before she took the tripod.

Castalius

was bishop at the Council of Sinuessa, A.D. 303.

Castanet

SEE CYMBAL.

Castanet, Bernard de

a French prelate, was born at Montpellier of an ancient family from Roulergle. He was auditor of the papal palace under Innocent V, when called to replace Bernard of Cambrez in the see of Albi, March 7, 1276. He immediately built a new cathedral, the magnificent church of St. Cecile. He laid the foundations of a convent for the Dominicans, and another for the Minorite Franciscans. Being appointed by Philip the Fair to treat with Boniface VIII about the canonization of St. Louis, he displayed great prudence, and secured the secularization of his own chapter. The severity of the bishop in his functions, however, excited the indignation of the people, of the consuls, and even of the clergy, who brought their complaints before the court of Rome. In 1308 the pope made inquiries, in consequence of which Bernard of Castanet was transferred to the bishopric of Puy. Eight years afterwards John XXII assigned the bishopric of Paris and the cardinal's hat to Castanet. The latter died Aug. 14, 1317, at Avignon. See Hoefler, *Nouv. Biog. Généralé.* s.v.

Castaneus, Henri Louis

bishop of Poitiers, was born Sept. 6, 1577, at Tivoli, and died July 30, 1651. He wrote, *Commentarius in Genesin: — Commentarsis in Evangel. Matthaei et Aeta Apostolorum: — Synopsis Distinctionum Theologicarum et Philosophiarum* (edited, with annotations, by Samuel Maresius, 1658): — *Nomenclator Illustrium Cardinalium*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1, 693. (B. P.)

Castberg, Peter Atke

founder of the institution for deaf mutes at Copenhagen, was born in Norway in 1780. After having passed through his medical studies at Copenhagen, he traveled through Germany, France, and Italy to study methods of instruction for the deaf and dumb. On his return in 1805 he became professor, and in 1807 director, of the institution. He died in 1827, leaving, among other scientific dissertations, *Farelosninger over Dovstumme-Undervusningets Methode* (Copenhagen, 1818): —*Sententiae de Inspiratione Prima* (ibid. 1823): —*Carl Michael de l'Epee, et Biographik Fors.* (ibid. 1806), etc. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Castelaw (or Castellaw), Thomas, A.M.

a Scotch clergyman, took his degree at the Edinburgh University in 1663; was sent to preach in the presbytery of Dunfermline in 1691; was a member of the General Assembly in 1692; and died after Dec. 1, 1703. See *Fasti Eccles. Scoticanæ*, 1, 763.

Castelaw, William (1)

a Scotch clergyman, studied at the University of Glasgow, and was appointed to the living at Stewarton in 1618. Between 1625 and 1630 there was a great religious awakening in the parish, known then as the "Stewart on sickness." He died in July, 1642. See *Fasti Eccles. Scoticanæ*, 2, 188.

Castelaw, William (2), A.M.

a Scotch clergyman, took his degree at the Glasgow University in 1632; was admitted to the living at Stewarton in 1635; not conforming to episcopacy, was confined to his parish in 1662; was excused by the privy council in 1672, and died before March 1, 1699. See *Fasti Eccles. Scoticanæ* 2, 188,189.

Castelfranco, Orazio da

an excellent Italian fresco painter, flourished in the time of Titian, but very little is known of him. In the church of the Dominicans, at Campo d'Istria, is a large picture, executed in the glowing style of Titian, signed "Horatio: Per. P. A.D. MDLXVIII," attributed to him. He was living in 1600.

Castellesi, Adriano

an Italian prelate, was born at Corneto (Tuscany), in the latter part of the 11th century. Although of obscure parentage, he attained to the first dignities of the Church. Having been sent to England by Innocent VIII, he gained by that mission the favor of Henry VII, who in 1503 appointed him bishop of Hereford, and in the year following transferred him to the see of Bath and Wells. Meanwhile pope Alexander VI made him his secretary and gave him the cardinal's hat. It is said that this pontiff, in trying to poison him, poisoned himself. Castellesi was exiled by Julius II, and called back again by Leo X; but he entered into a conspiracy against the latter pope, and was condemned to pay a certain sum; he then fled from Rome, but it has never been ascertained precisely what became of him. He left, *De Vera Philosophia* (Bologna, 1507): —*De Sermone Latino* (Basle, 1513): —*De Narratione, et Julii III, Liter* (Venice, 1534). See Hoefler, *Nouv. Biog. Généralé*, s.v.

Castelli, Annibale

a Bolognese painter, flourished about 1605, and studied under Faceine. His best work is *The Raising of Lazarus*, in the Church of San Paolo, at Bologna.

Castelli (or Castello), Bernardo

an Italian painter, was born at Genoa in 1557, and studied under A. Semini. He painted a number of pictures for the Genoese churches, the principal of which are *St. Diego* and *St. Jerome*, in San Francesco. At Rome he painted *Peter Walking on the Sea*, in the Basilica of St. Peter's. He died in 1629. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Généralé*.

Castelli (or Castello), Fabrizio

a talented Italian painter, the son of Giovanni Battista, was employed by Philip II on the Escorial, in connection with other artists. He also painted several frescos at the Prado, and he colored forty-eight busts of saints, executed by Juan of Arfe for the Escorial. He died at Madrid in 1617.

Castelli (or Castello), Giovanni Battista

(called *il Bergamasco*), an eminent Italian painter, was born in the year 1490, and studied under Aurelio Busso, at Crema. Soon after leaving this master he went to Rome for improvement. On returning to Genoa he painted for the Church of San Marcellino. In the monastery of San Sebastiano is his celebrated picture of the martyrdom of that saint, which gained him high reputation. He died at Madrid in 1570.

Castelli (or Castello), Valerio

an Italian painter, the son of Bernardo, was born at Genoa in 1625, and was the scholar of Fiasella. He painted a number of frescos for the Genoese churches, which nearly approached the excellence of Carlonij as is evident in the cupola of the Nuuziata, and in Santa Marta. Some of his other works are, *The Annunciation*; *The Marriage of the Virgin*; *The Presentation in the Temple*; *The Crowning of the Virgin*, with a choir of angels. Castelli died in 1659. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Généralé*, s.v.

Castellini, Luca

an Italian canon and theologian, of the order of the Dominicans, was born at Faenza. After having been vicar-general of his order, he became, in 1629, bishop of Catanzaro, and died in 1631. His principal writings are, *De Electione et Confirmatione Canonica Praelatorum* (Rome, 1625): — *De Canonisatione Sanctorum* (ibid. 1629). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Castello, Avanzino di

an Italian painter, was born in the Roman States in 1552, and studied under Pomerancio at Rome, where he painted many pictures for the churches. The best of his works are, *The Miracle of the Viper, in the Isle of Malta*; *The Decollation of St. Paul*, and *Paul's Ascent into the Third Heaven*, in the Church of San Paolo, near Rome. Castello died in 1629.

Castello, Castellino

an eminent painter of Turin, was born in 1579, and studied under Gio. Battista Paggi. His picture of *The Pentecost*, in the Church of Spirito Santo, gained him much reputation. He died in 1649.

Castello, Francesco da

an Italian painter, was born in Flanders, of Spanish parents, in 1586. He visited Rome while young, for improvement, and painted historical and sacred subjects. Among his work for the churches is an altar-piece in San Giacomo degli Spagnuoli, representing *The Assumption*, with a glory of angels, and the apostles below. In San Rocco di Ripetta is a picture by him of *The Madonna and Child*, with saints. He died at Rome in 1636.

Castellucci, Salve

an Italian painter, was born at Arezzo in the year 1608, and studied at Rome under Pietro da Cortona. There are several of his larger works in the churches of his native city. He died in 1672.

Castelnau, Pierre de

a French Cistercian at the convent of Fontfroide, near Narbonne, was commissioned as legate by Innocent III with two other monks of his order, Raoul and Arnaud, to combat with fire and sword the progress of the Albigenses. Castelnau showed great determination, but did not succeed in his purpose. Finally, having rebuked Raymond VI for his weak faith, he fled from court, but was overtaken near the Rhone and slain, Jan. 15, 1208. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Castiglione, Carlo Ottavio, Count

a reputable Italian philologist, was born at Milan in 1784.

His principal work was in connection with the Arabic and other languages. He died at Genoa, April 10, 1849. In 1819 he published *Monete Cufiche del Musec di Vilano*, and assisted cardinal Mai in his *Uphile Partium Ineditarum in Ambrosianis Palinzpsestis Repertarum Editio*. A learned *Mlemoire Geographique es Numismatique sur lis Partie Orientale de la Barbari Appelee Afiikia par les Arabes*, appeared in 1826, and established Castiglione's reputation. In 1829 he published the Gothic version of the second epistle of Paul to the Corinthians, and this was followed by the Gothic version of the epistle to the Romans, the first epistle to the Corinthians, and the epistle to the Ephesians in 1834; by Galatians, Philippians, and first Thessalonians in 1835, and by second Thessalonians in 1839. See *Encyclop. Brit.* (9th ed.) s.v.

Castiglione, Giovanni Benedetto

(called *il Grechetto*), an eminent Italian painter and engraver, was born at Genoa in 1616, and studied for some time under Giovanni Andrea Ferrari. He afterwards visited Rome, Florence, Parma, and Venice, in each of which cities he left proofs of his ability. His *Nativity*, in the Church of San Luca at Genoa, and his *Magdalene* and *St. Catherine*, in the Madonna di Castello, are fine works of art. He died at Mantua in 1670. Some of his engravings are: *Noah Driving the Animals into the Ark*; *The Departure of Jacob*; *Rachel Hiding her Father's Images*; *The Adoration of the Shepherds*; *The Angel Appearing to Joseph in his Dream* *The Flight into Egypt*; *The Finding of the Bodies of St. Peter and St. Paul*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Généralé* s.v.

Castiglione, Giuseppe

an Italian artist and missionary, was born in 1698. He joined the order of Jesuits, and was sent as a missionary to Pekin, where Kien-Long erected several palaces from designs furnished by him. He frequently exerted his influence to protect Christians from persecution. He died at Pekin in 1768. See *Biog. Universelle*, s.v.

Castiglione, Lupus de

an Italian canon of the order of Benedictines, a native of Florence, lived in the first part of the 14th century. He was prior of Saint Miniato, and author of *Allegations*, a commentary on the Clementines; also additions to Petrucci's *De Pluralitate Beneficiorum*. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Castillo (or Castillejo), Antonio del

a Spanish traveler, of the Franciscan order, visited Alexandria, Rosetta, Cairo, and Judaea, He died at Madrid in 1669, leaving *Viage de Tierra Santa* (Madrid, 1654). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Castillo, Augustin del

a Spanish painter, was born at Seville in 1565, and studied under Luis Fernandez., He resided chiefly at Cordova, where he painted a number of pictures for the churches. There is an *Annunciation* by him, in the Church of Nuestra Señora de los Libreros; several pictures in the convent of San

Pablo; and an *Adoration of the Magi*, in the cathedral at Cadiz, which is said to be his finest work. He died at Cordova in 1626. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Généralé*, s.v.

Castillo, Fernand del

a Spanish historian of the Dominican order, was born in Granada about 1529. He was preacher at the court, preceptor of the infant Ferdinand, and professor of theology in different houses of his order. He died March 29, 1593. His principal work was *Historia General de Santo Domingo* (Madrid and Valladolid, 1584, 1592, 2 vols.). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Castillo y Saavedra, Antonio del

an eminent Spanish painter, was born at Cordova in 1603, and was the son of Augustin Castillo, who gave him his earliest instruction. He afterwards became a scholar of Francisco Zurbaran. Castillo painted many pictures of great merit for the cathedral of Cordova, the best of which are *St. Peter and St. Paul*, and *The Assumption*. There is a picture by him in the convent of St. Francis at Cordova, representing a subject from the life of that saint. His death occurred in 1667. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Généralé*, s.v.

Castillon, Antoine

a French Jesuit preacher, lived in the 17th century, and wrote, *L'Institution du Saint Sacrement* (Paris, 1669, 8vo): — *Sermons pour L'Anent* (ibid. 1672, 8vo): — *Panegyriques des Saints* (1676, 8vo). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Castinus of Tivoli

was father of pope Simplicius. It is uncertain whether this was the same as the Castinus who was general under Honorius in 422, and banished by Placidia in 425.

Castle, Allen

a Methodist Episcopal minister, was born at Alburg, Vt., Nov. 2, 1805. He joined the Church when about eighteen; labored some time as exhorter; received license to preach in 1833, and in 1836 united with the Black River

Conference, in whose active ranks he labored until his death, Oct. 21, 1865. He was an earnest, devoted Christian minister. See *Minutes of Annual Conferences*, 1866, p. 101.

Castle, Henry

an English Wesleyan minister, was born in Bristol, March 19, 1814. He was received into the ministry in 1835, and died Aug. 24, 1878. He was noted for his uniform gentleness and geniality, as well as punctuality. See *Minutes of the British Conference*, 1879, p. 14.

Castle, Joseph, D.D.

a Methodist Episcopal minister, was born in Devonshire, England, Jan. 6, 1801. He came to America at the age of ten, was converted, and united with the Methodist Episcopal Church at nineteen. Being soon after licensed to preach, he joined the Genesee Conference on trial, in which he served five charges. At its division, in 1829, he became a member of the Oneida Conference, and in this filled five pastorates and one term as presiding elder. In 1839 he was transferred to the Troy Conference, and after filling one appointment two years, was transferred to the Philadelphia Conference, where he spent the remainder of his life. After fifty-two years of effective service, he received a superannuated relation in 1875. He was a delegate to seven General Conferences. He died Feb. 1, 1881. Of imposing presence, fine powers of elocution, possessing great command of language and a mind of extensive resources, he was a preacher of unusual power, a theologian and scholar of great attainments. See *Minutes of Annual Conferences*, 1881, p. 74.

Castleden, James

an English Baptist minister, was born at Faversham, Kent, Feb. 25, 1778, and was reared in the Church of England. At seventeen he was converted in a Wesleyan prayer-meeting, and on the next Sunday preached a sermon. He was baptized by Dr. Jenkins in 1799, became a deacon, for nine years preaching occasionally at Holly Bush Hill, London. A chapel was built for him, and was pastor at Hampstead for thirty-six years. In 1853 he was seized with paralysis, and died June 4, 1854. See (*Lond.*) *Baptist Handbook*, 1855, p. 46.

Castleden, Michael

an English Congregational minister, was born in London, Feb. 22, 1769. He entered Hoxton Academy in 1792, and was ordained at Aylesbury in the summer of 1797. Discouraged in this field by the prevalence of Antinomianism, he removed to Woburn, Bedfordshire, and there commenced his pastorate, Nov. 5, 1800, remaining until 1840, when, because of feebleness, he resigned. An annuity was secured to him through the liberality of his friends, and he continued to preach, when able, until his death, Nov. 5, 1848. See (Lond.) *Cong. Yearbook*, 1848, p. 215.

Castleford, Thomas

a monk and writer of the 14th century, a native of Yorkshire, was educated as a Benedictine at Pontefract, of which he wrote a history (1326). See Fuller, *Worthies of England* (ed. Nuttall), 3, 426.

Castleman, David

a Methodist Episcopal minister; was born near Gettysburg, Pa., Nov. 4, 1825. He was converted in his youth; received license to preach in 1848; and in the following year was admitted into the Baltimore Conference, in which he labored until his sudden death, Nov. 10, 1875. Mr. Castleman was a careful student, an approved preacher, an industrious, faithful, affectionate, efficient pastor, and a devout Christian. See *Minutes of Annual Conferences*, 1876, p. 39; Simpson, *Cyclop. of Methodism*, s.v.

Castleman, Robert

an Episcopal clergyman of Petersburg, Va., was murdered near Gaston, N. C., for his efforts in behalf of the freedmen, Oct. 11, 1865. See *Appleton's Annual Cyclop.* 1865, p. 651.

Castleman, Thomas G.

a missionary of the Protestant Episcopal Church, labored as such throughout the country with indomitable zeal. His first charge was Staunton, Va., where he labored for fourteen years, building a beautiful church, and establishing the Virginia Female Institute. During two years he was engaged in teaching in the diocese of Illinois, but his last days were spent in labor at and about St. Joseph, La., where he died, Feb. 7, 1861. See *Amer. Quar. Church Rev.* 1861, p. 188.

Castles, Allen

a minister of the Methodist Episcopal Church South, was born in Montgomery County, N. C., Nov. 12, 1821. He removed with his parents to Choctaw County, Miss., when about twelve years of age; embraced religion in 1842; and in 1848 received license to preach, and entered the Mississippi Conference. He died Sept. 28, 1861. From youth Mr. Castles's life was blameless. He was a man of limited education but great application, full of zeal and the Holy Spirit. See *Minutes of Annual Conferences of the M. E. Church South*, 1861, p. 320.

Castor

is the name of several persons in early Christian records:

- 1.** A correspondent and personal friend of Gregory Nazianzen. There are two letters of Gregory to Castor one (*Epist.* 93) sent by his young friend and spiritual son Sacerdos, whom Gregory begs he will not detain long. The second (*Epist.* 94) contains complaints of his own health, and threatens Castor in playful terms if he does not soon send back a lady whom he calls "their common sister."
- 2.** A presbyter of Treves under St. Maximinus, who became a hermit at Caerden, and died Feb. 13 (*Acta Sanctorum*).
- 3.** A confessor and bishop of Apt, in Provence, who appears to have been born at Nismes, and to have founded a monastery between the years 419-426. He is commemorated Sept. 21 (*Acta Sanctorum*, Sept. 6, 249). See Hoefer, *Nouv. Biog. Généralé*, s.v.
- 4.** A priest of Coblenz, who is said to have performed many miracles, but his history is uncertain, and his date is unknown (*Acta Sanctorum*, Feb. 2, 663).
- 5.** The father of pope Felix IV. Castorina was the maternal aunt of St. Jerome. His letter to her (13, ed. Vail.), written when he was in the desert, shows that there had been some disagreement between them.

Castorius

is the name of several early Christians:

1. The brother of the constable Nicostratus, converted and martyred with him (see Tillemont, *Memoires*, 4:521, 528). His feast is marked July 7, but Tillemont observes that they could not have suffered before the 17th. Claudius, the jailer, and his sons, Felix and Felicissimus, were also converted and martyred along with them, A.D. 286.
2. A martyr at Nicomedia, commemorated March 16.
3. A martyr at Tarsus, commemorated March 28.
4. The name of three Roman presbyters in, A.D. 303, one condemned, with Marcellinus, for apostasy, and also for betraying the granaries of the Church, the other two accusing him (Labbe, *Concil.* 1, 939-943).
5. The brother of Maximian (q.v.). We meet with him in the year 402 (Tillemont, 13, 388; Labbe, *Concil.* 2, 1101). The brothers were Donatists, and became Catholics. Maximian was appointed to the see of Vagina, but a scandal was raised against him, and he withdrew. Castorius was urged to take his brother's place by Augustine and Alypius (*Epist.* 69, vol. 2, p. 230), whom Tillemont (*Memoires*, 13, 991) supposes to have been then at Vagina, where Castorius had been elected, and whence he retired.
6. The notary and representative or unto of pope Gregory I at Ravenna, against whom the people of that town laid complaints (Gregory, *Epist.* 6, 31).
7. Bishop of Rimini, ordained reluctantly by Gregory I, at the request of the people, but resigned because of infirmity (Gregory, *Epist.* 2, 35).
8. A deacon, charged with examining into the life of the bishop of Pesaro and his presbyters (Gregory, *Epist.* 8:19).

Castrejon, Antonio

a Spanish painter, was born at Madrid in 1625, and was celebrated for his small historical subjects, although he painted several larger works for the churches, which possess great merit. The best of these is *St. Michael Subduing the Dragon*. In St. Giles is his *Presentation in the Temple*, and several subjects from the life of the Virgin. He died at Madrid in 1690. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Généralé*, s.v.

Castrensis, Saint

was celebrated in South Italy as an African bishop of note, who, in some barbarian persecution, both of clergy and laity (perhaps between 496 and 522) was taken with eleven other bishops and put on board an I Oda ship, which carried them to Sinuessa, or Volturno, where he died, Feb. 1 (Tillemont, 16, 607, 608). It seems more probable that the name is only the title taken from his see, and that he may be the *Candidianus*, bishop of Castra, in Mauritania Caesariensis, who is given in a list of bishops persecuted, by Huneric (A.D. 484). His legend is given from two MSS. in the *Acta Sanctorum*, Feb. 2, 523.

Castriccia

was a rich and fashionable matron of Constantinople, the widow of Saturninus (consul in A.D. 383), a leading member of the female cabal formed against Chrysostom at the court of the empress Eudoxia.

Castries, Armand Pierre De La Croix De

a French prelate, was born in 1659, of an ancient and noble family of Languedoc. He was destined from his early childhood to the priesthood; received while still quite young the title of doctor of the Sorbonne, and was appointed in 1697, to the abbey of Val-Magne, in the diocese of Agde. Five years later he received the abbey of Saint-Chaffre-le-Monestier, in the diocese of Puy. Shortly after he became chaplain to the duchess of Berry; in 1717 he was appointed archbishop of Tours; and, finally, transferred to the see of Albi, Nov. 5, 1719. He was called *the good archbishop*, and was very active in embellishing his church. He died April 15, 1746. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Castro, Alfonso

a Portuguese Jesuit, was sent as a missionary to India, and was killed there in 1558, by the natives of the Moluccas, after a sojourn of eleven years. He left a full account of his mission (Rome, 1556). See Hoefler, *Nouv. Biog. Généralé*, s.v.

Castro, Alfonso de

a Spanish theologian and Franciscan, was born at Zamora about 1495. He rose by his talents to the highest offices of his order; and accompanied

Philip II to England and the Netherlands, where he remained several years. Being called to the bishopric of Compostella, he prepared to, enter upon the duties of this office; but died Feb. 11 (or 3), 1558, at Brussels. His principal writings are, *Adversus Omnes Haereses* (Paris, 1534, fol.; Antwerp, 1556, 1568; translated into French, Rouen, 1712, 2 vols.): —*De Justa Haereticorum Punitione* (Salamanca, 1547, fol.): *De Potestate Legis Ponnalis* (ibid. eod. fol.; Paris, 1571, 1578, fol.): —*De Sortilagis ac Maleficis, Eorumque Punitione* (Lyons, 1568, 8vo): —*Historia Ecclesiastica de la Ciudad de Guadalaxara* (Madrid, 1558), etc. See Hoefer, *Nouv. Biog. Générale*, s.v.

Castro, Andres de

a Spanish Franciscan grammarian and lexicographer, a native of Burgos, was a missionary to the West Indies, and died in 1577. He wrote, *Arte de Aprender las Lenguas A Mexicana y Matlazingua*: — *Sermons and Christian Doctrine*, in the same language. See Hoefer, *Nouv. Biog. Générale*, s.v.

Castro, Cristofero de

a Spanish Jesuit theologian, was born in 1551 at Ocafia, in the diocese of Toledo. He taught theology in the universities of Alcala and Salamanca, and died at Madrid, Dec. 11, 1615. His principal work is, *Commentarium in Duodecim Prophetas Minores* (Lyons). See Hoefer, *Nouv. Biog. Générale*, s.v.

Castro, Don Felipe De

an eminent Spanish sculptor, was born at Nova in Galicia, in 1711. He went to Lisbon, then to Seville, and afterwards to Rome, where he produced several fine works, which gained him a pension from Philip V, king of Spain. He took the prize in sculpture at the Academy of St. Luke, and was afterwards admitted a member of that institution, as well as of the Florentine Academy. On his return to his native country he executed, at Madrid, several admirable works; and in 1752 was appointed director of the Royal Academy of San Fernando. He died in 1755. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Générale*, s.v.

Castro, Francisco de

a Spanish biographer of the 16th century, wrote, *Miraculosa vida y Santas Obras del B. Juan de Dio* (Granada, 1788). See Hoefler, *Nouv. Biog. Générale*, s.v.

Castro, Giacomo di

an Italian painter, was born at Sorrento about 1597, and studied under Gio. Battista Caraccioli, and afterwards received some instruction from Domenichino. There are a number of his works in the churches of his native city, the best of which is his picture of the *Marriage of the Virgin*. He died in 1687.

Castro, Leon de

a Spanish theologian, canon of Valladolid, was for more than fifty years professor of Oriental languages at Salamanca, where he died in 1586. Though well acquainted with the Hebrew, he gave his preference to the ancient versions, especially the Vulgate. He asserted that the Hebrew text was corrupted by the Jews when they invested it with the vowel points. Castro's works are, *Commentaria in Esaiam* (Salamanca, 1570): — *Apologeticus pro Lectione Apostolica et E'vansqelica* (ibid. 1585): — *Commentaria in Oseam* (1586). See Simon, *Hist. Crit.* V. T., lib. 3, c. 12; Wetzer u. Welte's *Kirchen-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Générale*, s.v. (B. P.)

Castro, Pablo Fernando De,

a Spanish Jesuit, was born at Leon in 1581. and joined his order when fifteen years of age. He lectured on philosophy at Valladolid, and on scholastic theology at Salamanca, and died while rector of the college at Medina, Dec. 1, 1633. He wrote an *Opus Morale* in 7 vols. (Lyons, 1631-51; 5th ed. 1700). See Backer, *Bibl. des Ecrivains de la Compagnie de Jisus*, s.v.; Mullendorf, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.)

Castrucci, Raffaele

an Italian theologian of the Benedictine order, was a native of Florence, and died in 1574, leaving *Trattato di S. Cipriano* (Florence, 1567): *Trattato del Sacrameto dell' Eucaristia* (Venide; 1570): — *Libro Terzdi di*

Sermoni I 'F. Agostino (Florence, 1572): Harmaoniae Veteris et Novi Testamenti. See Hoefler, Nouv. Biog. Générale, s.v.

Castulus

is the name of several early Christians:

- 1.** The *zetarius*, or manager of the summer and winter dining-rooms of Diocletian or Maximian. He lodged in a garret in the palace. and sheltered the Christians there. He was examined three times, then thrown into a pit, and finally buried alive. He is commemorated March 26, and a cemetery on the Via Laticana is said to bear his name.
- 2.** An Arian presbyter, whom Ambrose rescued out of the hands of the orthodox multitude at the time of the conflict about the basilicas at Milan (Ambrose, *Epist.* 20, 5).
- 3.** A martyr along with Zoticus (q.v.) in Egypt or in Africa, Jan. 12.
- 4.** A martyr at Ancyra, in Galatia, Jan. 23, according to the *Hieronymian Mart.*, *Smith, Dict. of Christ. Biog.* s.v.

Casturus, Saint

a confessor and bishop of Vienne, supposed to have lived about the 8th century (*Acta Sanctorum*, Oct. 6, 545).

Castus

is the name of several early Christians.

- 1.** Bishop of Sicca Venerea (Kef, a proconsular province, near Musti, on the borders of Numidia (the town of Arnobius), spoke twenty-eighth in order in the Synod of Carthage (*Sentt. Eusub Cycl.* 7).
- 2.** Castus and Emilius were two men who lapsed, and then made renewed confession; mentioned by Cyprian, under Decius, as having suffered some time before (*Cyp. Laps.* c. 13; Tillemont, 3, 125); and commemorated in the calendar of Carthage, by Bede, etc., on May 22.
- 3.** A bishop, imprisoned along with pope Stephen, A.D. 257 (Anastasius, 1, 1390, ed. Migne; Tillemont, 4:31).

4. A bishop at the Council of Sinuessa, A.D. 303, and of Rome, A.D. 324 (Labbe, *Concil.* 1, 940,1545).
5. Bishop of Saragossa at the Council of Sardica A.D. 347 (Labbe, *Concil.* 2, 658, 662, 678).
6. A Donatist bishop of Cella, at the Council of Carthage, A.D. 411 (Labbe, *Concil.* 2, 1379).
7. A presbyter of Antioch, who, in conjunction with Valerius, Diophantus, and Cyriacus, maintained the cause of Chrysostom and the orthodox clergy against the tyrannical intruder Porphyrius, by whom they were grievously persecuted.
8. Martyred, according to the *Hieronymian. Mart.*, Sept. 4.
9. A martyr at Capuai Oct. 6, according to the martyrologies.
10. Bishop of Porto in the third Roman Synod, A.D. 501; the fourth, A.D. 502; and the sixth, A.D. 504 (Labbe, *Concil.* 4, 1326, 1334, comp. 1377).

Castla

SEE CHASUBLE.

Caswall, Henry, D.D.

an Episcopal clergyman, was born at Yateley, Hampshire, England, in 1810, and educated chiefly at the grammar-school of Chigwell, Essex. When eighteen years of age, he came to America and graduated at Kenyon College, O. After having been engaged for some years as a parish minister and professor of theology in this country, he returned to England in 1842, obtained a private act of Parliament recognizing the validity of his ordination in the United States, was appointed to the vicarage of Figheldean, Wiltshire, and became proctor in convocation for the diocese of Sarum, and prebendary of Salisbury Cathedral. He returned to America about 1868 and died at Franklin, Pa., Dec. 17, 1870. The main object of his life was to promote the consolidation and to increase the power of the great religious organization connected with the English Reformation. His principal work is *America and the American Church* (1839; 2d ed. 1851). See *Encyclop. Britannica* (9th ed.), s.v.

Caswell, Alexis, DD., LL.D.

an eminent Baptist divine and teacher, was born at Taunton, Mass., Jan. 29, 1799. He graduated with the honors of his class from Brown University, in 1822, and was at once appointed tutor in what is now Columbian University in Washington, D.C., where he remained five years, teaching, and pursuing his theological Studies under the president of the institution. In the summer of 1827 he returned to New England, and in a short time received an invitation to preach for a Baptist Church newly formed in Halifax, N. S. He was ordained there Oct. 7, 1827. His services were most acceptable, and were attended with marked success. In the summer of 1828 he again returned to New England, with the expectation of becoming the assistant of the Rev. Dr. Gano, the pastor of the First Baptist Church in Providence, R. I.; but was elected in October professor of mathematics and natural philosophy in Brown University. He entered immediately on the duties of his office, and was in full sympathy with the spirit and plans of Dr. Wayland, who had recently been called to the presidency. He taught not only the classes in his special department, but those of other departments until other professors should be appointed. In 1850 he took the department of astronomy, relinquishing that of natural philosophy. He remained in his office of professor thirty-five years, excepting one year, 1860-61, when he was absent in Europe. The next five years he passed in Providence, engaged in the benevolent institutions of the city, and occupied with literary work. Upon the resignation of Rev. Dr. Sears, Dr. Caswell was called to the presidency of Brown University; and held the office four years and a half, resigning in 1872. He was elected a trustee of the university in 1873, and a fellow in 1875, which office he held until his death, at Providence, Jan. 8, 1877. Among the published writings of Dr. Caswell are the following: *Phi Beta Kappa Oration* (1835): —*Four Lectures on Astronomy*, delivered at the Smithsonian Institute (1858): *Address before the American Association for the Promotion of Science*, at Springfield, Mass. (1859): —a *Memoir of the late Benjamin Silliman*, read before the National Academy of Science in Washington (1866): —a *Sermon on the Life and Christian Work of Francis Wayland* (1867). See Lincoln, *Alumni Address*, June 19, 1877; *The Providence Journal*, June 20, 1877. (J. C. S.)

Caswell, Asa A.

a Methodist Episcopal minister, was born at Derby, Vt., Feb. 4, 1850. He was converted in 1867, and ordained local deacon in 1874. In 1878 he joined the New Hampshire Conference, and was ordained elder. His first charge was that of supply at East Rochester. On his admission to conference he was appointed to Chichester, where he died, after three years of earnest and useful labor, June 18, 1881. He was an able, original preacher, esteemed by all for his social qualities and unaffected piety. See *Minutes of Annual Conferences*, 1882, p. 89.

Caswell, Enoch Haskin

a Congregational minister, was born at Middletown, Vt., March 25, 1818.. He graduated at Middlebury College in 1843; studied at Union Theological Seminary, and graduated at Andover Theological Seminary in 1847. Salisbury, N.H, was his first charge, where he was also ordained in 1848. In the following year he removed to Stockbridge, Vt., where he served two years. His remaining pastorates—invariably short—were at Barnet, Vt., Hooksett, N. H., and Bennington. Caswell died at the latter place, Nov. 11, 1863. See *Cong. Quarterly*, 1864, p. 119.

Caswell, Jesse

a Congregational minister, was born in Vermont in 1809. He graduated at Middlebury College in 1832, and studied theology for one year in Andover Theological Seminary as a member of the class of 1837, and was also a student in Lane Theological Seminary from 1835 to 1837. He was ordained as a city missionary at Cincinnati, O., in 1837 was agent for the American Board of Commissioners for Foreign Missions in 1838; a missionary to Siam in 1839 and later; and died there, Sept. 25, 1848. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 127.

Caswell, Lewis E.

a Baptist minister, was born at Salem, Mass., in 1795. He united with the Baldwin Place Church, Boston, in 1812; was ordained about 1833, and for five years was pastor in Meredith, N. H., and eight years in Ware. About 1847 he went to Boston and became a city missionary, in which capacity he labored thirty years. He died March 15, 1877. "He was a good man and especially kind to the poor. He was known' but little on the platform and in

the pulpit, but his record was in the homes of woe and in the chambers of sickness.” (J. C. S.)

Caswell, William D.

a Free-will Baptist minister, was born about 1820. He spent his early years in Massachusetts, and in 1831 removed with his parents to the state of New York. He was converted about 1840, and in 1845 united, by baptism, with the Church in Lyndon. He was licensed to preach in 1853, and in 1864 was ordained. His various fields of labor were in the states of New York and Illinois. He died in Edwards Co., Ill., April 30, 1868. See *Free-will Baptist Register*, 1870, p. 75. (J. C. S.)

Casyapa

in Hindû legend, was a disciple of Buddha, who presided at the first council of the Buddhists, after the death of Buddha at Rajagriha; five hundred priests assembled and made the first edition of the Buddhistic books. Casyapa was the author of the book called *Abhidharma* (Metaphysics). . He became the principal of one of the four classes of the Buddhist schools, named Vabhachica. He was a Brahmin converted to the faith of Buddha. His disciples were of five or six subdivisions, and were distinguished by the name of “the great community.” See Hoefer, *Nouv. Biog. Générale*, s.v.

Catabasia

(Καταβασία). was an anthem or short hymn in the Greek offices. so called because the two sides of the choir come down (καταβαίνουσι) into the body of the church and unite in singing it. It often occurs between the “odes” of a “canon;” and its construction is that of any other “troparion.” Sometimes two “catabasive” occur together between each ode, as on the Sunday after Christmas-day, where each pair consists of the first troparion of the corresponding odes of the two canons for Christmas-day.

Catacombs

We give some additional particulars under this head.

1. The existence of *Jewish Catacombs* in Rome is of a date anterior to Christianity. One was discovered by Bosio early in the 17th century, and

placed by him on Monte Verde, but has escaped all subsequent research. Another Jewish catacomb is still accessible on the Via Appia, opposite the Basilica of St. Sebastian. It contains two *cubicla*, with large *arcosolia*, ornamented with arabesque paintings of flowers and birds, devoid of distinctive symbols. Some of the *loculi* present their ends instead of their sides to the galleries—an arrangement very rarely found in Christian cemeteries. The inscriptions are mostly in Greek characters, though the language of some is Latin. Some bear Hebrew words. Nearly all have the candlestick. In 1866 another extremely plain Jewish catacomb, dug in a clay soil, was excavated in the Vigna Cimarra, on the Appian Way. In these Jewish catacombs we are to look for the germ of those built by Christians. *SEE ROME, JEWS OF.*

2. As to the *History of Christian Catacombs*, it is best to discard the idea, so long prevalent, that these excavations were made in secret, and in defiance of existing laws. No evidence can be alleged which affords even a hint that in the first two centuries, at least, there was any official interference with Christian sepulture, or any difficulties attending it to render secrecy or concealment desirable. The ordinary laws relating to the burial of the dead afforded their protection to the Christians no less than to their fellow-citizens. Nor, on the other hand, was there anything specially strange or repulsive in this mode of burial adopted by the Christians. They were but following an old fashion which had not entirely died out in Rome, and which the Jews were suffered to follow unmolested. One law they were absolutely bound to observe, viz. that which prohibited interment within the walls of the city. A survey of the Christian cemeteries in the vicinity of Rome will show that this was strictly obeyed. Legal enactments and considerations of practical convenience having roughly determined the situation of the Christian cemeteries, a further cause operated to fix their precise locality. Having regard to the double purpose these excavations were to serve the sepulture of the dead, and the gathering of the living for devotion—it was essential that a position should be chosen where the soil was dry, and which was not liable to be flooded by the neighboring streams, nor subject to the infiltration of water.

Tradition and documentary evidence have assigned several of the Roman catacombs to the first age of the Church's history. For some an apostolical origin is claimed. Four that present distinct marks of very early date are those of Priscilla, on the Via Salaria Nova, of Domitilla, on the Via Ardentina, of Praetextatus, on the Via Appia, and a portion of that of St.

Agnes. The evidence of early date furnished by inscriptions is but scanty; the most ancient thus indicated is of the 3d year of Vespasian, A.D. 72, its original locality being, however, unknown.

The beginning of the 3rd century finds the Christians of Rome in possession of a cemetery common to them as a body, and doubtless secured to them by legal tenure, and under the protection of the authorities of the city. Hippolytus tells us that pope Zephyrinus “set Callistus over *the* cemetery.” As at this period several Christian cemeteries were already in existence, there must have been something distinctive about this one to induce the bishop of Rome to entrust its care to one of his chief clergy, who in a few years succeeded him in the episcopate.

The middle of the 4th century, which saw the establishment of Christianity as the religion of the Roman States, was the commencement of a new era in the history of the catacombs. Subterranean interment gradually fell into disuse, and had almost entirely ceased by the close of that century. The undeniable evidence of the inscriptions with consular dates shows that between A.D. 338 and A.D. 360 two out of three burials took place in the subterranean portions of the cemeteries.

The zeal displayed by pope Damasus, A.D. 366-384, in repairing and decorating the catacombs, caused a sudden outburst of desire to be buried near the hallowed remains of the martyrs. The flame, however, soon died out; but was replaced by pilgrimages to the sacred places. The *fossor's* occupation was, however, gone, and after A.D. 426 his name ceases to be mentioned. We have direct evidence (Anast. § 99) that the ravages of the Goths under Vitiges, when they sacked Rome, A.D. 537, extended to the catacombs. On their retirement the havoc was repaired by pope Vigilius, who replaced the broken and mutilated epitaphs of pope Damasus by copies, not always very correct.

The reverence for the catacombs was now gradually dying out. Successive popes attempted to revive it by their decrees, but without any permanent effect. John III, *circa* A.D. 568, restored the cemeteries of the holy martyrs, “and ordered that oblations” (the Eucharistic elements), “cruets, and lights should be supplied from the Lateran every Sunday.” It is also recorded in commendation of Sergius I, A.D. 687-701, that when he was a presbyter it was his wont to “celebrate mass diligently through the different cemeteries.”

We have now reached the period of the religious spoliation of the catacombs, from which they have suffered more irreparably than from any violence offered by sacrilegious hands. The slothfulness and neglect manifested towards these hallowed places are feelingly deplored by Paul I in a *Constitution* dated June 2, A.D. 761. Not only were sheep and oxen allowed to have access to them, but folds had been set up in them and they had been defiled with all manner of corruption. Paul resolved to transfer the bodies of the saints and enshrine them in a church built by him. His immediate successors endeavored to restore the lost glories of the catacombs, but owing to a change of feeling they were unsuccessful. As the only means of securing the sacred relics from desecration, Paschal, A.D. 817-827, translated to the Church of Santa Prassede, as recorded in an inscription still to be read there, no less than 2300 bodies. The work was continued by succeeding popes, and the sacred treasures which had given the catacombs their value in the eyes of the devout having been removed, all interest in them ceased. This, however, was revived by their being again discovered May 31, 1578. *SEE CEMETERY; SEE CRYPT; SEE CUBICULUM.*

Catacombs Of Naples,

etc. To the north of the city of Naples four subterranean Christian cemeteries are known to exist, in a spur of Capo di Monte, no great distance from one another. They are known by the names of *San Vito*, *San Severo*, *s Santa Mairia delta Santita*, and *San Gennaro dei poveri*. There is also a fifth at some distance under the monastic Church of San Efrema. That of San Gennaro is the only one now accessible.

Picture for Catacombs 1

The Neapolitan catacombs differ very widely in their general structure from those of Rome. Instead of the low, narrow galleries of the Roman catacombs, we have at Naples wide, lofty corridors, and extensive cavern-like halls, and subterranean churches. The chief cause of this diversity is the very different character of the material in which they are excavated. Instead of the friable *tufa granolare* of Rome, the stratum in which the Neapolitan catacombs lie is a hard building-stone of great durability and strength, in which wide vaults might be constructed without any fear of instability. It is probable that these catacombs were originally stone quarries, and that the Christians availed themselves of excavations already existing for the

interment of their dead. On this point Marchi (*Monum. Primitiva*, p. 13) speaks without the slightest hesitation.

Picture for Catacombs 2

The Catacomb of St. Januarius derives its name from having been selected as the resting-place of the body of that saint, whose death at Paftevoli is placed A.D. 303, when transferred to Naples by bishop John, who died A.D. 432. Mabillon speaks of three stories. Two only are mentioned by Pelliccia and Bellermann as now accessible. The galleries which form the cemetery proper are reached through a suite of wide and lofty halls, with vaulted ceilings, cut out of the rock, and decorated with, a succession of paintings of different dates, in some instances lying one over the other. The earliest frescos are in a pure classical style, and evidently belong to the 1st century of the Christian era. There is nothing distinctively Christian about these. In many places they have been plastered over, and on the new surface portraits of bishops, and other religious paintings, in a far inferior style and of a much later date, have been executed.

The interments are either in *loculi*, *arcosolia*, or *cubicetda*. At the entrance of the lower *piano* we find a so-called martyr's church, with a slightly vaulted roof. It was divided, into a nave and sanctuary by two pillars, the bases of which remain, with *cancelli* between. In the sanctuary stands the altar, built of rough stone, and a rude bishop's seat in an apse behind it. On the south wall are the *arcosolia* of bishops John, A.D. 432, and Paul, A.D. 764, who, according to Joannes Diaconus, desired to be buried near St. Januarius. In other rooms we find a well and a cistern, recesses for lamps, and the remnants of a Christian mosaic.

Among other Christian catacombs known to exist in different parts of the shores, of the Mediterranean, of which we are still in want of fuller and more scientific descriptions, we may particularize those of *Syracuse*, known as "the grottos of St. John," and described by D'Agincourt as "of immense size," and believed by him to have passed from pagan to Christian use the Saracen catacomb near *Taormina*, with *ambulacra* as much as twelve feet wide; the *loculi* at right angles to, not parallel with, the direction of the galleries; each, as in the Roman catacombs, hermetically sealed with a slab of stone those of *Malta*, supposed by Denon (*Voyage in Sicile* [Par. 1788]) to have served a double purpose, both for the burial of the dead, and as places of refuge for the living; and which, according to the same authority, "evidence a purpose, leisure, and resources far different

from the Roman catacombs;” and those of *Egypt*. Of these last D’Agincourt gives the ground plans of several of pagan origin. The most remarkable is one beyond the canal of Canopus, in the quarter called by Strabo “the Necropolis.”

Very recently a small Christian catacomb has been discovered at Alexandria, described by De Rossi (*Butletino*, Nov. 1864, Aug. 1865). It is entered from the side of a hill, and is reached by a staircase, which conducts to a vestibule with a stone bench and an apse.

Catafalque

Picture for Catafalque

(Ital. *catafalco*) is a large, hearse like construction over a coffin, used in the lying-in-state of distinguished persons, as well as during the solemnization of the services for the departed.

Catagogia

SEE ANAGOGIA.

Catalan (or Catalonian) Version of the Scriptures

The Catalan is a cognate of the Spanish language spoken in the province of Catalonia. There are two or three Catalan versions of the Bible (one of which bears the date 1407) preserved at Paris. One of these MSS. is deposited in the Royal Library, and contains a translation from the Latin of the entire Scriptures, with the preface of Jerome. Of other translations nothing is known. It was reserved to the British and Foreign Bible Society to furnish the Catalans with a version of the Scriptures in their own, dialect. In 1832 this society printed, at London, an edition of the New Test., as translated by Mr. Prat, a native of Catalonia. A second edition was published in 1835 at London, and a third at Barcelona in 1837. The Psalms and Pentateuch have since been translated, but not yet printed. See *Bible of Every Land*, p.265. (B. P.)

Catalani (or Catalano), Antonio (1)

(called *the Sicilian*, or *the elder*), an Italian painter, was born at Messina in 1560, and probably studied at Rome. There is a fine picture of *The Nativity* by him in the Church of the Capuchins at Gesso. He died in 1630. See

Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Générale*, s.v.

Catalani (or Catalano), Antonio (2)

(called *the Roman*, or *the younger*), an Italian painter, was born at Bologna about 1596, and studied under Albano. He painted several pictures for the Bolognese churches. In the Church of La Madonna del Grada are four pictures of the patron saints of the city, in four niches; and in the Church Deliesu, *St. Peter Healing the Lame at the Porch of the Temple*. He died in 1666. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Générale*, s.v.

Catalani, Giuseppe

an Italian theologian, who lived in the first part of the 18th century, wrote *De Codice Sancti Evangelii* (Rome, 1733, 4to): —*Sacro Sancta Consilia (Ecumenica)* (ibid. 1736, fol.). See Hoefer, *Nouv. Biog. Générale*, s.v.

Catalani, Michele

an Italian archaeologist and biographer, was born at Fermo, Ancona, Sept. 27, 1750. At the age of sixteen he entered the Society of Jesus, and on the suppression of that society obtained a canonicate in his native town, and devoted himself to the study of ancient history. He collected a large number of documents of great value; but his principal writings relate to his native place. He died at Bologna early in the 19th century. See Hoefer, *Nouv. Biog. Générale*, s.v.

Cataldus

SEE CATHALDUS.

Catalogus Hieratdcus

is the name given in the apostolic canons to the list of the clergy of a particular church. The term is also said to be applied to that part of the diptychs which contained the names of those, still living, who were named in the Eucharistic service; viz. of those who had made offerings, emperors, patriarchs, etc.

Catan

(Cathan, Cadan, Ceddan, or Keddan), an early bishop and confessor, tutor of St. Blane, has his festival in the Irish calendars on Feb. 1, and in the Scotch on May 17. He is said to have been first connected with St. Patrick in Ireland, and then went to Scotland and settled in Bute, where he built his cell at Kilcathan, or Kilchattan, and educated his nephew St. Blane. Colgan thinks he flourished about A.D. 560, but others place him even in the 7th century. According to the Irish tradition he was buried in Ireland, and St. Cadan's tomb is to this day shown beside the Church of Tamlaght Ard, County Londonderry; but according to the Scotch he lies at Kilchattan. His memory is honored by many dedications in the west of Scotland. There was also a Catan who died abbess of Kildare, A.D. 853.

Catana Manoa

(*the universal sea*) is a name among the Achaguas, a tribe in the northern portion of South America, for the flood, of which mythological traces are found both in the old and new world. *SEE DELUGE.*

Cataneo, Danese

a reputable Italian sculptor, was born at Massa di Carrara, flourished about 1555, and was a scholar of Sansovino. His greatest work was the altar and sepulcher of the celebrated Giano Fregoro, in Santa Anastasia, at Florence. He died there in 1573.

Catapaitaim

in Peruvian mythology, was the great News Year's festival, celebrated in honor of the sun by most of the Andes tribes.

Cataphronius

is the name of several persons in early Christian records:

1. A pontiff of Thrace in A.D. 304 (Tillemont, *Memoires*, 5, 305). *SEE PHILIP OF HERACLEA.*
2. The persecutor of Eulalia (q.v.) is called by this name in some copies of her acts, in others *Datian* (Tillemont, 5, 322).

3. Supposed by Tillemont (7, 632) to have been an Apollinarist, and companion of Timotheus, and, on receipt of a letter from him, to have written to others of the same sect named Pausorius, Uranius, Diodorus, and Jovius. But from the passage to which he refers (Leontius Byz., *adv. Fraud. Apollin*, in Migne, *Patr. Gr.* 89, 1954), it appears rather that Cataphronius was an imaginary personage in a dialogue dedicated by Timotheus to Pausorius and others.

4. The praefect of Egypt in A.D. 356, who established the Arian bishop George at Alexandria, and persecuted the Catholics (Tillemont, 8, 157, 677; Athanas. 1, 847).

Cataw

SEE CAD.

Catchcart, Robert

a Presbyterian minister, came as a licentiate from Ireland, was received into New Castle Presbytery, April 15, 1730, and was sent to supply Middletown, Pa., and Brandywine, Kent, and Lewes, in Delaware. In December he was called to Kent, but declined, and settled at Brandywine and probably at Middletown. In 1740 Catchcart began to preach in Wilmington. He died in 1754.

Catchi (or Cutchee) Version of the Scriptures

This dialect is vernacular to the province of Cutch, between the Gulf of Cutch and the Indus. A translation of the Gospel of St. Matthew into Cutchee was made by the late Rev. James Gray, one of the chaplains at Bombay, and in 1835 a small edition was printed. See *Bible of Every Land*, p. 117. (B. P.)

Cate, George W.

a Baptist minister, was born at Uxbridge, Mass., in February, 1815. He graduated from Brown University in 1841, and from the Newton Theological Institution in 1844. He was ordained soon after as pastor in Barre, Mass., and died there, in 1847. See *Newton Genesis Cat.* p. 28. (J.C.S.)

Cate, Noah

a Baptist minister, was born in Jefferson County, East Tenn., May 17, 1805. He was baptized in 1822, began to preach when but little more than a boy, and was ordained when only eighteen years old. He spent the early part of his ministry in East Tennessee, and was among the first Baptist missionaries in that section. In 1837, being in the employ of the State Convention, he took charge of the Church at McMinnville, Warren Co., and performed much itinerant work in Middle Tennessee. In 1842 he became pastor at Blountville, Sullivan Co. He remained in this section several years, and built up some of the most active and powerful churches in the state. In 1849 he removed to Abingdon, Va., and did good service in missionary work. — Subsequently he returned to Tennessee, and itinerated in West Tennessee, Georgia, Alabama, Kentucky, and Missouri. The closing years of his life were spent in Arkansas, where he died Oct. 23, 1871. See Borum, *Sketches of Tenn. Ministers*, p. 1551-60. (J. C. S.)

Cate, William

a Baptist minister, brother of Noah, was born in Jefferson County, East Tenn., June 17, 1807. He united with the Church in 1837, was licensed in 1838, and ordained Jan. 24, 1840. In 1842 he took up his residence in Jonesborough. In 1841 he, was appointed General-Convention Agent for East Tennessee, and in the first year of his labors witnessed the conversion of five hundred persons. Several churches were formed as the result. While on a visit to Fayetteville, Ark., he died, Feb. 2, 1860. The personal appearance of Mr. Cate was particularly attractive. See Borum, *Sketches of Tenn. Ministers*, p. 160-166. (J. C. S.)

Catechumenum (or Catechumenium)

was the place where the catechumens were assembled for instruction; also a high gallery in some churches, where women were present during the divine office.

Catel, Franz

a German artist, was born in Berlin, Feb. 22, 1778, and first acquired distinction by his illustrations of Goethe's *Hermann und Dorothea*. He went to Paris in 1807, and there began painting in oil. In 1809 he went to Rome, and in 1818 he visited the island of Sicily. In 1834 he painted a

Resurrection of Christ, for the Luisenkirche at Charlottenburg, near Berlin. His works are to be found all through Europe. In 1841 he was made a member and professor of the Academy of Berlin. He died in Rome, Dec. 19, 1856. See *Appletons American Cyclop.* s.v.

Catelani, Bernardo

an Italian artist, was a Capuchin of Urbino, who lived about 1550. There are some of his works in the convent of his order at Cagli, and an altar-piece in the Church of the Capuchins, executed in the style of Raphael.

Catellan, Jean de

a French prelate, born at Toulouse, was bishop of Valence, and died in 1725, leaving, *Instructions Pastorales: — Antiquites de l'Eglise de Valence* (Valence, 1724). See Hoefler, *Nouv. Biog. Générale*, s. V.

Catena, Giambattista

an Italian theologian and linguist, who lived about the middle of the 18th century, published, *Girol. Gigli, Lezioni di Lingua Toscana* (Venice, 1744, 8vo): — *Lettere del Cardinale Giov. di Medici*, etc. (Rome, 1752, 4to). See Hoefler, *Nouv. Biog. Générale*, s.v.

Catna Patrum

(*chain of the fathers*) is the name for a collection of passages from the old Church fathers, arranged according to the books of the Bible, which they are designed to illustrate. **SEE COMMENTARY.**

Cater, Richard B., D.D.

a Presbyterian minister, was born in Beaufort District, S. C., in December, 1791 and was left an orphan when a child. In 1814 he was licensed to preach by the Presbytery of South Carolina. For many years after he entered the ministry he was occupied in preaching in various parts of his native state. He died Nov. 24, 1850. Dr. Cater published several *Sermons* and *Addresses*, among which were two Discourses on *Baptism*, and one on *Temperance*. See Sprague, *Annals of the Amer. Pulpit*, 4:520.

Caterer, Isaac

an English Congregational minister, was born at Tetsworth, Oxfordshire, in January, 1795. He grew up to early manhood skeptical and indifferent to Christianity, was converted at twenty-five, preached at various places, and in 1828 became pastor at Tetsworth. Here he labored both as schoolteacher and preacher for seven years, and then removed to Peppard with his school, where he remained till his death, March 17, 1868. As a preacher Mr. Caterer was very laborious, and had great success. See (Lond. *Cong. Yearbook*, 1869, p. 240.

Catermole, John

an English Wesleyan minister, commenced his ministry in 1763. Although a pious man, his gloomy disposition rendered the itinerancy a burden to him; so, after a year's service, he settled. at Portsmouth-Common, opening a school, and preaching occasionally. He died about 1799, having published several useful tracts. See *Atmore, Meth. Memorial*, s.v.

Cathalan, Jacques

a French Jesuit and orator was born at Rouen, May 5, 1671.:He took a regular course of study, and taught the humanities in different colleges, but soon developed a manifest talent for preaching. He died Feb. 7, 1757 See Hoefler, *Nouv. Biog. Générale*, s.v.

Cathan

SEE CATAN.

Cathfri

The divinities of Arcadia were so called as was a nation of Indians mentioned by Diodorus, whose wives attended the bodies of their husbands to, the funeral pile, and were burned with them upon it. *SEE SUTTEE.*

Catharine of Cardona

a nun, was so called because he spent most of her life in Spain, although *born* at Naples in 1519. She was entrusted with the instruction of Don Carlos, the son of Philip II; but she abandoned him because of his indocility, and joined the Carmelites as the companion of St. Theresa. She died in 1577. See Hoefler, *Nouv. Biog. Générale*, s.v.

Catharine, Order Of St., Of Mount Carmel

was a military order, established in 1063, is imitation, of that of the Holy Sepulcher. The knights were bound by vow to observe the rule of St. Basil, to guard the body of St. Catharine, their patroness, to protect pilgrims, and to obey their grand master. They wore, upon a white dress, the instruments of the martyrdom of the saint, in the form of a cross, viz. a wheel of six spokes, armed with spikes, traversed by a bloody sword. The order is now extinct.

Catharistee

were a sect of Manichieans, who are said to have committed the most horrible impieties in the pretended consecration of their eucharist (August. Haer. 46).

Cathbadh

(*Lat. Cathubius*). There are two saints of this name commemorated in the Irish martyrologies on July 1 and Sept. 16. It is said-that when St. Patrick first came into the north-east of Ireland, he built, among other churches, one in the country belonging to the descendants of Engus, over which he placed two disciples, Cathbadius, a priest, and Dimanus, a monk. The former is perhaps the Cathubius, son of Fergus, abbot of Achadh-cinn, who, according to the *Four Masters*, died in 554, aged one hundred and fifty years. See Colgan, *Tr. Thaum.* p. 146, etc.; Lanigan, *Eccles. Hist. Ir.* 1, 267, 2, 103.

Cathcan

(also Catallus and Cathal) is commemorated as bishop of Rath-derthaighe on March 20, in the Irish calendars; and at Lathrisk, in the parish of Falkland, Fifeshire, there was a dedication to a St. Cattel. Colgan suggests that *Cathneus*, one of St. Patrick's disciples, may have had his name corrupted to Cathcan.

Cathcart, William

a Presbyterian minister, was born near McEwensville, Pa., Oct. 19, 1823. He graduated from the University of Michigan in 1850, and from Princeton Theological Seminary in 1853; was ordained by the Presbytery of Fort Wayne, Nov. 23, 1854; was stated supply at Lagrange, Ind., in 1853;

pastor there from 1854 to 1864; and died at Lima, Ind., May 17, 1870. See *Gen. Cat. of Princeton Theol. Sem.* 1881 p. 177.

Cathedra

(1) The first and strictly ecclesiastical application of this word is to the seat of the bishop in his episcopal church.

(2) The word was; afterwards transferred to the episcopal see itself. Tertullian (*De Praescript.* 26) speaks of “*Cathedrae Apostolorum*,” meaning the specially apostolic succession of the bishops of those sees.

(3) Later, the word became used for the Episcopal Church itself, “*principalis cathedra*,” in *Cone. Aquisgr.*, A.D., 789, can. 40, meaning the cathedral as opposed to other churches in the diocese.

Cathedra Petri

SEE PETER, FESTIVALS OF.

Cathedral

Picture for Cathedral

(Latinized Gr.), a church which contains the *cathedra* or seat of the bishop. In the earliest cathedrals, the basilicas or large churches in Rome, the bishop’s seat was a marble chair attached to the end wall behind the altar, which was at the west end of the church, and he officiated over the altar, which was low; so that he always looked towards the east, or the rising sun, the great emblem of the resurrection from the earliest times. Among the ordinances of pope Clement, A.D. 93, was one that in every church one chair should be placed in a more lofty and prominent position, so that the bishop sitting’ in it could overlook all persons present, and be seen by them. This marble chair is often called the cardinal’s chair, because when the church was served by a cardinal it was his seat, but the name of cardinal is not primitive. This arrangement of a marble arm-chair fixed against the wall on the level of the upper bench round the apse is found in some of the early crypts in Rome as early as the 7th or 8th century, but none have been observed earlier.

In the medieval cathedrals the Lady-chapel takes the place of the apse, and the bishop’s seat or throne is usually on the south side of the nave, eastward of the stalls for the canons. The choir is enclosed-in its own solid

screen, with a space between the east end of the screen and the Lady-chapel. In England, Wells exhibits the most perfect example of a cathedral with all its parts and appurtenances. Both nave and choir, as well as presbytery, have aisles. There is a second transept eastward of the altar between that and the Lady chapel. The chapter-house is on the north side of the choir, and joins the eastern corner of the north transept, its vestibule being parallel to that transept on the east side of it. This is the same at York, and it is the most usual plan, although there is no rule for the place of the chapter-house. The two transepts have each two chapels on the east side, and an aisle on the west; the aisle communicates at the south end with the cloister, which is on the south side of the nave, and has the library over it on the east side, and the singing school on the west. The nave has aisles on both sides, and another transept at the west end, with towers at the extremities; there is also a central tower and a north porch.

Wells was a cathedral proper, not monastic, but with a separate house for each of its officers, either in the Close or in the Liberty adjoining to it. The bishop's palace, of the 13th century, is enclosed by a separate moat, and fortified it is on the south side of the cloister, from which it is separated by the moat; the deaconry and the archdeaconry, of the 15th, are on the north side of the Close, with some of the canons houses; the organist's house is at the west end, adjoining to the singing-school and the cloister; the precentor's house is at the east end, near the Lady chapel. The vicars choral have a Close of their own joining the north-east corner of the canons Close, with a bridge across through the gatehouse into the north transept; they were a semi-monastic body, with their own chapel, library, and hall, but still were chiefly laymen.

The cathedral church was also called *parochia*, the principal or mother church, and in some places still the High Church. In' it coronations, ordinations, councils were held, manumissions of serfs made, and academical honors conferred. The word is confined to the Western Church, and is not older than the 10th century. The *casthedraticum*, or payment to the bishop for the honor of his see, called in Italy *La chierica*, was paid in the time .of Honorius III by all the diocesan clergy; and in later days St. Richard's pence at Chichester, St. Chad's pennies at Lichfield, Pentecostals and smoke-farthings elsewhere, were the tribute of the diocese to the cathedral church, and a compensation for an omission to visit it at Whitsuntide.

A cathedral is composed of a corporation of canons presided over by a bishop. In some rare cases, as Pistoia and Prato, Lichfield and Coventry, and Bath and Wells, a bishop had two cathedrals; and occasionally a collegiate church was united to a cathedral, as at Dublin. The system was established in large towns for mutual aid, and as a central station for missionary operations. Cathedrals were of two kinds such as were served by a composite body of monks and clerks under rule, and immediately governed by the abbot-bishop as his family and household; and collegiate churches, with chapters of clerks under an archpriest, but having the bishop as the head of the capitular body. Gradually the itinerant clergy, who were sent out on Sundays and festivals to the surrounding district, settled down as permanent parish priests, while those who remained about the bishop became his standing-chapter. There were cathedrals of regular canons in many places, of Premonstrants at Littomissel, Havelburg, and Brandenburg, and of Austin canons, in a few cities. The cathedral of Alcalá is called magistral, because all the canons have the degree of D.D. Ramsbury, exceptionally, although a see, had no chapter. At Canterbury and Worcester, two minsters, occupied by the clerks and monks respectively, adjoined each other, till the bishop definitely assumed one as his cathedral. At Winchester, and in London at Westminster, the monks built a separate minster; at Worcester and Winchester they absorbed the canons; at Exeter they gave way to them; at Canterbury, Durham, Rochester, and Norwich they only gradually gained the ascendant when the Norman policy removed sees from villages into towns, as in the instance of the translation from Thetford to Norwich, and Selsea into Chichester, as, about forty years earlier, had been the case of Exeter, removed from Bodmin, and Salisbury from Wilton; and half a century yet earlier, in the foundation of Durham. With the exception of Monreale and Monte Cassino, and some early foundations in Germany, colonized from Britain, in England only there were monastic cathedrals. These were Canterbury, Winchester, Durham, Bath, Carlisle, Ely, Norwich, Rochester, Worcester; and being refounded at the Reformation as secular cathedrals, along with the newly created sees of Chester, Bristol, Peterborough, Oxford, Gloucester, and Westminster, they are known as cathedrals of the new foundation. Those of the old foundation, which always had secular canons, are York, St. Paul's, Wells, Chichester, Exeter, Hereford, Lichfield, Lincoln, Salisbury, and the four Welsh cathedrals. The bishops of Meath, Ossory, Sodor and Man, Argyll and the Isles, Caithness, Moray, Orkneys, and Galloway did not take their titles from their sees. Some German

cathedrals, as Bamberg, Cammin, Breslau, Laybach, leissen, Olmutz, like those of Trent and Trieste, are exempt, that is, free from visitation by the archbishop of-the province, and immediately subject to the see of Rome. *SEE CHURCH EDIFICE.*

Cathedrals Of The New Foundation

are those which were, before the Reformation, held by Benedictines, or by Austin canons, as Oxford, Bristol, and Carlisle, or as Ripon and Manchester had been collegiate churches. The chapter consists only of residentiaries, who, till the recent act, were called prebendaries; the corps of the prebend being the dividend or yearly income of each stall. The minor canons were originally equal in number to the major canons; and out of their number the precentor and sacrist are annually chosen.

Cathedrals Of The Old Foundation

are those which have always been held by secular canons, and underwent no change at the Reformation. These consist of four internal dignitaries—dean, precentor, chancellor, and treasurer; archdeacons, in some cases of a subdean, and subchanter of canons, and prebendaries and canons, residentiary or nonresident, internal or extraneous. Each was represented by his vicar. Strasburg, in France, alone retains its full complement of members and ancient organization; but in Spain, Italy, Germany, and Austria all are preserved intact. The cathedrals of Elgin, Ross, Aberdeen, and Caithness were modeled on Lincoln, which followed Rouen; those of Dulkeld, Glasgow, and St. Patrick's (Dublin) on Salisbury, which followed Amiens; as St. Paul's imitated Paris in its constitution, and is now the model for Carlise and Peterborough.

Cathedraticum

was the name anciently given to two kinds of ecclesiastical tribute to a bishop:

1. A pension paid annually to the bishop by the churches of his diocese, “in token of subjection,” “pro honore cathedral,” the payments being limited by two councils to two shillings severally. This was sanctioned by the Council of Braga in 560 (canon 2), and although the acts of that council contain the first allusion to it that we possess, they speak of it as a custom then in general use. This is not only one of the most ancient episcopal

rights, but the most universal, and is still commonly observed. The only difference between the *jura cathedrica* and *synodalia* is, that the former was paid during a visitation, the latter at the synod; but it seems to have been the same impost.

2. A fee paid by the bishop to the bishops who had consecrated him, and to the clerks and notaries who assisted.

Cathedraticus

(*Doctor*) is a Spanish university term, to designate one who fills a chair; a professor.

Cathel (Cathal, Or Cattel), Saint

is perhaps *Cathcan* (q.v.), of March 20, in the Irish calendars.

Cathelinot (or Catelinot), Ildefonse

a Benedictine monk of the congregation of St. Vanne and St. Hydulphe, the coadjutor of Calmet, was born at Paris in 1670. He became a monk at the age of twenty-five in the abbey of St. Mansuy of Toul, and was engaged in preaching—for several years. He passed a part of his life' in the abbey of Senones, whose very large library afforded ample materials for his researches. His chief printed work is a supplement to the *Bibliothèque Sacree* of palmet, inserted in the fourth volume of the first edition of the *Dictionnaire de la Bible*. He was the editor of *Les Lettres Spiratuelles de Bossuet*, published in 1746, 8vo. He finally became librarian of the abbey at Saint-Mihiel, and died there, June 15, 1756. See Hoefer, *Nouv. Biog. Générale*, s.v.

Cather, Robert G., LL.D.

an Irish Methodist preacher, was born at Omagh, County Tyrone, June, 1820. He was educated at Trinity College, Dublin. An alarming accident, at the age of nineteen, led to his conversion. He soon began to preach; in 1841 was a student in the Hoxton Theological Institution; in 1842 was in the Irish itinerancy, and labored successfully for some years as a traveling preacher. He conceived the idea of forming a society for promoting systematic giving to the cause of God, and the Irish Conference consented to his devoting all his time and energies to the working out of that idea. The Systematic Beneficence Society and then the Christian League were the

result. He traveled over England, Ireland, the Continent, and in America to advocate his plans. Much good was the result, but the work broke down his health; he sank rapidly, and suddenly closed a useful life at Clapham, London, Nov. 21, 1879.

Catherin

(Lat. *Catherna*), an early saint, has dedications in Scotland and Ireland. She is probably *St. Catharine*, the martyr of Alexandria (Forbes, *Kal of Scott. Saints*, p. 299).

Catherine

SEE CATHARINE.

Cathirius

is the name of several early Christians:

1. Bishop of the Cimmerian Bosphorus, present at the Council of Nice (Tillemont, 6:643; Labbe, *Concil.* 2, 54).
2. Bishop of Arpona, at the heretical Council of Sardica, A.D. 347 (Labbe, *Concil.* 2, 711).
3. Bishop at the Council of Saragossa A.D. 381. In this and the previous case the name is spelled *Catherius*; the last name with a variation, *Cartherius*. 1 In Gams's *Series Lipiscoporum* the name of the bishop of Arpona is given as *Carterius*.

Cathisma

is a section of the psalter.

(1) The psalter in the Greek office is divided into twenty sections, called *cathismata*. Each *cathisma* is subdivided into three *stases*, and "Gloria" is said at the end of each stasis only. The reason for the name assigned is that, while the choir stand two and two by turns to recite the psalms, the rest sit down.

(2) A short hymn which occurs at intervals in the offices of the Greek Church. It consists of one stanza or *troparion* (*posrapowi*), and is followed by "Gloria." The name is said to indicate that while it is sung the choir sit down' for rest.

Cathmael

SEE CADOC.

Cathollcus

SEE CATHOLICOS.

Catholikin

(Chaldaized Gr.) were two officers, in the ancient Jewish temple, next in authority to the sagan, and only inferior to that officer and the high priest. They acted as head treasurers.

Cathubuis

SEE CATHBADH.

Cathwine

archbishop of Canterbury (Gaimar, *Estorie*, 5, 1740). See Tatwine.

Cati, Pasquale

a Roman painter, flourished during the pontificates of Gregory XIII, Sixtus V, and Clement VIII. He was employed in the Vatican, where he painted *The Passion of Christ*, and several friezes in the Sala Clementina. He also painted the chapel of cardinal Altemps, with subjects from the life of the Virgin. He died in the pontificate of Paul V, aged seventy.

Catina

is mentioned by Jerome (5, 12, ed. all.) as an author who gave a mystical interpretation of ^{<24007>}Ezekiel 1:7, etc.

Catius

in Roman mythology, is said to be the name of the god who gave the faculty of wit.

Catizi

in mythology a race of pigmies, supposed to have been driven from their country by cranes.

Catlett, Thomas K.

a minister in the Methodist Episcopal Church South, was born in Albemarle County, Va., in 1798. He was converted about 1819, and called to the ministry at Staunton. He attended school at Wytheville, and there continued until 1825, when he united with the Holston Conference. He suddenly died Feb. 25, 1867. Mr. Catlett was a man of industrious habits, iron constitution, and burning zeal. His intellect was somewhat peculiar strong, original, and in some respects eccentric. No man of his conference ever presented a greater variety of subjects in a plainer style, and produced a more lasting impression. He was mighty in the Scriptures, a man of prayer, and spotless in life. See *Minutes of Annul Conferences of the M. E. Church South*, 1867, p. 154.

Catlin, Oren

a Presbyterian minister, was born in New York. He graduated at Hamilton College in 1818, and at Andover in 1822. He was ordained Sept. 26, following. In 1823 he labored in Illinois. He assisted in organizing the First Presbyterian Church of Greene County, at Carrollton, in the same year. He was pastor at Warren, Mass., in 1829 and 1831; stated supply at Cincinnatus, N.Y., in 1832 and 1833; at Castleton, from 1834 to 1837; at Fairport, from 1838 to 1841; at Newstead, in 1842 and 1843; and at Collins, from 1844 to 1846. He died at Evans, N. Y., Aug. 11, 1850, aged fifty-five years. See Norton, *Hist. of the Presb. Church in Illinois; Trien. Cat. of Andover Theol. Sem.* 1870, p. 50.

Catlin, S. T.

a Baptist minister, was born at Montville, Me., in 1819, and was ordained in 1839. He was pastor of several churches in his native state, and in 1851 removed to Hudson, Wis. In 1854 the American Baptist Missionary Union appointed him a missionary among the Indians. Subsequently he preached at Osceola, St. Croix Falls, and Taylor Falls, Wis. He died May 1, 1878. He was a faithful and successful pioneer preacher, a man of good ability, and highly esteemed by the churches that knew him. See Cathcart, *Baptist Encyclp.* p. 196. (J. C S.)

Catlin, William

a Methodist Episcopal minister, was born in Maine, in 1811. He removed to Zanesville, O., with his father when six years old; was converted in 1837; served the Church as class-leader, exhorter, and local preacher; and in 1852 entered the Ohio Conference, wherein he labored with zeal and fidelity until his death, in 1856. Mr. Catlin was an interesting and useful preacher, of ordinary ability; a minister of the common people. See *Minutes of Annual Conferences*, 1856, p. 113.

Catlow, John Booth

an English Congregational minister, was born at Gisburn-in-Craven, Yorkshire, Oct. 4, 1820, of Wesleyan parents. He was converted in his fifteenth year, and was put under private training in London for the Wesleyan ministry. He became pastor of the Congregational Church at Hounslow, where he was ordained, March 22, 1854, and labored eight years. Thence he removed to Lidfield, Sussex. Early in 1865 he accepted a call to Soham, Cambridgeshire, where he was very successful. In 1873 Mr. Catlow became pastor of Zion Chapel, Ashbourne, where he remained until his death, March 5, 1877. See (Lond.) *Cong. Yearbook*, 1878, p. 309.

Catlow, Jonathan

an English Wesleyan preacher, began his ministry when about sixteen years of age. After traveling for several years, he settled at Keighley, Yorkshire, where he died about 1763. His funeral sermon (from ~~Gen~~ 1 John 3:2, at his own request) was the commencement of a great revival in the neighborhood. Catlow was a good man, and shared in the dangers which beset the pathway of the early Methodist ministers. See Atmore, *Meth. Memorial*, s.v.

Catmer, George

an English martyr, was one of five burned at Canterbury in September, 1555, for the true testimony of Christ and his works. See Fox, *Acts and Monuments*, 7:383.

Catmer, Joan

an English martyr, was one of five burned at Smithfield, Jan. 31, 1556 for her constancy in the belief of Christ and his works. See Fox, *Acts and Monuments*, 7, 750.

Catnach, John

a Scotch clergyman, studied at the University of Aberdeen; became tutor at Zetland; was licensed to preach during episcopacy, and was again licensed by the presbytery in 1698, and called to the living at Unst, the same year, and ordained. He died in May, 1717. See *Fasti Eccles. Scoticanae*, 3, 441, 442.

Caton, William

a member of the Society of Friends, was born in England about 1635. When quite young, he seems to have been the subject of very marked religious impressions, In 1652 he became an avowed Friend. Shortly after he began to preach *in steeple-houses and markets,*” and soon experienced the usual persecutions of Quaker preachers in those days. He made a religious visit to Holland in 1655, and repeated it the next year. At Middelburg he was arrested, in August, 1656, and cast into prison, where he remained several days, and, when taken out, was placed on board a ship of war to be sent back to England. He endured great sufferings for about two weeks, but was not discouraged, and soon went again to Holland, where he remained about a year, laboring in various cities, and then returned to England. In 1659 he went once more to Holland, and, after several months labor, took ship for England, but came very near being, taken by a pirate, and barely escaped shipwreck in a fearful storm. In 1661 he went to Germany, where he was very kindly received by the prince palatine, in Heidelberg. Aug. 4, 1663, he was arrested and thrown into prison in Yarmouth, England, where he remained until Feb. 22, 1664. After many trials, and a life of constant activity in his calling, he died in Holland, it is supposed, in November, 1665. He was the author of *An Abridgment of the Ecclesiastical History of Eusebius*, etc. (Rotterdam, 1661, 1689). See the *Friends Library*, 9:434-479. (J. C. S.)

Catoptromancy

(*κάτοπτρον*, a *mirror*, and *μαντεία*, *prophecy*), a species of divination by which objects or persons are alleged to appear to the eyes of a spectator in a mirror. *SEE DIVINATION*.

Catosus

was a Christian cook of Hippo (Augustine, *Civ. Dei*, 22:8, 9).

Catrou, Francois

a French preacher, was born at Paris, Dec. 8, 1659, and died Oct. 18, 1737. He was intrusted with editing the *Journal de Trevaux*, a periodical published by the Jesuits, which obtained considerable renown in the 18th century. He also published some historical works, for which see Hoefler, *Nouv. Biog. Générale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Cats (Catz, or Caets), Charles

a Brabant theologian of the beginning of the 18th century, was at first an adherent of the Roman Church, but later went into Holland, joined the Socinians, and was imprisoned for the translation of the New Test. into Dutch, but, afterwards was released. He then settled at Embden, in Prussia, but was compelled to remove. He wrote, also, *Jesus Christus ist der Saaligmaker der Welt* (Amsterdam, 1697). See Hoefler, *Nouv. Biog. Générale*, s.v.

Catta

in Northern mythology, was one of the wise women, or fortune-tellers, of the Germans. She is probably the same as *Jetta*, "a sorceress."

Cattaneo, Lazzaro

an Italian missionary, was born at Sarzana, near Genoa, in 1560. He joined the Jesuits, and was sent with Ricci to China. They founded together the religious establishment of Macao. Cattaneo died at Hang-chow in 1640, leaving some works in Chinese, which were intended for the propagation of Christianity. See Hoefler, *Nouv., Biog. Générale*, s.v.

Cattani (Da Diaccito), Francesco

an Italian theologian and prelate, was born at Florence. He joined the Dominicans in his native place, and became canon of the cathedral there. As such he assisted at the Council of Trent, and was appointed to the bishopric of Fiesole. Aug. 15, 1570. He died Nov. 4, 1595, leaving Italian translations of St. Ambrose's *Christian Offices* (Florence, 158, 4to): —his *Lexanmeron* (ibid. 1560, 8vo): —*Del Autorita del Papa* (ibid. 1562, 8vo): *Sopra la Superstitione* (ibid.). See Hoefler, *Nouv. Biog. Générale*, s.v.

Cattani, Gaetano

an Italian missionary, was born at Modena, April 7, 1696. He entered the Society of Jesus in 1719, and was sent to Paraguay as a missionary in 1729, where he died, Aug. 28, 1733, leaving three *Letters* addressed to his brother Joseph (Paris, 1754, 12mo). See Hoefler, *Nouvelle Biographie Générale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Cattanio, Costanzo

an Italian painter, was born at Ferrara in the year 1602, and studied under Scarsellino, and afterwards under Guido, at Bologna. His *Ecce Homo*, and *The Flagellation*, in Sail Giorgio at Ferrara, have been much admired; also his picture of *Christ Praying on the Mount*, in San Benedetto, and his *Annunciation*, in Spirito Santo. He died in 1665.

Cattapani, Luca

an Italian painter, was born at Cremona about 1570, and was a scholar of the Campi. The best of his compositions is his *Decollation of St. John*, in San Donato at Cremona.

Cattel

SEE CATHEL.

Catterick, Thomas

an English Wesleyan minister, labored from 1816 to 1820 in Fredericton, N. B., Kingston, Fort Wellington, and Niagara, Ont., and Shefford, Quebec; and from 1820 to 1851 in various charges in England. In 1851 he retired from the active work, settled at Wednesbury, Staffordshire, and died April 21, 1861. He was a man of powerful voice and strong faith,

meek in disposition, and unshrinking in the performance of duty. He published, *Observations on Benevolence*, chiefly designed for the benefit of the poor in the Methodist society (Lond. 1828). See *Minutes of the British Conference*, 1861, p. 18.

Cattle, William

an English Wesleyan minister, was born at Drifffield, York, in January, 1813. When quite young he was converted, and at once joined the Methodists. For several years he was employed as a prayer-leader and local preacher, and in 1836 was accepted at the conference as a traveling preacher. He faithfully labored till 1857. Failure of health caused him to hold a supernumerary relation four years; returning health enabled him to take work again in 1861; but eleven years afterwards his health again failed, and he retired to Walsall, where he spent the remainder of his life. He died there Aug. 29, 1880. His noble and manly presence was associated with strong individuality of mind and character, and with much warmth and cordiality of spirit. He had an almost chivalrous sense of honor. His preaching was evangelical, practical, and useful. See *Minutes of the British Conference*, 1881, p. 15.

Catton, James

an English Wesleyan minister, was born at Nottingham in 1796. He was converted in his twenty-fourth year, was accepted for the ministry in 1823, and died at Grantham, Aug. 20, 1863. He was diligent and cheerful; his intellect was original and powerful; and his ministrations effective. See *Minutes of the British Conference*, 1863, p. 10.

Cattwg Ddoeth

(*the wise*). *SEE CADOC*.

Catulinus

is the name of several persons in early Christian history:

1. (Also *Catullinus*) The subdeacon at Cirta, under Paul the bishop, A.D. 303. On May 19, in that year, after the church furniture had been given up, he was called upon to surrender the books, but only produced one very large volume, as the readers had the rest. When asked the readers names, both he and Marcucius refused to answer. Though “traitors,” they would

not be “traitors” (proditores). They were arrested; but we do not hear of the end of Catulinus’s imprisonment.

2. The deacon, martyr at Carthage, buried in the basilica of Faustus in that city; commemorated July 15, and honored with a sermon by Augustine (according to Possidius), which is no longer extant (Tillemont, 5, 554).

3. The sixths bishop of Embrun (Ebredunum). He subscribed at the Council of Epaune (Epaunum, Epavnum), which was held in 517, when Sigismund was king of Burgundy and Hormisdas pope. While executing the decrees of this synod in his city he was ejected by the Arians, and took up his residence at Vienne, with Avitus the bishop. He passed years of exile devoted to good works (*Gall. Christ.* 3, 1060).

Catuual

was an abbot succeeding Bectunus, mentioned in a charter of Cynewulf, king of Wessex, A.D. 789.

Caucaubardites

were a branch of the Eutychians, who, in the 6th century, followed the party of Severus of Antioch and the Acephali, rejecting the Council of Chalcedon. and maintaining one nature only in Jesus Christ. —Niceph. *Hist. Eccles.* 18:49.

Cauchon, Pierre

bishop of Beauvais, took an active part in the contest of the parties which divided France in the beginning of the 15th century. In 1429 the inhabitants of Beauvais drove him from his see on account of his vices and tyranny, and he took refuge in England. He made himself infamous by his bigotry and fury towards Jeanne d’Arc, who was taken captive in May, 1430, within the limits of the diocese of Beauvais. Cauchon became her accuser, and addressed himself to the king of England, and finally succeeded in securing her condemnation and death. He died suddenly in 1443. He was excommunicated by Calistus III, and his body was dug up and thrown into the common sewer. See Hoefler, *Nouv. Biog. Générale*, s.v.

Caukerken, Cornelius van

a Flemish engraver, was born at Antwerp in the year 1625. The following are some of his principal works: *The Dead Christ in the Lap of the Virgin*;

The Descent of the Holy Ghost; St. Anna with the Young Virgin in Mary; The Martyrdom of St. Livinus; Magdalene and St. John.

Caula, Sigismondo

a painter of Modena, was born in 1637. He studied under John Boulaniger, and afterwards visited Venice, where he studied the works of Titian and Tintoretto. He painted altar-pieces, and cabinet-pieces for private collections. The best of his large pictures is one of *The Plague*, in the Church of San Carlo, at Modena. There are works by him dated 1682 and 1694.

Caulacau

is a sacred word (handed down with varieties of spelling, apparently a corruption from **wqj** ; **wqj** “precept upon precept,” ²³⁸⁰ Isaiah 28:10) in some of the Gnostic systems. The first mention of the name is found in the account given by Irenaeus (1, 24) of the Basilidians. Theodoret (*Haer. Fab.* 1, 4), borrowing his account from Irenaeus, says that it was to the Lord and Saviour that they gave the name Caulacau. The next mention of the word occurs in the earlier work of Hippolytus, on heresies, where it is named under the heading of the Nicolaitans. By some of these it was applied to a certain archon (Epiphanius, *Haer.* 25); but according to Philastrius (*Her.* 33), to mankind. In the later work of Hippolytus, *Refutation of all Heresies*, the use of Caulacau is ascribed to the Naasenes, who used the word “man” in speaking of the principle of the universe. This principle they held to be threefold, and Hippolytus says that they gave the name Caulacau to the blessed nature of the heavenly man (the Adam above), Saulasau to the mortal nature below, and Zeesar to that of those who had been raised from earth to receive the heavenly birth, by which it is to be supposed their own disciples are indicated.

Calet, Etienne Francois de

a French prelate, was born May 19, 1610, at Toulouse. He studied at the Sorbonne in Paris, and was in 1644 raised to the episcopal see of Pamiers. He introduced many reforms, and reorganized the schools and seminaries. Though a Jansenist, he took an active part in the controversy concerning the *Right of Regalia* (q.v.). He advocated the rights of the Church and of his diocese, but without success. He died Aug. 7, 1680, leaving, *Traite de la Regale* (Cologne, 1680), and some minor works. See Rapin, *Memoires*

(Paris, 1865); *Recherches Historiques sur l'Assemblée du Clerge de France de 1682* (2d ed. 1870); Loyson, *L'Assemblée du Clerge de France de 1682* (Paris, 1870); Jungmann, in Wetzer u. Welte's *Kirchen Lexikon*, s.v.; Hoefer, *Nouv. Biog. Générale*, s.v. (B. P.)

Caulet, Jean de

bishop of Grenoble, and grandnephew of the foregoing, was born at Toulouse, April 6, 1693. He was a great scholar, and secured the regard and affection of his diocese. He, died Sept. 27, 1771, leaving a considerable number of *Sermons* and *Letters*, for which see Hoefer, *Nouv. Biog. Générale*, s.v.

Caulfield, Charles, D.D.

a bishop of the Episcopal Church in the West Indies, died at Nassau, Sept. 4, 1862. He was the first bishop of the Bahama Islands, and was consecrated Nov. 24, 1861. See *Amer. Quar. Church Rev.*, April, 1863, p. 154.

Caulicoli

Picture for Caulicoli

are small volutes under the flowers on the sides of the abacus in the Corinthian capital, representing the curled tops of the acanthus stalks. Also, like the large volutes, continued in the Norman style, and may even be traced, though much modified in form, in later styles.

Caumartin, Jean Francois Paul Lefevre De

a French prelate, was born at Chalons-sur-Marne, Dec. 16, 1668. He was educated under the care of cardinal de Retz, his godfather, who assigned him one of the richest benefices. Caumartin had scarcely reached his twenty-sixth year when he was admitted a member of the French Academy. He was appointed bishop of Vannes in 1717, and died at Blois, Aug. 30, 1733. See Hoefer, *Nouv. Biog. Générale*, s.v.; *Biog. Universelle*, s.v.

Caumont, Arcisse de

a French archaeologist, was born at Bayeux, Aug. 28, 1802. He founded the *Societe des Antiquaires de Norsmandie* and *Societe Francaise d'Archeologie pour la Conservation des Monuments Nationaux*, which

held annual sessions, and published the results of their investigations in the *Bulletin Monumental*, which Caumont edited till 1872. He died April 15, 1873, at Caen. Besides numerous contributions to different periodicals, he published *Histoire de l'Artdans l'Quest de la France* (1831-40, 6 vols.): — *Abecedaie. ou Rudiments d'Archiologie* (1850-62, 3 vols.; 3rd ed. 1869). (B. P.)

Caupona

(or a *tavern*). The apostolical constitutions enumerate the *caupo*, or tavern-keeper, among the persons whose oblations are not to be accepted. If such oblations were forced on the priest, they were to be spent on wood and charcoal, as being only fit for the fire. A later constitution still numbers the *caiuipo* among those who could not be admitted to the Church unless they gave up their mode of life. It is clear, from too many evidences, that the ancient tavern differed little from a brothel. A constitution of Constantine (A.D. 326), while declaring that the mistress of a tavern was within the laws as to adultery, yet if she herself had served out drink she was classed among tavern servants, who were “not deemed worthy to observe the laws.” A cleric found eating in a caupona, unless under the necessities of travel, was, by the apostolical canons (46th), sentenced to excommunication. The Council of Laodicea enacts that none of the priestly order, from the presbyter to the deacon, nor outside of the ecclesiastical order, to the servants and readers, nor any of the ascetic class, ‘shall enter a tavern. In spite of these enactments, we find by later ones that clerics, who were forbidden to enter taverns, actually kept them. Thus certain “Sanctions and Decrees,” from a codex at the Vatican, but evidently from a Greek source, require that the priest be neither a *caupo* nor a *tabernarius*. In the East, it appears that in the first half of the 6th century, and presumably since the days of Constantine, taverns were held on behalf of the Church. But apparently this tavern-keeping for the Church was not held equivalent to tavern-keeping by clerics, since the 9th canon of the Council of Constantinople in Trullo, A.D. 691, orders “that it shall not be lawful for any cleric to have a tavern.” He must therefore either give it up or be deposed. It will thus appear that while the severity of the apostolical constitutions against the individual tavern-keeper is not followed in later times, yet that the Western Church, at least during the anti-Carolingian period, persistently treated the use of the tavern by clerics, otherwise than in cases of necessity, still more their personal connections with it, as incompatible with the clerical character. The witness of the Eastern Church

is also to the same effect, but its weight is marred by the trade, including that in liquors, which for two centuries at least seems to have been carried on at Constantinople for the benefit, not, indeed, of individual devices, but of churches and charitable foundations.

Causee Majores

is a term of the canon law, meaning cases relating to the *great* questions of the Church; they are of three kinds: (1) such as relate to the faith; (2) such as regard doubtful and important points of discipline; and (3) such as relate to conduct on the part of bishops involving deposition.

Causby, Stephen

an English Congregational minister, was born in London, in September, 1811. He joined the Church in his youth, and in 1833 entered Hackney College. On leaving college he preached some time at Wadebridge, Cornwall; settled as pastor at Hallaton, Leicestershire, in 1838; removed to Kelvedon in 1845, and in 1851 to Towcester, where he labored seven years, and then resigned the stated ministry. He died June 16, 1860. See (Loud.) *Cong. Yearbook*, 1861, p. 208.

Cause

(Causations Causality). These are associated terms in connection with a fundamental topic in the highest range of philosophical speculation.

I. *Definition of Cause.* This will always be determined—at least so far as the real import of the term is concerned by the character of the theory, in which it constitutes an essential part. Therefore, it cannot be given without reference to such theory, at least so as, to convey either a clear or a fixed meaning. The significance of the word must accordingly be derived from the tenor and conclusion's of the connection. The objection to the received definitions is, that they assume at the outset what is to be explained by the close. This is true of Reid's definition of the popular idea of Cause. "*Causa est id, quoposito ponitur eijectus, quo sublato tollitur.*" So, in Whewell (*Phil. Id. Sci.* pt. 1, bk. 3, chap. 2, p. 159) "By Cause we mean some quality, power, or efficacy, by which a state of things produces a succeeding state." The words, "effectus," "power," "efficacy," "produces," beg the question, and require explanation and' acceptance in advance of the definition.

As a preliminary and provisional exposition, for the purpose of inquiry, we may be permitted to say, that *Cause* is the agency, real or assumed, in the production of change; *Causation*, the exercise of such agency; and *Causality*, the bond of connection between the antecedent condition and the subsequent change. Causation and Causality are, however, frequently used as equivalent terms. It will not escape the notice of those familiar with investigations of the present character, that there is a latent *petitio principii* in the introduction of the words agency and production. This acknowledged parologism, noted already by Humime, is inevitable, from the peculiarity of the subject, from the implications of words, and their multiplicity of meanings. The fallacy involved will not be directed to the support of any conclusion. It is admitted and tolerated simply to furnish a point of departure for the doctrine of Cause, Causation, and Causality.

Before proceeding to this task, it is requisite to discriminate between the ordinary and the metaphysical employment of the term Cause, The word is full of ambiguities, and is a shifting homonym in both characters. In customary usage, as a common expression, which has passed through many successive stages of metaphor and degradation, to descend to its current laxity and vagueness, it indicates the immediate, or remote, agency of change; the motive, the occasion, the aim, the accidental, partial, antecedent, or concomitant condition of a phenomenon, without distinguishing, or even regarding, the diverse character of these several applications. With these loose meanings there will be no need to be concerned, except so far as they may illustrate the fluctuations of the philosophical import, by reflecting in their variety the speculative perplexities whence they have arisen.

Cause in Metaphysics may be said to be the connection between two states of being, the one consequent upon the other. This awkward circumlocution is employed to prevent, as far as may be, the introduction of any phrase which would virtually beg the question, or anticipate the conclusion. The absence of any precise and suitable terminology, or, rather, the indistinctness, variability, and inapprehensibility of the idea of what is spoken of, which occasions such absence, necessitates the adoption of this unsatisfactory procedure. Yet it may be said that, in spite of the acute and varied speculations of the philosophers, every one has a fixed, if unanalyzed, conception of Causation. To this indeterminate notion, present in the mind, reference must always be had, as a support for the reasoning, in order to render any argument on the subject intelligible.

To Aristotle (*Metaph.* 1, 2; *Phys. Ause.* 2, 3) is due the well-established division of Causes into:

1. Formal, or qualitative, *revival*, which gives the *quantity, per quod*.
2. The Material, or Substantive, *ex quo*.
3. The Efficient, *a quo*.
4. The Final, *propter quod*.

This celebrated classification was seen to be invalid, by Reid (*Works*, p. 75; ed. Hamilton). It is rather an analysis of the ambiguities of speech, consequent upon ambiguities of thought, than a legitimate distinction. Careful and discriminating reflection would apparently indicate, that these species do not belong to one and the same genus. The division is not made on one plane not in accordance with one principle. It is scarcely possible to refer to the same order of conceptions, that the joiner made the table, that the table was made of wood, that tables require the character exhibited by them, and that the table is made to put victuals on.

The Final Cause, or the result contemplated, is rejected by Bacon and Descartes, and by many of the most rigorous reasoners; but is maintained by Leibnitz and other perspicacious inquirers. The aim is an inducement, but it cannot be properly considered as part of the act of Causation, whatever Causation may be. The purpose for which a thing is done is surely diverse from the act or operation by which it is done.

The Material Cause has been strenuously held to be an indispensable part of the process resulting in an Effect. By some writers it has been regarded as the sole cause. Aristotle considers that, in some cases, Cause and Effect are conjoint and logically simultaneous—the one is involved in the other. Hamilton asserts that all Secondary Causes (all causes but the “Great First Cause”) are Siamese twins, the Material Cause necessarily participating and co-operating with the Productive Cause. This is true in a certain sense. There must be a subject to be acted on. “*Esse deet, salde fat aliquid, deinde a quo flat,*” No effect can arise unless it arises in something. But the idea of Cause is entirely dissimilar in regard to the agent and in regard to the passive element.

The Formal Cause—the Plutonic archetype — the *natura naturata* — the plan — the aggregate of qualities constituting a thing “what it is,” and pre-adapting it to exhibit under suitable incitement the characteristic phenomena, is, in most schemes, analogous, *ex parte natura*, to the

Material Cause, and is obnoxious to similar censure. The Aristotelian Form must be distinguished from shape as well as from the Platonic Idea.

The Material and the Formal Cause are rather prerequisites, indispensable concomitants, conditions, aptitudes, than any part of the act or idea of Causation. No doubt, the qualities of the things in which the change is evolved, and the relations of constitution between them and the stimulant which excites the change, regulate the occurrence and the character of the Effect; but they do not aid in the apprehension of the abstract idea, or act of Causation. They do not touch the conception of Causality. The Efficient, or Motive Cause, that which involves the manifestation of power, according to Kant, is the only form which directly conveys the conception of Cause (of. Aristot. *Metaph.* 11, 4, 6). Therefore, in endeavoring to estimate the nature of Causation, it is the species which will be exclusively regarded. Occasional Causes belong to an entirely distinct inquiry. *SEE MALEBRANCHE*. Other Causes, which might be added to Aristotle's specification, such as Exemplary Causes, with which Formal Causes are often identified, and Instrumental Causes, are equally to be disregarded.

II. Theories of Causation. —The theories and modifications of theories of Causation are very numerous, and often reappear in strange combinations. It is not appropriate to discuss them in this place. Sir William Hamilton has done this very ably and elaborately (*Discuss.* App. 1; *Metaph.* § 39:40), if not always with entire satisfaction. He has added a Table, in which he has endeavored to classify the several systems which have met with any considerable acceptance, excluding, of course, the doctrine of the First Cause, the primordial, or immanent operation of the Creator. Hamilton's Table is introduced, as it may save much explanation which would otherwise be required.

Picture for Cause

This classification is, like all Hamilton's dissections, acute, arbitrary, plausible, incomplete-Systematic, but delusive from its apparent thoroughness. There are other actual and possible theories, Schopenhauer's, for instance, which he has not provided for in his scheme. Hamilton makes eight classes, all of which he rejects as "wholly worthless," except the last, which is his own, and is open to as grave objections as those which he repudiates. He distributes all his recognized Opinions between two *summa genera*: A, the Empirical, or *a posteriori*;

and B, the Pure, Noetic, or *a priori*. The former set, by making the conception of Causation a mere result of experience, renders it nothing more than an empty *Ens*, or, rather, *Phantasma Rationis*. Locke, Humes and Brown are types of these schools.

It may be observed, in passing, that the contemptuous terms in which Hamilton speaks of Brown's theory, which he includes in the sixth class, but which is more analogous to Locke's, may be retorted upon his own. "It evacuates the phenomenon of all that desiderates explanation," and "eviscerates the problem of its sole difficulty." The Empirical systems may be confidently repudiated as inadequate explanations of the mystery, for the reasons assigned by Hamilton, and for others not specified by him. A ready concurrence may also be accorded to his refutation of two of the Pure theories the sixth and seventh. But there is one of them, besides his own, the fifth, that which is maintained in diverse modifications "by Descartes, Leibnitz, Reid, Stewart, Kant, Fichte, Cousin, and the majority of recent philosophers," which cannot be discarded so 'readily. Its consideration may be postponed till Hamilton's original theory has been noticed.

Hamilton's scheme rests avowedly, as might have been expected, on the Philosophy of the Conditioned. He does not succeed in making it evident that it is a logical consequence of his peculiar philosophy. He says: "We cannot know, we cannot: think, a thing except as existing, that is, under the category of existence; and we cannot know or think a thing as existing, except in time." Now the application of the Law of the Conditioned to any object thought as existent, and thought as in time, will give us at once the phenomenon of Causality (*Metaph.* p. 552). There is a quibble in the word "existence" which need not be dwelt upon. The reasoning is *per saltum*, if not a palpable *non sequitur*. There is no connection manifest between the inference and its supposed foundation. Moreover, Causation, the principle of change *id a quo forma mutatura* is completely eliminated from consideration.

Hamilton refers the belief in Causes, which is not identical with the idea of Causation, to the impossibility of conceiving any new existence to commence, or any existence to be annihilated. The impossibility of conceiving an absolute commencement of existence is a thesis as old as Aristotle, (*Met. Min.* II, 1). But it can only suggest the catenation of existence, it cannot of itself suggest Causation. Hamilton illustrates his

position by the line: “*Ex nihilo nihil, in nihilum ni posse reverti.*” He thus places himself on the ground of Stoic Pantheism or Epicurean Materialism. His dogma would only justify, “*omne post aliquid, sed non infinite aliquid ante omnia.*” In consonance with this fallacy, he confirms his doctrine by representing the Creation as evolved out of the Creator. This: accords with his identification of the *causatur* with the *causs*; or the “absolute tautology between the effect and its causes.”

There is a further error in the assertion, that of Second Causes “there must always be a concurrence of two to produce an effect.” This is true only in regard to Material Causes, whose introduction into the specific doctrine has already been objected to. It is not true of Efficient Causes. It is the complete absorption of Cause in the mere juxtaposition of conjoint conditions, and the acceptance of this conjunction as Causation, which necessitate the tenet.

The incapability of thinking an absolute commencement or an absolute termination results only in the necessity of thinking of existence as continuous, either as unchanged or as changed *in novas formas*. It does not touch the question of Causality, which is the connective between successive states, and the determinant of each sequence. The succession or conjunction is thus unconsciously converted into the equivalent of Causation; and the doctrine reverts to Hume’s. There is logical legerdemain in the prompt substitution of a conclusion entirely distinct from it for the actual *quaesitum*.

It may be suspected, too, that the intellectual impotence, which is the character of the Philosophy of the Conditioned, can in no wise furnish a valid basis for any theory. It cannot authorize or explain any positive conviction; yet every one has such a conviction in regard to Causation, and cannot get rid of it. At most, it can conclude only negatively. Here, if anywhere, the maxim, “*Ex nihilo nihil,*” is applicable. But whatever interpretation be given to Causation, the conception of Cause and its alleged manifestation is distinctly affirmative. Sir William Hamilton’s reasoning only goes far enough to show how and when the idea of Cause intrudes, not what is its essential character. His conclusion is, to retort his own language, “a virtual assumption of the question,” or something worse.

It merits continual meditation that the words most current and most indispensable in daily intercourse — Being, Mind, Substance, Matter, Space, Time, Cause, Force, Power, Quality, especially involve the highest

and most insoluble problems of philosophy, and are vacillating in meaning. These terms are all positive, and convey very positive meanings, impossible as it may be to define: or to comprehend them. The fact of their necessity and familiarity is something more than presumptive evidence of the veracity of the underlying conviction. It may be taken as irrefragable proof, that, in all our mental operations, there is present, not merely "*aliquid ignotum et incoqnoscibile*," but that this unknown constituent of thought is the kernel, the life, the truth of all thought. This is the *aliquid latens* in the beautiful and profound extract from cardinal Cajetan, cited by Hamilton (*Disc.* p. 627), and is fully recognized by Leibnitz (*Opp.* 5, p. 374), Reid and many others. It is noted here, because it will be involved throughout the remarks with which this article will conclude; and because a complete comprehension of Causation is impossible: "*cid tan ssupra nos est quam ipsa veritas.*"

Hamilton's reasoning appears to be invalid. His doctrine crushes out all reality of Causation, 'and all significance in the term. There is no genuine Causation where there is no recognition of an act eventuating in change. There is thus only one theory which, has not been rejected by Hamilton, not as inherently insufficient, but as unnecessary. This is the doctrine that the conception of Cause is intuitive; that it is due to a distinct principle in man's intellectual constitution. It may be unattainable in the forms in which it has been presented, and yet it may contain the germ and the spirit of the truth. So far as it needs examination here, it will enter into the further consideration of this mysterious problem, which no one should venture to, say that he has solved. It is prudent, however, by way of caution, to say that such tenets as "innate ideas," "principles of intelligence," "intuitive perceptions" do not require 'the admission of formulated dogmas, developed faculties, or matured apprehensions. It is sufficient if the distinct tendencies which end in such results are recognized as actual characteristics of the mind.'

III. *Possible Explanation of the Idea of Causation.* — Sir William Hamilton, as has been seen, distributes the various theories of Causation into eight classes, and arranges them, by a quadripartite procedure, under two supreme heads—the Empirical and the Pure. So far, only the latter aggregate has been considered. It may be asked, with much hesitation, whether these two *summa genera* may not be united in one explanation. No theory on any subject can be, held to be complete, certain, and: satisfactory, which does not incorporate, or subsume, all special or partial

theories, revealing the fragmentary truth which each contains, and affording the means of explaining the mutilations, aberrations, and falsities of each.

The space at our command, and the design of the present article, would render it inappropriate to propound on this occasion any novel and systematic theory of Causation, though all theories but one have been rejected, and the exceptional one has not been allowed to be satisfactory. Still, it may be appropriate to add some observations tending to make more distinct, and to render more coherent, the character of Causation. This may, perhaps, be achieved by pointing out in what manner experience and the constitution of the human mind concur in the generation of the idea of Cause. It will scarcely be denied that the human intelligence is adapted, or apt, for the reception of knowledge from the external, world, and from personal observation and experience. There will be as little difficulty in admitting that internal and external experience both contribute to the excitation and determination of distinct procedures of thought, and to their results. If these things be so, there is neither incongruity nor improbability in conceiving that the continual reactions of native aptitude and outward stimulation may develop into clearness faint tendencies, without either originating definite conceptions. Such conceptions may be the joint production; while they will be deemed purely Empirical, or purely Intuitive, by those who: contemplate only one set of the interacting and co-operating processes.

Experience, by itself, cannot furnish the idea of Cause, for Causes are nowhere directly subjected to observation, not even the results of volition. Intuition alone is equally powerless, for there is neither evidence nor likelihood that it should give a distinct, definite, formal conception. Such a conception cannot be entertained without words, without the words of the language in which the conception is expressed. Words and language can be no part of intuitive knowledge. But there may be indeed, there must be a pre-conformity to apprehend under suitable conditions (the most important of which will be the just occasion) the significance of those things with which the mind has to deal. The acorn on a bare rock will not produce an oak, though by nature constituted for such production. The richest soil without the acorn will be equally inoperative in this regard. The potential oak is in the acorn; the fit soil, and the airs and dews of heaven, convert the potency into act, make the acorn swell and disclose the germ, tender and feeble, and hitherto concealed, whose powers are developed and

strengthened and increased, till it grows into the monarch of the woods. With the *modus operandi*, the *latens schematismus* of the two factors, we have no concern at present. These are entirely removed from human apprehension. Yet they are most important considerations in the case, but not the Cause. That lies still further beyond. But the fact of Causation—the presence of what is competent to bring about the result — the existence of a Cause cannot be ignored. Now, what has — been described as taking place in the vegetable world may be believed or conceived to be analogous to what takes place in intellectual growth. The mind may be compared to the acorn experience and observation may correspond to the soil and the air, and the dew. Analogies are, indeed, no argument, but they may be indispensable to render intelligible what is only confused and obscured by direct statement, in consequence of the ambiguities and irrelevant implications of language.

All intellectual faculties, all intuitions, if such exist, are in their primitive exercise unconscious and unintelligent. They are blind instincts. The child sucks, as the bee builds its cell, without the capacity of recognizing or reflecting upon the nature of the operation. There is a spontaneous process, *a ecus appetitus*, which guides its action. As acts are repeated, as experience is enlarged, as faculties are expanded, there arises an awakening consciousness of ability to perform the action, and to govern it by the will.

The spontaneous processes required for the subsistence of the infant thus convert themselves, under the instigation of the surroundings, into conscious actions. The idea of purpose and result, dimly, but with growing distinctness, develops itself, till it becomes a conscious principle, and the subject of incipient reflection. The hungry child will point to its victuals; thirsty one, able to move about, if left alone, when of large growth, will crawl or walk to the glass of water. It learns that the satisfaction of its wants may be secured by its own action. The repetition of such experiences fixes and brightens the perception that deliberate acts will produce definite results. When the process is multitudinously varied by the innumerable occurrences of daily life, the power to do what is designed is recognized, even if the mind has not yet analyzed its operations, or distinguished and named the several exercises of its faculties: “as the temple of the mind grows wide withal,” this analysis is executed with more or less clearness and accuracy. The perception of power becomes habitual, and potency in action is discerned. The power of producing, by one series of acts, another, diverse, dependent, and co-related series of acts, is ascertained, tested, and

demonstrated. What is thus unfolded in individual experience is analogous to the changes presented to observation. Fire is applied to gunpowder. The gunpowder explodes. There is power in fire to explode gunpowder. The contact or conjunction of the two things is followed by an explosion. The power, or ability, of the fire to change the state of the gunpowder is the Cause of the explosion. There is something more here than the sequence of conditions: *Alia est cusa efficiens, alia proscedens.*”

Again, an act of the will may occasion sitting down, standing up, walking, running, eating, etc. There is a conscious and indisputable connection between the volition and the ensuing state, though the manner of the change may be unrecognizable. A hot coal on the flesh will produce pain. A glass of wine will eventuate in speedy exhilaration. How these things are brought about cannot be fully told; but it must be apprehended that the change is more than succession of events, and is dependent upon what went before. The Cause and the Effect are both known, and are known as Cause and Effect.

Notwithstanding the vast alteration of the primitive instinct, appetency, or tendency, which conduces to the final recognition of Cause in all changes of condition, there is nothing anomalous or surprising. Such conversion of potencies into dissimilar forms is the universal law of the mental and physical world. The transmutations are not more marvelous in the intelligence than the growth of the plant from the seed, of the leaves from the plant, of the flower from the leaves, of the fruit from the flower. Metempsychosis and metempsychosis are the law in the realms of mind and of matter.

There is much in this exposition which has been unwillingly, but necessarily, excluded. The, briefest possible outline has been given. Enough may, however, have been said, to show that the constitution of the animal and the spiritual nature of man necessitates processes which, under external stimulation, with constant development, in connection with the reactions of experience and observation, eventuate in the inevitable apprehension and conviction of Causation in all change. Thus, the Empirical and the *a priori* theories of Causality are combined, and both are required to account for the idea of Cause.

IV. Literature. — We indicate only a few leading authorities. It is scarcely possible to give the Literature of Causation in extenso, because the

materials are various and are widely and brokenly disseminated through the whole range of Metaphysical investigations:

Aristot. *Met.* I, 3; III, 2; 5, 2; Seneca, *Ep.* 65; Locke, II, 21:26; Leibnitz, *Nouveaux Essais*; Hume, *Works*; Reid, *Works*; Stewart, *Phil. Essays*, I, 2; Brown, *Inquiry*; Hamilton, *Discussions* (Appendix to Reid); Whewell, *Phil. Ind. Sciences*; Cousin, *Hist. Phil. Mod.*; Mill, *Logic*; Mansel, *Metaphysics*, ap. *Encyclop. Brit.*; McCosh, *On the Divine Government*; Bain, *Emotions and Will*; Fleming, *Vocabulary of Philosophy*; Irons, *Final Causes*; Bowne, *Metaphysics*, (G.F.H.)

Cause, La

(*the cause*), is the name by which the French Huguenots under Conde designated their association and its objects.

Causar, Joseph

an English Methodist minister, was born at Norton-Stockton, Shropshire, Sept. 25, 1816. He was early converted, joined the Primitive Methodist Society, entered their itinerant ministry in 1842, and during thirty-one years labored in eighteen circuits, till failing health obliged him to take a supernumerary relation in 1873. He continued to preach as strength permitted, until his death at Monmouth, Wales, July 16, 1881.

Causler, A. G.

a Baptist minister, was born in South Carolina in 1825, and began to preach in 1852. For fifteen years he labored with zeal and success in his native state. In 1867 he removed to the northern part of Arkansas, and after spending a few years in that section of the state, he went to the southern part and labored for some time among the churches in the Columbia Association. He died in 1872. See Cathcart, *Baptist Encyclop.* p. 197. (J. C. S.)

Causse, Johann Isaac Ludwig

a Protestant theologian of Germany, was born at Frankfort-on-the-Oder, in 1728, and studied theology there. In 1752 he was appointed professor of theology at his native place, and died April 28, 1802. He wrote, *Commentatio sad Luc. 12:1-5* (Frankfort, 1749): —*De Vera Significatione Vocis Iih; Observationum ad Christianorum Baptismum Pertinentium*

Spicilegium (ibid. 1752): —*De Sobrio Doctoris Theologie Tituli Usu Christianes Religionis Indoli non Repugnante* (ibid. 1793). See Doring, *Die gelehrten Theologen Deutschlands*, 1, 245. (B. P.)

Caussin (De Perceval), Armande Pierre

a French Orientalist, was born at Paris, Jan. 11, 1795. In 1821 he was appointed teacher of the vulgar Arabic at the college of Oriental languages in Paris, was made professor of Arabic in the College de France in 1833, and in 1849 he was elected member of the Academy. He died Jan. 15, 1871, leaving *Essai sur L'Histoire des Arabes Avant L'Islamisme* (Paris, 1847-49, 3 vols.) *Grammaire Arabe Vulgaire* (ibid. 1824): —*Dictionnaire Français-Arabe*. (B. P.)

Causton, Thomas

an English martyr, was a native of the county of Essex, and a zealous Christian. He would not attend mass, and was, therefore, taken prisoner and sent to London. His examination began Feb. 17, 1555; he was commanded to recant his errors and come to the unity of the Popish Church, which he refused to do. The examination continued until March 4, 1555, when Causston made a public confession of his faith. After he had finished this, the bishop hurried him off to Newgate, where he remained fourteen days in prison, and was then taken to Raleigh, in Essex, and burned, March 26, 1555. See Fox, *Acts and Monuments*. 6, 729.

Cautelae Missae

are certain regulations concerning the office of holy communion, like those at the end of that office in the book of common prayer, only more minute, and entering into extreme detail.

Cautelam, Absoluto ad

is a term of the canon law. When a priest is under sentence of excommunication or interdict, from which he appeals, he is obliged to obtain letters of absolution *ad cautelam*, to enable him to celebrate, pending the hearing of the appeal.

Cautinus

was bishop of Clermont about A.D. 562, previously deacon at Issoire. The first appearance of Cautinus after a reminiscence of his diaconate is at the death of St. Gallus, bishop of Clermont. He was at this time archdeacon. The people wished to have Cato for their bishop, but the archdeacon went by night to the king and obtained the episcopate for himself before the appearance of the messengers of his rival. Cautinus was well received by the greater part of the clergy and people of Clermont. There was nevertheless a schism in the see, and Cautinus at last took away from his opponents all Church property, restoring it only to those who became reconciled to him. We next find Cautinus seeking to obtain for Cato the see of Tours, on the death of Gunthas, the bishop. This offer Cato rejected, Cautinus was very intemperate, and finally became epileptic. The last mention of him is at the time of a pestilence which devastated Clermont, when he fled from place to place to escape disease; but returning at length to his episcopal city, he died, at Easter, of the plague. (See Greg. Turon. *Hist. Franc.*)

Cavagna, Giovanni Paolo

an Italian painter, was born at Borgo di San Leandro, near Bergamo, in 1560, and probably studied under Titian. His best fresco work is *The Assumption* in Santa Maria Maggiore, at Venice. Two of his best oil paintings are *The Nativity* and *Esther before Ahasuerus*, in the same church. His most noted picture. is *The Crucifixion*, in Santa Lucia. He died in 1627. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Générale*, s.v.

Cavagna, Pietro Francesco

a Bolognese historical painter, was born in 1675, and studied under Domenico Viani. He was employed in decorating the Bolognese churches. In the Church of Sts. Sebastian and Rocho is his paintings of *The Conception*, *St. Sebastian*, and *St. Roch*. In San Colombano are pictures of *St. Nicholas* and *St. John the Baptist*; and in San Giuseppe *The Nativity*. Cavagna died in 1733.

Cavagni, Giovanni Battista

a Neapolitan architect, flourished about 1585. In connection with Vicente della Monica, he erected the church and convent of San Gregorio Armeno, at Naples. The Sacred Monte della Pieta was also erected by Cavagni, and secured for him great reputation. He died in 1600.

Cavalca, Domenico

an Italian ascetic theologian of the order of Dominicans, a native of Vicid Pisano, in Tuscany, who died in 1342, was remarkable for his talent as a preacher. Besides several Italian translations, he left. *Tractato Dicto Pange Lingua* (Rome, 1742,1751): *Specchio di Croce*, etc. (Milan, 1780,1784,1787; Rome, 1738): —*Frutti de la Lingua* (Florence, 1793; Rome, 1754). See Hoefler, *Nouv. Biog. Générale*, s.v.; Rose, *Gen. Biog. Dict.* s.v.

Cavalcabo (Baroni), Gaspare Antonio

an Italian painter, was born near Roveredo in 1682, and studied under Antonio Balestra at Venice, and afterwards under Carlo Maratta at Rome. He executed many beautiful works, particularly an altar-piece in the choir of the Carmine, in his native place, with four lateral pieces of great merit. He died in 1759. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Générale*, s.v.

Cavalieri, Giovanni Michele

an Italian theologian of the order of Benedictines, was a native of Bergamo, He was connected by a very close friendship with Vincente Orsini, who make him his theologal, on becoming archbishop of Benevento. He died there in 1701, leaving, *Galleria de Sommi Pontifici, Patriarchi, Arcivescovi et Vescovi dell' Ordine de Predicatori* (Benevento, 1796, 2 vols. 4to): —*Tesaro delle Grandezze del SS. Rosario* (Naples, 1713, 3d ed. 8vo). See Hoefler, *Nouv. Biog. Générale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Cavalieri, Marcello

an Italian theologian of the order of Dominicans, brother of Giovanni Michele, was born at Bergamo about 1649. After having been professor of philosophy at Naples, he became vicar-general of cardinal Vincente Orsini,

and then bishop of Gravina, in 1690, where he died in 1705. His principal works are, *A Treatise on the Mass* (Naples, 1686): *Constitutiones Synodales* (1693): —*A Treatise on the Construction of Churches* (in Italian, several times reprinted). See Hoefer, *Nouv. Biog. Générale* s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Cavallerii (or Cavallieri), Giovanni Battista

an Italian engraver, was born near Brescia about 1530, and worked at Rome from 1550 to 1590, where he died in 1597. He executed about three hundred and eighty plates, of which the following are the principal: *The Last Supper*; *The Dead Christ held by the Virgin*; *The Descent from the Cross*; *The Animals Coming Out of the Ark*; *John Preaching in' the Wilderness*; *The Murder of the Innocents*; *The Conversion of St. Paul*; *The Elevation of the Cross*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Générale*, s.v.

Cavallini, Pietro

an old Roman painter, was born in 1259 (or 1279); studied under Giotto, and practiced the Mosaic art as well as engraving. He assisted Giotto in the mosaic over the principal entrance to St. Peter's. His most important work in oil was the picture of *The Crucifixion*, at Assisi. His principal work in fresco was in the Church of Ara Coeli, in which he represented the Virgin and Infant, surrounded with glory, and below, the emperor Octavian, with the sibyl, directing his eye to the figures in the air. He died at Rome in 1344 (or 1364). See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Générale*, s.v.

Cavallucci, Antonio

an Italian painter, was born at Sermoneta in 1752. His principal paintings are, *St. Bona Distributing her Wealth to the Poor*, at Pisa; *St. Francis of Paula*, in the Basilica di Loreto. He died at Rome in 1795. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Générale* s.v.

Cavanilles, Antonio Jose

a Spanish ecclesiastic, who devoted himself to botany, was born at Valencia, Jan. 16, 1745. He was educated by the Jesuits, in the university of that town; became tutor to the sons of the duke of Infantado, whom he accompanied to Paris, and remained there twelve years. He was afterwards

director, of the Royal Garden at Madrid. In 1789 and the following years he published *Dissertations upon Monadelphous Plants*, and in 1790 he commenced to issue his work on the plants of Spain, and those discovered by Spanish navigators in Mexico, Peru, Chili, New Holland, and the Philippine Islands. He died at Madrid, in May, 1804. See *Encyclop. Brit.* 9th ed. s.v.; Hoefer, *Nouv. Biog. Générale*, s.v.

Cavarazzi, Bartolommeo

(called *Crescenzi*), a painter of Viterbo, was born about the year 1590, and studied under Pomerancio. He painted a great deal for the Roman churches. In the Church of San Andrea della Valle is a picture by him, of *St. Carlo Kneeling, with a Choir of Angels*. In Santa Ursula he has painted that saint with the famous *Legend of the Eleven Thousand Virgins*; also *A Holy Family* in the convent of St. Anna. He died in 1625.

CaVazzoni, Francesco

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

Caveat

in English ecclesiastical law, is a caution entered in the spiritual courts to stop probates, licenses, administrations, etc., from being granted without the knowledge of the party that enters it.

Cavedone, Giacomo (or Jacopo)

an eminent Italian painter, of the Bolognese school, was born at Sassuolo, near Modena, in 1577, and was instructed by the Cariacci. He afterwards went to Venice and studied the works of Titian. His most celebrated picture is in the Church of the Mendicanti at Bologna, representing *St. Alo and St. Petronio Kneeling before the Virgin and Child*, with a glory of angels. In San Paolo are his fine pictures of *The Nativity* and *The Adoration of the Magi*. In the Ospitale di San Francesco is his *Holy Family, with St. John and St. Francis*. In San Michele is *The Last Supper*, and in San Salvatore, *The Four Doctors of the Church* Cavedone died,

miserably poor, in 1660. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Générale*, s.v.

Cavedoni, Celestino

an Italian priest and antiquarian, was born May 18, 1795, at Levizzano, near Modena. He studied at Modena and Bologna; was in 1821 custodian of the numismatic collection at Modena, and in 1847 librarian there, also professor of Biblical hermeneutics at the university from 1830 to 1863. He died Nov. 26, 1865, leaving *Numismatica Biblica* (Modena, 1850; Germ. transl. by Werthof, 2 parts, Hanover, 1855-56): — *Confutatione dei Principali Errori de Ernesto Renan nella sua Vie de Jesus* (Modena, 1863). (B. P.)

Caveirac, Jean

a French theologian, was born at Nimes in 1713. At the time when the question arose whether toleration should be given to the Protestants or not, he published the following works: *La Verite Vengee* (1756): — *Memoire Politico-Critique*, etc. (1757): — *Apologie de Louis Quatorze et de son Conseil sur la Revocation de l'Edit de Nantes*, etc. (1758): *Appel a la Raison, des Ecrits Publis on itre les Jesuites de France* (Brussels, Paris, 1762, 2 vols.). He was an antagonist of J. J. Rousseau, and published *Lettre d'un Visigoth a M. Freron, sur sa Dispute Harmonique avec M. Rousseau* (Paris, 1754): — *Nouvelle Lettre a Al Rousseau de Geneve* (ibid. 1754), etc. He sided with the Jesuits, and was banished in 1762, but afterwards returned, and died in 1782. See Hoefer, *Nouv. Biog. Générale*, s.v.; Rose, *Gen. Biog. Dict.* s.v.

Cavellus

SEE MACCAGHWELL.

Caverly, John

a Free-will Baptist minister, was born in New Hampshire in August, 1799. He was converted in 1824, and became a member of the Third Church in Strafford, N. H. He began to preach about a year afterwards; was ordained Sept. 6, 1827, and was soon called to the pastorate of the Fourth Church in Strafford, where he remained until his death, March 23, 1863. See *Free-will Baptist Register*; 1863, p. 91. (J.C.S.)

Cavernense Concilium

SEE AFRICAN COUNCILS.

Caverno, Arthur

a Free-will Baptist minister, was born at Barrington, N. H., April 6, 1801. He is said to have been of Scotch-Irish descent, his ancestors of the same name having come to America in 1735. He was converted at seventeen, at nineteen was licensed, and in 1823 was ordained. For a year or two he taught school and preached. A church having been gathered in Epsom, N.H., in 1824 he was chosen pastor, and remained there until 1827, and then accepted a call to Contoocook village, in Hopkinton. In 1830 a remarkable revival of religion was enjoyed by his Church, as the result of which it more than doubled its membership. From 1833 to 1836 he was pastor at Great Falls; from 1836 to 1838 financial agent for Strafford Academy; and in 1838 and 1839 pastor of the Roger Williams Church in Providence, R. I. His other pastorates were in Charlestown, Mass.; Bangor, Me.; Calidia, N. H., Dover; Biddeford, Me., Gardiner, South Parsonsfield, and First Church, N. Berwick; and last, a second time, in Candia. His last residence was in Dover, N. H., where he died, July 15, 1876. He wrote for the *Morning Star* from its commencement to the close of his life, and from 1834, for several years was one of its editors. He published several *Sermons*, and left a full journal of his life and ministry. See *Morning Star*, Aug. 23, 1876. (J.C.S.)

Cavers, Walter, A.M.

a Scotch clergyman, took his degree at the Edinburgh University in 1692; was called to the living at Fala in 1697, and ordained; and died Jan. 3, 1742, aged about seventy years. See *Fasti Eccles. Scoticanæ*, 1, 279.

Cavetto

Picture for Cavetto

is a concave molding of one quarter of a circle, used in the Grecian and other styles of architecture. *SEE COLUMN.*

Caviathan

(*Kavta Savy*), one of the twelve “maternal” angels in the system of Justinus (Hippol. Rev, 26). Harvey conjectures that we should read Caulacau, but, if any correction be necessary, a simpler change is Schlieidewin’s conjecture, *Leviathan*.

Cavin, James M.

a Methodist Episcopal minister, was-born in Miami County, O. June, 1824. He experienced religion in the winter of 1842-43; was educated at the Ohio Wesleyan University; received license to preach in 1850, and entered the Ohio Conference, wherein he served the Church until his decease, May 19, 1855. Mr. Cavin was grave and gentlemanly in deportment, deep in piety, and exemplary in life. See *Minutes of Annual Conferences*, 1855, p. 639.

Cavin, Samuel

a Presbyterian minister, was a native of Ireland. He was sent by Donegal Presbytery, Nov. 16, 1737, to Conecocheague, Md., and came to Canogogig in 1739. After laboring some time in the Highlands of New York, he was called, May 26, 1743, to Goodwill Ga. The remainder of his life was spent in itinerating in Virginia and filling vacancies. He died Nov. 9, 1750. See Webster, *Hist. of the Presb. Church in America*, 1857.

Caw, John

a Scotch clergyman, was licensed to preach in 1795, presented to the living at Bothkennar in 1796, and ordained, and died Dec. 4, 1847, aged eighty-two years. See *Fasti Eccles. Scoticanæ*, 2, 695.

Cawches, Katherine

an English martyr, was judged a heretic, and burned, with her two daughters, on the isle of Guernsey, in 1556. See Fox, *Acts and Monuments*, 8, 228.

Cawdrey, Daniel

an English nonconforming divine, was educated at Peter-house, Cambridge, and ejected from his living of Dilling, in Northamptonshire. He was a member of the Westminster Assembly of divines, and wrote, besides

sermons and treatises, several violent philippics against the Established Church. He died in 1664.

Cawrdaf

a Welsh saint of the 6th century, was king of Brecknockshire, and whenever he went to battle the whole population of the country attended his summons (see Rees, *Welsh Saints*, p. 270; Williams, *Polo Manuscripts*, p. 497).

Cawthorn, James

an English clergyman and poet, was born at Sheffield, Nov. 4, 1719. He was educated at the grammar-schools of Sheffield and Kirkby Lonsdale, and entered Clare Hall, Cambridge, in 1738. After leaving Cambridge he went to London, where he became assistant in an academy. About this time he took orders, and in 1743 was elected master of Tunbridge school. He was killed by a fall from his horse, April 15, 1761. His principal works are, *The Perjured Lover* (1736): — *Abelard to Eloise* (1746). An edition of his *Poems* appeared in 1771. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Caxes, Eugenio

a Spanish painter, the son and Scholar of Patricio, was born at Madrid in 1577. In the monastery of St. Augustin Calzada, at Madrid, is a fine picture of *St. Joachim and St. Anna*; in the Church of St. Martin are his two pictures of *The Nativity* and *The Adoration of the Magi*. All his other works were destroyed by fire. He died in 1642. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Générale*, s.v.

Caxes, Patricio

an Italian architect and painter, was born at Arezzo or Florence about the middle of the 16th century. Little is known of his early history, but he attained sufficient eminence to be invited to Spain by Philip II. He was appointed to decorate the Queen's Gallery at the Prado, and painted there *The Chastity of Joseph*. He translated into Spanish the *Treatise on Architecture*, by Vignole (1593). See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Générale*, s.v.

Cayet

(Lat; *Cajetanus*). *SEE CAIET*.

Cayley, Lady

the widow of Sir Thomas Cayley, Bart., was one of the most eminent and devoted Christians known in the annals of Methodism. She was converted at the age of fifty-two, at Brompton, where she resided, in the Scarborough circuit, and joined the Methodist society, of which she continued a most faithful member until her death, July 30, 1828, aged eighty. She was the means of reintroducing Methodist preaching in Brompton; through her exertions a chapel was built, and every poor and neglected family in the neighborhood shared her visits and personal labors. Humility, devotion, and an unceasing desire to do good characterized all her spiritual life. She was strongly attached to the doctrine and discipline of the Methodists. See *Wesl. Meth. Mag.* 1830, p. 1; Smith, *Hist. of Wesl. Methodism*, 2, 384-386.

Caylus, Daniel Charles Gabriel De Pestels De Levis De Tubiea Es De

a French prelate, was born at Paris, April 20, 1669. After having been admitted doctor at the Sorbonne, he was appointed one of the king's almoners, under the auspices of Madame de Maintenon, next grand-vicar of cardinal Noailles, and obtained, in 1704, the bishopric of Auxerre. In that city he exhibited his charity during the very severe winter of 1709. He was one of the opponents of the bull *Unigenitus*, and also one of the twelve bishops who protested against the deposition of Soanen and against the declaration of 1730. Caylus died at Rennes, April 3, 1754. His works were published in 10 vols., from 1750 to 1752. See Hofer, *Nouv. Biog. Générale*, s.v.

Cayman

SEE CAEMHAN.

Cayot, Augustin

a reputable French sculptor, was born at Paris in 1667, and studied under Le Hongre. He gained the grand prize of the Royal Academy, and was sent to Rome, where he became, an assistant to Van Cleve. Among other

works, he executed the two angels in bronze, for the grand altar of the Church of Notre Dame at Paris. He died in 1722. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Générale*, s.v.

Caytan, Louis Albert

a Belgian writer, was born at Roulers in 1742. In 1774 he became pastor at Notre Dame, in Bruges; in 1790 he was made canon of the city and censor of books. After this he became one of the three secretaries of the general vicariate of the bishopric of Bruges, and was associated with the vicariate in 1798. He remained general vicar until 1802, which is the date of the reunion of the two dioceses of Gand and of Bruges. At the close of the 18th century Caytan was still firm and energetic in the midst of the agitations' caused by the French Revolution, and he even suffered imprisonment in consequence. He died in 1813, in the hospital for strangers. In a life so full of agitation, Caytan still found the calmness to write and publish several historical and religious books. See Hoefer, *Nouv. Biog. Générale*, s.v.

Cazales, Edmond De

a French abbot, was born at Grenade-sur-Garonne in 1804. He studied law, but in 1829 abandoned his profession and betook himself to the study of theology. In 1835 he was made professor at Louvain, and in 1843-took holy orders. In 1845 he was made head of the seminary at Nimes, and in 1848 vicar-general and superior of the large seminary at Montauban. He died at Rennes in 1876, leaving *Etude Historique et Critique de l'Allemagne Contemporaine* (Paris, 1853): —*Nos Haux et Leues Remedés* (1875). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B. P.)

Cazes, Jean de

a French martyr, was condemned because he visited Arnold Moniere, a heretic, in prison. After his examination he was sentenced to be burned. When the time came for his martyrdom, he was dragged through the streets to the place of execution, and bound to the stake, where he made full confession of his faith, and gave many earnest exhortations to the people. During his imprisonment he bore his sufferings with great, patience, and constantly urged the people to trust in God. Trumpets were sounded to prevent those present from hearing his words. He was burned at Bordeaux in 1556. See Fox, *Acts and Monuments*, 4, 425.

Cazes, Pierre Jacques

an eminent French painter, was born in Paris in 1676, and studied under Houasse, and subsequently in the school of Bon Boullongne. He obtained the grand prize at the academy in 1699, and in 1704 was elected a royal academician. There are many of his works to be seen at Paris, in the Church of Notre Dame, in the college of the Jesuits, at the House of Charity, etc. At St. Germain-des-Pres he represented the lives of St. Germain and St. Vincent. *A Holy Family* at St. Louis de Versailles is very much admired. He died in Paris, June 25, 1754. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Générale*, s.v.; Rose, *Gen. Biog. Dict.* s.v.

Cazier, Mathias

a Congregational minister, graduated at Princeton College, and immediately became pastor of a church in Pelham, Mass. In August, 1799, he removed to Connecticut, and was installed pastor of a church in South Britain, where he labored till January, 1804. In May of that year he supplied Salem Church, in the town of Waterbury. He died in 1837.

Cea, Didacus De

a Spanish theologian of the order of Franciscans, was a native of Aqueda. He was made general commissary of the Franciscans at Rome, and died in the monastery of Ara Coeli in 1640, leaving, *Archeologia Sacra Principum. Apostolorum Petri et Pauli* (Rome, 1636, 4to): —*Thesaurus: Terrae Sanctae*, etc. (ibid. 1639, 4to). See Hoefler, *Nouv. Biog. Générale*, s.v.

Ceadda

the eighth bishop OF HEREFORD, between 758 and 777, the successor of Hecca and the predecessor of Aldberht.

Ceadda (or Chadd) of York

SEE CHAD.

Cealchythe, Council of

(*Concilium Celchytum*, or *Calchuthense*). This was a place in Mercia. Bishop Gibson suggests that it may be the same with *Kelchelth*, in

Lancashire, on the borders of Cheshire. It is generally thought to be *Chelsea originally Chelchyth*. Several councils were held there:

I. In 785 or 787, by Gregory (or George), bishop of Ostia (the legate of pope Adrian I), who, in his letter to the pope, declares that Alfwald, the king, and Eanbald, the archbishop of York, with all the bishops and abbots of the country, were present, besides the senators, dukes, and people of the land. Its object was to renew the “antiquam amicitiam” between Rome and England, and to affirm “the Catholic faith” and the six ecumenical councils. But it also appears to have been made the occasion of preparing the way for the erecting of Lichfield into an archbishopric independent of Canterbury, which actually took place in 788. Twenty canons were published, regulating the administration of baptism, visitations of bishops, their care of canons, election of abbots, etc., ordination of priests and deacons, celebration of mass, election of, and government by kings, marriage tithes, etc.

A companion council was held in Northumbria (Haddan and Stubbs, *Concil.* 3, 444).

II. Held in 789, called “Pontificale Concilium;” made several grants still extant.

III. In 793, at which a grant was made to St. Alban’s.

IV. In 799, at which a cause was adjudicated between king Kenulf and the bishop of Selsea.

V. Held July 26, 816, Wulfred, archbishop of Canterbury, presiding. Besides Kenulf, king of the Mercians, and his lords, there were present twelve bishops, among whom were those of Rochester, Selsea, Hereford, Lindisfarne, and London. Many abbots, priests, and deacons also attended. Eleven canons were published, relating to the faith, consecration of churches, giving to every bishop the power to select his own abbots, etc., forbidding them to diminish the estates of their churches, etc.

Ceb

(Cebus, Cepus, or Cephus) was a monster worshipped at Memphis, supposed to have been a satyrs or ape.

Ceccarini, Sebastiano

a historical painter of Urbino, was born about the year 1700. He studied under Augustino Castellacci, and practiced afterwards at Rome. His best productions are at Favo, where he resided. Among them are his *St. Lucia*, at the church of the Augustines, and several sacred subjects in the palaces. He died about the year 1780.

Cecchi, Giovanni Battiste

a Florentine engraver, was born about 1748, and engraved a number of works, among which are the following: *The Vocation of St. Andrew to the Apostleship*; *The Martyrdom of St. Lawrence*; *The Martyrdom of St. Vitalis*; *The Stoning of Stephen*; *The Entombing of Christ*. He was living in 1812.

Cecil, Richard

an English Congregational minister, was born in London, Jan. 13, 1799. At the age of fourteen he was converted, and at sixteen entered Rotherham College. He began his ministerial work at Whitehaven, and afterwards removed to Harpenden, near St. Alban's. In 1824 he became pastor of St. James Street Chapel, Nottingham. After remaining there five years, he labored nine years at Turvey as preacher, also as tutor for the London Missionary Society, and nine years at Ongar; then he returned to Turvey, and died there Jan. 30, 1863. See (Lond.) *Cong. Yearbook*, 1864, p. 200.

Cecropius

was the name of two early Christian bishops:

1. OF NICOMEDIA, in Bithynia, a Semi-arian, who was transferred from Laodicea by Constantius in 351. Athanasius (*Contra Arian.* p. 290) charges him with having secured his elevation by his calumnies and plots against the orthodox. In the year of his appointment to Nicomedia he attended the synod at Sirmium, and took part in the deposition of Photinus (Athanasius, *Epis. ad Solit.* p. 800). Cecropius was one of the bishops who attended the consecration of the church erected at Anevra, in 358, by Basil, to whom a letter was addressed by George of Laodicea, representing the danger the faith was exposed to; in consequence of the recognition of Arius and his disciples at Antioch by Eudoxius, and urging them to take bold measures for their deposition (Sozomen, H.E. 4, 13). A deputation

was accordingly sent to Constantius, who ordered that Aitius and some of his followers should be brought before Cecropius to answer to the charges alleged against them (*ibid.*4. 24). Cecropius perished in the earthquake which devastated Nicomedia in 358, and prevented the proposed council from being held there.

2. OF SEBASTOPOLIS, took a leading part in the Council of Chalcedon in 451. At the second session, Oct. 10, Cecropius strenuously opposed the formation of any new definition of the faith, and required that the Nicene creed and the letter of pope Leo to Flavian should be read for the acceptance of the assembled fathers. He was one of the deputation sent to serve the second 'citation on Dioscorus and refused to accept his plea of illness as a reason for declining to attend. At the fifth session he vehemently urged that all present should sign the definition of faith then presented, or leave the council (Labbe, *Concil.* 4, 338 sq.).

Cedda

(or Cedd), an English bishop, was a native of Northumbria, and brother of Chad (q.v.). In 653 Peada, ruler of the Middle-Angles, became a Christian, and took home with him, in order to convert his people, four priests, of whom Cedda was one. About the same time Sigberht, king of Essex, also embraced Christianity, and allowed Cedda to visit that kingdom. In consequence the latter was ordained, by Finan, bishop of Lindisfarne, about 654. He afterwards became abbot of Laestingaen (Lastingham). In 664 Cedda was present at the Synod of Strelshalch (Whitby), and died shortly after. Almost everything that we know about Cedda is in Bede, *E.* 3, c. 21-23. Cedda's day in the calendar is Jan. 7.

Ceddau

SEE CATAU.

Cedmon

SEE CAEDMON.

Cedol

an early Welsh saint, of uncertain date, was patron of the chapel of Pentir, otherwise Llangedol, subject to Bangor, in Carnarvonshire. He is commemorated on November 1 (Rees, *Welsh Saints*, p. 306).

Cedonius, Saint And Confessor

was bishop of Aix, in Provence. His name occurs in the *Martyrologium Gallicanum* and in the *Breviary of Aix*; but his date and acts are quite uncertain. He is otherwise called *Sidonius* (*Acta Sanctorum*, Aug. 4, 591).

Cedwyn

a Welsh saint of the 6th century, was the reputed patron of Llangedwyn, a chapel under Llanrhaiadr, in Montgomeryshire (Rees, *Welsh Saints*, p. 280).

Ceidio Arcaw,

a Welsh saint of the 6th century, was patron of Rhodwydd Geidio, subject to Llantrisaint, in Anglesey, and of Ceidio, in Carnarvonshire (Rees, *Welsh Saints*, p. 227).

Ceiling

is the under covering of a roof, floor, etc., concealing the timbers from the room below; now usually formed of plaster, but formerly most commonly of boarding; also the under surface of the vaulting in vaulted rooms and buildings. During the Middle Ages, the ceilings were generally enriched with gilding and, coloring of the most brilliant kind, traces of which may often still be found in churches, though in a faded and dilapidated condition. Plaster and wood ceilings under roofs are often made flat, as at Peterborough Cathedral and St. Alban's Abbey, both of which are Norman with old-style painting, but they frequently follow the line of the timbers of the roof, which are sometimes arranged so as to give the shape of a barrel-vault, especially in Early English and Decorated work.

In the Perpendicular style they are more common than in any other, and are usually either flat or canted, and divided by ribs into square panels, See RIB.

The ceiling in churches, immediately over the altar, and occasionally also that over the rood loft, is sometimes richly ornamented, while the remainder is plain, as at Ilfracombe, Devon. This custom continued as late as to the time of Charles II.

Ceinwen

a Welsh saint of the 6th century, was patron of Llangeinwen and of Cerrig Ceinwen, in Anglesey. He is commemorated on Oct. 8 (Rees, *Welsh Saints*, p. 151).

Ceitho

a Welsh saint of the 6th century, was the presumed founder of Llangeitho, in Cardiganshire. He is commemorated on Aug. 5 (Rees, *Welsh Saints*, I). 213).

Celadion

succeeded Marcus II, as bishop of Alexandria, in 153, He was succeeded by Agrippinus in 168. (Euseb. H. E. 4, 11; *Chronicles apud Hieron.* p. 2171).

Celano, Thomas A.

SEE DIES IRSE.

Celantia

was a noble Roman matron, a letter to whom is included among those of St. Jerome (*Epist.* 148, ed. Vall.), though it is probably by some other hand. The letter is full of moderate councils as to asceticism, and blames her for taking a vow of continence without her husband's consent.

Celbes

SEE ACEMBES.

Celebrant

(or *celebrating priest*) is the priest who makes the oblation and consecrates the holy Eucharist; so called to distinguish him from the assisting priests or deacons.

Cele Christ

bishop of Cill Cele Christ, in Ui Dunchadha, of Fotharta in Leinster, was a native of Ulster, being son of Eochaidh and brother of Comgall. He left his native province, and, going to the west of Leinster, built a church in the

district called Hy-Donchadha, which was afterwards known as Cill-Cele Christ. There he wished to flee from ‘all earthly employment and devote himself to heavenly contemplation; but honor pursued him, and “*invitus ad pontificalls dignitatis apicem rapitur.*” With some others he went on a pilgrimage to Rome, and died in 722, some time after his return. He is venerated March 31 (see Lanigai, *Eccl. Hist, Ir.* 3, 162; Kelly, *Cal. r. Saints*, p. 82).

Cele-Clerech

bishop and martyr, commemorated July 8, is given in the *Mart. Doneg.* as martyred along with Edh and Tadha at Würzburg, in Franconia. He is probably the same as CILIAN.

Cele Peadair

(*servant of Peter*) was abbot of Armagh, and the *Four Masters* gave his obit A.D. 757. He was a native of Ui Breasail-Macha (now Clan Brassil, County Armagh), and succeeded bishop Congus at Armagh, in the year 750, as abbot and bishop.

Celedei

SEE COLIDEI.

Celedonius

martyr at Leon, in Spain, is commemorated March 3, in the Ancient Roman Martyrology.

Celenena, Council Of (Concilium Celenense)

was held A.D. 447 in a small place close to Lugo, in Galicia, against the Priscillianists. It was an appendage to the first Council of Toledo. See Labbe, *Concil.* 3, 1466.

Celer, (1)

proconsul of Africa A.D. 429, is addressed by Augustine (*Hist.* 56, 57, or 237, 210) as a Donatist. He was anxious to know if the African Donatists had any good reason for severing themselves from the Catholics. (2) Martyr of the primitive Welsh Church, was patron of Llangeler, in Carmarthenshire.

Celerina, (1)

a martyr in Africa, under Decius, is commemorated with Celerinus, Feb. 3, in the Jerusalem and Roman martyrologies. (2) The deaconess to whom Theodoret wrote his *Epist.* 101.

Celerinus, (1)

a confessor at Rome, was tortured, apparently in the presence of Decius himself. He writes in agony of mind to Lucianus (q.v.), the Carthaginian confessor, to beg a *libellus* for his two sisters Numeria and Candida — the latter of whom had sacrificed; and, to avoid sacrificing, the former, called also Etecusa, “paid money.” The Celerinus whom Cyprian ordained in his retirement, near Carthage, in December, 250 (*Epist.* 37 and 39), must be the same person; for he comes from Rome, and; from the famous group of confessors Moyses, Maximus, etc. He belonged to a family of martyrs his grandmother, Celerina, and two uncles, Laurentinus and Ignatius, having died by martyrdom. In the *Carthaginian Calendar* he is commemorated Feb. 3 as deacon confessor. Again, the Celerinus mentioned in Cornelius’s letter to Fabius, bishop of Antioch, must be the same (Euseb. *H.E.* 5, 43). (2) Father of Ageruchia (q.v.). See Jerome, *Epist.* 123, ed. Vail.

Celesti, Cavaliere Andrea

a Venetian painter, was born in 1637, and studied under Ponzoni. His best historical works are in the Church of the Ascension, at Venice, of which the most esteemed is an *Adoration of the Magi*; and in the ducal palace a picture of a subject from the Old Test. He died in 1706. See Hoefer, *Nouv. Biog. Générale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Celfrithus

SEE CEOLFRID.

Cell, Placido

an Italian painter, was a native of Messina, and studied under Augustino Scilla. He executed some works for the churches of Messina, and some for the churches dell Anima and Transpontina, at Rome. He died at Messina in 1710.

Celichius, Andreas

a Lutheran theologian, who died in 1599 while superintendent at Giistrov, was one of the signers of the *Formula Concordiae*, and published, *Postilla super Evangel. Domin. Diss. de Studio Liguæ Sanctæ: —Emblemata Catecheseos. Christianæ in Versibus Elegiacis*. See Thomas, *Analecta Giustrovienssa*; Jocher, *Allgemeines Gelehrten-Lexikon* s.v. (B. P.)

Céldoine

a French prelate, was bishop of Besanon after Leonce, about 443. Hilary, bishop of Arles, had deposed him for various offences, among others, for having married a widow and having assisted at a service before being ordained; but Celidoine appealed to pope Leo I, who ordered him to be re-established in his see. This is the first time that a bishop made an appeal to a pope; but Hilary did not acquiesce in the decision, and Celidoine remained deposed. It is supposed that Celidoine perished in 451, during the capture of Besanon by Attila. See Hoefer, *Nouv. Biog. Générale*, s.v.

Celin

SEE CAOLIN.

Celio, Cavaliere Gasparo

a Roman painter, was born in 1571, and studied under Nicolo Circignani. He painted several works for the Roman churches; the best are *St. Michael Discomfiting the Fallen Spirits*, in San. Giovanni Laterano; *St. Francis Receiving the Stigmata*, in the Mendicante, and *The Israelites Crossing the Red Sea*, in the gallery of the Palazzo Mattei. Celio died in 1640,

Cell

in ecclesiastical usage denotes

- (1) a small apartment;
- (2) the small dwelling of a hermit or a Carthusian; that of the latter contained a bedroom, dayroom, and study;
- (3) a cubiculum, or partitioned sleeping room in a dormitory.

Cell,

i.e. OBEDIENCE, or ABBATIAL; was a dependent religious house founded on an abbey estate, under the jurisdiction of the abbot of the mother Church. About the middle of the 11th century, owing to the creation of a new dignitary, the prior, in the Abbey of Clugni, these establishments received the designation of priories.

Cell, Jeremiah

a Baptist minister, was born in Western Pennsylvania, April 13, 1819. He joined a Presbyterian Church in Ohio in 1839, and a Baptist Church in 1846. Soon after, he began to preach. He studied for a time at Covington, Ky., preaching meanwhile for the Church in Newport. Subsequently he served churches in Aurora, Ind., two years; Ebenezer, eight years; Momence, Ill., two years; Galesburg, Mich., three years; a second time in Aurora, then Greensboro, Ind., from 1864 to 1866; recalled to Galesburg, then went to Centralia, Ill., six years; returned to Greensboro in the spring of 1874, in which year he died. He commanded the respect, esteem, and confidence of all. See *Min. of Ill. Anniversaries*, 1874, p. 8. (J. C. S.)

Cella

(or Cella Memoriae), was a small memorial chapel erected in a sepulchral *area* over the tomb of a deceased person, in which at stated times, especially the anniversary of his decease, friends and dependents assembled to celebrate an *agape*, and partake of a banquet in his honor. Sepulchral buildings of this character were common both to heathens and Christians. Christianity simply inherited them, and purged them of licentious or idolatrous taint.

Directions for the erection of a building bearing the same title, and devoted to a similar purpose, by a pagan, are given in a very curious will, once engraved on a tomb at Langres, a copy of a portion of which has been discovered in the binding of a MS. of the 10th century in the library at Basle.

These *celoe* were halls for memorial banquets. The Christians were essentially men of their country and their age, following in all things lawful the customs of the time and place in which their lot was cast. Rejecting the abuses arising from the license of pagan morals, there was nothing in itself to take exception at in the funeral feast. Indeed, the primitive "lovefeasts"

were often nothing more than banquets held in *celoe* at the tombs of the faithful, the expenses of which, in the case of the poorer members, were provided out of the church-chest. Pictorial representations of banquets of this nature are found in the catacombs. These *celle* also formed oratories where prayers were offered over the remains of the departed. The name was applied only to buildings erected above the ground, those below being known as CIBICULA *SEE CIBICULA* . (q.v.).

Cella And Cellula

were employed at a later time for sepulchral chapels built along the side walls of a church, and in this sense the terms are used by Paulinus, of Nola.

Cellach

(Cellan, or Kellach), a name derived from *Ceall, or Cill*, “a cell,” and borne by thirty-three saints between 657 and 1148; but few of them have much bearing on history, or are distinctly identifiable.

1. Commemorated April 1. Seems to be the son of Sarguse, anchorite, abbot, and bishop of Armagh, in the end of the 9th century. This is likewise the day of Ceallach, abbot of Iona. Ceallach, son of Conghal, was abbot of Hv, A.D. 802-815, and during his presidency the monastery of Kells, in Meath, was founded, or re-organized after its original foundation by St. Columba, and was made the chief station of the Columbian order, on account of the danger and sufferings to which the community at Iona was exposed from the attacks of the Northmen. There is mention also of a Ceallach, son of Conmach, who was blind, deaf, and lame.

2. Deacon in Glendaloch in Ui Mail. Colgan (*Tr. Thaum.* p. 510, .c. 9) says that St. Kellach, son of Saran, abbot of Fothan (now Fathan, County Donegal), was successor of Mura; died, according to the *Four Masters*, A.D. 657, and was venerated on October 7. These may have been placed upon the same day, but can hardly be the same person.

Cellah

SEE CEOLLACH.

Cellanus

was a native of Ireland, and a monk in France, in the monastery where the uncorrupted body of St. Furseus rested, at Peronne. He wrote to Aldhelm begging some of his discourses, and received from him a favorable reply.

Cellarage

is an ecclesiastical name for the store chambers of the cellarer or house-steward, such as were formed under the refectory at Kirkham and Lewes; under the guest-hall at Chester; but more usually below the dormitory. It commonly was divided longitudinally into two alleys by a range of pillars, and laterally by wooden screens, into separate rooms. At Fountains one enormous range on the western side of the cloister was filled with wool, with which the Cistercians supplied the market at the convent. At Chester, a similar vaulted space was stocked with fish, which the abbey boats brought up the Dee. At Durham, it was divided into various apartments, and devoted to many uses. The substructure of the refectory contained the food, and that of the dormitory the materials for furniture and clothing. At Canterbury, in the western range of vaults were the beer and wine cellars; and at the north end, as at the Charter-house, the turn remains in the wall — an oblique opening through which the cup of wine asked for by a weary monk was passed to him. At Battle Abbey two magnificent specimens remain; one under the guest-house, and the other on the west side of the cloisters, as at Beaulieu, where a wall divides it from the cloisters.

Cellarius, Andreas

a Protestant theologian of Germany, born at Rotenburg, on the Neckar, in 1503; was pastor at Wildberg, in Würtemberg, and died Sept. 18, 1562, leaving *Von der Haltungeines Concilii Von. Vereinigung der Christlichen Religionen*. See Hofer, *Nouv. Biog. Générale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Cellarius, Balthasar

a Lutheran theologian of Germany, was born Oct. 10, 1614, at Rothleben, and studied at Jena, Wittenberg, and Helmstadt. He died Sept. 15, 1671, being doctor and professor of theology of Helmstadt and abbot of Marienthal, and leaving *Examen Controversitarum Ecclesiasticarum Augustana Confessionis: — Epitome Theologiae Philosophiae: De Natura*

Theologiae. See Witte, *Memories Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon* s.v. (B. P.)

Cellarius, Christopher

a German theologian, was born Nov. 22, 1638, at Smalcald. He studied at Jena and Giessen; was in 1667 professor of Hebrew at Weissenfels, in 1673 rector at Weimar, in 1676 at Zeitz, and in 1688 at Merseburg. In 1693 he was appointed professor of history at Halle, and died June 4, 1707. He wrote, among many other works *Rabbinismus*, (Giessen, 1681, also in Reland's *Anal. Rabb.*, Utrecht, 1702): *Grammatica Hebraica* (ibid. 1681, 1684): —*De Lingues Sanctae Proprietatibus* (3d ed. 1679): —*De Gemino Judceorum Messia*, (Weissenfels, 1668): — *Sciadagraphia Philologies* (Zeitz, 1678).. See Furst, *Bibl. Jud.* 1, 150; Steinschneider, *Bibliogr. Handbuch*, p. 33; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Générale*, s.v. (B. P.)

Cellarius (Keller, or Kellner), Johannes

a German theologian, was born at Kundstadt in 1496, and died at Dresden, April 21, 1542, where he was the first Lutheran superintendent. He wrote, *Isagogicon in Hebr. Literas* (Hagenose, 1518): —*Tabulae Declinationum et Conjugationum Heb.* See Jocher *Allgemeines Gelehrten-Lexikon*, s.v.; Steillschnleider, *Bibliogr. Handbuch*, p. 33; Hoefler, *Nouv. Biog. Générale*, s.v. (B. P.)

Cellarius, Ludwig Friedrich

a German theologian, was born Nov. 25, 1745, at Quittelsddrf, and died at Rudlclstadt, May 22, 118, while pastor primarius and member of consistory. He wrote, *De Pcaulo Aposobln*, etc. (Wittenberg, 1776): —*De Sila Viro Apostolico* (ibid. 1773). See Winer, *Handbuch der theol. Lit.* 1, 568, 571. (B. P.)

Cellars, J. V.

a Presbyterian minister, was a graduate of Washington and Jefferson College, and also of the Western Theological Seminary. On completing his education, he was called to the pastorate of the Providence Missionary Church: in Allegheny, Pa. He was for a time professor of Hebrew and Oriental literature in the seminary. He retired on account of failing health,

and died at Allegheny, Sept. 20, 1872. See *Presbyterian*, Oct. 12, 1872. (W.P. S.)

Celle, Pierre de

a French prelate of the 12th century, was born in Champagne, and studied at Paris, in the convent of St. Martin-des-Champs. He was made abbé of La Ceile about 1150, and of St. Remi, art Rheims, in 1162. His piety, science, lively spirit, good; judgment, and' zeal gave him the friendship of the greatest men of the Church. He succeeded John of Salisbury as bishop of Chartres in 1180, and occupied that see until his death in 1187. Among his writings may be cited, *Mosaici Tabernaculi Mystica Expositio* (Paris, 1600, 4to): —*De Conscientia*, etc. See Hoefer, *Nouv. Biog. Générale*, s.v.

Cellerier, Jacob Elisee

a French theologian, son of Jean, was born at Satigy, Dec. 12, 1785. He studied at Geneva, was in 1808 ordained to the ministry, and for some time assisted, and finally succeeded, his father in the ministry. In 1816 he was appointed professor of Hebrew and Biblical literature at Geneva, and occupied that chair till 1854. He died in 1862, leaving *Grammsaire Hibraique, de W. Gesenius* (the first Hebrew grammar in French, 1820): —*Analyse Raisonnee de Ouvrage Intitule: Einleitung in die Schriften des Neuen Testaments, de J. L. Hug* (1823): —*De l'Origine de l'Ancien Testament* (1826): —*De Oigine du Nouveau Testament* (1829): —*Introductiona l'Ancien Testament* (1832): *La Legislation Mosazque* (1837, 2 vols.): —*L'Epitre de Saint-Jacques* (1850): —*Manuel d'Hermeneutique* (1852): —and many essays in different periodicals. See The Heyer, *Naotiae sur le Professeur J. E. Cellerieri* (Geneva, 1863); Choisy, *Le Professeur Celleier* (in the *Chretien Evangelique*, 1863); Bouvier, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v.; Fürst, *Bibl. Jud.* 1, 151. (B. P.)

Cellerier, Jean Isaac Samuel

a French theologian, was born at Cransu, near Nyon, Switzerland, in 1753. He studied at Geneva, where he was ordained in 1776. Having spent a few years in traveling, he returned to his native country, and was called in 1783 as pastor to Satigny, where he labored for thirty-one years. In 1814 he resigned his pastorate on account of feeble health, and spent the remainder of his life at Geneva, where he died in 1844. He wrote more than four

hundred and twenty sermons, of which one hundred and forty-one were published during his lifetime, and twenty-three after his death. The others are still in manuscript in the library belonging to the pastors association of Geneva. See Coulin, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* 1, 219. (B. P.)

Cellitae

were a class of monks midway between hermits and cenobites. Strictly speaking, they were the "anchorites," so called because they withdrew or retired from the ecoenobia, wherein the monks dwelt together, to small cells in the immediate vicinity. On festivals the cellitae repaired to the church of the monastery, and thus, being still semi-attached to the community, they differed from the "hermits," who were independent of control. As preferring the more complete privacy and quiet of these cells to living in common, they were sometimes called *hesychastee*. But the cells off the cellitae, properly, so called, resembled rather a "laura" in Egypt and Palestine, each laurae being a quasi-coenobitic cluster of cells, forming a community to which, in the earlier days of monasticism, the abbot's will was in place of a written rule. The first of these laurae is said to have been founded by St. Chariton, about the middle of the 4th century, near the Dead Sea. Other famous laurae were those of St. Euthymius, near Jerusalem, in the next century, and of St. Sabas, near the Jordan. Each cell had a small garden or vineyard, in which the monk could occupy himself at pleasure. But sometimes the cellita was a monk with aspirations after more than ordinary self-denial. Thus it was a custom at Vienna, in the 6th century, for some monk, selected as pre-eminent in sanctity, to be immured in a solitary cell, as an intercessor for the people.

A strict rule for cellitae was drawn up in the 9th century. Their cells were to be near the monastery either standing apart one from another, or commonly eating only by a window, The cellitae were to be supported by their own work or by alms; they might be either clergy or laymen. If professed monks, they were to wear the dress of the order; if not, a cape as a badge. None were to be admitted among the cellitae except by the bishop or the abbot, nor without a novitiate. They were to have their own chapel for mass; and a window in the wall of the church, through which they might "assist" at the services, and receive the confessions of penitents, A seal was to be set by the bishop on the door of each cell, never to be

broken, except in urgent sickness, for the necessary medical and spiritual comfort.

Cellor

- (1) the same with CELER;
- (2) said to have been fifth bishop of Toul;
- (3) bishop, who signs first at the Council of Valencia, A.D. 524;
- (4) bishop of Valencia, at the Council of Toledo, A.D. 589.

Cellot, Louis

a French theologian and historian, of the Jesuit order, was born at Paris in 1588. He was successively rector of the colleges of Rouen and of La Fleche, afterwards provincial. The society charged him with the defense of the privileges of the regulars against the rights of the pastors. He died in Paris. Oct. 12, 1658, leaving *De Hierarchia et Hierarchieis* (Rouen, 1641, fol.); a work censured by the Sorbonne, and put into the Index at Rome: — *Horcem Subcisivce* (Paris, 1648, 4to, which is a response to the treatise of Hallier, entitled *De Hierarchia Ecclesiastica*): — *Historia Gothescalchi* (ibid. 1655, fol.). See Hofer, *Nouv. Biog. Générale s.v.*

Cellulanus

is a term supposed to be equivalent to *cellita*. It means a monk sharing the same cell with another. Sidonius Apollinaris (9, *Epist.* 3, *ad Faust.*) uses it for the Lerinensian monks.

Cellularii

is a name sometimes given to monks, from their living in cells.

Celredus

(Selredus, or Selfridus), abbot of Medeshamstede (afterwards Peterborough), was brother of Siward, abbot of Croyland, A.D. 806.

Celsa

A.D. 632, succeeded Rusticula as abbess of the nunnery founded by Caesarius of Arles.

Celsinus

a writer, probably a Platonist, from whom Augustine quotes (*Contra Academ.* 11, 2 [5], vol. 1, 921).

Celsus

was the name of several early Christians:

- 1.** Fifth bishop of Treves, who died, it is said, in 141. His body was discovered in 977, and miracles are reported to have been wrought by it, but his history is uncertain (*Acta Sanctorum*, Feb. 3, 393).
- 2.** Bishop of Iconium, who allowed a layman named Patulinus to preach, as Demetrius is informed by Alexander (Euseb. *H. F.* 6:19).
- 3.** A boy, otherwise called *Hircitallus*, son of the praefect Marcianus and Marcionilla, converted by St. Julian's constancy under his tortures at Antioch, was imprisoned with him, converted his own mother, and was martyred, together with her and seven brethren, on the Feast of the Epiphany—perhaps in A.D. 309.
- 4.** A messenger of Paulinus of Nola to Augustine, who writes by him his eightieth (65th) epistle, in a hurry, as Celsus came late at night to tell Augustine he sailed early in the morning. The date is fixed at A.D. 405.
- 5.** Abbot at the Council of Rouen which gave privileges to the abbey of Fontenelles, A.D. 682.
- 6.** Saint and confessor, of Limoges. Certain relics of this saint are preserved in St. Stephen's cathedral at Limoges, but his history and date are unknown (*Acta Sanctorum*, Aug. 2, 191).

Celsus, Minus

(*Minos Celso* or *Minio Celsi*), an Italian of Sienna, who joined the Protestant Church, and went to Basle, where he was employed as corrector of the press, and where he died in the latter part of the 16th century, is the author of *Testamentum Novum Latine et Galliae* (Basle, 1572). After his death there were published his *In Haereticis Coercendis Quatenus Progredi Liceat Disputatio* (1577): —*De Haereticis Capitali Supplicio non Aficiendis* (1584). See Schelhorn, *Dissertatio Epistolaris de Mino Celso Senensi* (Ulm, 1748); Jocher, *Allgemeines Gelehrten-Lexicon*, s.v.;

Winer, *Handbuch der theol. Lit.* 1, 487; Hoefer, *Nouv. Biog. Générale*, s.v. (B.P.)

Celynin

a Welsh saint of the 7th century, was patron of Llangelynin, in Merionethshire; commemorated on November 20 (Rees, *Welsh Saints*, p. 302).

Cemetery

The early Christians used the subterraneous vaults or excavations beneath the hills in the neighborhood of Rome chiefly for the purpose of burial. At the entrance, chapels were erected, and hence the cemetery-chapel was spoken of under the name of *cemeterium*. The vaults containing the coffins were called *catacombs*, and, besides being used as burial-places, were possibly, during times of persecution, though rarely, used by the early Christians for worship. In after-times, when persecution ceased, access to them was frequent, in consequence of so many saints and martyrs reposing there, and prayers at their tombs were considered more efficacious than elsewhere. It is most probable that this gave rise to the introduction of *crypts* beneath our own churches, where saints only were buried, or to which their remains were moved sometimes years after their burial. At their tombs the faithful of all ages have worshipped as at an *altar*. In medieval times the cemetery for the faithful was simply the ground adjoining the church, which was enclosed as church-yards are now, and was often called *Paradise*. At times, as at Canterbury to A.D. 750, it was forbidden to bury within towns, and in that case a cemetery was provided outside the town, with its church or chapel, as in our own times. Parker, *Gloss. of Architect.* s.v.

Tertullian calls the burying-place adjoining a church an *area*, when used for religious meetings. The enormous Campo Santo, built between 1218 and 1283, by John of Pisa, is the most remarkable in Europe, forming a great cloistered quadrangle. The burial-place of unbaptized infants was called the Cemetery of the Innocents. In continental cemeteries, and commonly in the north of France, a light-the dead man's lantern burned in a pharos, or tower, to mark the resting-place of the dead; one, of the 13th century, remains at Fonterault; and it is not improbable that, in England, in many cases a low side-window contained a lantern, or lych-light, for the same purpose. There are sometimes two churches within one churchyard, as at

Altringham, Evesham, Willingale, Cockerington, Hackford, Reepham, and Gillingham; as formerly also at Fulbourne, Trimley, and Staunton. The monastic cemetery was usually on the south side, and the laymen's yard on the north of the presbytery, in England, but in France eastward of it; and a light burning at night gave light both to the crypt and this garth. At Durham, after dinner, the monks, bareheaded, went in procession, daily, to pray around the graves of their departed brethren. At Canterbury, the southern close was divided into the outer cemetery, for lay persons, and the inner, for ecclesiastics and religious. The cemetery-gate, called at Gloucester and Worcester, until their destruction, the Lych-gate, remains at Ely and St. Augustine's, Canterbury.

Cena

is the name of a lady who writes (A.D. 733) to St. Boniface, assuring him of her prayers, and begging his. She rarely sees him, but would gladly serve him or any of his party, should they come into her province. To her place of residence the letter gives no clew (St. Boniface *Epistle* 34, ed. Würdtwein in Migne, *Patrol.* 89, 733).

Cenalis (or Ceneau), Robert

a French theologian, was born at Paris, He was successively bishop of Vence, of Riez, and of Avranches. He died in Paris, April 27, 1560. Some of his principal works are, *De Vera Mensurarum Ponderumuea Ratione* (Paris, 1532, 1535, 1547, 8vo): —*Pro Tuendo Sacero Caelabatu* (ibid. 1545, 8vo): —*De Utriusque Gladii Facultate*, etc. (ibid. 1546, 12mo; Leyden, 1858): —*De Divortio Matrimonii Mlosaici* (ibid. 1549, 8vo): —*Traductio Impietatis Calvsinicae* (ibid. 1556, 8vo): —*Historia Gallica* (ibid. 1557, 1581), etc. See Hoefler, *Nouv. Biog. Générale*, s.v.

Cenannan

is the name of an Irish saint, commemorated March 26. On Inishmanan, or the middle Isle of Arran, in Galway Bay, stands the roofless ruins of a small church, built of immense stones, and called *Teampull Ceannanach*. St. Cenannan, or Kenanach, is said to have been son of a king of Leinster, and the patron of Ballynakill, in the barony of Ballynahinch, or Connemara (Petrie, *Round Towers*, p. 188; Colgan, *Acta Sanctorum*, p. 715).

Cenchrea

The following description of this once important port of Corinth is taken from Lewin's *St. Paul, 1*, 289 sq.

Picture for Cenchrea 1

“Cenchrea, at that time, was a thriving town, situate at the south-western corner of the Saronic bay, in a little cove which formed the harbor. Here, as at Corinth, Venus was the presiding deity, and her temple was all conspicuous object to the mariner on the north of the port; while at the southern end of it were the temples of Esculapins and Isis: and by the side of the stream which ran (and still runs) along the border of the sea from north to south, before discharging its waters, was, according to Pausanius, a bronze statue (*Corinth. 2, 2*).

Picture for Cenchrea 2

1. Temple of Diana which lay on the road from the Isthmus to Cenchrea, but the exact site is uncertain.
2. Site of the Temple of Venus at the northern end of the port.
3. Probable site of the bronze statue of Neptune holding a trident in one hand and a dolphin in the other.
4. Site of the Temples of Eseculapius and Isis at the southern extremity of the port.
5. Blocks of granite traceable for a length of one hundred paces, and forming anciently the quay of the port for the embarkation and debarkation of goods and passengers. Here Paul must have stepped on board for Ephesus.
6. Site of the city of Cenchrea, which spread itself from the port up the rising ground on the west. The foundations are still traceable over an extensive tract. The name of Cenchrea appears to be derived from the **κάγχροι**, or millet, then, as now, grown in the vicinity. So Schcenus, the next port, was so called from its **σχοῖνοι**, or rushes, and Crommyon, near it, from the **κρόμμυα**, or onions, which abounded there.
7. A circular pool, collecting from one of the numerous springs with which this low ground abounds.

8. A clear running stream flowing from north to south parallel, to the sea, and discharging itself at the southern end of the bay.

9. A natural salt-water spring which issues from the rock several feet from the ground. This is the Bath of Helen described by Pausanias, 1, 19.

10. A mill.

11. Reservoirs for feeding the mill. "In 1851, when I was at Kalamaki, on the north-western corner of the Saronic bay, I inquired of the natives if they knew Cencrea. After some confusion, arising from the pronunciation of the word, they recognized the name, and described it as a creek, where there was a corn-mill and a stream of water flowing from the rock. I crossed in an open boat, and as I approached the spot, the bay appeared to lie between two mountains confronting each other in the dusk, like crouching lions. The elevation on the left was precipitous, and, standing forward into the sea, served as a barrier against the waves from the east; that on the right was approached from the sea by a gentle slope. The pine and olive grew luxuriantly in this direction, the brilliant green of the former and the gray foliage of the latter showing a most striking contrast. The boat was run ashore (for the water was deep to the edge), and we landed on a beach of fine pebbles. Beyond the beach was a row of shrubs covered with red berries, resembling the arbutus. Having passed this, we found ourselves in a triangular plot of ground shut in by the mountains, the sea forming the base of the triangle, and its apex ending in a valley which swept away to the left. A clear and swift stream flowed from north to south, parallel to the sea, as mentioned by Pausanias, on the stream alongside of the sea. Having crossed it, we found about the middle of the area a circular pool resembling a bath, for the purpose of which it was admirably adapted by its size, and the depth and clearness of its waters. A stream was running rapidly from it, betokening the power of the spring by which it was fed. Beyond was another rivulet running towards the sea, and, thinking it must come down the valley, I traced it for a little distance; but all the spring was in the springs in the fairy around we stood upon, and the channel was dry long before we reached the valley. We then turned to the left and traversed the southern side, and here were two small millponds, or reservoirs, enclosed in stone walls, and connected together, with springs in them So abundant, that while a stream flowed from them at one end to supply the mill below, the water poured from the other end into the rivulet which was finding its way to the sea by the side of the mill. At the south-

eastern corner of the triangular plot, and near the sea, a stream leaped out of the rock at the height of several feet from the ground. The pool formed by this spring is Pausanius's Bath of Helen (*Corinth.* 2, 1, 2, 3). It had excavated a channel for itself, and ran into the millstream below the mill. All the waters discharged themselves into the sea at the north-eastern corner of the bay, and all were salt as the sea itself. There was no building in sight but the mill and a small storehouse near it. I had not time to examine the ground to the north, where was the site of the ancient city of Cenchrea. The cove which I had examined was that of Galataki, which was the open port or roadstead of Cenchrea, as opposed to the close or proper port of Cenchrea, which adjoined on the north." (See cut on p. 864.)

Cene, Nicolas

a French martyr, was a physician in Dijois, who visited the prisoners in their filthy cells and sang psalms and did whatever he could to comfort them. He taught the commandments to those who did not already know them. When the time of his examination came he perceived that the judges had intended that, if he would recant, he should be strangled, and if not, he should burn alive and his tongue be cut out; and being content to suffer these torments for his Lord Jesus Christ, he offered his tongue willingly to the hangman to be cut. Thence he was drawn out of prison in the dung-cart to the suburbs of St. Germain, where he was burned alive. This occurred at Paris in 1558. See Fox, *Acts and Monuments*, 4, 433.

Cene, Philippe

a French martyr, was an apothecary at Geneva. He was taken at Dijon for objecting to the doctrines of the Church of Rome, and burned in 1557. He went to his death singing psalms. See *Acts and Monuments*, 4, 426.

Ceneu

(Kayne, or Keyna) is the name of several Welsh saints:

1. A recluse of Keynsham, commemorated Oct. 8, whose memory is greatly honored on both sides of the Severn, is said to have been the third daughter of Brychan, of Brycheiniog; but it is more probable that she was either the granddaughter of this Brychan, or the daughter of another, who lived at a later period. According to the legend, in her youth she took up

her abode in a wood or desert place near Avon, where the abundance of serpents made the place uninhabitable.

But having by prayer performed the miracle of changing the serpents into stones, as is still related of her in that district, she remained for many years where Keynsham now stands, and in her old age returned to Brecknock at the request of her nephew, St. Cadoc. There she died in the 5th or beginning of the 6th century, but the place of her interment is unknown. Her name is perpetuated at St. Keyne, a parish in Cornwall; and at Keynsham, in Somerset.

2. Son of Coel, a Welsh saint of the 4th century.

3. Bishop of St. David's in the 6th century, founder of a church named Llangenen, once existing in Pembrokeshire, all traces of the situation of which were obliterated by the Flemings who settled in that county. He was the third bishop, according to one text of Giraldu Cambrensis; but, according to another, he is absent from the list.

Cengille

(Cengilleus, Cingislus, Cynegyclus, or Coengils; also Kengillus, Kemgisel), abbot of Glastonbury A.D. 729-743, succeeding Echfrid, is said to have received for the abbey a grant of land at Polonholt, Torric, and Brunantum from Ethelhard, king of Wessex, and his wife. In conjunction with abbot Ingeld and the presbyter Wietberhtus, he addressed a proposal of mutual intercessory prayer, the first of the kind on record, to the abbot Aldhun and the abbesses Ceuburga and Cenburga, who replied in acceptance of it. His name appears in attestation of a doubtful charter of king Ethelhard, A.D. 737.

Cennfueladh

abbot of Bangor, commemorated April 8, was among the saints who went security for liberating the women (of Ireland) from military service, etc. He was grandson of Aedh Breac, and died A.D. 704.

Cenni, Gaetano

an Italian paleographer, who lived at Rome early in the 18th century, wrote, *De Antiquitate Ecclesiae Hispanae* (Rome, 1740-41): —*Codex*

Carolinus et Codex Rudolphinus, Chronologica Dissertationibus et Notis Illustrata (ibid. 1760). See Hoefer, *Nouv. Biog. Générale*, s.v.

Cennini, Andrea

an Italian painter and author, who lived at Florence early in the 15th century, painted *The Virgin*, with several saints, in the Hospital of Bonifacio, at Florence, and other sacred subjects.

Cennydd

(or Cenydd), a Welsh saint of the 6th century, was at first a member of the college of Cattrog, and afterwards founder of a religious society at a place in Gower, Glamorganshire, where the Church at Llangennydd is now situated.

Cenobites

SEE CENOBITES.

Cenones

were an order of ecclesiastical functionaries among the Montanists of the 2nd century, superior to bishops and distinct from them.

Cenotaph

an empty monument erected by the ancient Greeks and Romans in honor of the dead who were either buried elsewhere or whose bodies could not be found. After the structures were completed the souls of the dead, for whom they were intended, were thrice called upon by name to occupy the habitations prepared for them.

Cenrawath

is the name of a sect of the Banians (q.v.) in Hindustan, who hold the transmigration of souls so strictly that they will not kill the smallest creature. They drink no water without previously boiling it, lest they should swallow some insect. They burn the dead bodies of the old, but bury those of children under three years of age. Their widows are not obliged to burn themselves along with their husbands, but take upon them vows of perpetual widowhood. Any one who becomes a priest must

assume the priestly dress, take the vow of chastity, and practice great austerities. This sect is held in great contempt by all the other Banians.

Censurius, Saint

confessor, and bishop of Auxerre. It is a disputed point when he held that see; but, according to Gams (*Series Episcoporum*, p. 501) it was from A.D. 472 to 502. His history is not certain. According to Usuard (*Mart.*) he is commemorated June 10.

Centaur

Picture for Centaur

a fabulous creature in Greek mythology. The Centaurs of ancient myths must be distinguished from the later representation of double-bodied monsters. The former were a wild Thessalian nation inhabiting the woods and mountains. They were still more rough and barbarous than the Lapithae, with whom they often fought, and by whom they were finally driven from their native region. Their hunting on horses may have been the occasion of the famous representation of them as a horse and man. These Centaurs were also said to have had a forefather, Centaurus, who sprang from the embrace of Nephele, by Ixion. The combats of the, Centaurs with Hercules and Pirithous are especially famous. The Centaur Pholus had received from Bacchus a barrel of costly wine, which Hercules opened on his journey against the Erymanthian boar, whereupon the scent of the wine tempted the Centaurs to come and not only to drink the wine, but also to kill the stranger. Hence Hercules fought a frightful combat with them, which Nephele made still more severe, causing a rain to fall, whereby the ground became so slippery that Hercules was hardly able to stand. However, he was victorious, as most of the Centaurs fell by his weapons; among the killed were also his host, Pholus, and Chiron; The second combat occurred at the wedding of Pirithous, and was between the Lapithae and the Centaurs. This fight ended in the extermination of the latter; a few who escaped to the island of the Sirens died of hunger. The Centaurs were a favorite subject of art among the Greeks.

Centenarius

was an officer in ancient monasteries who presided over a hundred monks.

Centeoti

in Mexican mythology, was the goddess of the fruit-bearing earth, and of agriculture, with the surname *Tonakaiohua* “the preserver.” She had five temples at Mexico, and was worshipped there with the most brutal human sacrifices. Less frightful, however, was her worship among the Totonakas, who loved her because they believed she was the only goddess that was satisfied with the sacrifice of small animals, without asking human beings. It is believed that she is identical with the goddess *Tonantín*, who had a farfamed temple on a high mountain north of the city of Mexico.

Center, Samuel

a Presbyterian minister, was born at Hoosick, N.Y., June 14, 1794. He was educated at Middlebury College, and studied theology in Rutgers College, New Brunswick, N. J. He was ordained by the Albany Presbytery in 1828, but was better known as a teacher than as a preacher. In 1837 he was professor in the University of Monroe, Mich.; afterwards principal of the Classical Academy in Albany, N. Y.; and finally principal of the academy at Angelica until his death, Jan. 27, 1859. See Wilson, *Presb. Hist. Almanac*, 1860, p. 69.

Centering

(or Center), as an architectural term, is the temporary support placed under vaults and arches to sustain them while in process of building; usually a frame of woodwork. In Norman architecture, in which the vaulting is constructed with rough, unhewn stones, the centering was covered with a thick layer of mortar, in which the stones were imbedded, so that when the centering was removed it remained adhering to the under surface of the vault, exhibiting an exact, impression of the boards on which it was spread. In Ireland hurdles were used in- stead of boards over the centering, and their; impression frequently remains on the plaster.

Centimani

(Greek *Melatoncheires*), in pagan mythology, were the hundred-armed; giants, Briareus, Gyges, and Cottus, the sons of Uranus and Gaea. Because of their giant-like form and strength, they were dreaded by their, father and placed by him in Tartarus. But Jupiter liberated them to fight the Titans,

whom they besieged and placed in Tartarus in their own stead, and ever since guard there.

Central India, Dialects of

SEE HINDUWEE, DIALECTS OF.

Centurius

was a Donatist layman, who brought to the Church at Hippo a book written against Augustine by the Donatists, consisting of a compilation of Scripture testimonies to the nullity of baptism by unworthy ministers (e.g. ~~2015~~ Proverbs 5:15-17).

Cenuualchus

SEE COENWALCH.

Cenzontotochtin

in Mexican mythology, is the god of wine, who, from the effects of this driik, has two surnames, *Tequechmekaianin*, “the murderer,” and *Teatlahuiani*, “the stupefier.” He had a temple with four hundred priests. In the thirteenth month of the Mexican year human sacrifices were brought him at his festival.

Ceode

SEE CAETI.

Ceolburg

(Ciolburga, or Ceolburh) was abbess of Beorclea or Berkeley. Her name is attached to a charter of Offa, king of Mercia, A.D. 793, marked spurious or doubtful by Kemble. From her being mentioned in the Saxon chronicle, where her death is placed in A.D. 805, i.e. probably 807, she must have been a person of some note.

Ceolhelm

was one of four presbyters of the diocese of Dunwich, attesting an act of the Council of Clovesho, Oct. 12, 803.

Ceolla

SEE CELLACH.

Ceollach

the second bishop of the Mercian Church, was a Scot by birth. He was appointed bishop by Oswy before the end of the year.658, and was consecrated by Finan. His episcopate was very short; immediately, as it would seem, on the evacuation of Mercia by Oswy, he retired to Iona, about 659. In the Scotch calendars he appears as *Colochtus*, *Colathus*, *Ceolla*, and *Colace* (Forbes, *Kal. Scottish Saints*, p. 237, 299, 302), and elsewhere as *Cellah* (Malmesbury, *Gestce Pontif.* ed. Hamilton, p. 307).

Ceolmund

was (1) the single abbot of the diocese of Selsen, attesting an act of the Council of Clovesho, Oct. 12, 803. Nothing is known of the monasteries within that diocese at this period. (2) The eleventh bishop of Hereford, who attests Mercian charters from 788 to 793.

Ceolnodus

abbot of St. Peter's, Chertsey, received a grant from Offa, king of Mercia, issued in a synodal meeting at Acleah or Acle, i.e. Ockley, in Surrey, A.D. 787.

Ceolnoth

archbishop of Canterbury, was the first dean of Canterbury, and was consecrated archbishop Aug. 27, 833. His episcopate is celebrated in ecclesiastical history on account of a charter granted by king Ethelwulf, to which reference has been made by some historians, as the foundation of tithes to the Church of England. The custom prevailed during his administration, among the first converts to Christianity in England, of dedicating to God's service tenths or tithes arising from things that give a yearly increase. Archbishop Ceolnoth is also distinguished for the quantity of money which he coined. There are no less than twelve varieties of his coins-in existence. This prelate's stormy career was closed by death in 870. See *Hook, Lives of the Archbishops of Canterbury*, 1, 284 sq.

Ceolue

a bishop, attests an undated and probably spurious charter of Coinwalch, king of Wessex; possibly intended for *Ceollach* (q.v.).

Ceolulfus

sacerdos, attests a charter of Offa, king of Mercia, A.D. 777.

Ceorra

deacon, attests a charter of Denebert, bishop of Worcester, about A.D. 802.

Ceowulf

is the name of several early Christian characters:.

1. King of Northumbria, from A.D. 729 to 737, is chiefly known from the circumstance of Bede dedicating to him his *Ecclesiastical History*. In 731 there seems to have been an insurrection in his kingdom, in which Ceowulf was seized and forcibly tonsured, as if to mock his ecclesiastical tastes. In 737 Ceowulf gave up his kingdom and became a monk in Lindisfarne, to which monastery he had been a liberal benefactor. Here he died in 764. After a time his body was removed by bishop Eogred to the Church of Norham, and at a still later period his skull had a conspicuous place among the saintly relics in Durham.

2. The seventh bishop of the Lindisfari, at Sidnacester, who, according to Simeon of Durham, was consecrated April 24, 767. His name appears miswritten “Edeulfus Lindensis Faronensis episcopus,” among the attestations of the Legantine Synod of 787, and is very frequently attached to the Mercian chapters from 767 to 796. The Anglo-Saxon chronicle mentions his departure from the land, and death in the year of Offa’s death, A.D. 796.

Cepari, Virgilio

an Italian historian and ascetic theologian, of the order of the Jesuits, was born at Panicale, near Perugia, in 1564. He was rector in the Jesuit colleges at Florence and Rome, and died March 14, 1631, leaving, *Vita di San Francesco di Borgia* (Rome, 1624, 8vo): — *Vita di Santa Francesca, Romana: Vita di Santa Maddalena di Pazzi*: — *Vita di San Luigi di*

Gonzaga: —Vita di Giovanni Berchmano Vita di San Stanislao di Kostka. These latter four, lives have been translated into French and often reprinted. See Hoefer, *Nouvelle Biographie Générale*, s.v.

Cephalomancy

(from κεφαλή, *the head*, and μαντεία, *divination*) was a species of divination or ordeal practiced occasionally among the ancient Greeks with an ass's head, which they broiled upon coals, and, after muttering a few prayers, and mentioning the name of the suspected person, if the jaws moved and the teeth chattered, they thought his guilt established.

Cephas

(~~Κεφα~~ Galatians 2:11) was sometimes distinguished from Peter by early Christian writers, and said to be one of the seventy disciples by Clement of Alexandria (*Hypopyposes*,) as recorded by Eusebius (H. E. 1, 12). In the list of the seventy ascribed to Dorotheus, he is specified as bishop of Cannia. In the menology of Basil he is commemorated on Dec. 9, but nothing is said of him in the Synaxarion there given. The Armenian calendar commemorates Apollos and Cephas as disciples of Paul, Sept. 25. Dr. Lightfoot (*Galatians*, p. 128.) refers to the constitutions of the Egyptian Church as representing him as one of the twelve distinct from Peter.

Ceponius

was a Galician bishop, to whom, A.D. 447, the bishop of Astorga sent his refutation of the Priscillianists, and who was ordered by pope Leo I to assemble a council against them.

Ceracius

SEE CERATIUS.

Cerasianus

was bishop at the Council of Sinuessa, A.D. 303, according to Labbe, *Concil. I*, 940.

Cerati, Gasparo

an Italian theologian, was born at Parma in 1690. He entered the society of the Oratory, soon attained ecclesiastical dignities, and visited the most celebrated universities of Europe. He was appointed convent-prior of the order of St. Stephen, and superintendent of the University of Pisa, where he rendered very important service to literature. He died June 19, 1769, leaving several works, of which only one has been printed, *Dissertatione Postuma sull' Utilita dell' Inesto*. Many of his letters are in the collection published by abbé Conti (Venice, 1812, 8vo). See Hoefer, *Nouv. Biog. Générale*, s.v.

Ceratius (Or Ceracius), Saint, Of Simorra

a bishop, is said to have been born of a princely Burgundian family, and to have been a pupil of Ambrose of Milan. But, in an ancient inscription in the Church of Eauze, he is called a disciple of "Saturninus Tolosanus episc." He is called St. Ceratius of Simorra, because his remains were translated to, and preserved in, the Benedictine monastery of St. Mary in Simorra (diocese of Auch). There is some doubt as to the precise diocese over which he ruled. By some writers he is called bishop of Eauze, or Euse (Elusa), in Gascony, while others say that he was bishop of Grenoble. He is said to have had a long dispute with one of the sect of the Sadducees, to whom he expounded the doctrine of the Holy Trinity, and whom he converted. On that account there arose against him a bitter persecution, upon which he fled with his two deacons, Gervasius and Protasius, to an obscure place in Gascony, called Saintes, where he won for himself great renown as a saint. St. Ceratius is commemorated June 6. See Bolland, *Acta Sanctorum*, June, 1, 708.

Ceraunius, Saint

of Paris, appears to have been bishop of Paris from 614 to 625, and it is said that he was present at the fifth Council of Paris in 615. See Bolland, *Acta Sanctorum*, Sept. 7, 485.

Ceraunus

SEE CARAUNUS.

Cerban

(Corbanus, or Cuirbin), bishop of FeartCearbain, at Teamhair, is given by Colgan *Actu Sunictorum*, s. a. 473, c. 4) as one of the disciples of St. Ciaran of Saighir, and is identified with *St. Cotbanus*, who was the friend of St. Mochteus, and is venerated as Cuirbin the Devout on July 20. Colgan calls him presbyter Corbanus, and says a church was dedicated to him in Galway, and named after him Kill-Corbain. He died A.D. 504, or shortly before, according to the Irish annals.

Cerberus

a fabulous dog in Greek mythology, was the son of Typhon and the snake Echidna, and was a hateful monster which sometimes is spoken of as having fifty, sometimes a hundred heads, but is generally represented with three. *SEE PLUTO; SEE SERAPIS*. The poets describe him as snake-haired, with a dragon's tail, of frightful barbarity, poisonous breath and deadly sting lie guarded the shades of the infernal regions, allowed all to descend, but none to return, and the severest work was to fight this monster. Various persons attempted to combat him; among them, Orpheus, with his lyre with which he put him to sleep. Hercules also was ordered, as one of his twelve works, to bring Cerberus from the infernal regions.

Cerbonius

was bishop of Populonium (Gregor. Magn. *Dial.* 3, 11). Gams (*Series Episc.* p. 755) assigns his appointment to A.D. 546.

Cercopes

in Greek mythology, were thieving, tantalizing goblins. They were said to be inhabitants of the Pithecusian islands, and that Jupiter came to them for assistance in the war against the Titans. The Cercopes promised him assistance for a certain amount of gold; but when they had received their pay in advance, they ridiculed him, and refused to serve him, for which he changed them into apes, hence the name *Pithecusian*, i.e. *Cape islands*. Others understand two brothers under this name, Atlas and Candulus, sons of the Oceanidse Thia, who lived in Lydia, where they played dishonest tricks on strangers.

Cerda, Juan Luis de

a Spanish Jesuit, who was born at Toledo about 1560, and died at Madrid, May 6, 1643, is best known as the first editor of the *Psalterium Solomonis*, which he published with a Latin translation, introduction, and notes, as an appendix to his *Adversaria Sacra* (Lugd. 1626). He also wrote *Commentaria in Tertullianum* (Paris, 1624-30, 2 vols.). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1, 912; Hoefer, *Nouv. Biog. Générale*, s.v. (B. P.)

Cerdagne, Guillaume Jourdain, Count

a French knight, who went in 1102 to the Holy Land with Raymond IV of Toulouse, whom he succeeded in 1105. He died in 1109. See Hoefer, *Nouv. Biog. Générale*, s.v.

Cerdic

a presbyter, attests a charter of Cynewulf, king of the West Saxons, A.D. 759.

Cerdo

(1) succeeded Abilius as bishop of Alexandria in 98, and was succeeded by Primus in 139 (Euseb. *H.E.* 3, 21; 4, 1). According to the legendary "Acts of St. Mark," Cerdo was one of si-he presbyters whom St. Mark ordained (Bollands, *Acts Sacetorum*, April 25).

(2) A Manichaeon, taught his doctrines in A.D. 275, according to Jo. Malalas (*Chronicles* 12 p. 399), Hody conjectures that this may possibly be Manes himself.

Cerdonians

SEE CERDO.

Cerealia

among the Romans, was a festival in honor of Ceres, in the month of April. Pigs and cows were sacrificed, plays of warriors were held in the circus, white dresses were worn, and a general festive time was enjoyed.

Cerealis

was the name of several persons in early Christian history:

1. *Avicarius* sent by Hadrian to arrest the two brothers Getutlus and Amantius, tribunes and Christians, at Tivoli. He was converted by them, baptized by Sixtus I, arrested with them by one Licinius, and beheaded, June 10, cir. 124 (Tillemont, 2, 242).
2. A soldier converted by his prisoner, pope Cornelius, and beheaded along with him; as also his wife, Sabina, whom the pope had cured of palsy. See Tillemont, 3, 744.
3. A bishop (surnamed *Afer*) of Castellum, in Numidia, the author of a *Libellus contra Maximinum Arianum*. His own episcopal city and the neighboring towns having been devastated in the religious war carried on by Hunneric and his nephew Gundamund against the Catholics, Cerealis took refuge in Carthage, A.D. cir. 485, where he was confronted by Maximus, the Arian prelate of the Ariomanitne (or Armmonite), who reproached him with the calamities which had fallen on those of the orthodox faith, as a proof of the displeasure of God. Being challenged by Maximus to prove the points at issue between the Arians and the orthodox from Scripture alone, he accepted the challenge on twenty assigned heads, each of which he demonstrated in favor of the Catholics by two or three quotations from the Bible. Maximus deferred his reply from day to day until he allowed judgment to go against him by default. See Gennadius, 100. 96, Cave, *Historia Literaria*, 1, 460.

Cerellae

SEE CERILLI.

Ceremoniale

is a book containing directions or *rubrics* for the due performance of certain ceremonies. The more ancient term for such a book is *Ordo* (q.v.).

Ceremonies, Masters of the

is a term applied to certain officers of the papal establishment, usually six in number, two of them being called assistants, and the other four supernumeraries. Their duties are to regulate all pontifical functions, acquaint the cardinals with their duties, and issue orders to all persons

belonging to the court. Whenever the pope sends any cardinal a *latere* out of Rome, he deposes one of the supernumerary masters of the ceremonies to wait upon him. These officers usually wear purple cassocks, with black buttons and facings, and sleeves trailing on the ground; but in the papal chapel they wear a red cassock like the cardinals, and rochets like the prelates.

Cerenscus, Saint

deacon of Civitas Sagiorum (Seez), under the metropolitan of Rouen, went, with his friend Serenedus, to Rome, where they were ordained deacons. In the *Life of St. Serenedus* it is stated that after a moderate time the pope ordained them both cardinals of the Church; but this is thought by the Bollandists to be a mistake. Leaving Rome, they entered Gaul, and lived for a time at Mavence. Cerenicus founded the monastery of Cenomanum (Le Mans), and had one hundred and forty disciples. He lived to a good old age, and was buried in the Church of St. Martin, which he founded, and which was afterwards called after himself. He lived towards the end of the 7th century, and is commemorated May 7.

Ceres

Picture for Ceres

(among the Greeks *Demeter*), in pagan mythology, was the daughter of Saturn and Rhea. Saturn had swallowed Ceres, together with the rest of his children, but when Jupiter gave him an emetic, prepared by Metis, the daughter of Oceanus, he vomited them all up. By Jupiter Ceres became mother of Proserpina (in Greek Persephone, or Kore), and according: to some also of Bacchus. The Snares of Neptune she sought to avoid by changing herself into a horse; but the god did the same, and thus she gave birth by him to the famous horse Arion. The most important part of the mythical history of Ceres is found in the story of the rape of Proserpina. Jupiter had promised to give Proserpina to Pluto, without the knowledge of Ceres. Therefore when the daughter was gathering flowers with her companions near Enna, in Sicily, Pluto appeared suddenly, with four black steeds, out of the earth, and carried off the struggling and crying maiden. Nobody had heard the cry for help save Hecate and the sungod. The mother of the maiden then sought her nine days, until she met Hecate, who led her to the sun god, from whom she learned the whole story. Angry, she now avoided the society of the gods, and dwelt unknown among men, but

was hospitably received in the form of an old woman by Celeus. She soon caused unfruitfulness in the country. At that time she dwelt in a cave near Phigalia, in Arcadia. Her whereabouts remained unknown to all the gods, until Pan, hunting in Arcadia, discovered her, whereupon Jupiter sent the Parcee to her, who succeeded in calming her. Mercury was thereupon ordered to get Proserpina from the infernal regions; but Pluto gave her the fruit of the pomegranate-tree to eat, in consequence of which she remained bound to his kingdom. Jupiter therefore ordered that Proserpina should remain two thirds of the year with her mother, and one third with her husband. Other stories relate of the goddess that she gave birth to Plutus (wealth) by Jupiter; that she transformed the Scythian king Lyncus into a lynx, because he sought to kill Triptolemus; that she caused bees to spring from the corpse of Melissa, a woman of the Isthmus, who had been killed by other women because she would not betray the mysteries of Ceres, thus making her the giver of honey; also that she caused Erysichthon, son of Triopas, to be continually plagued by a craving for food, because he cut down some trees in a sacred wood; and finally that she endowed Pandareus, son of Merops of Miletus, with the power of eating as much as he wished without being at all troubled in his body.

Ceres is the goddess of the fruit-bearing earth, therefore of agriculture; but she is also the goddess of marriage and of married women especially. The myth of her daughter returning from the depths of the earth was frequently used, especially in the mysteries relating to the immortality of the soul. The worship of Ceres was universal in Greece, especially in Athens. Her chief mysteries among the Athenians were the Thesmophoria and Eleusinia. The former were celebrated in October, and lasted three or four days, with a nine days' preparation. The Eleusinia were twofold, the lesser in February, the greater for nine days in September. Fruittrees, also the elm, the hyacinth, and the poppy were sacred to Ceres. In Italy she was worshipped among the highest deities, and was placed on a level with Vertumnus. The name Ceres is said to have come from the Sabines, and to denote bread in their language. In formal representations she is similar to Juno, but has a milder look; she is draped in full, and sometimes has her head covered. As accessories she was crowned with ears of wheat, in her hand was a scepter; also poppy-stalks, and a basket containing the sacred articles used in her mysteries. *she was sometimes borne in a car drawn by horses (winged dragons. SEE CERREALIA.*

Ceresa (or Cerezi), Carlo

all eminent Berganese historical and portrait painter, was born in 1609, and studied under Daniele Crespi, a painter of Milan. His works are chiefly confined to the churches of Bergamo. In the cathedral is a picture of *St. Vincenzio Carried up to Heaven by Angels*; in the cupola of San Francesco *The Four Prophets*; and in San Pietro one of his best works, representing *The Resurrection*. He died in 1679.

Ceretic

SEE CERDICE; SEE COROTICUS.

Ceretius

(1) a bishop who writes to Augustine, sending him two books which had been recommended to him by one Argyrius. Augustine found them to be Priscillianist writings, and to include an apocryphal hymn said to have been sung by Christ and his disciples before they went out to the Mount of Olives (Augustine, *Epist.* 237 [253]; Labbe, *Concil.* 2, 1034).

(2) The above may be the same as the bishop who, in A.D. 441, signs the canons of the Council of Orange, and who writes, in conjunction with Salonius and Veranus, to pope Leo, 'begging him to correct their copy of his letter to Flavian, and thanking him for the ability with which he provided for the prevention, as well as the cure, of heresy (Labbe, *Concil.* 3, 1434, 1452).

Cereus Paschalis

SEE MAUNDY THURSDAY.

Cerezo, Matteo

an eminent Spanish painter, was born at Burgos in 1635. He studied at Madrid, under Juan Carrefo, and painted several pictures for the churches of Madrid and Valladolid. His best performance is, *Christ with his Disciples at Emmaus*. He died in 1685. See Hoefer, *Nouv. Biog. Générale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cerf, Le

SEE LECERF.

Cerlcus

SEE CYRICUS.

Ceridwen

in British mythology, was the goddess of nature, but also goddess of death as well as of the renewal of life, according to the Druid's doctrine of the transmigration of souls. Ceridwen was married to Tegid Voel, a man of high birth, whose fatherland lay in the middle of the Tegid Sea. A son, Morvran, and a daughter, Creirvym, the prettiest girl of the world, were their children; besides these they also had another son, Avaggdu, the most hateful-looking of all creatures. In order to comfort the latter under his deformity, his mother had a mystical vessel made, into which it was only necessary to look to discern the future. The preparation of the vessel, by boiling the contents, had to be carried on night and day without intermission, until the indwelling spirit presented three blessed drops. Ceridwen employed a man, therefore, the little Gwion, to oversee this process. But towards the end of the process, out of carelessness, the three drops flew out of the vessel on his finger; he swallowed them, and found that the future lay open before him. But Ceridwen, when she discovered that her pains for Avaggdu had been lost, followed Gwion. After various changes, both of the pursued and pursuer, Gwion changed himself into an ear of wheat, Ceridwen into a hen, and ate the ear, whereupon she became pregnant and gave birth to a beautiful child, which she placed in a small boat and left to its fate. It was found by Elphitis, the son of Gwydnos, who named it Taliesin (radiant forehead), and discovered that the child was full of all wisdom, and able to make revelations. The vessel of Ceridwen was the symbol of a special order among the bards, who were the depositaries of certain secrets, and at festivals declaimed mysterious songs.

Cerisiers (or Ceriziers), Rene de

a French historian and ascetic theologian, of the order of the Jesuits, was born at Nantes in 1609. After having taught in several colleges of his order, he asked and received secularization. He was then made chancellor and councilor of Louis XIV. He died in 1662, leaving a great number of historical and ascetic writings, of which the principal are, *L'Image de Notre-Dame de Liesse* (Rheims, 1622, 1623, 12mo): — *Les lieureux Commencements de la France Chretienne sous Saint-Remi* (ibid. 1633, 4to; 1647, 8vo): — *La Consolation de la Philosophie de Boece, en Vers et*

en Prose (Paris, 1636, 4to; 6th ed. 1640, 12mo): *Consolation de la Thgologie* (1638): — *Traductions des Soliloques de Saint-Augustin, avec les Miditations et le Manuel* (ibid. 1638): — *Traduction des Confessions* of the same (ibid. eod. 12mo): — *Vie de Sainte Genevieve de Brabant* (ibid. 1640, 4to): — *Reflexions Chretiennes et Politiques sur la Vie des Rois de France* (ibid. 1641-44, 12mo), etc. See Hoefer, *Nouvelle Biographie Générale*, s.v.

Cernach (or Cernath)

SEE CAIRNECH.

Cero

SEE KERO.

Ceroferarii

SEE CEROPERARII.

Ceromancy

a species of divination practiced among the ancient Greeks by means of wax, which they melted and let drop into water within three definite spaces, and, by observing the figure, distance, situation, and connection of the drops, gave answer to the questions proposed.

Ceroperarii

are officers in the Church of Rome who have taken the place of the ancient order of acolytes. They carry the lighted tapers before the deacon, etc. The *Pontifical* assigns them no other duties than those of carrying the tapers, preparing the bread and wine for the sacrament, and using the thurible.

Cerqueira (or Cerquerra), Lois

a Portuguese theologian of the Jesuit order, was born at Alvito in 1552. He was placed at the head of the missionaries whom Philip II sent to Japan. He was ordained before his departure, and for sixteen years presided over a house of his order at Nagasaki. He died Feb. 15, 1614, leaving, *Manuale ad Sacramenta Ecclesiae Ministranda* (Nagasaki, 1605, 4to): — *Manuale Casuum Conscientiae* (translated into Japanese, ibid.): — *De Morte Sex*

Martyrum in Japonia (Rome, 1607, 8vo): —*De Morte Melchioris Bugundoni et Damiani Coeci*. See Hoefer, *Nouv. Biog. Générale*, s.v.

Cerra

SEE ACERRA.

Cerrini, Giovanni Domenico

(called *il Cavaliere Perugino*), a painter of Perugia, was born in 1609, and studied under Guido. His best work in fresco is in the cupola of the church of the Madonna di Monte Luce, representing *St. Paul Taken up to Heaven*. He died in 1681.

Certain

in ecclesiastical technology, is a lesser endowment for a mortuary mass, where the person was prayed for with a number of others, and not individually; the names being written all together on a board or plate above the altar.

Certani, Giacomo

an Italian biographer and theologian, who lived in the latter part of the 17th century, wrote, *La Chiave del Paradiso* (Bologna, 1673, 4to): — *Otto se della Ibernica* (ibid. 1686, 4to): — *La Vita della S. Brigeda* (translated into German by Schumann; Burghausen, 1735, 4to). See Hoefer, *Nouv. Biog. Générale*, s.v.

Cerva, Giovanni Battista

a Milanese painter, flourished about 1550, and studied under Gaudenzio Ferrari. His only mentioned work is the *Incredulity of Thomas*, which ranks high.

Cerveau, Rene

a French writer, was born at Paris, May 22, 1700. He made himself remarkable by his zeal for Jansenism, and was one of the principal editors of the *Necrologe des plus Celebres Defenseurs et Confesseurs de la Verite* (Paris, 1760-78, 12mo). He died in Paris, April 15, 1780, leaving also, *L'Esprit de Nicole* (ibid. 1765, 12mo): — *Poeme sur le Symbole des Apotres et sur les Sacrements* (ibid. 1768, 12mo): — *Cantiques* (ibid. eod.

12mo): —*Les Mysteres de Jesus Christ* (ibid. 1770, 12mo). See Hoefer, *Nouv. Biog. Générale*, s.v.

Cerveli, Frederico

a Milanese painter, flourished about 1690, and studied under Pietro Ricchi. One of his best works is at the Scuola di San Teodoro, representing a subject from the life of that saint.

Cervi, Bernardo

a painter of Modena, who died in 1630, was a scholar of Guido, and his principal works are his frescos, in the dome at Modena. There are also several altar-pieces in the churches. He executed an engraving of *The Martyrdom of St. Sebastian*.

Cerynthian (or Cerynean) Hind

in Greek mythology, was an animal of extraordinary swiftness, with golden horns and brazen feet, consecrated to Diana by the nymph Tagete. It lived on the mountain Ceryneia, in Arcadia; hence its name. Hercules was commanded to bring it alive to Eurystheus, and, after chasing it a whole year, he captured it near the river Ladon.

Cesari, Antonio

an Italian writer, was born at Verona, Jan. 16, 1760. He was a member of the order of St. Philip of Neri, and died Oct. 1, 1828, at Ravenna, having been a member of almost all the academies and learned societies of his country. He published, *Vite de Santi Padri* (Verona, 1799, 4 vols.): —*La Vita del B. Giovanni Colombini* (ibid. 1817). — *Fioretti di S. Francesco* (ibid. 1822): —*Lezioni Storico-morali* (Milan, 1815-17, 5 vols.): —*Vita di Gesui Cristo* (Verona, 1817, 5 vols.): —*Fiori di Storia Ecclesiastica* (ibid. 1828, 3 vols.). His life was written by Manuzzi (Florence, 1829), Bonfanti (Verona, 1832), Billardi (Padua, 1832), and Mordani (Ravenna, 1842). (B.P.)

Cesari, Bernardino

an Italian artist, was the brother and scholar of Giuseppe, whom he assisted in many of his works. He also painted several pictures of his own composition in the churches at Rome. There is a large fresco work in St.

John of Lateran by this artist. In San Carlo a Catinari is a picture by him of *Christ Appearing to Mary Magdalene*.

Cesari, Giuseppe

(*Cavaliere d'Arpino*), an eminent Italian painter, was born in 1560 at the castle of Arpino, in the kingdom of Naples. At the age of thirteen he went to Rome for employment, where he offered his services to prepare the palettes and colors of the artists who were then employed in the Vatican under Gregory XIII. He had been here but a short time when he sketched several pictures on the wall which attracted the attention of the pope, and the latter placed him in the school of Niccolo Circignani. Eventually he was considered the most distinguished painter in Rome, where there are many of his works, the principal being the cupola of San Prassede, representing *The Ascension, with the Virgin and the Apostles*; also, in San Gio. Grisogonomo, *The Assumption of the Virgin*. He died at Rome in 1640.

Cesarini, Alessandro, (1)

an Italian prelate, was born near the end of the 15th century. He attached himself to the house of the Medicis, became bishop of Pampeluna, was made cardinal by Leo X, and had different missions under popes Adrian VI, Clement VII, and Paul III. Cesarini died Feb. 13, 1542. He was considered a good jurisconsult, and wrote, *Statuta: Constitutiones*. See Hoefler, *Nouv. Biog. Générale*, s.v.

Cesarini, Alessandro (2)

an Italian prelate of the same family with the foregoing, was born in 1592. He became first a clerk of the apostolical chamber, then a cardinal, and died Jan. 25, 1644, leaving in MS., *Acta Consistorialia Urbani VIII*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Cesarins

were a religious order which arose in the 13th century in consequence of various abuses having crept into the order of St. Francis. The abuses complained of, however, having been reformed, the order of the Cesarins ceased to exist.

Cesi, Bartolommeo

an eminent Italian painter, was born at Bologna in 1556, and studied under Gio. Francesco Bezzi, but afterwards adopted the style of Pellegrino Tibaldi. His works are quite numerous at Bologna. The principal are in San Giacomo Maggiore, *The Virgin and Infant in the Clouds*, with a Glory of Angels; also *St. John*; *St. Francis*; *St. Benedict*; in San Martino, *The Crucifixion*; in San Domenico, *The Adoration of the Magi*, and *The Descent of the Holy Ghost*; in the Certosa are his fine pictures of *Christ Praying in the Garden*, and *The Descent from the Cross*. He died in 1629. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Générale*, s.v.

Cesi (or Cesio), Carlo

a historical painter and engraver of the Roman school, was born in 1626, at Antrodocco, in the Papal States, and studied under Pietro da Cortona. In the Quirinal, he painted *The Judgment of Solomon*; and others of his works are in the Rotonda and in Santa Maria Maggiore. He died in 1686. The following are some of his principal prints: *The Virgin and Infant Jesus, with St. John*; *St. Andrew Led to Martyrdom, Prostrating himself before the Cross*. See Hoefer, *Nouv. Biog. Générale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cespedes, Pablo

(called in Italian *Cedaspe*), a very eminent Spanish painter, was born at Cordova in 1538. He visited Rome twice for improvement, and derived great advantage from the study of the productions of Michael Angelo. While there he executed several paintings, among them an *Annunciation* and a *Nativity*, in the Trinita dei Monti; also several subjects from the life of the Virgin, ill the vault of the same chapel. His works are chiefly at Cordova; in the cathedral is *The Virgin and Infant, with St. Anna*; also his admirable picture of *The Last Supper*. He died at Rome in 1608. He was a fine antiquarian, well acquainted with ancient and modern languages, and wrote several works on archaeological subjects. See Hoefer, *Nouv. Biog. Générale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cessation

is an act of discipline in the Church of Rome, technically styled *cessatio a divinis*, by which, for any notorious injury or disobedience to the Church, a stop is put to all divine offices and the administration of the sacraments, and the dead are deprived of Christian burial. The only privilege allowed is to repeat every week a private mass in the parish churches, the doors being, shut, taking care also not to ring the bell, or to admit more than two persons to the service; to administer baptism, confirmation, and penance to such persons as desire it, provided they are not under sentence of excommunication or an interdict; and to administer extreme unction, provided the prayers which are said before and after that sacrament are not repeated. Cessation may be incurred by a whole diocese, a city, a village, or one or more churches.

Cession

is a term employed in the Church of England, when a benefice has become void in consequence of the incumbent being promoted to a bishopric.

Cessoles (Lat. De Cessolis, Cassolis, Or Casulis), Jacques De

a French theologian and moralist, who lived at Rheims in the 13th century, was, as is supposed, a native of the village of Cessoles, in Picardy, whence his name. He took monastic orders, and about 1290 wrote a book in Latin on the *Morality of Chess games*, which was long circulated in MS., and was first printed in Holland (about 1473), and afterwards in various languages (Italian, first at Milan, 1479; last at Florence, 1829; French, Paris, 1504; English, by Caxton, 1474, etc.). Hoefler, *Nouv. Biog. Générale*, s.v.

Cethech

an Irish saint, bishop of Cill-garadh, is commemorated June 16. He is usually known as St. Patrick's bishop. His father belonged to Meath, and his mother was of the race of Olildus or Tirellil. He was born at Donnagh Sarige, near Duleek and when St. Patrick was going westward through Roscommon, he gave the church of Cill-garadh to St. Cethech, who was buried there at the end of the 5th century. He had many churches under his charge (Colgan, Tr. *Thaum.* p. 135, 136, 176, 267).

Cethuberis

was a virgin whom Joceline (*Life of St. Patrick*, c. 79) thus calls, and afterwards (c. 188), *Ethembria*; and whose name assumes a great multiplicity of forms, as *Ceatsamaria*, *Cectumbria*, and perhaps *Edhmair*, etc. She is said to have been the first who received the veil in Ireland from St. Patrick, at her monastery of Druim Duchain, near Clogher, and is supposed by some to be the “una benedicta Scotta” alluded to in St. Patrick’s confession, and by others to be St. *Cinna* (Feb. 1).

Ceti

SEE CIETI.

Cetumbria

SEE CETHUBERIS.

Cevallerius

SEE CHEVALIER.

Cewydd-ab-law

a Welsh saint of the 6th century, was founder of Aberedw and Diserth, in Radnorshire, and of Llangewydd, an extinct church near Bridgend, in Glamorganshire (Rees, *Welsh Saints*, p. 230).

Chabar

in Oriental mythology, is a somewhat vaguely known deity from the times before Mohammed, worshipped by the ancient Arabs. It is doubtful whether this deity represents the moon or Aphrodite.

Chabas, Francois Joseph

an illustrious French Egyptologist, was born Jan. 2, 1817, at Brianon, in the department of the Hautes-Alps. He spent his early years in business, yet from boyhood cherished an ardent love for learning, and devoted all his leisure moments to the study of ancient and modern languages. When, in 1852, he retired from active life, he settled at Chalons-sur-Saône, and turned his attention to Egyptology. He soon became a master, and his first pamphlet, entitled *Note sur l’Explication de Deux Groups*

Hieroglyphiques, bears the date 1856. From this time he was a constant contributor to the different periodicals and reviews, and speedily rose to a position of authority equal to that of his former masters, Dr. Birch and the vicomte E. de Rouge. Living in profound seclusion in a provincial town, he accumulated for his own use a complete and costly collection of Egyptological books, and with no other aid gained and kept one of the foremost places in the ranks of modern science. He died at Versailles, May 17, 1882. Although he had never visited Egypt, yet, as Eugene Revillout has said of him, "It was he who first laid down with certainty the scientific bases of Egyptian metrology; it was he who, with the hand of a master, first indicated the broad connecting lines of history and chronology; it was he who gave us the first, and, till now, the only materials concerning the criminal law of the epoch of the Pharaohs." (B. P.)

Chaberon

SEE BUDDHA, LIVING.

Chabib, Jacob ibn

a Jewish writer early in the 16th century, was a native of Zamora. He was one of the Spanish exiles who had settled at Saloniki, in Asia Minor. He is the author of a collection of hagadic sentences from the Talmud, to which he added explanations of his own and of others, under the title of, **בְּקִי יַעֲקֹב** [*Fountain of Jacob*, more commonly known as the *Fountain of Israel*, **אֵי תְּהוֹמֵי יִשְׂרָאֵל**] (Constantinople, 1516, and often since; last edition, Berlin, 1874, 5 vols.). From this work, Genebrard made his compilation, entitled *Collectanea, de Rebus Christi Regis*, which he translated into Latin, and published with his Latin translation of the *Seder Olam Suta* (Paris, 1572). See Fürst, *Bibl. Jud.* 1, 151 sq.; De Rossi, *Dizionario Storico* (Germ. transl.), p. 69; Steinschneider, *Jewish Literature*, p. 222; Finn, *Sephardim*, p. 299; Gratz, *Gesch. der Juden*, 9:41. (B. P.)

Chabib, Levi ben

a Jewish writer, son of Jacob, with whom he had to leave Spain in 1492. was rabbi at Jerusalem, where he died in the middle of the 16th century. He is the author of *Decisions* (Venice, 1565), and also wrote a commentary on Maimonides treatise on the Jewish calendar, **סֵדֵר הַיּוֹם** **חֲמֵשׁ עָשָׂר**, printed with

Maimonides *Mishna Tora* (Venice, 1574-76, a.o.). See Fürst, *Bibl. Jud.* 1, 152; De Rossi, *Dizionario Storico* (Germ. transl.), p. 70. (B. P.)

Chabib, Moses ben

a Jewish writer, was a native of Lisbon, in the 16th century. In the persecution against the Jews, he had to leave the country. He is the author of װַׁלֵּי אַרְמֹנִים on *The First Rudiments of Hebrew Grammar* (Venice, 1546): — מִן יִקְרֹא on *New-Hebrews letrics* (written at Bitonto della Puglia in 1486, and published together with the first work). Both were edited, with additions, by W. Heidenheim (Rodelheim, 1806). He also wrote a commentary on Penini's *Bechinath Olam* (Ferrara, 1552), etc. See *First. Bibl. Jud.* 1, 153; Steinschneider, *Bibliogr. Handbuch*, p. 34; De Rossi, *Dizionario Storico* (Germ. transl.), p. 70 sq.; Delitzsch, *Zur Geschichte der Jid. Poesie*, p. 4, 67, 127, 158. (B. P.)

Chabry, Marc

a French painter and sculptor, was born at Lyons in 1660, and studied there under Puget. He executed in that city a large number of works in both departments of art, among which were the paintings and bass-reliefs that adorn the great altar of the Church of St. Antoine; also two statues of *Hercules* and *The Virgin, for the king*, who appointed him sculptor to the city of Lyons. He died there in 1727. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Générale*, s.v.

Chacabut

was a religious sect of the Japanese, so called after their founder Chaca or Xaca, which name there signifies what Buddha does in India. They revere him rather as a god than as a religious teacher.

Chacaras

was the name of the sun-priests among the Peruvians.

Chace, George Shepherd

a Baptist minister, was born at Penn Yan, N.Y., March 9, 1826. He studied at Madison University, N.Y., from 1848 to 1850 and graduated from Rochester University in 1852, and from the Rochester Theological Seminary in 1854. His pastorates were in Warren, R.I., Pittsburgh, Pa.,

Columbus, O., Detroit, Mich., and New Bedford, Mass. He died June 27, 1871. See *Genesis Cat. of Rochester Theol. Semp.* 10. (J. C. S.)

Chace, Hannah

a minister of the Society of Friends, wife of Harvey Chace, a prominent member of Swanzey Monthly Meeting, died at Fall River, Mass., July 20, 1833, aged thirty-two years. See *The Friend*, 6:359.

Chachy

in the mythology of Kamchatka, was the wife of the god Kutku, the creator of the world. She was not beautiful, but very sensible. From her sprang the Kamchadales, i.e. the aborigines of that peninsula.

Chacon (Lat. Ciaconius), Alfonso

a learned Spaniard, was born in 1540 at Baeza, in Andalusia. He entered the order of preaching friars, and went to Rome, where Gregory XIII appointed him apostolical penitentiary. He was well versed in ecclesiastical history and antiquities. He died at Rome in 1599. His principal works are, *De Liberatione Trajani a Paenis Infeisni* (Rome, 1576): —*Historia Utriusque Belli Dacici a Trajalno* (ibid. eod.): —*De S. Hieronymi Cardinalitia Dignitate* (ibid. 1591): —*Vitae et res Gestae Pontificum Romanorum Cardinalium* (ibid. 1601), etc. See Hoefler, *Nouv. Biog. Générale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Chacon, Pedro

a learned Spaniard, was born at Toledo in 1525. He taught at Salamanca, was appointed canon of Seville by Gregory. XIII, and was charged by the same pope with revising the Bible, the writings of the fathers, and the decretal of Gratian. Chacon commented upon a large number of sacred and profane writers, and was admired by many of his contemporaries for his learning. He died at Rome, Oct. 4, 1581. His works were not published until after his death. His principal writings are, *Calendarii Veteris Explanatio* (Antwerp, 1586): —*Opuscula*, containing rehsaeological treatises (Rome, 1586; also in Grevii *Thesaur.*): —*De Triclinio Romano* (ibid. 1588). See (Hoefler, *Nouv. Biog. Générale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Chad of Wessex

SEE CEADDA.

Chadbourn, John

a Baptist minister, was born in Maine about 1770. He was ordained as an evangelist in Cornish, Me., in 1798, having previously been the deacon of the Church. In 1799 he began to preach in Lemington, Vt. A number of persons were converted and joined the Church in Cornish. Their numbers in Treasing, they formed a new Church, and invited him to become their pastor. He remained with them one year, and then resigned. For several years he was engaged in itinerant work in the newly settled part of the state, and in 1809 became pastor of the church in Dixmont, Me. Here he remained two years (1809-11). From 1816 to 1826 he acted as supply, and in 1827 again became regular pastor at Dixmont, which position he held until his death in 1831. See Millett, *Hist. of the Baptists of Maine*, p. 439. (J. C. S.)

Chadbourn, Paul A., D.D., LL.D.

a Congregational minister and educator, was born at North Berwick, Me., Oct. 21, 1823. He worked hard, in his boyhood, on a farm and in a carpenter-shop; studied pharmacy and medicine; fitted for collage at the Phillips Academy, Exeter; and was a graduate of Williams College, with the highest honors of his class, in 1848. After teaching school for a time at Freehold, N.J., he studied theology at East Windsor, Conn.; was tutor at Williams College, then principal of the Windsor Hill Academy, and then was appointed professor of chemistry and natural history at Williams College. While holding this position he also, for a part of the year, gave lectures on the same subjects at Bowdoin College (1859-65); and on the retirement of professor Uxham, of the same institution, he had charge of the department of moral philosophy and metaphysics (1871-72). For thirteen years he gave chemical lectures at Mt. Holyoke Seminary. He was professor in the Berkshire Medical College three years, president of Madison University, Wis. (1867-70), in which was also included the Agricultural College of Wisconsin. From 1872 to 1881 he was president of Williams College, Mass.; and in January, 1882, became president of the Massachusetts Agricultural College at Amherst. He died in the city of New York, Feb. 23, 1883. Besides volumes on natural theology, etc., he was a

frequent contributor to reviews and journals. See *The Congregationalist*, March 1, 1883. (J.C.S.)

Chaddock, Calvin

a Congregational minister, was born at Oakham, Mass. He graduated from Dartmouth College in 1791; was ordained pastor of the Third Church in Rochester, Mass., Oct. 10, 1793; resigned his charge in 1805, and died in 1823. See Sprague, *Annals of the Amer. Pulpit*, 1, 697.

Chaderton, William

an English prelate of the 16th century, was born probably in Cheshire. He became first a fellow, then master of Queen's College, Cambridge; was chosen Lady Margaret professor of divinity, then king's professor; was made bishop of Chester in 1579, of Lincoln in 1594, and died in April, 1608. See Fuller, *Worthies of England* (ed. Nuttall), 1, 269.

Chadoenus (Chadoin, Caduindus, Clodoenus, Harduinus, Hadwinus, Hardoin), Saint

a French prelate, was twelfth or thirteenth bishop of Le Mans, about 623. He was present at the *Council* of Rheims in 625. His will and a charter, given by him to the monastery of Anisolum, are to be found in vol. 80 of the *Patrol. Lat.* p. 567. Mention is also made of him in the Council of Chalons, in 644, where abbot Chagnoald represented him. He died in 653, and is commemorated on Aug. 20, the day of his death.

Chaduc, Blaise

a French theologian, was born in 1608 at Riom, in Auvergne. He entered the Society of the Oratory, and was one of the most famous preachers of his time. He died at Paris, Jan. 14, 1695, leaving, *Lettre sur l'Usure* (1672, 4to): — *Traite de la Nature Usure* (Avignon, 1675, 16mo): — a collection of sermons under the title of *Dieu Enfant* (Lyons, 1682, 2mo). See Hoefler, *Nouv. Biog. Générale*, s.v.

Chadwell, William Stone

a Protestant Episcopal clergyman of the diocese of Long Island, entered he ministry in 1854. In 1857 he officiated at Eastport, Me.; and in 1859 became rector of Christ Church in that place. The following year he served

as rector of St. Luke's Church, Catskill, N.Y., and retained this pastorate until 1868, when he removed to Williamsburg, N.Y., as rector of Grace Church. He died at Wellford, Me., July 28, 1877. See *Prot. Episc. Almanac*, 1878, p. 168.

Chadwick, James, D.D.

a Roman Catholic prelate, was born at Drogheda, Ireland, April 24, 1813. He was educated at St. Cuthbert's College, near Durham, where, at different times, he filled the chairs of humanities, mental philosophy, and pastoral theology; laboring, also, part of the time, as missionary priest in the diocese of Hexham and Newcastle, of which see, in 1866, he was appointed bishop. He died May 14, 1882.

Chadwick, Job

a Baptist minister, was born in Maine about 1770. He was ordained an evangelist at Vassalborough, Me., in 1796; and in 1797 was chosen pastor of the Second Baptist Church in China, Kennebec Co., where he remained eight years. He next removed to Gouldsborough, where he was pastor between 1816 and 1831. During the interval between these two pastorates, Mr. Chadwick was acting as a missionary, under the direction of the Massachusetts Home Mission Society, in the destitute regions of Maine and on Cape Cod, Mass. His final residence was at Windsor, Me., where he died, Dec. 25, 1831. See Millett, *History of the Baptists of Maine*, p. 439. (J.C.S.)

Chaeremon

was the name of several early Christians:

1. An aged bishop of Nilus, who fled from the Decian persecution to the Arabian mountains with his wife and was never heard of more (Euseb. H. E. 6:42).
2. A deacon of Alexandria, who accompanied Dionysius, when he came before Aemilian in the time of Valerian. He is commemorated along with him, on Oct. 4, in the *Menology* of Basil, and is represented as surviving *backwards* till the time of Decius, when he was beaten to death. The rest of the legend seems to belong rather to Eusebius (*H.E.* 7:11).

3. Saint, a recluse, who probably lived in the 4th or 5th century, or in both, as he died at the age of one hundred years, the greater part of which he spent in seclusion in the wilderness of Mount Scete, in Libya. The memory of this saint is chiefly confined to the Greeks, who commend him as a pattern of patient labor. There is a short chapter on him in Palladius (*Hist. Lausiaca*, 92, 765; *Patrol. Lt.* 73, 1186). The Bollandists cite Petrus de Natalibus (11, 57), who calls the recluse *Theremon*, and says he was so bent with age and prayer that he crawled on the ground like an infant. He is commemorated on Aug. 16, in the *Acta Sanctorum* of the Bollandists.

Chafer, Thomas F.

a Congregational minister, was born at Hull, England, Nov. 14. 1830. He came to America in 1838, and resided in Kentucky; graduated from Farmers College in 1856 and from Auburn Theological Seminary in 1865. April 11, 1866, he was ordained at Rising Sun, Ind.; and from that time until 1870 was acting-pastor at Downer's Grove, Ill. Subsequently he resided, without charge until 1872, in Kansas. From 1872 until 1877 he was acting pastor at Morgan, O.; in 1878 and 1879 served in the same relation at East Smithfield, Pa.; and from 1879 at Rock Creek, O., until his death, which occurred there, May 14, 1882. See *Cong. Yearbook*, 1883, p. 20.

Chafey Abu Abd-Allah-Mohammed Ben-Edris, El

founder of one of the four orthodox Mussulman sects, was born at Gaza, in Palestine, in the year 150 of the Hegira (A.D. 767). He took the surname of *el-Chafey*, from one of his ancestors. His disciples gave him the name of *Areb-billah* ("wise in God"). El-Chafey is the first imam who wrote about jurisprudence, civil as well as canonical, of the Mussulman law, and his decisions are still adopted in Egypt. They are in three treatises, called, *Osszd*, *Saman*, and *Mesned*. The sultan Salahed-Din, wishing to eradicate the principles of the sect of Ali, which the Fatimites had imposed upon all Egypt, summoned the doctors of Islam to Cairo, and charged them to preach the orthodox doctrine. The sect of the Chafeyites received from him particular support and encouragement; and in the year 569 of the Hegira he built, near the tomb of imam Chafey, a magnificent college for theology and Mussulman jurisprudence, where no other doctrine was permitted. El-Chafey died in Egypt in the year 204 of the Hegira (A.D. 821). See Hoefer, *Nouv. Biog. Générale*, s.v.

Chaffault, Pierre du

a French canon, was elected March 10, 1477, to the bishopric of Nantes. He would not accept the bishopric, except on condition that the differences between the duke and the bishop concerning the oath of fidelity should be terminated, which took place Dec. 27, 1477. He busied himself with the spiritual administration of his diocese, reviving the ancient statutes. He also caused a breviary and a missal to be printed at Venice. Du Chaffault made a journey to Rome in 1483, and remained there nearly two years. Duke Francis II of Brittany suspected him of collusion with Charles VIII of France, and he was watched during the siege of Nantes by the revolting French and Breton barons in 1487. He was imprisoned in his cathedral, which he continued to construct. He died Nov. 12, 1487, leaving a reputation for great holiness. See Hoefer, *Nouv. Biog. Générale*, s.v.

Chaffee, Chester

a Free-will Baptist minister, was born at Grafton, Vt., in 1791. He united with the Church in 1815, began his ministry in 1830, and was ordained in 1832. After having lived many years in Boston, N.Y., he removed to Arcade, Wyoming County, in 1850, where he thenceforth resided, adorning his profession as a Christian and his vocation as a minister. He died there, Sept. 5, 1876. See *Morning Star*, Nov. 8, 1876. (J. C. S.)

Chaffey, Thomas

an English Congregational minister, was born at Sherborne, Dorset, Dec. 26, 1783. He began to study medicine; but, being converted, was engaged in Sunday-school work, and afterwards in village preaching. He was recommended to the Academy at Axminster as a candidate for the ministry, and was ordained at Bulford, Wiltshire, Jan. 30, 1813, where he labored for seven years and then resigned. In 1823 he settled at Greenhithe, Kent, where he remained about four years. Ill-health caused him to relinquish pastoral labor, and for seventeen years he supplied various places in town and country as he was able; he was, however, chiefly occupied in assisting Rev. Dr. Fletcher of Finsbury Chapel. He died in the faith, Aug. 5, 1854. See (Lond.) *Cong. Year-book*, 1855, p. 209.

Chaffey, W. W.

an English Congregational minister, was born at Chard, Somersetshire, June 14, 1837. He became a Christian in youth; entered Cheshunt College in 1861 for a ministerial discipline; and in 1865 began his pastorate at Hillhouse, Huddersfield, where he preached but a few months, and then, from ill-health, was obliged to resign the ministry. He died Aug. 21, 1866. See (Lond.) *Cong. Yearbook*, 1867, p. 277.

Chaffin, Aaron Wheeler

a Baptist minister, was born at Langrove, Vt., July 9, 1821, and graduated from Brown University in 1846. He studied theology at Newton for one year (1846-47), and was ordained in April, 1850. For twelve years (1850-62) he was pastor of the church in Danversport, Mass.; next in Manchester, N. H., five years (1863-68); and finally in Hudson, N.Y. (1868-73). He died in 1874. See *Newton General Catalogue*, p. 35. (J. C. S.)

Chagas

SEE FONSECA.

Chagis, Jacob

an Oriental Jewish rabbi, who died at Constantinople in 1688, is the author of *hmkj tli ht*, or a *Methodology of the Talmud* (Verona, 1647; Amsterdam, 1709): — *hj nm ^brq*, on *Rites*: — *pyyj h / [*, a *Commentary on the Mishna* (Leghorn, 1672), and others.

See Fürst, *Bibl. Jud.* 1, 154; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 71. (B. P.)

Chagis, Moses

a Jewish writer, son of Jacob, was born in 1670, and was a rabbi at Jerusalem, but at length settled in Amsterdam, where he supported himself by instructing young men in the Talmud. In the excitement which ensued against him and Ashkenazi, on account of the ban which they had pronounced against the impostor Chajon (q.v.), he was obliged to leave Holland, and went to Altona, and thence to Sidon, where he died, about 1744. He wrote, *hli a tçrp y[sm*, a topographical description of Jerusalem and the holy sepulchres (Altona, 1738): — *tma tçç*, on the

2. Such things as have been erected on his account; i.e. images of his person.

3. The articles he possessed, such as his girdle, his alms-bowl, the robe he put on when he bathed, the vessel from which he drank water, and his seat or throne.

Chajath, Jehudah

a Jewish writer of the 16th century, who had to leave Spain in 1493, was a famous cabalist, and is the author of a cabalistic commentary entitled *The Divine Order*, or **hdwhy tj nm** (Ferrara, 1558). See Furst, *Bibl. Jud.* 1, 156; Ginsburg, *The Kabbalah*, p. 123; Gratz, *Gesch. d. Juden*, 8:229. (B.P.)

Chajes, Hirsch Ben-Mir

a Jewish rabbi, who was born at Brody, Austria, and died at Kalish, Poland Nov. 12, 1855, is the author of **µyaybn tryt 8s**, or dissertations on the oral law (Zolkiew, 1836): — *Decisions* (ibid. 1850, 3 vols.): — **s8 8çh l [twgh**, or critical notes on the Babylonian Talmud (Vienna, 1840-47): — **dwml th awbm**, an introduction to the Talmud (Zolkiew, 1845), etc. See Fürst, *Bibl. Jud.* 1, 156. (B. P.)

Chajim, Aaron Ibn

SEE *IBN-CHAJIM, AARON*.

Chajim, Athar

SEE *ATHAR CHAJIM*.

Chajim Ben-Bezalel

a rabbi of Prague, who died June 1, 1588, is the author of **µyyj h rps**, an ethical work (Prague, 1611, etc.): — **l wyfh trga**, expositions according to the four rules of the Pardes (q.v.) (ibid. 1605, etc.). See De Rossi, *Dizionario Storico* (Germ. transl.), p. 73; First, *Bibl. Jud.* 1, 157. (B. P.)

Chajim, Vital

SEE *VITAL CHAJIM*.

Chajon, Nehemiah Chija

a Jewish impostor, was born about 1650. He received his Talmudic education at Hebron, where the pseudo-Messiah Sabbathai Zebi (q.v.) had his adherents. When eighteen years of age he became rabbi at Uskupia, not far from Saloniki, but, on account of his immoral life, he was compelled to leave the place. From this time his adventurous life commenced, which brought him in contact with a great many literary men, who either supported or opposed him. By the way of Egypt Chajon came to Leghorn, where he was opposed by Joseph Ergas (q.v.). At Prague he was supported by D. Oppenheimer (q.v.). In the house of the chief rabbi he had not only leisure to write some of his works, but also delivered sermons at sundry occasions, which, though replete with the greatest nonsense, were readily applauded. From Prague, Chajon went to Amsterdam, where he was opposed by Zebi Ashkenazi (q.v.) and Moses Chagis (q.v.), who, in connection with Ashkenazi, pronounced the ban against Chajon. The latter left Amsterdam, and went hither and thither. Everywhere he was persecuted, and, finding no resting-place, he finally went to North Africa, where he died after 1726. His writings are **hym] n]yr b]Dæ** *Sermons and Comments* on the Pentateuch, written in the house of Oppenheimer, and published with the approbation of this and other rabbis (Berlin, 1713): — **~wpl I, r tK**, *The Crown of the Highest*, on the doctrine of the unity of God (Venice, 1711): **al kd]at Wmymhæ]** or a system of the Judaeo-cabalistic religion, to which are appended two large cabalistic and theosophic commentaries, the **µyvæ] QhivdqotyBe** and **µyhæal æwφ** (Berlin, 1713): — **aYmiv] ^mæqt Pæ** a treatise on the true conception of the Cabala (Amsterdam, 1714): — **adWj yæ]azr**; *The Secret of the Unity of God* (Venice, 1711). See Furst, *Bibl. Jud.* 1, 161 sq.; De Rossi, *Dizionario Storico* (Germ. transl.), p. 74; Grätz, *Gesch. d. Juden*, 10:343 sq.; Jost, *Gesch. d. Juden, u.s. Sekten*, 3, 177. (B. P.)

Chajun, Joseph

the last great rabbi of Portugal, who flourished about 1450-80, belongs to the Jewish literary celebrities on the Peninsula just before the expulsion. He wrote a commentary on the treatise Aboth **twbad yl m** (Lisbon, 1470), and a commentary on the Psalms, **µyl yht I [çwrp** (Saloniki, 1522,

etc.). See First, *Bibl. Jud.* 1, 160 sq.; Gratz, *Gesch. d. Juden*, 8, 225 sq. (B. P.)

Chakam

(Heb. **חַכָּם** ; *a wise man*), the name given in some countries to the chief or presiding rabbi among the modern Jews, who holds a spiritual and, to some extent, civil authority over a country or large district. The term is usually applied to the chief rabbi among the Spanish or Portuguese Jews.

Chakara

(or Chakra), in Hindu mythology, is the mighty weapon of Vishnu, endowed with reason, which by its brightness lights up the entire paradise of the god. It was a ring containing a beautiful gem, and can be seen on the pictures of the god. This ring was made of rays cut from the sun.

Chakia-Muni

was a name adopted by Buddha, according to the legendary accounts given by the Mongol books, which are only translations from the Thibetan or Sanskrit. He laid down certain principles of morality as the foundation of his religious system. These he reduced to four: 1. The power of pity resting upon immovable bases. 2. The avoidance of all cruelty. 3. An unlimited compassion towards all creatures. 4. An inflexible conscience. Then follows the decalogue, or ten special prescriptions and prohibitions: 1, not to kill; 2, not to rob; 3, to be chaste; 4, not to bear false witness; 5, not to lie; 6, not to swear; 7, to avoid all impure words; 8, to be disinterested; 9, not to avenge one's self; 10, not to be superstitious. The new prophet pretended to have received these precepts by revelation from heaven; and when he died, at the age of eighty, they began to spread throughout all Asia, as a divine code of morality. *SEE BUDDHA.*

Chakshusha

in Hindu mythology, was one of the seven Manus who descended from Suayambhura, the son of Brahma.

Chalcea

in Greek usage, was a festival of the laborers at Athens in honor of Vulcan, to whom was attributed the discovery of brass. It was celebrated on the 30th' day of the month Pyanepsion, according to our reckoning on Oct. 20.

Chalcedon, Councils of

(*Concilium Chalcedonense*). Of these there were two:

I. Held A.D. 403, better known as the Synod of the Oak a name given to a suburb there at which Chrysostom was deposed. He had been appointed to the see of Constantinople five years before, and Theophilus, bishop of Alexandria, had been summoned thither by the emperor Arcadius to ordain him. Theophilus had a presbyter of his own whom he would have preferred, named Isidore, so that in one sense he consecrated Chrysostom under constraint. It was against the second of the Constantinopolitan canons likewise for him to have consecrated at all out of his own diocese; but in another sense he was probably not loath to make Chrysostom beholden to him, and be possessed of a pretext for interfering in a see threatening to eclipse his own, where he could do so with effect. Hence the part played by him at the Synod of the Oak, over which he presided, and in-which no less than twelve sessions were occupied on charges brought against Chrysostom, and a thirteenth on charges brought against Heraclides, bishop of Ephesus, who had been ordained by him. The number of charges alleged against Chrysostom was twenty-nine at one time, and eighteen at another. When cited to appear and reply to them, his answer was: "Remove my avowed enemies from your list of judges, and I am ready to appear and make my defense, should any person bring aught against me; otherwise you may send as often as you will for me, but you will get no further." The first of those whom he reckoned as such was Theophilus. One of the charges against him was some unworthy language that he had used to Epiphanius, lately deceased. The others refer to his conduct in his own church, or towards his own clergy. The synod ended by deposing Chrysostom, having cited him four times to no purpose, when he was immediately expelled the city by the emperor, and withdrew into Bithynia, to be very shortly recalled. *SEE CHRYSOSTOM.*

II. Held in 451, and so important that we give additional particulars:

The heresy of Eutycles consisted in his acknowledging only one nature in our Lord Jesus Christ he was a priest, and abbot of a monastery near Constantinople; and Eusebius, bishop of Dorylseum, having cited him to give an account of his faith before a council consisting of thirty-three bishops and twenty-three abbots, Eutycles there refused to retract, and was condemned and separated from the communion of the faithful. He then took upon him to write to Leo, the pope, imploring his protection, and sent to him a pretended profession of his faith. Leo, deceived by these pretences, wrote to Flavianus of Constantinople, expressing his surprise at the sentence passed upon Eutycles. Flavianus wrote back to him a true account of the matter, declaring that Eutycles maintained that before his incarnation our Blessed Lord had two natures, the divine and human, but that after his incarnation he had but one; and he further entreated the pope to add his own testimony to the condemnation of Eutycles. By these statements Leo was convinced of the justice of the sentence, and, moreover, perceived the bad results which must follow from the patronage which the emperor Theodosius extended to Eutycles, especially in convoking a council at Ephesus to reconsider the sentence of excommunication which had been passed upon him.

This pseudo-council assembled at Ephesus in 449, consisting of one hundred and thirty bishops, with Dioscorus of Alexandria, the great friend of Eutycles, as president; the censure before passed upon the latter was annulled, and Flavianus, who had condemned him, was deposed. This pseudo-council, from the extreme irregularity and violence which accompanied all its acts, has been always known by the name of the "Latrocinium." Leo, distressed at these proceedings, wrote to the emperor a letter worthy of a Christian bishop, setting clearly before him what impious and sacrilegious acts had been done in that council, in open violation of the Catholic faith and of the canons of the Church; and he implored him in the name of all the churches of the West to convoke an (ecumenical council in Italy. At the same time, he wrote to Pulcheria to entreat her to use all her influence to hinder this attack upon the Catholic faith from having more fatal results. He, lastly, addressed the clergy and people of Constantinople, and exhorted them to persevere in the true faith.

Dioscorus, irritated by the opposition which his designs met with, and especially by that of Leo, separated himself from his communion, and by threats or otherwise induced ten other bishops to concur in this schismatical act. This only caused Leo to redouble his efforts, and availing

himself of the opportunity of a voyage which the emperor, Valentinian III., made to Rome at the time, he forcibly set before him the danger with which the true faith was threatened, and conjured him to induce Theodosius to repair by his authority the evil that had been committed at Ephesus, and to annul all that they had decreed there in an ecumenical assembly. But although Valentinian wrote upon the subject to Theodosius, he refused to permit the question to be re-agitated, and endeavored to justify the act of the pseudo-council of Ephesus.

However, Theodosius dying that year in consequence of injuries received by a fall from his horse, Marcian, by his marriage with Pulcheria, became emperor, and all obstacles to the holding of the council were removed. His chief desire was to see all his subjects united in one faith; and the empress herself wrote to Leo, to assure him of her anxiety to see peace restored to the Church, and to banish all error and heresy, and for that end to cause the council to be assembled.

Among the large number of bishops, three distinguished ones were present, viz. Maximus of Antioch, Eusebius of Dorylseum, and Theodoret, whom the emperor had recalled from exile. The emperor sent as his representatives the chief officers of the empire: Anatolius, a nobleman; Palladius, prefect of the Praetorium in the East; the prefect of Constantinople, Vincomulus; Sporacius, captain of the imperial guard; various other persons of the highest dignity were also present. Marcian, from the high idea which he had formed of Leo, wished him to have the chief authority in the council; and Leo, in his letter, begged them to consider his legates as his representatives, and especially designated Paschasinus, bishop of Lilybeum, in Sicily, to act as president in his absence, rightly judging that there was needed at the head of the council a man of firm mind, and one incapable of being turned aside from the right path. It was arranged that the officers of the emperor should propose the questions for discussion, draw up the various motions, and pronounce the decision, after the bishops had given their votes.

In the *first session*, at the request of Eusebius of Dorylaeum, the petition which he had presented to the emperor against Dioscorus was read. In this petition Eusebius demanded justice for the evils which Dioscorus had done to himself and Flavianus of Constantinople; he charged him with having favored Entyches in everything; with having made use of notorious violence and the most unworthy means, in order to procure the absolution

of Eutyches. He then required that the acts of the pseudo-council of Ephesus should be read, by which he hoped to show the injustice of Dioscorus in deposing Flavianus and himself. In the course of reading passages occurred highly injurious to Theodoret, which induced the emperor to order, by his officers, that he should enter, and take his place in the council, but the Egyptians, with great tumult, refused to allow this, saving that he must remain in the sole character of an accuser. Many of the Oriental bishops also interrupted the reading of these acts with exclamations about the violence which they had suffered from Dioscorus, and when the Iliac pleaded in excuse that all that had passed at the council was with the consent of those present the bishops exclaimed with vehemence against his assertion, declaring that they had been forced, and even beaten, and threatened with banishment; that soldiers had repulsed them when they desired to depart, and that they had, in fact, been compelled to sign a blank paper.

After this, the acts of the Council of Constantinople were read, which were inserted in those of the pseudocouncil of Ephesus. Among others they read the second letter of Cyril to Nestorius, and that which he had written to the Eastern Church; these being ended, the bishops unanimously exclaimed that they contained their own belief and their own doctrine, and as Flavianus had approved these two letters in the Council of Constantinople, the legates, with Maximus of Antioch and Eustachius of Berythus, declared that in their opinion the faith of Flavianus was strictly in accordance with the true faith and the letter of Cyril. The Eastern bishops, also with one voice, agreed that Flavianus had truly asserted the Catholic faith, and at the same time the bishops of Palestine passed over from the right hand to the side on the left of the imperial officer, to testify that they abandoned the Egyptian party. Thus the innocence of Flavianus was established, and, at the same time, necessarily, the pseudo-council of Ephesus condemned, none of the bishops who had taken any share in the proceedings attempting to defend themselves. But although every one declared himself in favor of Flavianus, Dioscorus did not in the slightest degree abate his arrogance, declaring that for his part he belonged to no party, and professed no faith but the Catholic and apostolic faith; neither did he regard men, but God alone.

After this, the opinion which Eustachius of Berythus had delivered at the Council of Ephesus came under consideration, maintaining that it is an error to believe in two natures in our Lord Jesus Christ, and that the right

faith is, that there is in him but one nature incarnate. This opinion was unanimously condemned. In the third place the confession of Eutyches, which had been approved by Dioscorus at the Council of Ephesus, was read: in it he declared his belief that in our Lord were two natures before his incarnation, and but *one* afterwards. This opinion was at once anathematized by the fathers in council.

On this day the acts of the first session only of the pseudo-council at Ephesus were read.

In the *second session* Dioscorus, Juvelal, Thalassius, Eusebius, and Casil were absent. The bishops were now entreated on the part of the emperor to decide matters relating to the faith, in order to settle the minds of those who had been led astray. They replied that a new exposition of the faith was not needed, but that the fathers had left a sufficient exposition of the true faith, which they ought to follow, and that the letter of Leo, which all the bishops in the council had already subscribed, was a sufficient antidote to the heresy of Eutyches.

The bishops of Illyria and Palestine earnestly desired that pardon should be granted to the chiefs of the pseudo-council at Ephesus, specially naming Dioscorus. The Eastern bishops, however, without taking notice of the others, insisted upon the banishment of Dioscorus.

The *third session* was held on the 13th of October, at which the officers of the emperor were not present; probably, as Tillemont says, in order that it might not be said that the bishops were not permitted to pass a free judgment upon Dioscorus.

The petition of Eusebius was read, in which he demanded that, Dioscorus having now been convicted of many crimes, the council should anathematize his impious dogmas; that it should punish him according to his deserts; that it should confirm the true faith, and annul all that had been done in the false Council of Ephesus; he also requested that Dioscorus should be cited before the council to answer him, and this was accordingly done; but Dioscorus, upon various pretexts, refused to appear. The petitions of the clergy and laity of Alexandria against Dioscorus were then read, in which they accused him of grievous crimes, stating that he had been guilty of homicide, had burned and pulled down houses, had lived an infamous life, had bought up corn in order to enhance the price, and had connived at the residence of women of ill-fame in his diocese, and had even

kept them in his own home. After this, Dioscorus was cited a third time to appear, but with as little success as before; and the deputies having made their report to the council, the legate, in a few words, enumerated the crimes of which Dioscorus had been convicted, and declared him to be deprived by themselves, acting for the pope, and by the council, of his episcopal office, and of all his ecclesiastical dignities. After this they requested the council to make a decree conformable to the canons of the Church, and accordingly each of the bishops present condemned Dioscorus, and the sentence being committed to writing, they all signed it, the whole number of signatures amounting to three hundred. They then drew up an act to signify to Dioscorus the judgment passed against him, and a letter to the emperor, informing him of the causes which compelled them to depose Dioscorus.

At the *fourth session*, Oct. 17, the emperor's officers were again present, and perceiving that the bishops were averse to drawing up any new definition of the faith, they contented themselves with demanding whether they accepted the letter of Leo as agreeing with the creeds of Nicsea and Constantinople. Paschasinus declared it to be the faith of the council, and that they held to the definition of Nicaea, and that of Constantinople, under Theodosius, as also to the exposition of Cyril, and to the writings of Leo against the heresies of Nestorins and Eutyches. After this, the bishops Juvenal, Thalassius, Eusebius, Basil, and Eustachius having made open profession of the true faith, were absolved by the unanimous vote of the council, which considered that the deposition of Dioscorus ought to suffice, and that matters should not be pushed too far, for fear of originating a fresh schism. Some other matters of minor importance were also transacted in this session.

Fifth session, Oct. 22. Although the bishops had before expressed an unwillingness to draw up any new definition of the faith, they, upon further consideration, resolved to do so, endeavoring, however, to follow exactly all that had previously been decided by the fathers. They resolved that the definition of the faith as to the matter in question should be examined into, and they appointed a committee of twenty-two, who assembled in the oratory of Euphemia. Having accordingly examined the existing definition of the faith, they proceeded to draw up a new form, in which, however, several bishops objected to the expression that Jesus Christ was of two natures, and not *in* two natures, which, although strictly speaking true, yet was such a definition as the Eutychians could have received as well as the

Catholics; after many difficulties and much, discussion, they agreed to follow exactly the letter of Leo, and the decree containing the definition was accordingly altered, and, in the end accepted by the whole Church. This decree is not in the form of a creed, brief and abridged, but rather of a long discourse, in which both the Nicene and Constantinopolitan creeds are inserted; the two letters of Cyril against Nestorins were added to it, and also that of Leo to Flavianus against the errors of Nestorius ad Eutyches.

When this decree was read, the bishops, with one voice cried out that it contained the faith of the fathers, and it was unanimously received by them, to the number of three hundred and fifty-six. The council then forbade any one to hold or teach any other faith, upon pain, if a bishop or clergyman, of being deposed, if a monk or layman, of being anathematized.

At the *sixth session*; Oct. 25, the emperor was present in person, and delivered a speech in Latin, in which he unfolded what had been his intentions in convoking the council, and declared that his sole motive in attending it was to give his assistance in settling the true faith, and not at all to hinder the freedom of their deliberations. Then the above-mentioned decree was read, upon which the emperor asked if the council was agreed as to this confession, and the bishops unanimously declaring that they were so, severally, subscribed it.

This done, the emperor declared his will that the city of Chalcedon in which the council had been held, should thenceforward enjoy the privileges of a metropolitan see; saving the dignity of the metropolitan of Nicomedia.

In the *seventh session* the arrangements which Maximus of Antioch and Juvenal of Jerusalem had made upon certain disputes connected with their sees were ratified.

In the *eighth session* Theodoret was re-established in his church, having pronounced anathema against Nestorius, and subscribed the letter of Leo.

In the *ninth session* the case of Ibas, bishop of Edessa, was considered, who complained of having been persecuted by Eutyches, and deposed in the pseudo-council of Ephesus in his absence.

These three sessions appear to have been held on the same day, viz. Oct. 26.

In the *tenth session*, Oct. 27, Ibas was pronounced to be orthodox, and his re-establishment in his see ordered.

In the *eleventh session*, Oct. 29, Bassiasnus, bishop of Ephesus, was declared to have intruded into that see, having obtained his chair by violence; *aid* Stephen, who also pretended to the same bishopric, was similarly condemned it was, therefore, decreed, that it was necessary to proceed to a fresh election.

In the *twelfth session*, Oct. 30, it was decreed, that although Stephen and Bassianus should be deprived of the see of Ephesus, the rank of bishop should not be taken from them, and that they should receive a maintenance out of the revenues of that Church.

In the *thirteenth session*, on the same day, it was decreed that the bishop of Nicomedia should have the *authority* of metropolitan over the churches of Bithynia, and that the bishop of Nicaea should have metropolitan *honor* only, and submit to the see of Nicomedia.

In the *fourteenth session*, Oct. 31, judgment was pronounced in the difference between Sabianus, bishop of Peraea, in Syria, and Anastasius, who was also bishop of the same city, but who had been deposed, and afterwards replaced in the chair; it was ordered that Anastasius should continue to enjoy the see in peace until the matter should be thoroughly sifted by Maximus of Antioch in a synod.

In this session, Oct. 31, twenty-eight canons were published.

- 1.** Confirms all canons before made by the fathers in different councils [answering to the code of the whole Church, or, rather, of the Greek Church, published by Jetel, and containing one hundred and seventy canons, taken from the councils of Nicaea, Ancyra, Neo-Cesarea, Gangra, Antioch, Laodicea, and Constantinople].
- 2.** Declares that if a bishop shall receive any money, etc., in consideration of conferring orders, both he and the person so ordained shall be deposed; and that any person acting in any way as the intermediate party on the occasion shall, if a clerk, be deposed; if a monk or layman, be anathematized.
- 3.** Forbids any ecclesiastic or monk to undertake the management or stewardship of the property of others, or intrude himself into worldly

ministrations. Among a few other exceptions, however, it is permitted to them to undertake the care of the property of orphans and widows, and other afflicted persons, with the bishop's consent.

4. Forbids the erection of any monastery or oratory without the permission of the bishop of the diocese. Orders all monks to submit to the bishop of the diocese, and not to meddle in any ecclesiastical or civil matters, unless they be permitted to do so for some necessary purpose by their bishop. Lastly, orders all bishops to keep watch over the conduct of the monks within their dioceses; offenders to be excommunicated.

5. Renews the prohibition made in a former council, forbidding the bishop or a clergy of one church to quit their own church in order to go and serve in another.

6. Forbids a bishop to ordain a clerk unless he is, *bonafide*, intended to serve in some particular church or chapel or monastery, and declares all ordinations not made in accordance with this law to be null and void.

7. Forbids, under pain of anathema, those who have been ordained, or who have entered a state of monkhood, to quit their state.

8. Enjoins the clergy attached to all monasteries, chapels of martyrs, hospitals, etc., to submit to their bishops: offenders to be excommunicated.

9. Orders that all disputes among the clergy shall be settled before their bishop, and in no secular court, except by his permission. That if a dispute arise between a bishop and one of the clergy, it shall be judged in the provincial council. That all disputes between a bishop or, clergyman and his metropolitan shall be brought before the exarch of the diocese [i.e. the patriarch] or the bishop of Constantinople.

10. Absolutely forbids a clergyman to be on the list of the church of two cities at the same time, and orders that such as act thus shall be restored to the church in which they were first ordained.

11. Orders that letters of peace (or of communion) be given to poor persons going abroad, after examination; and that letters commendatory be given to those persons only who are liable to suspicion.

12. Forbids any bishop, under pain of deposition, to divide the province, by obtaining letters-patent from the emperor, erecting his bishopric into a metropolitan see.

- 13.** Forbids that a foreign or unknown ecclesiastic be permitted to exercise any function in the church, except he bring letters commendatory from his bishop.
- 14.** Forbids the lower orders of ecclesiastics (readers, chanters, etc.), to whom it was permitted to marry, to marry Jewesses, or pagan, or heretical women, except they should promise to become Christians.
- 15.** Forbids the ordination of a deaconess under forty years of age; if after ordination she shall marry, she shall be anathematized with her husband.
- 16.** Orders that virgins marrying after having consecrated themselves to God be separated from communion for as long a period as the bishop shall deem proper.
- 17.** Makes over to the bishop forever parishes in the country over which he has exercised jurisdiction for thirty years.
- 18.** Deposits those of the clergy or monks who form cabals against their bishop or any of their fellow-clergy.
- 19.** Renews the decree of the Council of Nicaea, which directs that provincial councils be held twice in every year; and enjoins that bishops who willfully neglect to attend shall be reprov'd.
- 20.** Directs that if any bishop shall receive a clergyman belonging to another bishop, both the bishop and the clergyman shall be separated from communion until the said clergyman shall return to his own bishop.
- 21.** Forbids the receiving of an accusation against a clergyman from any person without first inquiring into his character.
- 22.** Forbids the clergy to take possession of the property of their bishop after his decease, under pain of losing their rank.
- 23.** Directs that the defender of the Church of Constantinople shall drive out of the city all strange clergy or monks, coming there without letters from their bishop, and causing trouble and disturbance.
- 24.** Orders that houses which have once been erected into monasteries, and consecrated, shall ever after be devoted to the same purpose.
- 25.** Directs that the metropolitan shall consecrate to a vacant bishopric within three months after the death of the bishop.

26. Directs that in every diocese there shall be a steward (economus) chosen from among the clergy, who shall manage the property of the Church according to the bishop's directions.

27. Anathematizes those who have been guilty of rape or abduction, and all who have aided and abetted in these crimes, or who have consented to them; if any one of the clergy be among the guilty, he shall be deposed.

28. "We, following in all things the decisions of the holy fathers, and acknowledging the canon of the one hundred and fifty most religious bishops, which has just been read, do also determine and decree the same things respecting the privileges of the most holy city of Constantinople, the new Rome. For the fathers properly gave the primacy to the throne of the elder Rome, because that was the imperial city. And the one hundred and fifty most religious bishops, being moved with the same intention, gave equal privileges to the most holy throne of new Rome; judging, with reason, that the city which was honored with the sovereignty and senate, and which enjoyed equal privileges with the elder royal Rome, should also be magnified, like her, in ecclesiastical matters, and be second after her. And (we decree) that the metropolitans only of the Pontic, Asian, and Thracian dioceses, and, moreover, the bishops of the aforesaid dioceses who are among the barbarians, shall be ordained by the above-mentioned throne of the most holy Church of Constantinople; each metropolitan off the aforesaid dioceses ordaining the bishops of the provinces, as has been declared by the divine canons; but the metropolitans themselves of the said dioceses shall, as has been said, be ordained by the bishop of Constantinople, the proper elections being made according to custom, and reported to him."

It appears that the Roman legates had refused to be present when this last canon was carried; however, immediately after they called for an assembly of the council, and protested against it, alleging that it was contrary to the sixth canon of the council of Nicaea, which, as they asserted, commenced with these words, "The Roman see hath always had the primacy;" this, however, was shown to be only an interpolation, and after it had been proved that all things had been done rightly and canonically, the imperial judges delivered their opinion, which was to the effect, "that granting to the bishop of ancient Rome, according to the canons, the primacy and prerogative of *honor*, the bishop of Constantinople ought nevertheless to enjoy the same ecclesiastical *privileges* of honor, and that he should have

the right of consecrating metropolitans in the dioceses of Asia, Pontus, and Thrace.” See Labbe, *Concil. 4*, 1-1003.

Chalcedonius

was abbot (probably the first) of Viviers, one of the twin monasteries established by Cassiodorus, A.D. cir. 469-563.

Chalchihuitlicue

in Mexican mythology, was the goddess of water. As water appears in various forms, this goddess also had different names, which designated the attributes in each case. In honor of the goddesses of the water and of the mountains there were five festivals, at which numerous human sacrifices were always offered, especially prisoners of war.

Chalcidia

was a Christian lady, residing probably at Antioch, to whom Chrysostom addressed several letters during his exile, expressing the most affectionate solicitude for her health, which was very feeble, and for the troubles brought upon her by her fidelity to his cause. These letters are sometimes addressed to Chalcidia separately, sometimes conjointly with her friend Asyncritia.

Chalcececia

in Greek religion, was a festival among the Spartans in honor of Minerva. It was celebrated in a brazen temple, where her image of brass stood. Armed youths brought her sacrifices.

Chaldcean Mythology

The following is the pedigree of the Chaldee pantheon:

Picture for Chaldaean

Chaldee Language

SEE SHEMITIC LANGUAGES.

Chaldee Versions

SEE TARGUM.

Chalemot

a French theologian, lived in the latter part of the 17th century. He belonged to the Cistercian order, and wrote, *Series Sanctorum et Beatorum ac Illustrium Virorum Ordinis Cisterciensis* (Paris, 1670, 4to). —Hoefer, *Nouv. Biog. Générale*, s.v.

Chalgrin, Jean Francois Therese

an eminent French architect, was born at Paris in 1739, and studied under Moreau and Boulet. Having gained the grand prize of the academy, he went to Italy, but soon returned to Paris. Among his principal works is the *Church of St. Philippe du Roule*, and the *Triumphal Arc de l'Etoile*. He died Jan. 20, 1811. See Hoefer, *Nouv. Biog. Générale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Chalice

Of this important ecclesiastical vessel we give the following additional particulars, which serve to illustrate their various forms and applications:

Picture for Chalice 1

I. Kinds. —There were four principal sorts of chalices: (1) *communeal*, that used by the celebrant; (2) *ministerial*, large and small, for communicating the faithful; (3) *offertory*, in which the deacons received the wine offered by communicants; possibly the chalices found in tombs of the catacombs were those into which the deacon poured the wine, and were religiously preserved for burial with their late owners; (4) *baptismal*, used for communion in the case of the newly baptized, and for administering to them milk and honey.

Picture for Chalice 2

At that early period, when the administration of the Eucharist was connected, both as regards time and locality, with the feasts of charity (*agapae*), the distinction between the vessels used for each purpose was less strongly drawn than afterwards came to be the case, and in the earliest centuries there was little or: no distinction of either form or decoration between the Eucharistic cup and that of the domestic table.

Picture for Chalice 3

Besides the chalices actually used in the rites of the church, vessels called “calices” were suspended from the arches of the ciborium and even from the intercolumniations of the nave and other parts of the church as ornaments. Many of these were, however, most probably cups or vases, not such as would have been used for the administration or consecration of the Eucharist. The *ansatae* in the 6th century, being of great weight, were often suspended by chains above the altar.

Picture for Chalice 4

II. Form and Position. —In a chalice there are four parts — the foot, the stem, the knob, and the bowl. The foot should extend considerably beyond the bowl, to prevent the possibility of its being upset. On one division of the foot it is usual to engrave a representation of our Lord’s Passion, which should always be turned towards the celebrant. The stem unites the foot to the bowl, and on it is fixed the knob for the convenience of holding the chalice. The knob is often enriched with enamel, jewels, tracery, and tabernacle work, while the stem is frequently engraved or enameled. The height of the stem is generally about four inches, and seldom exceeds six. The bowl should vary from three to six inches in dimension, and be of a proportionate depth; it should have a plain rim of about an inch, below which it may be enriched with engravings, inscriptions, and chasings. The chalice should never have *turnover* lips, which are extremely liable to cause accident in communicating.

Picture for Chalise 5

In mediaeval chalices the pommel, or knob, and foot were usually covered with niello-work, gems, and elaborate chasings. The foot was indented in order to keep it steady when laid down to drain upon the paten, according to ancient usage, before the effusions were drunk by the priest, or at the commencement of mass. At York the curves are wanting, but in one case the foot has a crucifix. Until the 12th century the communion was given in both kinds, but subsequent to that date the chalice was administered only to the celebrant and his acolytes; the vessel, therefore, which had previously been of large dimensions, for the use of all the faithful, and was provided with two handles, shrank into a cup-like form about that period in the Western Church. The Greeks retain communion in both kinds, and

consequently the two-handled chalice. Several of this shape are still preserved in the treasury of St. Mark's, Venice. In the 11th and 12th centuries the stalk was short, the foot large, the knob in the center thick, the bowl wide; after that the cup became small, the stalk long, and the knob tall and flat, and in some cases enriched with tabernacled figures of saints. In the 15th century it underwent a further modification, the knob became diamond-shaped in profile, the cup more long and shallow, and the foot indented, like the petals of a flower.

Picture for Chalice 6

According to Alexander of Hales and Leo of Chartres the chalice should stand on the right side of the paten, but by the Salisbury use it is placed behind it.

Picture for Chalice 7

III. Use. —In 418 pope Zosimus restrained the use of the chalice to the cells of the faithful and of clerks. Pope Martin V gave it to the Roman people, and the Council of Basle permitted it to the Bohemians. The emperor of Constantinople, at his coronation, partook of the chalice; and Clement VI allowed the king of Gaul to partake at pleasure, although other princes were permitted the privilege only at their coronation and at the hour of death. The pope, at solemn celebration, communicates the cardinal deacon with the chalice. The monks of St. Bernard dipped the bread in the wine. Pope Victor III and the emperor Henry of Luxembourg are said to have been poisoned by the chalice.

The denial of the cup to the laity by the Roman Church was introduced at the close of the 12th century, and confirmed in 1414 by the Council of Constance.

IV. Materials and Specimens. —It has been asserted that in the apostolic age chalices of wood were in use; but for this assertion there is no early authority. Glass was no doubt in use from a very early date. Pope Zephyrinus, cir. 202, ordered the material to be glass; and St. Jerome speaks, of a bishop of Toulouse who bore the Lord's body in a wicker canister and his blood in glass. Tertullian also alludes to the latter material. Wooden chalices were in use until the 9th century. St. Boniface said, when permitting their use: "One golden priests used wooden chalices; now; on the contrary, wooden priests use golden chalices." The Council of Rheims,

in 226, forbade glass, and in 883 the use of wood, tin, glass, and copper. Pope Leo IV, in 847, prohibited wood or glass; the Council of Tribur, in 897, proscribed wood; the Council of Cealchythe, in 785, forbade wood; but Elfric's canons, in .957, allowed wood, probably owing to the devastations of the Danes; yet, three years later, king Edgar's canons allowed only molten metal. Honorius, Caesarius of Aries, and St. Benedict used, or at least mention, glass chalices, which certainly were not disused in the 8th century. Glass was considered improper, owing to its fragility; horn, from blood entering into its composition, by the Council of Cealchythe; wood, from its porousness and absorbent nature; and brass and bronze, because liable to rust. In 1222 the Archbishop of Canterbury forbade tin or pewter; but tin was used in France so lately as 1793, and by the canons of 1604 the wine was to be brought in "a clean and sweet standing pot or stoup of pewter, if not of purer metal." The most precious metals and materials were, however, at an early date used. Onyx, ivory, sardonyx, and agate are mentioned by early French writers; marble is spoken of by Gregory of Tours; gold and silver are mentioned by St. Augustine; in 227 pope Urban required the latter; in the time of pope Gregory II chalices were jeweled, and Tertullian mentions that they had carvings of the Good Shepherd; from the 6th to the 13th century their handles were sculptured with animals or foliage, and blue, red, and green enamel was used in their ornamentation. At Clairvaux, St. Malachy's chalice was surrounded with little bells; one at Rheims, of gold, was inscribed with an anathema, imprecated upon any person who should steal it. Sometimes the maker's name was engraved upon it; one, formerly belonging to St. Alban's Abbey, is now at Trinity College, Oxford, and another ancient specimen, of the 12th century, at Chichester; three of early date are at York. Chalices of earthenware or pewter were buried in the grave with priests. There is a chalice, that of St. Remigius, of the 12th century, at Paris; St. Wolfgang's cup, cir. 994, and the chalice of Weintgarten are preserved at Ratisbon; another is at Mayence. There is a Jacobean chalice of wood at Goodrich Court, and a German chalice, of the 15th century, is in a case in the British Museum. There are several chalices still preserved, one of ivory and silver, of the 14th century, at Milan; that of Rheims, of gold, with enamel and gems, of the 12th century, now in the Imperial Library at Rome; that of Troyes, cir. 1220; and one of Cologne, of the 13th century, with the apostles under niches below the rim sometimes sacred subjects from the life of our Lord adorn the base; another at St. Gereon's, of the 15th century, has only an arabesque pattern; but a

beautiful specimen at Hildesheim, of the 13th century, represents, in compartments, the offering of a lamb by Abel, Melchisedek's oblation of wine, the brazen serpent, and the bunch of grapes from Eshcol. The use of bronze is exceptional, and perhaps peculiar to the Irish monks, probably because of the tradition that our Savior was affixed to the cross by nails of this make. This traditional use of bronze was no doubt continued by the successors of the Irish missionaries in the south of Germany, and explains why the Kremsmiinster chalice is of that material. The precious metals were, however, from a very early, perhaps the earliest, period most probably the usual material of the chalice. We have at least proof of the use of both gold and silver in the sacred vessels in the beginning of the 4th century, for we are told by Optatus of Milevi that in the Diocletian persecution the Church of Carthage possessed many "ornamenta" of gold and silver (*Opt. Mil. De Schism. Donat.* 1, 17). The Church of Cirta in Nsumidia at the same time possessed two golden and six silver chalices (*Gesta. Purgat. Cceciliasni*, in the *Works* of Optatus). Many instances of gifts of chalices of the precious metals to the churches of Rome by successive popes are to be found in the *Lib. Pont.* Of these the following may deserve special mention; a great chalice (*calix major*) with handles anti adorned with gems, weighing fifty-eight pounds; a great chalice with a syphon (*cum Cyphone*) or tube, weighing thirty-six pounds; a covered (*spanoclystus*, i.e. *ἐπανώκλειστος*) chalice of gold, weighing thirty-two pounds; all three given by pope Leo III (795).

The earliest chalice still existing is probably that found, with a paten, at Gourdon, in France. This is of gold ornamented with thin slices of garnets. With it were found one hundred and four gold coins of emperors of the East; twenty-five of Justin I (518-527), in a fresh condition and' unworn, were the latest in date. The deposit was, therefore, probably made in the early part of the 6th century. Of not much later date were the splendid chalices belonging to the basilica of Monza, no longer in existence, but of which representations, evidently tolerably accurate, have been preserved in a large painting probably executed in the latter half of the 15th century, and now in the library of that church. These chalices were both of gold, set with jewels, and their weight is variously stated at from one hundred and five to one hundred and seventy ounces. There is ground for believing that these chalices were in possession of the Church of Monza before A.D. 600. In the sacristy of the Church of Santa Anastasia at Rome a chalice is preserved as a relic, as it is said to have been used by St. Jerome; the bowl

is of white opaque glass with some ornament in relief, the foot is of metal. A chalice is preserved (? at Maestricht), which is believed to have belonged to St. Lambert, bishop of that city (ob. 708); it is of metal (? silver) gilt, the bowl hemispherical, the foot a frustum of a cone; the whole without ornament. A chalice of exactly the same form is to be seen in an illumination in the very ancient Gospels preserved in the library of Corpus Christi College at Cambridge, and known as St. Augustine's. Until the year 1792 the Abbey of Chelles, in the diocese of Paris, possessed a most splendid example of a golden chalice, which ancient inventories asserted to have been the work of St. Eligius, and therefore, to date from the first half of the 7th century.

An engraving of it has been preserved, and the character of the work corresponds with the alleged date. It is obviously an instance of transition from earlier to later forms, though somewhat exceptional from the great depth of the bowl. It was about a foot high and nearly ten inches in diameter. A singular exception in point of form was the chalice found with the body of St. Cuthbert when his relics were examined in the year 1104; this was of small size and in its lower part of gold and of the figure of a lion, the bowl, which was attached to the back of the lion, being cut from an onyx. This was probably not made for a chalice, but had been presented to him and converted to that use. Of the 8th century, a very remarkable example still exists in the convent of Kremsmünster, in Upper Austria; this chalice is of bronze ornamented with niello and incrustations of silver. — As the inscription shows that it was the gift of Tassilo, duke of Bavaria, it is probably earlier than A.D. 788. One of the bass-reliefs of the altar of St. Ambrogio at Milan (finished in 835) gives a good example of the form of a chalice in the beginning of the 9th century. It has a bowl, foot, and end handles.

Chalice, Ablution of

SEE PURIFICATION.

Chalice-cover

is a lid or covering for a chalice. Anciently, chalices were without covers, the paten being slightly indented, so as to form a cover. At the period of the Reformation covered chalices came into use, and so continued for a considerable period.

Chalice-pall

is a covering for a chalice when in use. This is commonly made of a piece of stiff cardboard, covered with silk on the top, and with lawn underneath, and is placed on the chalice after the consecration.

Chalice-veil

is a lawn or linen cover for the chalice, used after the communion, about twelve inches square, mentioned in the English Prayer-book as a “fair white linen cloth.”

Chalippe, Louis Francois Candide

a French theologian, of the order of the Rdcollots, was born at Paris-in 1684, and died there in 1757. There remain of his writings, *Oraison Funebre du Cardinale de Mailly* (Paris, 1722, 4to): —*Viede Saint Francois d’Assise* (ibid. 1727, 4to). See Hoefler, *Nouv. Biog. Générale*, s.v.

Chalitsah

(Heb. חֲלִיצָה *chalitsah*) is the ceremony among the Jews called “the loosing of the shoe,” which is performed when a man refuses to marry his brother’s widow, and to raise up seed to his brother. It is done in pursuance of the ordinance in ^{<EX20>}Deuteronomy 25:9, 10, and is performed in the following manner: Three rabbis go out on the preceding evening, and agree upon a proper spot where the transaction is to take place. Next day, at the close of the morning service, the congregation repair to the place agreed upon, and the widow and brother-in-law present themselves before the assembly and make a public declaration that the object of their appearance is to procure their freedom and discharge. The principal rabbi examines the man, argues with him, and endeavors to prevail upon him to marry his brother’s widow. After a second examination, if he still refuse, he puts on a shoe which is too large for him, and the woman, attended by one of the rabbis, repeats ^{<EX21>}Deuteronomy 25:7, “And if the man like not to take his brother’s wife, then let his brother’s wife go up to the gate unto the elders, and say, My husband’s brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband’s brother.” Whereupon the brother-in-law replies, “I like not to take her;” then the woman looses the shoe and takes it off, throwing it upon the

ground with the utmost anger and disdain, repeating, with the assistance of the rabbi, “So shall it be done unto the man that will not build up his brother’s house. And his name shall be called in Israel, The house of him that hath his shoe loosed.” She repeats this form of words three times, and each time the witnesses reply, “His shoe is loosed.” The rabbi now informs the widow that she is at liberty to marry whom she pleases, and a certificate of the fact is given her if she desires it. The permission to marry is called by the Jews *chalitsah* or *caliza*. The custom here described is seldom followed by modern Jews; but when they marry a daughter to one of several brothers, they are in ‘the habit of requiring a contract that, in case of her husband’s decease, the widow shall be set at liberty without any ceremony. Some will even oblige the husband, if he happen to become dangerously ill, to grant his wife a divorce, that her brother-in-law, after her husband’s decease, may have no claims on her. *SEE LEVIRATE*.

Chalker, Isaac

a Presbyterian minister, was born in Connecticut. He graduated from Yale College in 1728, and was ordained in 1734 by the East Jersey Presbytery pastor of Bethlehem and Walkill, in the Highlands of New York. In 1743 he left the bounds of the synod, and in 1744 settled at Eastbury, Conn., where he remained till 1760. He died May 28, 1765. See Webster, *Hist. of the Presb. Church in America*, 1857. (J.C.S.)

Chalkley, Thomas

a minister in the Society of Friends, was born in Southwark, London, March 3, 1685. He came to Pennsylvania about 1701. A part of his time was devoted to trade, but when he felt what he believed to be the moving of the Spirit, he went where Providence seemed to direct him to preach the Gospel. He made a trip through Great Britain, Holland, and Germany, returning to America in 1710. In 1716 he visited the Bermuda Islands, the Barbados and Great Britain again in 1718. He died on the island of Tortola, Sept. 4, 1740, while on one of his evangelical errands. He is said to have been a man of many virtues, and was endeared to his acquaintances by the gentleness of his manners. He laid the foundation for the valuable library of the Friends in Philadelphia. A collection of his writings and his journal were published in Philadelphia in 1749, and in New York in 1808. (J.C.S.)

Challe, Charles Michel Ange

a French artist, was born at Paris, March 18, 1718. He gained no great reputation as a painter, but attained sufficient distinction as an architect and mathematician to be chosen an academician in 1753, and professor the same year. He painted several works, among which was a picture in the Church of St. Hippolyte, representing the priests congratulating that saint on his conversion. He died at Paris, Jan. 8, 1778. See Hoefer, *Nouv. Biog. Générale*; s.v.; Spooner, *Biog. Hist. of the Fine Arts*, a.s.

Challis, James

an English divine and scholar, was born in 1803, and was educated at Trinity College, Cambridge, where he graduated in 1825 as senior wrangler. He was ordained in 1830, and in 1836 was appointed professor of astronomy and experimental philosophy in Cambridge University, and director; positions which he held until his death, Dec. 4, 1882. In 1861 he published *Creation in Plan and Progress*, a reply to Charles Wycliffe Goodwin's treatise on the Mosaic cosmogony in the celebrated *Essays and Reviews*. He was also the author of twelve volumes of astronomical observations and of many scientific papers.

Challis, James M.

a Baptist minister, was born in Philadelphia, Pa., Jan. 4, 1779. He united with the Church in Salem, N.J., which gave him a license to preach. After studying for a short time with Rev. Dr. Holcombe of Philadelphia, he was ordained in 1822 pastor of the Church at Upper Freehold, N.J., and remained there till 1830, when he went to Lower Dublin, Pa. Of this Church he was pastor till 1840, and then he returned to New Jersey. He was pastor of the Church in Cohansey till 1850, when he resigned and removed to Bridgeton. He died there in April, 1868. See Cathcart, *Baptist Encyclop.* p. 198. (J. C. S.)

Chalmer

is the early form of the frequent Scotch name CHALMERS, and hence both appear in the same family below.

Chalmer, Alexander

a Scotch clergyman, was licensed to preach in 1695; called to the living at Forteviot in 1696, and ordained, and died before Feb. 17, 1697. See *Fasti Eccles. Scoticanae*, 2, 641.

Chalmer, George (1), A.M.

a Scotch clergyman, originally of Barra as first Protestant minister, was transferred to Crimond before 1596, and to Botarie before 1599, having Gartly in his charge before 1608. He was named as constant moderator by the General Assembly of 1606, and transferred to Kinore and Dumbennan before 1614. He adhered to the protestation for the liberties of the Kirk in 1617, with fifty-four other ministers, and died before Oct. 24, 1626, aged about fifty-four years. See *Fasti Eccles. Scoticanae*, 3, 189, 624.

Chalmer, George (2), A.M.

a Scotch clergyman, took his degree at Edinburgh University in 1592; was appointed to the living at Barra, but the parishioners would not receive him; nevertheless he continued there in August, 1594. He was pursued by Will Hay, a rebel, who would have slain him with a pistol, but by his rapid flight he secured safety within the gates of Haddington. There is no further record of him. See *Fasti Eccles. Scoticanae*, 1, 332.

Chalmer, George (3), A.M.

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1620; became schoolmaster at Inveraven, having no salary; was licensed to preach in 1642, and ordained minister at Rhynie the same year. He died after April 3, 1660, having two sons, George and Hugh, in the ministry. See *Fasti Eccles. Scoticanae*, 3, 212.

Chalmer, William (1), A.M.

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1634; was appointed to the living at Knockando in 1641. The inhabitants of Botriphnie petitioned him to become their pastor in May, 1652. He died April 7, 1668, aged about fifty-four years. See *Fasti Eccles. Scoticanae*, 3, 223.

Chalmer, William (2)

a Scotch clergyman, son of the minister at Boyndie, took his degree at King's College, Aberdeen, in 1640; was admitted to the living at Marykirk in 1648; was transferred to Fettercairn in 1665, and went to London, where he died in 1669, aged about forty-nine years. See *Fasti Eccles. Scoticanæ*, 3, 866, 880.

Chalmer, William (3), A.M.

a Scotch clergyman, son of the minister at Fettercairn, took his degree at King's College, Aberdeen, in 1656; was licensed to preach in 1670, and admitted to the living at Bervie in the same year; transferred to Glamis in 1674, and died in March, 1681, aged about forty-five years. See *Fasti Eccles. Scoticanæ*, 3, 770, 859.

Chalmer, William (4)

a Scotch clergyman, was admitted to the living at Gartly in 1666; conformed to the Presbyterian government, was received into communion by the Assembly in 1694, transferred to Rathven in 1699, thence to Kinedar in 1704, and died in 1718. See *Fasti Eccles. Scoticanæ*, 3, 197, 662, 678.

Chalmer, William (5)

a Scotch clergyman, retired from Episcopacy in 1687; was licensed to preach by the Presbytery in 1691, and called the same month to the living at Monzie, and ordained. English and Gaelic being spoken by the people, he had difficulty there, not knowing both, and was transferred to Mutlil in 1702, but returned to Monzie. It had long been the custom of many of his parishioners to play at foot-ball on the Sabbath morning, so he had great difficulty in getting their attendance at the church; but by taking part with them occasionally, he at length prevailed on them to accompany him to the sanctuary. He was transferred to Dunkeld and Dowally in 1705, and thence to Kinloch in 1718. He died Dec. 30, 1742. See *Fasti Eccles. Scoticanæ*, 2, 774, 787, 808.

Chalmers, Alexander (1)

a Scotch clergyman, son of the minister at Marnoch, was licensed to preach in 1706; called to the living at Marnoch, as successor to his father,

in 1707, and ordained. He died Feb. 20, 1752, leaving a son, John, principal of King's College, Aberdeen. See *Fasti Eccles. Scoticanae*, 3, 208.

Chalmers, Alexander (2)

a Scotch clergyman son of George, the minister at Botriphnie, was called to the living at Glass in 1734; ordained in 1735; and died April 7, 1756. See *Fasti Eccles. Scoticanae*, 3, 199

Chalmers, Alexander (3)

a Scotch clergyman, studied at Marischal College, Aberdeen; was licensed to preach in 1746; and presented to the living at Cairnis in 1747. He was appointed chaplain to the 88th Foot in 1759; obtained an augmentation of stipend in 1794, and died Oct. 2, 1798, aged seventy-seven years. He was highly esteemed for his attention to parochial duty, and his benevolence to the poor in his parish. See *Fasti Eccles. Scoticanae*, 3, 195.

Chalmers, Daniel, A.M.

a Scotch clergyman, son of a burghess of Edinburgh, took his degree at the University of St. Andrews in 1582; was presented to the vicarage of Barra in 1586; called to be a reader in the king's house in 1589, and re-entered on the living of Barra in 1592. He was summoned before the Assembly to answer for non-residence in the parish, and resigned in 1593. See *Fasti Eccles. Scoticanae*, 1, 332.

Chalmers, George (1) D.D.

a Scotch clergyman, a native of Aberdeen, took his degree at King's College in 1674; was admitted to the living at Kennoway before 1685; was deprived by the privy council in 1689 for not praying for the king and queen, and other acts of disloyalty. He went to England, and was presented to the living at Ford in 1690. He died in January, 1722, aged about sixty-eight years. See *Fasti Eccles. Scoticanae*, 2, 541.

Chalmers, George (2)

a Scotch clergyman, was licensed to preach in 1678; called to the living at Botriphnie in 1682; survived the Revolution and most of his contemporaries, and died Feb. 24 1727, aged seventy-two years, leaving

two sons, Alexander and James, in the ministry. See *Fasti Eccles. Scoticanæ*, 3, 193.

Chalmers, George (3)

a Scotch clergyman, son of the minister at Rhynie, was admitted to the living at Drumblade before 1687, and died in 1702. See *Fasti Eccles. Scoticanæ*, 3, 652.

Chalmers, George (4)

a Scotch clergyman, principal of King's College, Aberdeen, was appointed to the living at Old Machar in 1729, which he held in conjunction, although opposed for some time, but reaffirmed in 1730. He died May 4, 1746, aged seventy-five years. See *Fasti Eccles. Scoticanæ*, 3, 485, 486.

Chalmers, George (5)

a Scotch clergyman, was licensed to preach in 1795; presented to the living at Mordington in 1804; ordained in 1805, and died Feb. 21, 1831, aged sixty-four years. See *Fasti Eccles. Scoticanæ*, 1, 446.

Chalmers, Hugh

a Scotch clergyman, son of the minister at Rhynie, was ordained helper at Marnoch in 1671; presented to the living by the king in 1680, and died June 6, 1707, leaving his son Alexander, who became his successor, and James, minister at Dyke. See *Fasti Eccles. Scoticanæ*, 3, 208.

Chalmers, James (1), A.M.

a Scotch clergyman, was promoted from being regent at King's College, Aberdeen; admitted to the living at New Machar before 1651; transferred to Cullen in 1652; appointed by Parliament in 1662 one of the visitors to the University of Aberdeen, and the same year was called south by the bishop of St. Andrews, and was promoted to Dumfries in 1663. The privy council ordered that as he had been at great charges in caring for the king's interest in Church and State, he was to have the salary due to his predecessor (who had been deprived and imprisoned), as well as that from his former parish. He was transferred by the king to Paisley in 1667; continued Aug. 18, 1669, and died before Aug. 4, 1675, aged about fifty years. See *Fasti Eccles. Scoticanæ*, 1, 569; 2, 197; 3, 508, 673.

Chalmers, James (2), A.M.

a Scotch clergyman, took his degree at Edinburgh University in 1682; was appointed minister at Kirkpatrick-Fleming in 1686, and deprived by the privy council in 1689 for not praying for the-king and queen. See *Fasti Eccles. Scoticanae*, 1, 622.

Chalmers, James (3), A.M.

a Scotch clergyman, son of the minister at Fettercairn, was admitted to the living at Cullen in 1689 and deprived in 1695 for non-jurancy. He was the last minister settled there under Episcopacy, which was abolished one month before his deprivation. See *Fasti Eccles. Scoticanae*, 3, 673.

Chalmers, James (4), A.M.

a Scotch clergyman, took his degree at the University of St. Andrews in 1698; was licensed to preach in 1699; called to the living at Elie in 1700, and ordained. He died Jan. 20, 1741, aged about sixty-three years. His son John succeeded to the benefice. See *Fasti Eccles. Scoticanae*, 2, 425.

Chalmers, James (5)

a Scotch clergyman, son of the minister at Marnoch, studied at Marischal College, Aberdeen; was licensed to preach in 1709; appointed to the living at Dyke, and ordained, but for some years had no salary. He was transferred to the second charge at Aberdeen in 1726; the appointment was opposed, but the General Assembly, by a small majority, affirmed it. He was transferred to the living at Greyfriars Church in 1728, with the professorship of divinity at Marischal College in conjunction. He died Oct. 6, 1744, aged fifty-seven years. See *Fasti Eccles. Scoticanae*, 3, 181,467, 475.

Chalmers, James (6)

a Scotch clergyman, was licensed to preach in 1729; appointed to the living at Daviot in 1731, and died Aug. 3, 1787, aged eighty-four years. See *Fasti Eccles. Scoticanae*, 3, 581.

Chalmers, John (1)

a Scotch clergyman, was minister at Auchterderran in 1599. He was one of the fifty-four ministers who signed the protestation in behalf of the liberties

of the Kirk in 1617, and appeared before the Court of High Commission in 1620, for not keeping holy-days, and not administering the communion according to the Perth form, but owing to sickness he was excused. He died in 1642. See *Fasti Eccles. Scoticanae*, 2, 521, 522.

Chalmers, John (2)

a Scotch clergyman, subprincipal of King's College, Aberdeen, was appointed first to the living at Dyce, but was refused; then to the living of second charge, Old Machar, in 1601, which he held in conjunction. Objection was taken to his holding the two offices, as his charge was neglected, and he was transferred to Keith in June, 1610. In a fit of melancholy he attempted suicide, but survived a week, and died June 11, 1611, after full confession and repentance. See *Fasti Eccles. Scoticanae*, 3, 205, 207, 486, 500.

Chalmers, John (3)

a Scotch clergyman, son of the minister at Kinore, entered bursar at Marischal College, Aberdeen, in 1619; was admitted to the living at Inveraven in 1630, and ordained. The troubles of the rebellion and the Irish army prevented divine service for a long time, and to escape there from he was transferred to Gartly in 1649, where he was admitted in 1650, and continued in 1661. There is no further record of him. See *Fasti Eccles. Scoticanae*, 3, 197, 221.

Chalmers, John (4)

a Scotch clergyman, of Balnacragie, took his degree at King's College, Aberdeen, in 1630; was appointed suffragan assistant and successor at Glenbervie in 1634, and died in April, 1635, aged about twenty-five years. See *Fasti Eccles. Scoticanae*, 3, 878,

Chalmers, John (5), A.M.

a Scotch clergyman, son of the minister at Boyndie, took his degree at King's College, Aberdeen, in 1655, was appointed to the living at Arbutnot in 1662, transferred to Peterhead in 1664, and died after Oct. 8, 1678. See *Fasti Eccles. Scoticanae*, 3, 633, 855.

Chalmers, John (6), A.M.

a Scotch clergyman, brother of the principal at Aberdeen, supplied the congregation at Rotterdam in 1698, during a vacancy was admitted to the living at Campvere, Scotland, in 1699; transferred to Duffus in 1722, and died there in September, 1729. See *Fasti Eccles. Scoticanae*, 1, 153.

Chalmers, John (7), D.D.

a Scotch clergyman, son of the minister at Elie, was licensed to preach in 1737; called to the living at Elie in 1738, in succession to his father, and ordained. He was transferred to Kilconquhar in 1760, though his settlement was the subject of a long debate in the General Assembly. He died April 7, 1791, in his eightieth year. He was superior to many for ancient learning, but his usefulness was marred by a species of buffoonery, which excited much prejudice against him. See *Fasti Eccles. Scoticanae*, 2, 425, 438.

Chalmers, John (8)

a Methodist Episcopal minister, was born in Annapolis, Md. He embraced religion when but a boy; began preaching before he was sixteen; and in 1788 entered the itinerancy. In 1797 he located; re-entered the Baltimore Conference in 1832 as a supernumerary, which relation he sustained until his death, June 3, 1833. Mr. Chalmers was zealous in his work and exemplary in his life. See *Minutes of Annual Conferences*, 1834, p. 279.

Chalmers, Patrick, A.M.

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1668; was admitted helper and successor to his father at Bondie in 1671, and was deprived, on his own confession, for not praying for the king and queen, in 1689. He intruded into the living at Boyne in 1703. See *Fasti Eccles. Scoticanae*, 3, 600, 671.

Chalmers, Peter, D.D.

a Scotch clergyman, was licensed to preach in 1814; presented to the second charge at Dunfermline in 1817; and transferred to the first charge in 1836. He joined the Free Secession in May, 1843, but changed his mind, applied to the presbytery, and was again received in June. He was living in 1863. He published, *Two Discourses on the Sin, Danger, and Remedy of Dueling* (Edinb. 1822): —*Strictures on the Dunfermline Voluntaries*

(Glasgow, 1835): *The Province of Reason win Matters of Divine Revelation and Skepticism Considered* (1847): —*A Historical Account of Dunfermline* (Edinb. 1844-59, 2 vols.): —*An Account of the Parish*, etc. See *Fasti Eccles. Scoticanae*, 2, 570, 572.

Chalmers, Thomas, A.M.

a Scotch clergyman, a native of Moray, took his degree at Edinburgh University in 1611; was proposed for the living at Livingston in 1616, but the absence of the patron caused delay in his admission. He was admitted minister at Kirkpatrick-Fleming in 1634; but was deposed in July, 1649, and died in February, 1673, aged about eighty-two years. See *Fasti Eccles. Scoticanae*, 1, 622.

Chalmers, Walter

a Scotch clergyman, was licensed to preach in 1766; appointed and ordained as missionary at Cairnie in 1768; then removed to Portsoy, and was presented to the living at Deskford in 1780. He died Dec. 20, 1828, aged eighty-three years. He published two single *Sermons* (1793, 1794). See *Fasti Eccles. Scoticanae*, 3, 675.

Chalmers, William (1), A.M.

a Scotch clergyman, son of the provost of Aberdeen, took his degree at King's College in that city in 1617; was admitted to the living at Boyndie before 1635, being the first minister of the separated parish. When the army of the Royalists, under Montrose, were plundering the country in 1645, they made spoil of his goods, gear, and books. He was a member of the Commission of Assemblies in 1647 and 1649, and died in February, 1671, aged about seventy-four years. He had four sons, James, John, Patrick, and William, in the ministry. Patrick succeeded him in the benefice. See *Fasti Eccles. Scoticanae*, 3, 670, 671.

Chalmers, William (2)

a Scotch clergyman, was baptized Feb. 17, 1755; licensed to preach in 1783; appointed to the living at Auchtergaven in 1784, and ordained. He died June 10, 1838, aged eighty-three years. See *Fasti Eccles. Scoticanae*, 2, 790.

Chalmers, William (3), D.D.

a Scotch clergyman, was licensed to preach in 1835; presented to the living at Aberdour in 1836 by desire of the parishioners, and ordained and transferred to Daily in 1841. He joined the Free Secession in June, 1843, and was admitted minister to the Presbyterian congregation, Edward Street, London, in 1844. He published a sermon on the death of Sir Alexander Gibson Carmichael. See *Fasti Eccles. Scoticanæ*, 2, 576.

Chaloner, Edward, D.D.

an English divine, was born in 1590, at Chiswick, in Middlesex, and graduated at Oxford in 1610. In 1611 he was chosen fellow of All Souls, and soon after principal of Alban Hall. He died at Oxford. July 25, 1625. Some of his sermons were published at London in 1623, 1624, and 1629. See Chalmers, *Biog. Dict.* s.v.

Chalons, Councils Of (Concilium Cahilmense)

Of these the following were provincial:

- I.** Held A.D. 470, to elect John, bishop of Chalons.
- II.** Held A.D. 579, to depose Salonius and Sagittarius, bishops respectively of Embrun and Gap, deposed by a previous council (of Lyons, A.D. 567), restored by Pope John III, and now again deposed.
- III.** Held A.D. 594, to regulate the psalmody at the Church of St. Marcellus after the model of Agaune.
- IV.** Held A.D. 603, to depose Desiderius, bishop of Vienne, at the instigation of Queen Brunichilde Smith, *Dict. of Christ. Antiq.* s.v.
- V.** Held Nov. 1, 649 (or 650, Le Comte says 694) by order of Clovis II; present, thirty-nine bishops, the deputies of six who were absent, six abbots, and one archdeacon. Agapius and Bobonus, bishops of Digne in Provence, were here deposed from the episcopate for violation of the canons. The council also drew up twenty canons:
 - 1.** Orders that the true faith, as right by the Council of Nicaea and confirmed by that of Chalcedon, be observed.

- 4.** Forbids the consecration of more than one bishop to the same church at the same time.
- 5.** Forbids the laity to meddle in the administration of churches and church property
- 14.** Directs that the clergy who serve chapels shall be subject to the bishop in all things.
- 16.** Is directed against simony.
- 19.** Inflicts penalties upon lascivious dancers, and women who sang immodest songs within the church enclosure, on saints' days and festivals of dedication.

See Labbe, *Concil.* 6:387.

VI. Held in 1062, by Peter d'Amiens, cardinal and legate, at the head of thirteen bishops. The subject of the council was the confirmation of the privileges of the Abbey of Clugny, which Drogon, bishop of Macon, had attacked. Peace was restored between him and the abbot. See Labbe, *Concil.* 9, 1177.

Chalucet, Armand Louis, Bonin De

a French prelate, was appointed bishop of Toulon in 1684, and consecrated in 1692. He displayed a rare courage when the armies of the allies, commanded by Victor Amadeo, duke of Savoy, came, in August, 1707, to besiege the city. Chalucet died in 1712, leaving some controversial works and excellent *Ordonnances Symodasles* (Toulon, 1704, 12mo). See Hoefer, *Nouv. Biog. Générale*, s.v.

Chalvet, Hyacynthe de

a French theologian, was born on Sept. 14, 1605, at Toulouse. He entered, when still quite young, the order of preaching friars, and followed the count of Romorantin to the aid of the city of Candia, which was besieged by the Turks. He stopped there for one year, and started, in September, 1648, to visit the holy places, but was taken captive by the infidels, and was not relieved until 1650. After returning to Toulouse, he printed the first volumes of his *Theologus Ecclesiastes*, a large work, of which the sixth volume was published at Caen, in 1659. He obtained, in 1662, the chair of theology at the university of that city, and occupied it for fourteen

years, having a large concourse of auditors. Chalvet died at Toulouse, in 1683, leaving a work on the *Grandeurs de Saint-Joseph*, and another on the *Avantages de Saint-Dominique*. See Hoefler, *Nouv. Biog. Générale*, s. v.

Chalybaeus, Heinrich Moritz

a German philosophical writer; was born July 3, 1796, at Pfaffroda, in Saxony. He studied philosophy, theology, and philology at Leipsic, and was, in 1839, called as professor to Kiel, but was deposed on account of his anti-Danish sentiments. He died at Dresden, Sept. 22, 1862, leaving *Historische Entwicklung des Speculatives Philosophie von Kant bis teget* (Dresden, 1837, 5th ed. 1860; Engl. transl. *Historical Development of Speculative Philosophy from Kant to Hegel*, Andover, 1854): —*System der Speculativen Ethik* (Leipsic, 1850, 2 vols.): —*Philosophie und Christenthum* (Kiel, 1853): —*Fundamental philosophie* (ibid. 1861). See Zuchold, *Bibl. Theol.* 1, 219. (B. P.)

Chama

in the mythology of the Burmese, is one of the three classes into which they divide all living things. The Chama are divided into eleven grades, seven happy and four unhappy. In one of the seven happy grades manly lives; in the remaining six, higher beings; the four unhappy are the grades of fallen spirits, who dwell in the dark abysses of the earth.

Chamber

in architectural susage, is a room or apartment, distinguished from the hall, chapel, etc. The *great chamber* usually adjoined, or was contiguous to, the hall, and answered to the modern drawing-room, or *withdrawing-room*. The *camera* of an abbot or prior means his suite of lodgings in. the establishment. The *guest chamber* was usually over the buttery and pantry, at the lower end of the hall, in a medieval house, and in monasteries near the entrance. In some instances there was a separate hall called the Guesten-hall, as at Worcester.

Chamberlain

in a monastery, was overseer of the dormitory, and purchased clothes, bed furniture, and other necessaries. He received all considerable sums of money or other dues. He acted as treasurer, having the charge of nearly

every considerable payment. At Durham his exchequer was near the abbey gates, under which was the tailors shop for making linsey-woolsey shirts and tunics for the monks and novices, and whole and half socks of white woollen cloth. At Abington his chamber was in the dormitory. He provided copes, albs, cowls, coverlets, hoods, shoes and boots, towels, combs, knives, beds, straw pelisses, stools, bed-perches, hot water, tools for the tailors and cordwainers, five lights burning in the dormitory from twilight to dawn, and baths three times a year. At Canterbury he provided mats, blankets, razors, all the monks' clothing, horseshoes for the farriers, and glass for the dormitory. The old clothing was distributed by him to the poor. Under him were the laundry folk, peltmen, or skin dressers, tailors, shoemakers, etc. In a cathedral he was often called the *provost*, and, like the *massarius* in Italy *chamarier* of Lyons, Strasburg, and Saragossa, was the receiver of rents and paymaster of the stipends and money for pittances, and general accountant of income and keeper of the common chest. He was annually elected, and took precedence of canons while in office. At St. Paul's he found the necessaries for divine service and posted the summonses of prebendaries to chapter on their stalls, and at York acted as punctator of the absences of the vicars. In the latter instance he might be a vicar.

Chamberlain, Charles

a Congregational minister, was born at Holliston, Mass., Oct. 4, 1813. For a time he was a student in Leicester Academy. In 1836 he graduated from Brown University, and in 1839 from Union Theological Seminary, having spent one year at the Andover Seminary. Meanwhile, in 1837 and 1838, he was tutor in Brown University. Two years he served as a home missionary in Ohio and Indiana. He was ordained pastor in Berkley, Mass., July 8, 1842, and was dismissed in 1844. The three years following he was acting pastor in Freetown; in 1847 and 1848, in Newmarket, N. H.; from 1848 to 1850, in Mendham, Mass. From July, 1851, to December, 1853, he was pastor in Auburn. In June, 1854, was installed in Ashford, Conn.; from April, 1858, to March, 1867, was pastor in Eastford, Conn. Then he served as acting pastor as follows: at Oxford, from 1867 to 1869; Reading, from 1869 to 1871; Burlington, from 1871 to 1873; East Granby, from 1874 to 1881. His death occurred in East Granby, March 30, 1881. He published *The Layman's Assistant and Home Monitor*. See *Cong. Yearbook*, 1882, p. 24.

Chamberlain, Chester

a Methodist Episcopal minister, was born at Thetford, Vt., Jan. 19, 1807. He removed in his youth to Watervliet, N. Y., where he experienced religion; and, in 1834, united with the Troy Conference, wherein he labored with fidelity and success twenty-two years. In 1866 he became supernumerary, in which relation, and that of a superannuate, he continued to the close of his life, July 30, 1875. Mr. Chamberlain was a man of devout and genial spirit, of harmonious and uniform Christian character. See *Minutes of Annual Conferences*, 1876, p. 82.

Chamberlain, Hiram

a Presbyterian minister, was born at Monkton, Vt., April 2, 1797. He graduated from Middlebury College in 1822; studied theology at Princeton Seminary for one year, and subsequently at Andover Theological Seminary, where he graduated in 1825. He was ordained evangelist by the Presbytery of N.Y., Oct. 16, the same year; became a home missionary in St. Louis, Mo. (1825-1826); served as stated supply at Darden (1827), at Boonville (1828-1833), at Franklin and Fayette (1833-1835); and was pastor of the 2d Church of St. Charles (1837-1844). He was editor of the *Herald of Religious Liberty*, St. Louis, for about two years. He became stated supply of Somerville and Bethany, Tenn. (1846-1850); and thereafter at Brownsville, Texas, where he died, Nov. 1, 1866. See *Genesis Cat. of Princeton Theol. Sem.* 1881, p. 44; *Trien. Cat. of Andover Theol. Sem.* 1870, p. 63.

Chamberlain, Jason

a Congregational minister, teacher, and lawyer, was born at Itolliston, Mass., Feb. 9, 1783. His early-education was thorough, and he graduated with the highest honors at Brown University in 1804. He first preached at Thomaston, Me., was ordained at Guilford, Vt., in 1808; and was dismissed from that church in 1811, to become professor of Latin and-Greek in the University of Vermont. In 1814 he went West, and was one of the founders of Jackson, Mo. Retiring from the ministry, he went into the practice of law, and in 1820 was drowned while going the circuit of the courts in Arkansas. Mr. Chamberlain's publications were a *Sermon* at the funeral of Genesis Henry Knox, 1807; and an *Inaugural Oration* at Burlington, Vt., in 1811.

Chamberlain, Joseph H.

a Baptist minister, was born at Thetford, Vt., Feb. 25, 1800. Early in his life the family moved from Vermont to Western New York, and there, in a log school-house, while attending a revival meeting, he became a Christian when he was seventeen years of age. He went, in 1825, to the Hamilton Institute, now Madison University, to prepare for the ministry. He was ordained in 1828, and settled in South Berlin, N.Y. His pastorate there covered the period of twenty-seven years, and his residence in the vicinity continued fifty-two years. For brief periods he lived in other places. He was, for a year and a half, agent of the Education Society at Hamilton. When not acting as a pastor, he performed a large amount of evangelistic labor in Norwich, Oxford, Greene, Coventry, the Hudson valley, and other places. He possessed more than ordinary gifts as a preacher. It is said of him that his eccentricities of speech and manner were marked, but it is thought that they added to rather than impaired his power. "When the heavenly gale blew upon him," as he often said, he loved to preach, and at such times his audiences heard him with delight. He was able to stir both the fountain of laughter and the fountain of tears. It is believed that during his long and laborious ministry he baptized more than one thousand persons on a personal profession of their faith in Christ. He died at Holmesville, N.Y., March 24, 1880. See *New York Examiner*, April 8, 1880. (J.C.S.)

Chamberlain, Josiah P.

a Methodist Episcopal minister, was born Sept. 6, 1786. He was converted in 1800; began preaching in 1811; and subsequently became a member of the Vermont Conference, wherein he labored faithfully till his death, March 26, 1864. Mr. Chamberlain was exemplary and eminently successful. See *Minutes of Annual Conferences*, 1864, p. 110.

Chamberlain, Levi

a lay missionary, was born at Dover, Vt., and for many years devoted himself successfully to business in Boston. He finally determined to relinquish secular life and devote himself to the work of aiding in the spread of the Gospel among the heathen, and for that purpose went to the Sandwich Islands and was appointed secular superintendent of the missions there. "His various toils were, incessant and most important, as he had judgment, caution, prudence, economy, and self-denial." After twenty

years of service in the cause of his Master, he died at Honolulu, July 29, 1849. See *Missionary Herald*, Dec. 1849. (J. C. S.)

Chamberlain, Philip

a Baptist minister, was born at Hebron, Me., in 1796. His opportunities for obtaining an education were very limited, and at the age of thirty-five years he was a hard worker on a small farm in Maine. After this he was set apart to the work of the ministry, and for many years traversed what was then the wild region of Coos Co., N.H., and through his simplicity of character and earnestness of purpose accomplished much good. In later life he was settled in Bradford and other villages in New Hampshire, and in places in Vermont. He spent his last days in East Milford, N.H., where he died, Feb. 25, 1878. (J.C.S.)

Chamberlain, Pierce

a Presbyterian minister, was born at Newark, Del., June 11, 1790. He attended the Academy of Andover, and also at Newark Academy, and studied theology with private instructors. In 1822 he was licensed to preach by the New Castle Presbytery. He had much of the missionary spirit, and for a time labored in the almshouses and prisons of Philadelphia. After a few years he was ordained as an evangelist by the Presbytery of New Castle, and received a commission from the Board of Missions to labor within the bounds of the Presbytery of Erie. He first visited the shore of Lake Erie in 1826, and labored for some time in the vacant churches with much acceptance. In 1828 he was installed pastor of the Church of Springfield, in Erie Co. On account of ill-health this relation was dissolved the same year, and then, till 1836, he labored as a missionary throughout the bounds of the presbytery, preaching wherever he could collect a congregation. In 1836 he accepted calls from Waterford and Union; giving up the latter, he labored at Gravel Run. His health failing, he was released from the pastoral charge. He soon after left Erie Presbytery and returned to Newark. At the time of the division of the Church in 1838, Mr. Chamberlain identified himself with the New School. After his return to Newark he took charge of a female seminary, where he labored till his death, Aug. 23, 1850. See *Hist. of the Presbytery of Erie*.

Chamberlain, Remembrance

a Presbyterian minister, was born in Vermont. He graduated at Middlebury College in 1814, and at Princeton Theological Seminary in 1819, and was ordained a minister in the Presbyterian Church. He preached at Madison, Ga., in 1825; went in 1826 to Bethel and preached for two years; from 1828 to 1830 was stated supply at Decatur, from 1830 to 1833 at Forsyth, and for the next year at Jackson. He acted in the capacity of an agent for the Church thereafter until his death in 1855. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 22.

Chamberlain, Robert

an English Congregational minister, was born at Ravenstonedale, Westmoreland, Sept. 5, 1797. He was educated at a free grammar-school. After his conversion he commenced to study for the ministry, under Rev. M. McLean, of Kendal. In August, 1819, he was admitted to Hoxton Academy. He became pastor at South Shields in 1823, where he was ordained; at Petworth in 1828, and at Swanage in 1832. In 1852 he was at Falcon Cliff, Isle of Man. In December, 1855 he went to Oakham, and died there on the 30th of the same month. He was unaffected, upright, and conscientious in public as well as in private life. See (Lond.) *Cong. Yearbook*, 1857, p.170.

Chamberlain, Uriah Tracy

a Congregational minister, was born at Richmond, N.Y., March 3, 1809. His academic education was acquired in Rochester, N. Y. For a year he was a member of the Lane Theological Seminary, but graduated at Oberlin Seminary in 1838. Feb. 16 of the same year he was ordained pastor of the Church in Fitchville, O., where he served until April 1, 1840. The next year he was acting pastor in Frederictown. From 1841 to 1843 he preached in Lafayette and Seville. Feb. 15, 1844, he was installed pastor in Strongsville, but only remained until the following November. From 1847 to 1849 he was acting pastor in North Madison; from 1849 to 1853, in West Andover; from 1853 to 1856, in Conneaut, Penn.; from 1856, to 1859, in Cambridge; from 1861 to 1870, in Centreville and Riceville; from 1870 to 1872, in Churchville, N. Y., and also in Stockholm; from 1872 to 1875, without charge; from 1875 to 1878, was acting pastor in Hartford, O. Subsequently he resided, without charge, in Cambridge, Pa., where he died, Jan. 10, 1880. See *Cong. Yearbook*, 1881, p. 19.

Chamberlayne, Israel, D.D.

a Methodist Episcopal minister, was born at Butternuts, Otsego Co., N.Y., Sept. 6, 1795. He joined the Church at the age of fifteen; received license to exhort in 1811, to preach in 1812, and in 1813 united with the Genesee Conference. From extreme nervous sensibility he was obliged to retire from the itinerancy in the meridian of life, and thereafter devoted himself to writing sermons, essays, reviews, and valuable volumes. His most important publications are, *The Past and the Future: —Australian Captive: —Saving Faith*. He died at Lyndonville, Orleans Co., N.Y., March 20, 1875. Dr. Chamberlayne was a master in logic, an original explorer in metaphysics and theology; intensely exact as a linguist; keenly sharp as a controversialist, and poetically critical as a rhetorician. As a preacher, he was interesting, instructive, and powerfully eloquent. See *Minutes of Annual Conferences*, 1875, p. 136; Simpson, *Cyclop. of Methodism*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Chamberlin, Nelson P.

a Presbyterian minister, was born in New York. He graduated at Oberlin College in 1842, and at Princeton Theological Seminary in 1845; and was licensed by the Presbytery of New York, April 17, 1845. He was stated supply at the First Church, Madison Parish, La., from 1847 to 1850; missionary and stated supply at Thibodeaux, in 1858, and pastor from 1859 to 1863. He was infirm at Houma in 1867 and 1868; and resided thereafter at Wheeling, W.Va. He died in 1869. See *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 135.

Chamberlin, Parmele

a Methodist Episcopal minister, was born at Dalton, Mass., Aug. 11, 1801. He was converted at the age of sixteen, began preaching two years later, and in 1823 entered the New York Conference, wherein he labored as health permitted to the close of his life, in March, 1856. Mr. Chamberlin was an instructive and useful preacher, a faithful pastor, and an exemplary Christian. See *Minutes of Annual Conferences*, 1856, p. 58.

Chamberlin, William

a Presbyterian minister, was born at Newbury, Orange Co., Vt., Feb. 29, 1791. He attended the academy at Wilkesbarre, was licensed in 1817, and

was very soon commissioned by the American Board as missionary to the Cherokees. In 1840 he entered the service of the Alton Presbytery. He was largely instrumental in forming many churches. His labors extended through all the counties bordering on the Mississippi, the Ohio, and the Wabash. He died March 14, 1849. See Norton, *Hist. of the Presb. Church in Illinois*.

Chamberlin, William Rogers

a Universalist minister, was born in Brookfield, Carroll Co., N.H., Nov. 2, 1816. He taught school in his young manhood; was licensed to preach in 1844, and ordained at Dighton, Mass., in 1847, where he spent some time preaching, and then engaged as missionary in Virginia. In 1849 he went to Cincinnati, O., where for twelve years he was employed as a bookkeeper, acting in the meantime as Sunday-school superintendent of the Universalist churches in the city. In 1867 he again entered the ministry, and labored successively at Mendota, Ill.; Vinton, Council Bluffs, and Dubuque, Ia.; and finally at Clinton, N.Y., where he continued to the close of his life, April 28, 1876. Mr. Chamberlin was a man of marked ability, especially as an extemporaneous speaker, and possessed great geniality. See *Universalist Register*, 1877, p. 113.

Chambers, E. C.

a Methodist Episcopal minister, was born in 1813. He was for several years a local preacher, and in 1853 was ordained local deacon. In 1854 he entered the Michigan Conference, and was ordained elder in 1858. He labored consecutively at Addison, Reading, California, Osseo, Burr Oak, Union City, Bedford, Richfield, Oshtemo, North Adams, Whitehall, and Pentwater, and died at Victor, Mason Co., Mich., March 11, 1881. For seven years previous he had held a superannuated relation. He was a sweet-spirited Christian man, and his zealous labors were abundantly successful. See *Minutes of Annual Conferences*, 1881, p. 311.

Chambers, John, D.D.

a Presbyterian minister, was born in Stewartstown, Ireland, Dec. 19, 1797, and brought to America while an infant. At the age of sixteen the son went to Baltimore and took a situation as clerk in a hardware store. On becoming a Christian he began his theological studies under Rev. James Gray. He was ordained at New Haven in 1825, and called to the charge of

a Presbyterian Church in Philadelphia, which subsequently bore his name, and in which he ministered upwards of fifty years. He early rose to eminence as a preacher. His natural endowments were remarkable. To a fine physique, showing great muscular and nervous force, he had a voice which rang out like a bugle's blast, and it never gave an uncertain sound in the cause of truth and righteousness. He was abundant in labors, seeming never to need rest, preaching almost incessantly. During a stay of nine days in Baltimore, he preached seven times and delivered nineteen addresses. He died Sept. 22, 1875. See *Presbyterian*, Oct. 23, 1875. (W. P. S.)

Chambers, John R.

an English Wesleyan minister, was born in London, June 24, 1812. When six years of age his parents removed to South Wales, where he was converted. He was called to the ministry in 1838, and died at Llandysil, June 10, 1864. He was a plain, practical preacher. See *Minutes of the British Conferences*, 1864, p. 23.

Chambers, John W.

a Baptist minister, was born in Wayne Co., Miss., Sept. 21, 1818. He united with the Church in 1836, and was ordained Feb. 3, 1843. His first pastorate was with the Antioch Church, Tenn., and he afterwards ministered to several churches in Scott and Newton counties, Miss., until 1855, when he moved to Marshall County, but soon after returned to Tennessee, and took up his residence in Saulsbury, preaching to the Rocky Spring and other churches. In 1871 he was appointed agent for home missions, and in 1872 agent of the Foreign Mission Board for West Tennessee. He died at Milan, Feb. 23, 1873. See Borum, *Sketches of Tennessee Ministers*, p. 120-122. (J.C.S.)

Chambers, Robert Daniel, A.M.

a Methodist Episcopal minister, was born at Martinsburg, Berkeley Co., Va., Jan. 4, 1823. He received a private preparation for college, but his father's resources being too limited to assist him further, he was apprenticed to a printer in his native town, and, while thus employed, improved every available opportunity for extending his knowledge. He was soon after converted, and in 1845 entered the East Baltimore Conference; in 1859, became professor in Irving Female College; in 1864, president of Emory Female College, of which he was the founder, and died in Carlisle,

Pa., Sept. 8, 1864. Mr. Chambers was conscientious, intensely patriotic, a bold, fierce denouncer of evil; possessed an iron will and deep piety. See *Minutes of Annual Conferences*, 1865, p. 254.

Chambers, Thomas

an English engraver, was born in London about 1724. The following are his principal plates: *The Holy Family*; *St. Martin Dividing his Cloak*; *St. Peter and St. John Healing the Sick*; *The Good Man at the Hour of Death*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Chambers, William

an English Wesleyan minister, became a local preacher in 1830, and studied theology for a time at Edinburgh. He entered the ministry in 1832, and labored faithfully for a long period. He became a supernumerary in 1872, and died at Clapham, Jan. 14, 1882, aged seventy-five years. See *Minutes of the British Conference*, 1882, p. 20.

Chambray, Robert De

a French ecclesiastic, was born at syreux, of the Norman family *Ferte-Fresnel*, He was elected abbé of Saint-Etienne at Caen, and pope Clement VI gave him the right of carrying the pontifical ornaments even in the presence of the bishop of the diocese. He died in 1393. See Hoefler, *Nouv. Biog. Générale*, s.v.

Chamfer

Picture for Chamfer 1

Picture for Chamfer 2

(or Champfer), an *arris* or angle which is slightly pared off is said to be chamfered: a chamfer resembles a *splay*, but is much smaller, and is usually taken off equally on the two sides; it applies to wood-work as well as stone. In the Early English and Decorated styles, more especially in the former, chamfers frequently have' ornamental terminations of several kinds, some of which are sufficiently marked to be characteristic of the date of the architecture, and they are more varied, and produce a stronger effect, than might be expected in such minute features. The angles of Early English buttresses are very commonly chamfered.

Chamilard (or Chamillart), Gaston

a French theologian, and doctor at the Sorbonne, died about 1690, leaving *De Corona, Tonsura et Habitu Clericorum* (Paris, 1659, 8vo).: — *Declaration de la Conduite de M. Parcheveque de Paris Contre le Monastere de Port-Royal* (ibid. 1667). See *Hoefer, Nouv. Biog. Générale*, s.v.

Chammak

is a name frequently found in the designation of churches in the west of Scotland, indicating the existence of a local saint of that name, or more probably *Coman* (*Orig. Par. Scot.* 2, 29 sq.; Forbes, *Kal. Scot. Saints*, p. 299).

Chammanim

SEE IDOL (14).

Chamnee, Maurice

a Roman Catholic writer, probably born in London, was bred a friar at the Charter House. He was imprisoned in the reign of Henry VIII for refusing the oath of supremacy with eighteen others of his order, all of whom lost their lives for fidelity to their conscience, Chamnee alone escaping to write a history of their execution. His convent was also destroyed. Fearing persecution, he fled beyond the seas, and passed the rest of his life on the Continent, dying in 1581. See Fuller, *Worthies of England* (ed. Nuttall), 2, 382.

Chamorro, Juan

a Spanish historical painter, studied under Herrera the elder. From 1669 to 1673 he was president of the Academy of Seville. His principal works were in the Convent of Mercy at Seville. They represent subjects from the life of the Virgin, and the Four Doctors of the Church. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Générale*,

Chamousset, Claude Humbert Piarrona De

a French philanthropist, was born at Paris in 1717, of one of the most distinguished families. As soon as he became master of his fortune he changed his residence into a hospital, and hired a house at the gate of

Sadres for a similar purpose. He was also appointed general intendant of the military hospitals. The "Petite Porte de Paris" was established after his plans, and to him we owe the first idea of fire insurance companies. Chamousset died April 27, 1773. He published among other works a large number of *Memoires* on military hospitals, on abandoned children, on the extinction of mendicity, etc. His complete *Works* were published by Catton des Houssayes (Paris, 1783, 2 vols. 8vo). See Hoefer, *Nouv. Biog. Générale*, s.v.

Champagne (or Champagne), Philippe de

a Belgian painter, was born at Brussels, May 26, 1602. The greatest assistance he ever obtained was from Fouquieres, who lent him some of his drawings. His works were distinguished for an admirable system of coloring, and he was a close imitator of nature. The best are in the ceiling in the king's apartment at Vincennes, on the subject of the peace of 1659; *St. Philip in Meditation*; and in the Carmelite Convent at Paris, *The Nativity*; *The Adoration of the Magi*; *The Circumcision*; *The Assumption*; *The Raising of Lazarus*; *The Descent of the Holy Ghost*. Champagne died in Paris, Aug. 12, 1674. See Hoefer, *Nouv. Biog. Générale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Champagny, Francois, Count De

a French writer, was born at Vienna, Sept. 10, 1804, and was the second son of the duke of Cadore, the minister of Napoleon I. He took an active part in the issue of the *Ami de la Religion* and the *Corresponant*, and was one of the founders of the *Revue Contemporains*. In 1869 he was elected a member of the French Academy, and died May 4, 1882. His most important works are, *L'Histoire des Cesars* (4 vols. 1841-43; 2d ed. 1853): — *Les Antonins* (3 vols. 1863; 2d ed. 1866): — and *Les Cesars du III Siecle* (3 vols. 1870). (B. P.)

Champchevrieux, Guillaume de

a French religious writer, was born at Orleans in 1558. He was made doctor of theology, and taught in the Convent of La Place Maubert at Paris; but during the political troubles of the time he remained faithful to his king. He became provincial of his order, and labored for its reformation and the extension of its privileges. He died in 1631, leaving *De Antiquitate*

et *Privilegis Ordinis Carmelitani* (Paris, 1627), and several other treatises in MS. See Hoefler, *Nouv. Biog. Générale*, s.v.

Champeil, Pierre (or Lonard)

a French theologian, was born at Treignac in 1590. He entered the Jesuit order at the age of nineteen, and taught theology and moral philosophy at Bordeaux, as a zealous sectary of Occam and the Nominalists. He died April 12, 1669, leaving *Les Vesrites Catholiques* (Paris, 1664). See Hoefler, *Nouv. Biog. Générale*, s.v.

Champfleur, Francois de

a French theologian who lived in the first part of the 17th century, was of the order of the Benedictines, and wrote *Le Detestable Parricide de Henry le Grand*, translated from the Latin of Nicolas Bourbon, in verse (Paris, 1610, 8vo): —*Funebres Cypres sur la Mort de Henry IV*, in verse (ibid. eod.): —*La Grandeur sur le Sacrae de Louis XIII* (ibid. eod.). See Hoefler, *Nouv. Biog. Générale*, s.v.

Champion, Antoine de

a Swiss prelate, was first senator and then president of the senate of Chambery. On the death of his wife he embraced the ecclesiastical state, and was appointed bishop of Mondovi in 1485. Pope Innocent VIII nominated him bishop of Geneva in 1491, but the chapter there called as their bishop Charles du Seyssel, a divine of the order of Saint Anthony of Vienna. Champion transferred his official court to Annecy, but was finally induced to return to Geneva by a present of four hundred florins. He held a synod in 1493 for the reformation of his diocese, and died in 1495, leaving *Constitutiones Synodales Episcopatus Genevensis* (Geneva, 1493, 8vo). See Hoefler, *Nouv. Biog. Générale*, s.v.

Champion (De Nilon), Charles Francois

a French theologian, was born at Rennes, Feb. 1, 1724. He entered the order of the Jesuits, Feb. 2, 1757, and taught theology at La Fleche. After the dissolution of his order he became priest of the Church of St. Vincent at Orleans; but having refused to take the oath to the constitution, he had to hide himself during the reign of terror, and died at his retreat, in 1794, leaving *Critique Posthume d'un Ouvrage de Voltaire* (London, 1772, 8vo): —*Reflexions sur les Observations de Clement* (Orleans and Paris,

1772, 2 vols. 12mo): —*Morceaux Choisis des Prophetes* (1777, 2 vols. 12mo): —*Amusements Lyriques* (Paris, 1778, 8vo): —*Catechisme Pratique* (1783, 12mo): —*Nouvelles Histoires et Paraboles* (Paris, 1786, 12mo; Lyons, 1820 12mo; and Paris, 1825, 18mo). See Hoefler, *Nouv. Biog. Générale*, s.v.

Champion (Nee Palmer), Esther

a minister in the Society of Friends, was born about 1680. She was converted in youth, and in the course of her ministry, after having traveled many thousand miles in America, visited some parts of Great Britain, and was especially useful in London. She died Sept. 3, 1714. See *Piety Promoted*, 2, 94-98. (J.C.S.)

Champion, Francois

a French theologian of the order of the Carmelites, who lived in the latter part of the 17th century, left a Latin poem called *Stagna* (Paris, 1686; in the *Panata Didascalica*, Paris, 1749, 3 vols. 12mo). See Hoefler, *Nouv. Biog. Générale*, s.v.

Champion (De Pontalier), Françoise

a French theologian, was born at Rennes, Oct. 21. 1731. He became a Jesuit, Sept. 19, 1752, and went to Paris. On the abolition of his order in France he retired first to Orleans, near his brother, and then to Rennes, 'where he pursued theological studies, and died Sept. 10, 1812. The following are the titles of his principal works: *Varietes d'un Philosophe Provincial* (Paris, 1767, 12mo): *Le Tresar du Chretiens* (ibid. 1778, 2 vols. 12mo, etc.): *Le Theologien Philosophe* (ibid. 1786, 2 vols. 8vo): *Nouvelles Lectures de Pitef* (Rennes, 1804, 4 vols. 12mo). See Hoefler, *Nouv. Biog. Générale*, s.v.

Champion, George

a Congregational minister, was born in Connecticut in 1809. He graduated from Yale College in 1831, and from Andover Theological Seminary in 1834; was ordained and became a missionary to South Africa the same year, and died at Santa Cruz, W. I., Dec. 17, 1841. See *Trien. Cat. of Andover Theol. Sem.* 1870, p. 107.

Champion (De Cicé) Jerome Marie

a French prelate and statesman, was born at Rennes in 1735. In 1765 he was appointed general agent of the clergy of France; five years afterwards he was made bishop of Rhodes. In 1781 he was elevated to the archbishopric of Bordeaux, and in 1787 to the assembly of the notables. As a member of the constitutional committee, he made, in 1789, the report on the rights of man, which his brother, the bishop of Auxerre, also a member of the national assembly, opposed as useless. Louis XVI selected Champion de Cice, in place of Barantin, as keeper of the seals; an office which, since the times of cardinal de Biragnd, who had done so much harm to France (1570-78), no minister had ever held. This nomination displeased many of the extreme parties; but Champion maintained his position from 1789 till November, 1790, when he resigned it, having, meanwhile, addressed to the national assembly several memoirs on the royal prerogatives. Afterwards the archbishop of Bordeaux was obliged to go into foreign countries (being in danger of persecution), where he lived ten years; but this exile ended by his submission to pope Pius VII, after which he was appointed archbishop of Aix, by the first consul, and directed all his attention to the erection of charitable establishments and schools. He died at Aix, Aug. 22, 1810. See Hoefler, *Nouv. Biog. Générale*, s.v.

Champion, Judah

a Congregational minister, graduated from Yale College in 1751; was ordained pastor of the Church in Litchfield, Conn., July 4, 1753, and died in 1810. See Sprague, *Annals of the Amer. Pulpit*, 1, 512.

Champion, Pierre

a French Jesuit and biographer, was born at Avranches, Normandy, Oct. 19, 1631. He entered the order of the Jesuits in 1651, and taught rhetoric ten years. Afterwards he went with a French fleet to Cayenne as chancellor, and on his return settled at Nantes, where he died, June 28, 1701. He wrote, *La Vie du Pere Rigoureux* (Paris, 1666, 1694, 12mo; Lyons 1735, 1739, 12mo): —*La Vie du Pere Sallemant*. (Paris, 1694, 12mo; Lyons, 1735, 12mo; Avignon, 1826, 12mo): —*La Vie des Fondateurs des Maisons de Retraite* (Nantes, 1698, 8vo), under the anagram *Phonamic*. See Hoefler, *Nouv. Biog. Générale*, s.v.

Champion, William

a Methodist Episcopal minister, was born in St. Just, near Penzance, England, May 23, 1817. He united with the Church in 1840; began preaching in 1843; emigrated to America in 1848, and in 1850 was admitted to the Baltimore Conference. Between 1861 and 1867 he held a superannuated relation, and from that time was a supernumerary to the close of his life, Jan. 20, 1873. Mr. Champion was characterized by meekness, fidelity, zeal, and success. See *Minutes of Annual Conferences*, 1873, p. 31.

Champlin, Albert

a Methodist Episcopal minister, was born in East Middlebury, Vt., Dec. 3, 1809. He was converted among the Congregationalists in 1825; joined the Methodists in 1827; soon after was licensed to exhort, and in 1834 entered the Troy Conference. He became superannuated in 1868, and died in Charlotte, Vt., June 18, 1872. Mr. Champlin labored on twenty-one different charges, was in thorough sympathy with all the interests of the Church, and devoted to God. See *Minutes of Annual Conferences*, 1873, p. 67.

Champlin, James Tift, D.D.

an eminent Baptist minister and educator, was born at Colchester, Conn., June 9, 1811. He graduated from Brown University with the highest honors in 1834; was tutor there from the fall of 1835 to March, 1838; and then became pastor of the First Baptist Church in Portland, Me. In 1841 he was made professor of ancient languages in Waterville College, now Colby University, and was president of the college from 1847 to 1872, greatly promoting the prosperity of the institution. He had the gift of awakening the sympathies and calling forth the aid of men of wealth. Soon after he resigned his office as resident he returned to Portland, where he died, March 15, 1882. Dr. Champlin was the author of several classical text books. See Cathcart, *Baptist Encyclop.* p. 199. (J. C. S.)

Champness, William Weldon

a deacon in the Church of England, was born in 1808. At St. Ebbe's, Oxford, he exhibited wonderful talent for teaching children by catechization; was some time curate in that place, and subsequently

preached in Whitechapel, London. He died about 1875. See *Christian Observer*, March, 1875, p. 231.

Champney, Joseph

a Congregational minister, was born at Cambridge, Mass. He graduated from Harvard College in 1721; was ordained in Beverly, Mass., Dec. 10, 1729, and died Feb. 23, 1773, aged sixty-nine years. See Sprague, *Annals of the Amer. Pulpit*, 2, 25.

Champollion, Jean François

a famous French Egyptologist, was born Dec. 23, 1790, at Figeac. In 1816 he was appointed professor of history at the Academy of Grenoble, after having two years previously become known by his *Egypte sous les Pharaons* (Paris, 1814, 3 vols.). From 1828 to 1830 he traveled in Egypt, and after his return was called to the chair of Egyptology, which had been established for him in the College de la France. He died March 4, 1832, leaving, besides the above, *De l'Ecriture Hieratique des Anciens Egyptiens* (Grenoble, 1821): —*Precis du Systeme Hieroglyphique des Anciens Egyptiens* (Paris, 1824, 1828): —*Pantheons Egyptien* (ibid. 1823). After his death was published, *Grammaire Egyptienne* (ibid. 1836-41, 3 vols.): —*Monuments de l'Egypte et de la Nubie*, etc. (1835-45, 5 vols.): — *Dictionnaire Egyptien en Ecriture Hieroglyphique* (1842-44). See Hoefler, *Nouv. Biog. Générale*, s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B. P.)

Champs, Etienne Agard de

a French Jesuit and theologian, was born at Bourges in 1613; He taught theology in the College of Rheims and at Paris, was three times provincial and deputy of his order to the papal court, and died at La Fibche, July 31, 1701, leaving *Disputatio de Libero Abitrio*, etc. (Paris, 1642, 12mo; 1646): —*Responsio ad Theriacam. Vincentii Lenis* (ibid. 1648; Cologne, 1650): —*Le Secret du Jansenisme Decouvert* (1651): —*De Haeresi Jansensiana* (Paris, 1654, etc.): *Quaestio Facti* (ibid. 1660): *Sanctus Augustianus Theologorum Aristoteles* (published in the *Selectce Orationes Panegyricae Societatis Jesu*, Lyons, 1667): —*Neuf Lettres sur la Grace, Adresses au Prince de Conti et Suivies de Reponses* (Cologne, 1689, 12mo). See Hoefler, *Nouv. Biog. Générale*, s.v.

Champs-Neufs, Pierre des

a French Jesuit of Nantes, who died May 20, 1675, in the seventy-third year of his age, is the author of *Axiomata Evangelica ex Libris N. Testamenti Psalmi Davidici et Sacra Cantica in Breviario Romano Occurrentia cum Explanatione: —Suspiria Davidica: —Axiomata Evangelica Christi et Apostolorum Verbis Respondentia*. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Chamsi

SEE SOLAVES.

Chananel Ben-Chushiel

a rabbi of Kairwan, in Africa, was born about 990, and died about 1050. He was one of the greatest teachers of his time, and is the author of a commentary on the Pentateuch and Ezekiel. He also wrote a commentary on the Talmudic treatise Makkoth. See Dr. Berliner's *Migdal Channel, sein Leben und Schriften*, etc. (Leipsic, 1876); First, *Bibl. ud.* 1, 163; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 75. CB. P.)

Chananja ben-Teradion

a Jewish teacher of the 2nd century, was one of the ten martyrs who died in the revolt of Bar-Cochba. He was found engaged in the perusal of a roll of the law. To the question how he had ventured to defy the imperial edict, he replied by appealing to the higher duty of unconditional obedience to the laws of his God. Chananja was sentenced to be wrapped in the roll which he had been studying, and thus to be bound to the stake. One of his daughters was the wife of the famous rabbi Meir (q.v.). See Elershelm, *History of the Jewish Nation*, p. 239 sq.; Hamburger, *Real-Encyclop. für Bibel u. Talmud*, s.v. (B. P.)

Chananja, Kohen

a Jewish writer, who was born Nov. 18, 1757, at Reggio, and died March 29, 1834, at Florence, is the author of **l arçy twrymz**, on ancient and modern Hebrew poetry (Leghorn, 1793): — **hn[m ^wçl** , *Vocabulario Ebraico-Italiano et Ital.* —*Ebraico* (Reggio, 1811-12, 2 vols.): — **hçdj**

יַרְצֵהוּ, *Seu Nova Methodus Versificationis Hebr.* (ibid. 1822): — יַרְצֵהוּ *ç* *çdwqh* *ִרְצֵהוּ* , a Hebrew grammar (Venice, 1808): *th* *hpç*, on the Hebrew words in the Mishna which do not occur in the Bible at all, or do occur. but in a different sense (Reggio, 1822): — *Raggio di Eloquenza Ebraea* (Florence, 1827). See Ghironi, *Toldot*, p. 104; Steinschneider, *Bibliogr. Handbuch*, p. 35; First, *Bibl. Jud.* 1, 181 sq. (s.v. Coen). (B. P.)

Chancellor of the Choir

is the dignitary is a cathedral next in rank to a precentor, and presides over the readers of the lessons in church, and the schools of the city and cathedral. The office was instituted in England in the 12th century, but in France apparently not until the 13th. The dignitary bore the name in foreign chapters of *scholasticus scholarca cabiscol*, that is, *caput scholae*, head of the school, magistral and theological. Like the Greek *chartophylax*, he was the librarian and secretary of the chapter, and sealed the capitular correspondences. He also acted as the theological lecturer and reader in canon law. The chancellor's name is derived from that of the law officer who stood at the bar *ad cancellos* to receive the pleas of suitors, and was keeper of the court seal. The chancellor of a university has the sole executive authority within the precinct.

Chancellor, Samuel

an English Congregational minister, was born at Kensington, Jan 12, 1795. During the greater part of his life he labored at his trade of coach-building, but spent his leisure time in self improvement and diligent study. He was first engaged as a Sunday-school teacher, then in itinerant labors in and around Kensington, twenty-six years, on the Sabbaths. For a short time he accepted a charge at Hayes, in Middlesex, and in 1847 at Epping, Essex. He died suddenly, Nov. 23, 1853. See (Lond.) *Cong. Yearbook*, 1854, p. 221.

Chancels

(*cancelli*) are screens, often of great beauty and richness, set round an altar, or the choir, or tombs of saints. The original chancels were those which divided the choir from the nave, forming a line of demarcation between the clergy and the laity. Leo III erected a chancel of pure silver, and Stephen IV placed another of the same material round an altar. The second council of Tours enjoined the people not to stand near the altar

among the clerks at vigils or mass, because that part of the church which is divided off by chancels is restricted to the use of the singing clerks. Gregory of Tours mentions a chancel in the chord of the apse in San Pancrazio near Rome, and at Santa Sophia, Constantinople. The chancel fenced the entrance to the sanctuary.

The chancel-screens round the choir were called, in Spain, *rejas*, and elsewhere *pectorals*, being a wall breast-high at which the faithful communicated and received the palms and ashes when they were distributed. It was identical with the *peribolos* which was introduced when the hours were first sung in choir during the 4th century. The solid and taller screen does not date earlier than the 12th century. Sometimes the chancels had a balustrade and columns, called *regulars*, placed at intervals; on these curtains were suspended, so as to resemble the Greek *iconostasis*; Gregory of Tours notices that they were embroidered and painted with sacred images in France. At certain times in the service these veil-like draperies were drawn back and again closed, unlike the modern custom of leaving the whole vista of the interior and the altar in full view; this utter change from the more ancient idea of seclusion of the sacred mysteries emanated from the Jesuits, contemporaneously with the introduction of the ceremony of benediction, and has resulted in a wholesale destruction of the rood-screens. The latter, which are the true representatives of the primitive chancels, marked the separation between the clergy and laity, and also symbolized the entrance to the Church triumphant. For this reason they were painted, as at Hexham, with figures of saints or with the sentences of the creed, or with the destruction of the dragon, or the Last Judgment. Two of these Screens, of open-work, of the time of Wren, exist at St. Peter's, Cornhill, and All-Hallows the Great, Thames Street, London; while beautiful specimens of lateral choir screens remain at Alby, at Paris, of the 14th century, at Chartres and Amiens, of the 15th century, and of the 13th century at Canterbury. The chancels mostly, however, have shrunk into the mere altar-rail round or in front of the altar, dividing, not as before, the nave from the choir, but the choir from the sanctuary.

Chanche, John Joseph

a Roman Catholic bishop, was born in Baltimore, Md., of French refugees from St. Domingo, Oct. 4, 1795. He was ordained in 1819, became a member of the Society of St. Sulpice, acquired a high reputation as professor and president of St. Mary's College, Baltimore, was consecrated

bishop of the newly erected diocese of Natchez, Miss., March 14, 1841, and after attending the Council of Baltimore in 1852, died suddenly at Frederick, Md., July 22 of the same year. Chanche, a man fitted to shine among the learned, gave his talents to an obscure and laborious field, zealously serving as a missionary priest, building up with no-resources a new diocese. See De Courcy and Shea, *Hist. of the Cath. Church in the U. S.* p. 150, 604-606.

Chandermā

in Hindu mythology, is one of the forms of the name of the moon-god. He is also the sovereign of the entire expanse of the air, in which he lives. He loved Tarci, the young and beautiful wife of Vyasha, and from this love the celebrated Buddha is said to have come. Vyasha adopted the latter as his son, and instructed him in all branches of science. *SEE CHANDRA.*

Chandieu

SEE SADEEL.

Chandler, Amariah, D.D.

a Congregational minister, was born at Deerfield, Mass., Oct. 27, 1782. He graduated at the University of Vermont in 1807, and was ordained pastor of the Church in Waitsfield, Vt., in 1810; here he remained until 1830; preached two years at Hardwick, and was installed over the Church in Greenfield, Mass., in 1832, and died there in the pastoral office, Oct. 20, 1864. Dr. Chandler was a delegate to the Massachusetts Convention for the Revision of the State Constitution in 1853. He published several sermons and treatises, including *A Review of Dr. Willard's Historical Discourse* (1857). His mind was strong and independent; his manners were simple; he was much beloved for his kindness and sociability, and his sermons were solid and impressive. See *Cong. Quarterly*, 1865, p. 208, 421. Chandler, Augustus, a Congregational minister, was born in North Woodstock, Conn., Dec. 1, 1830. He graduated from Williams College in 1855 and during the following year taught school in Westbrook. In, 1859 he graduated from Andover Theological Seminary. Sept. 12, 1860, he was ordained at Saxton's River in Rockingham, Vt., and remained there one year as acting pastor. From 1861 to 1864 he ministered in Lempster, N. H., and on Dec. 28 of the latter year was installed pastor in Strafford, Vt. Having removed to Dummerston, he was made pastor of the church there,

Dec. 18, 1867, and held that charge until Aug. 24, 1870. After this he resided in Brattleboro. In 1875 he became editor and proprietor of the *Record and Farmer*. He died March 26, 1880. See *Cong. Yearbook*, 1881, p. 19.

Chandler, Charles N., D.D.

a Protestant Episcopal clergyman of the diocese of Maryland, was originally a member of the Baptist Church, but about the year 1866 he entered the Episcopalian communion. He was appointed secretary of the Church Book Society, New York City, about this time, and in 1868 became secretary of the Society for the Increase of the Ministry, residing in Poughkeepsie, N. Y. This office he held until 1871, when he removed to Baltimore, Md., as the associate secretary and general agent of the Domestic Committee of Missions. He died in Baltimore, in February, 1878, at the age of sixty years. See *Prot. Episc. Almanac*, 1879, p. 168.

Chandler, George

a Presbyterian minister, was born at Middletown, Conn., Jan. 24, 1790. He graduated from Yale College in 1813, and was licensed by the Huntingdon Presbytery, and stationed in Newark, N. J. In 1814 he was called to the First Presbyterian Church of Kensington, Philadelphia, where he remained till his death, Feb. 15, 1860. He was greatly beloved by his people, and the Church prospered under his ministrations. See Wilson, *Presb. Hist Almanac*, 1861, p. 157.

Chandler, George Clinton, D.D.

a Baptist minister, was born at Chester, Vt., March 19, 1807. He graduated from Madison University in 1835, and from the Newton Theological Institution in 1838. After ordination at North Springfield, Vt., Sept. 5 of that year, he went to Indiana as home missionary there, and afterwards pastor at Indianapolis from 1839 to 1843. He was president of Franklin College, Ind., for the next seven years, and went as a missionary to Oregon in 1851. He had an attack of paralysis Nov. 22, 1874, and died at Forest Grove, Or., Jan. 19, 1881. See *The Watchman*, Feb. 24, 1881. (J. C. S.)

Chandler, Hubbard

a Free-will Baptist minister, was born at Wilton, Franklin Co., Me., Jan. 11, 1798. He was converted at twenty, and immediately began preaching.

He was ordained in Phillips, June 27, 1822, and traveled extensively and successfully in Maine as an evangelist. As a speaker he was dramatic and powerful, but eccentric. During his last years he preached only occasionally. He died at West Poland, Me., Nov. 5, 1866. See *Free-will Baptist Register*, 1868, p. 88. (J. C. S.)

Chandler, J.

an English Baptist minister, was pastor over the Church at Wedmore, Somerset, during his whole public career, commencing in 1814. He was the means of introducing the Gospel into several villages around, and for many years preached in one of them nearly every evening. He died Feb. 11, 1851.

Chandler, James

a Congregational minister, was born at Andover, Mass., in June, 1706. He graduated from Harvard College in 1728; was ordained minister of the second parish in Rowley, Mass., Oct. 18, 1732, and died April 16, 1789. See Sprague, *Annals of the Amer. Pulpit*, 1, 454.

Chandler, John (1)

an English minister of the Society of Friends, was born at Great Bardfield, Essex, April 10, 1787. He was a linen-draper by trade, and had but little scholastic education; but he applied himself diligently to study, familiarizing himself with Latin and several of the modern European languages, and general literature. In 1839 he went to the West Indies, under sanction of the Meeting for Sufferings, to relieve the miseries of the emancipated Negroes. During his visit he explored many of the islands. In 1849 he made a second voyage to the West Indies in behalf of the Antislavery Society. In 1850 he visited America. In 1852 he went to Portugal, to present to the queen of that country an address from the Society of Friends on slavery; and in the latter part of the same year he visited Brazil on a similar mission. In 1853 he was sent to America, to present to the governor of each state, and the president of the United States, a declaration from the Yearly Meeting of London on the unrighteousness of slavery. In 1862 he went to Norway as a missionary. He was one of the founders of the Auxiliary Bible Society, and was secretary of the same for fifty years. He died at Springfield, Chelmsford, July 4, 1869. See *Annual Monitor*, 1870, p. 39.

Chandler, John (2)

a Methodist Episcopal minister, was born at Enfield, Conn., Oct. 16, 1797. He was reared a Calvinist; experienced conversion at the age of twenty-four, and immediately joined the Methodists. He received license to preach in 1824, and in the same year united with the Pittsburgh Conference, in which he traveled large circuits for twelve years, and served as presiding elder eight years. In 1844 he entered the Rock River Conference, and labored faithfully until 1865, when he became superannuated, which relation he sustained to the close of his life, at his home in Peoria, Aug. 14, 1873. Mr. Chandler was deeply pious; powerful in prayer and preaching; a prudent, princely leader in Israel. See *Minutes of Annual Conferences* 1873, p. 147; Simpson, *Cyclop. of Methodism*, s.v.

Chandler, Joshua

a Congregational minister, was born at Andover, Mass., May 17, 1787. He graduated at Harvard College in 1807; was ordained at Swansea, N. H., Jan. 20, 1819, and remained pastor there until Nov. 6, 1822. The day following he was installed in Orange, Mass., where he continued about five years. He became pastor in Bedford, Jan. 20, 1836, and finally in Pembroke, Feb. 9, 1842. He removed to Boston, and died there, May 31, 1854. See *Necrology of Harvard College*, p. 29. (J. C. S.)

Chandler, Leonard Niles

a minister in the Methodist Episcopal Church South, was born in Mississippi, July 9, 1841. He was converted in 1868, and in the same year was licensed to preach, and received into the Little Rock Conference, wherein he labored until his death, Oct. 11, 1871. Mr. Chandler exemplified Christianity by his true, devout life, earnest service, and great faith. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 619.

Chandler, Richard, D.D.

an English divine and antiquary, was born in 1738 at Elson, in Hampshire, and was educated at Winchester school and Queen's College, Oxford. His first work consisted of fragments from the minor Greek poets, with notes, in 1759; and in 1763 he published a fine edition of the Arundelian marbles, *Marmora Oxoniensia*, with a Latin translation. The same year Chandler,

together with Revett, the architect, and Pars, the painter, was sent by the Dilettanti Society to explore the antiquities of Ionia and Greece. They returned to England in 1766, and, as a result of their joint investigations, they produced the two magnificent folios of Ionian antiquities, in 1769. Chandler also edited a valuable collection of inscriptions, entitled *Inscriptiones Antiquae Plereque Nondum Edites* (Oxford, 1774). In 1775 he published his *Travels in Asia Minor*; in 1776, his *Travels in Greece*; and in 1800, his *History of Ilium*. After his return from Greece he obtained several Church preferments. He died in England in 1810. See *Encyclop. Brit.* (9th ed.)

Chandler, Samuel

a Congregational minister, was born at Andover, Mass. He graduated at Harvard College in 1735; became pastor of the second parish of York, Me., Jan. 20, 1742; was dismissed in 1751; installed at Gloucester, Mass., Nov. 13, the same year; and died April 16, 1775, aged sixty-three years. See Sprague, *Annals of the Amer. Pulpit*, 1, 274.

Chandler, Theophilus Bradbury

a Methodist Episcopal minister, was born in East Woodstock, Conn., March 28, 1826. He experienced religion at the age of fourteen; graduated at Wesleyan University in 1850, and in the same year entered the New York East Conference. During the years of 1856-58 he was obliged to retire from regular work, but preached occasionally. In 1859 he resumed his place in the effective ranks, labored faithfully four years, when he was prostrated by hemorrhage of the lungs, and continued to decline in strength by repeated attacks until his death, June 20, 1866. Mr. Chandler possessed rare excellences, a quick mind, fine perceptions, poetic taste, retentive memory, genial temper, and an earnest, practical, sympathetic spirit. See *Minutes of Annual Conferences*, 1867, p. 77; *Alumni Record of Wesl. Univ.* 1881, p. 103.

Chandler, Thomas W.

a Methodist Episcopal minister, was born Dec. 30, 1799. He was converted in 1823, licensed to exhort in 1826, and in 1827 was licensed to preach, and admitted to the Kentucky Conference. In 1840 he was transferred to the Illinois Conference, in 1841, to the Missouri Conference, and in 1846, to the Ohio Conference. He located and returned to Illinois in

1850, and in the following year was readmitted to the Southern Illinois Conference, wherein he continued zealous and faithful until 1858 as an effective preacher, and from thence as a superannuate to the close of his life, Sept. 7, 1859. Mr. Chandler was an earnest student of theology, and a man of exemplary life. See *Minutes of Annual Conferences*, 1860, p. 362.

Chandra

in Hindu mythology, is one of the names for the moon or the genius inhabiting it. He married twenty-seven daughters of Daksha, but loved Rohini especially, and neglected the rest, for which their father cursed him, and he consequently died; but having repented of his error, he was again awakened. His children are called Children of the Moon, and form a separate family in the mythology of India. *SEE SOMA*.

Chandrayana

(or Tsiandrayana), in Hindu mythology, is the moon-penance which the men, born again as Brahmins, practice as an atonement for sins committed in a lower grade of their existence. The body is scantily fed, only nuts of the woods being eaten.

Chanemundus

SEE ANNEMONDUS.

Chaney, Bailey E.

a Baptist minister, was born in South Carolina, and moved to Natchez about 1790. During the persecutions to which the Protestants in that part of Mississippi were subjected, Mr. Chaney managed to conceal himself. When the territory was brought under the government of the United States, "the people assembled in large numbers, a brush arbor was constructed, and he was sent for; and, while the flag of the United States floated over him, he preached the Gospel of Christ unawed by the minions of Rome." He visited, in 1798, an American settlement near Baton Rouge, La., and preached. He was arrested by the authorities and forced to leave the country. He went back to Mississippi, where he continued to labor until his death, which occurred about 1816. See Cathcart, *Baptist Encyclop.* p. 200. (J.C.S.)

Chaney, S. Freeman

a Free-will Baptist minister, son of Rev. John Chaney, was born in 1819. He was converted at fifteen, entered upon a course of study at Parsonsfield, Me., was ordained June 2, 1842, and became pastor of the Church in Buxton. At once there was a remarkable revival of religion, but he was attacked with bleeding at the lungs, retired from active service, and, in August, 1843, went to Plainfield, N. Y., where his father then resided. He continued to decline, until his death, Oct. 13, 1843. See *Free-will Baptist Register*, 1845, p. 74, 75. (J. C. S.)

Chanfaily L'Orpelin

a French theologian, who lived in the former part of the 18th century, wrote *L'Antiquaire de la Ville d'Alenpon* (1 vol. 16mo). See Hoefer, *Nouv. Biog. Générale*, s.v.

Chang-ko

is a Chinese goddess worshipped by bachelors, and held in great esteem by the learned men, as Minerva was by the Greeks and Romans.

Chanina Ben-Dosa

a Jewish teacher of the 1st century, was celebrated for his piety. It was said that a voice from heaven daily declared that the whole world was only preserved for the sake of Chanina. Among his recorded sayings are these: "The wisdom of a man will be abiding if his fear of sin is greater than his desire after wisdom only; but where search after wisdom takes precedence of the fear of sin, the former also will only prove a temporary possession;" also, "The man whose works exceed his wisdom really possesses firm and lasting wisdom; but he whose wisdom excels his works, will find that the former also will prove unstable" (*Pirke Aboth*, 3, a). Many anecdotes are related to show this rabbi's power over angels. See Hamburger, *Real-Encyclop. fur Bibel u. Talmud*, 2, 130 sq.; Friedlander [M. H.], *Geschichtsbilder aus der Zeit der Tanaaiten und Amoraer* (Briinn, 1879), p. 53 sq.; Edersheim, *Hist. of the Jewish Nation*, p. 141; Friedlander [M.], *Ben Dosa und seine Zeit* (Prague, 1872). (B. P.)

Chanler, Isaac

an English Baptist minister, was born at Bristol in 1701. He came to Ashley River, near Charleston, S. C., about 1733, where he served as pastor fifteen years. He died Nov. 30, 1749, having published a treatise entitled *The Doctrines of Glorious Grace Unfolded, Defended, and Practically Improved*; also a treatise on *Original Sin*. See Sprague, *Annals of the Amer. Pulpit*, 6, 47; Cathcart, *Baptist Encyclop.* s.v.

Channing, Henry

a Unitarian minister, was born at Newport, R.I., in 1760. He graduated at Harvard College in 1781, where also he was tutor from 1783 to 1786. He was ordained and installed over the Congregational Church in New London in 1787. A revival of religion commenced with his ministry, and continued two years. He was dismissed, at his own request, May 20, 1806. In January, 1808, he was called to the Congregational Church in Canandaigua, N. Y., and continued till May, 1811, when he resigned. His preaching during this period was never distinctively Unitarian, and, indeed, little was known of Unitarianism, at least in that part of the country. In 1817 he returned to New London, and in the two following years was a member of the Legislature of Connecticut. After this he went to New York City, where he died in 1840. He published two *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 8:361.

Chanorrier (Or Chanorier), Antoine, De Meranses

a-French Protestant minister and theologian, lived about 1550. He was sent by the Church of Geneva to the Church at Blois in 1558; the following year he was appointed pastor of Orleans. Chanorrier published *La Legende des Pretres et des Moines* (Geneva, 1556, 16mo; Paris, 1560, 8vo). See Hoefler, *Nouv. Biog. Générale*, s.v.

Chant, Ecclesiastical

The following are additional particulars:

“Singing is mentioned in the apostolical times (~~<4405>~~ Acts 16:25; ~~<4548>~~ 1 Corinthians 14:26), just as our Lord and his disciples sang a ‘hymn,’ that is, certain psalms; but what the music was is unknown. The church song was probably founded on Greek music; and antiphonal singing, alluded to by Pliny, took its origin at Antioch, and was adopted by St. Basil at Neo-

Caesarea, in Egypt, Palestine, and Arabia. St. Ambrose introduced it into the West at Milan, employing the use of the East in psalms and hymns, which were responsively sung in the night hours during the Arian persecution by the empress Justina to relieve the weariness of watching. Previously, in many times and in many churches, single voices chanted while the congregation merely joined in at the end, and meditated in silence. The people now joined zealously in the chanting, until at length their extreme vociferation necessitated the institution of a distinct order of singers or choristers by the councils of Laodicea and Carthage, and at length, despite popular opposition, in the West. Milan became the school of music for western Europe, and the title of the old melody for the Te Deum, the Ambrosian Chant, preserves the name of its originator, although Gregory's name, as, that of the later reformer, is now more commonly associated with it. In the East, Chrysostom, with melody and sweet harmony at night, the choral processions accompanied by tapers which were carried in cruciform stands, endeavored to outvie the attractive hymnody of the Arians. Athanasius, at Alexandria, caused the reader to intone the Psalms with so slight an inflection of the voice that it was more like singing than reading, and Augustine contrasts it with the Arlee table modulation used at Milan. Jerome complained of theatrical modulations in singing. Pope Gelasius, in 494, condemned the abuse, and in the 6th century Pope Gregory introduced the plain chant, a grave and natural tone which repressed the caprice of the singers and reduced them to uniformity. In 705 Charlemagne enforced its observance throughout the Western Church. The Gregorian school at Rome was imitated by those of Lyons in France, and of Africa, mentioned by Gregory of Tours: St. Patrick in Ireland, Benedict and Theodore at Metz and Soissons, Augustine and Theodore at Canterbury, Precentor John of Rome at Wearmouth, James the Deacon at York, Eddi in Northumbria, cir. 668, Putta at Rochester, and Mabran at Hexham, were the founders of the ecclesiastical chant in Great Britain. The councils of Cloveshoe and Trent, St. Bernard and John of Salisbury, in the reign of Henry, reprobated a florid style in church, for as early as the 11th century Thurstan of Caen, abbot of Glastonbury, endeavored to introduce more lean more pleasing melody than the Gregorian tones. Trumpets, cornets, pipes, and fiddles in 1512 are mentioned in English churches by Erasmus; virginals, violins, harps, lutes, fiddles, recorders, flutes, drones, trumpets, waits, and shawms by Bale; bagpipes, lutes, harps, and fiddles by Whitgift. In 1635, lyres and harps were used at Hereford, and two sackbuts and two cornets at Canterbury;

and at the Chapel Royal, Lincoln, Westminster, Durham, and Exeter orchestral music accompanied the chant after the Restoration. Country churches but recently lost such accessories. The early Anglican single chant was founded upon the plain chant, and the double chant occurs first in Dean Aldrich's MSS. Several of the Roman school rose to the pontificate, as Gregory II, Stephen III, and Paul I, on the Continent; and in England many of the precentors were raised to the episcopate or an abbacy, and were usually recommended for their office by their learning as well as for their musical skill, like Eadmer and John of Thanet at Canterbury, Simeon of Durham, Somerset of Malmesbury, and Walsingham of St. Alban's. Monks in their monasteries followed the example of the clergy in their churches, and Lerins became the school of southern France. Some conventual rules, such as those of Hilarius, Macarius, and Serapion, allowed only the abbots to chant. Women joined in the chant, as appears from Gregory of Nazianzum, and Isidore of Damietta. The Capitulars permitted them to sing the rite antiphonally with men at funerals: and the Councils of Chalons and Aix-la-Chapelle, in the 19th century, desired nuns to sing the offices.

Chantal, Jean Françoise Fremyot de

a French abbess, was born at Dijon, Jan. 23, 1572. When twenty years of age she married Christophe de Bussy-Rabutin, baron of Chantal, by whom she had six children. After the assassination of her husband, in 1604, she placed herself under the spiritual guidance of Francis of Sales, and at his advice she founded, in 1610, the Order of Visitation at Annecy. When she died, Dec. 13, 1641, the order had already eighty-seven convents. Pope Benedict XIV beatified her in 1751, and Clement XIII canonized her in 1767. Her letters were published by Edouard de Barthelemy (Paris, 1860). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B. P.)

Chantelou (Lat. Cantalupus), Claude

a French Benedictine, was born at Vion, in Anjou, in 1617. He entered as a novice at Fontevault, but in 1640 took the vows at St. Louis of Toulouse, a monastery of the congregation of St. Maur. He went later to St. Germaindes-Pres, and was commissioned with revising some editions of the fathers. He died at Paris, Nov. 28, 1664, leaving, *Regk de Saint Basile* (1660, 8vo): *Sermons de Saint-Bernard* (1662, 4to). Claude Chantelou is believed to have been author of *La Carte Benedictine*, published in 1726,

under the name of *Frederic le Chevalier*, and of the collection entitled *Bibliotheca Patrum Ascetica* (1661-64, 5s vols. 4to). He was also one of the collaborators of Luc d'Achery for the *Spicilegium*, and of Mabillo for the *Acta*. See Hoefler, *Nouv. Biog. Générale*, s.v.

Chantrey, Sir Francis

an eminent English sculptor, was born in 1782, at Norton, in Derbyshire. He received some instruction from John Raphael Smith, and in 1802 he advertised in the Sheffield papers to take crayon portraits. Shortly afterwards he visited Edinburgh and Dublin, and then London. In 1817 he was elected an associate of the Royal Academy. He was employed upon several statues for St. Paul's, besides designs for church sepulchers. He died in 1841. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Générale*, s.v.

Chanukah

was a Jewish festival of dedication or purification, which lasted eight days, during which everybody burned lights, each day one more than the preceding, and' said prayers, but did no work as long as these lights burned. It was believed to have been instituted by Judas Maccabseus in memory of the repossession of the Temple, after its profanation by strange gods. Many fables of brutal ceremonies were said (by enemies) to have been practiced, which called forth the most cruel persecutions of the Jews on the part of their foreign masters. *SEE DEDICATION*.

Chanut, Pierre Marshal

a French theologian and translator, was abbé of Issoire, chancellor of queen Anne of Austria, and visitor-general of the Carmelites. He died Nov. 13, 1695, leaving *Seconde Apologie de Justins pour les Chrtiens* (from the Greek, Paris, 1670, 12mo), under the assumed name of *Pierre Tondet*, and in 1686, under the true name of the *author*: — *Catechisme du Concile de Trente* (ibid. 1693, 12mo): — *Vie et Aeuves de Sainte Therese* (written by herself, and translated from the Spanish, ibid. 1691, 8vo). See Hoefler, *Nouv. Biog. Générale*, s.v.

Chaos

in Greek mythology, was the primitive element, the formless, out of which everything arose the deities, as well as heaven, air, earth, and sea, and all

their inhabitants. Chaos united with Darkness (Caligo) and produced Ether, Day, Erebus, and Night. The pairs again united, and thus Ether and Day produced Heaven, the Earth, and the Sea. Erebus and Night had as their children, Fate, Age, Death, Sleep, Dreams (Phantasus, Morpheus, Momus); the Parcae, Discord, Misery, Revenge, Sympathy, and finally the Hesperides (Egle, Hesperia, Arethusa). From the Earth and the Sea there descended a no less numerous offspring, Pain, Crime, Fear, Falsehood, Perjury, Intemperance, the Furies, Pride; also the Ocean, Pontus, Tartarus, Themis and the Titans. It is plain that here are only personified powers or attributes of nature, and that these in the course of production were gradually separated more and more until the Titans and the deities quarreled about the land, which finally was peopled with human beings by Prometheus when he secured the fire from Olympus. *SEE COSMOGONY.*

Chapeauville (or Chapeaville), Jean

a Belgian theologian and historian, was born at Liege, Jan. 5, 1551. He studied first at Liege and at Cologne, and then at the University of Louvain, where he received the title of doctor of theology. On his return to his native place (1578) he was appointed examiner of the synod, and the following year pastor of St. Michel, and canon of the Church of St. Pierre. He next taught theology in several seminaries, and showed the greatest devotion during the plague which desolated Liege and its neighborhood in 1581. He was successively inquisitor of the faith, canon of the cathedral, grand penitentiary, grand vicar of the prince-bishop, Ernest of Bavaria, archdeacon-and provost of the chapter of St. Pierre. Chapeauville was honest, grave, and laborious, but he condemned Jean Delvaux, subprior of the Abbey of Stavelot, as guilty of magic and delivered that unfortunate monk to the secular arm. Chapeauville died at Liege, May 11, 1617, leaving several works, of which the principal are, *De Casibus Reservatis* (Liege, 1596, 8vo; Louvain, 1637, 12mo): —*Vita et Miracula Sancti Perpetui, Episcopi Trajectensis* (Liege, 1600, 8vo): —*De Necessitate et Modo Ministrandi Sacramenta Tempore Pestis* (Mayence, 1612, 8vo): —*Qui Gesta Pontificum Tungrensium, Trajectensium, et Leodiensium Scripserunt* (Liege, 1612-16, 3 vols. 4to), esteemed as a collection of histories originating from Liege, with critical notes. After the death of the author, an abridgment of his life was put at the head of the first volume (May 11. 1617), and the work, with the date of 1618, received the following title: *Historia Sacra, Profana, nec non Politica*, etc. See Hoefler, *Nouv. Biog. Générale*, s.v.; Wetzer u. Welte, *Kirchen-Lexikon*, s.v.

Chapel

Chapels may be divided into several classes:

Picture for Chapel 1

- (1) as regards their relation to other churches; being
- (a) dependent on the church of the parish, or
 - (b) independent, in some cases even exempt from episcopal visitation.

Picture for Chapel 2

- (2) As regards their material structure; being
- (a) apartments in palaces or other dwellings;
 - (b) buildings forming part of or attached to convents, hermitages, or the like;
 - (c) buildings forming appendages to larger churches;
 - (d) sepulchral or other wholly detached buildings.

Picture for Chapel 3

The following classification has sometimes been made:

- (1) Isolated or detached buildings for religions worship annexed or affiliated to mother churches, without the right of having a font or cemetery; called in the statutes of Canute, “a field church,” and in modern times chapels of ease.
- (2) Those attached to a palace, castle, mansion, or college, less generally known as oratories; the earliest recorded in a college or university is at Paris in 1254.
- (3) Chantries, or internal buildings within a church.
- (4) An aisle furnished with its own altar, chalice, paten, cruets, basin, pyx, and sacring-bell.
- (5) A set of vessels and vestments used in the service of the church, as when we read that a bishop bequeathed his chapel to a cathedral.
- (6) A well chapel, like that of the Perpendicular period, at Hempstead; Gloucestershire, or the still more famous St. Winifred’s at Holywell, where the bath, which was a place of great resort, is star-shaped, and was

formerly enclosed with stone screens; round it is a vaulted ambulatory, and in front there is an entrance porch; in the upper story there is a chapel. The chapels of the first class are not permitted to contain a font, and usually have no cemetery. The Salutes Chapelles of Paris, Vincennes, Dijon, Riom, Champigny, and Bourbon, so called as containing presumed relics of the Cross, were peculiar to France. That of Dijon is called the Palatine, from the palace of the dukes of Burgundy, in which it stood.

Picture for Chapel 4

A strictly accurate division is, however, impossible, as some cases may be placed in either class. It is also impossible to draw a clear line between churches and chapels with regard to their material aspect, some of the latter being too important in a historical point of view, or too extensive and magnificent, to be omitted' from any attempt to trace the progress of church building.

Picture for Chapel 5

“In the 11th century, when the practice of building crypts or subterranean churches fell into desuetude, the chapel became an integral portion of the upper structure; usually there were three at the east end, one in the center dedicated to St. Mary, set between two adjuncts. In the 12th century chapels were multiplied round the sanctuary; throughout the Norman style they were apsidal, but gradually became polygonal. In the 13th century, the Eastern chapels were added in still greater numbers round the choir; at Tours there were as many as fifteen. In this and the succeeding century chapels were erected between the buttresses of the nave-aisles. These are common abroad; and occur at King’s College (Cambridge), and at Windsor, at Lincoln, in the presbytery, and formerly there was one in the nave at Canterbury.

“In England there are a group of chapels round the presbytery at Westminster, Tewkesbury, Pershore, radiating from the main building, but it was an uncommon arrangement, like the external range of chapels in the naves of Chichester and Manchester; and the lateral or transeptal line (as at Gurk) of those at Fountains, Peterborough, the Nine Altars of Durham, formerly at Bridlington, and that recently destroyed at Hexham, and the second or choir transept, as at Salisbury, Lincoln, and Canterbury. Chapels were usually founded as sepulchral chantries and maintained by families of distinction, by the bequests of ecclesiastics, and very frequently by

confraternities and guilds. They resemble in many particulars the cubicles or side rooms of churches, which Paulinus of Nola says were allotted for prayer, devout reading, and commemoration of the departed; but they were no doubt rendered indispensable by the multiplication of altars which blocked up the nave and aisles, and by the enclosure of the choir with screens: and in foreign churches to strengthen the enormous stride of the buttresses, which was necessary to support the vast height of the walls, weakened by being pierced with a large clerestory. In order to provide still more room, aisles were added on either side of the transept, and in some cases there were both upper and lower chapels, as at Christchurch (Hants), and St. John's (Chester), like that built over the Clugniac ante-churches.

“In conventual establishments there was a chapel of the infirmary and a chapel of the guest-house. Occasionally we find chapels in towers, as at Canterbury and Drontheim in western towers the dedication was usually to St. Michael, as the conductor of souls to Paradise. In Christchurch (Halts) and at Bury St. Edmund's and Abingdon there were several chapels built in the cemetery and close, and this may have been a not uncommon arrangement, until such parasitical buildings were absorbed into the central minister after its reconstruction with larger dimensions on a grander scale. In the Eastern Church at Moscow, Blanskenoi, on Mount Athos, and in several parts of Ireland, there were similar groups, usually seven in number, probably to preserve the principle of having only one altar in a church.”

I. Domestic Chapels. — The earliest existing example of this class is probably the small chapel now known as the Sancta Sanctorum (originally St. Lawrence) in the fragment of the ancient palace of the Lateran which still remains. It was the private chapel of the popes, and appears to have existed as early as A.D. 383; for pope Damasus then placed there certain relics (MSS. *Bibl. Vat. ap.* Baronius). It is a small oblong apartment on an upper floor. The example next in date has, fortunately, been singularly well preserved. It is the domestic chapel in the archbishop's palace in Ravenna, constructed or decorated by archbishop Peter Chrysologus (elected A.D. 429). Of the same character is the chapel at Cividale, in Friuli, which, although forming part of a Benedictine convent, as it measures only thirty feet by eighteen feet, can hardly have been other than a private chapel, probably of the abbot. It is attributed on historical evidence to the 8th century.. It is a parallelogram without an apse, about two fifths being-parted off by a low wall, to serve as a choir.

II. Conventual Chapels were intended for the private and daily use of the community. In some instances even more than two chapels existed in a monastery; for Adaman (*De Situ Terrae Sanctae*, 2, 24) says that at Mount Tabor, within the wall of enclosure of the monastery, were three churches, “non parvi sedificii.” In the tower or keep of the convent of St. Macarius in the Nitrian valley are three chapels, one over the other (Sir Gardner Wilkinson, *Handbook of Egypt*); but it does not appear what their date is.

In Ireland there still exist some small chapels which may be assigned with probability to very early dates. Mr. Petrie (*Ecclesiastical Architecture of Ireland*, p. 133) thinks that such structures as the oratory at Gallerus, in Kerry (shown on p. 893), may be considered to be the first erected for Christian uses, and at least as ancient as the conversion of the Irish by St. Patrick. This example measures externally twenty-three feet by ten, and is sixteen feet high, the walls being four feet thick. It has a single window in its east end. As early as the 5th or 6th centuries are such buildings as Tempull Ceannanach, island of Arran, bay of Galway; Church of St. MacDara, island of Cruach Mic Dara, which are simple quadrangular buildings, without distinction between nave and chancel. Others, apparently of equal antiquity, have a small chancel attached to the nave, and entered by an archway. In no case is an apse found in Ireland.

Many of these small chapels were built of wood, and were known as “Duirtheachs,” or “Dertheachs,” (i.e. *house of oak*). Buildings of very similar character exist in Cornwall, and their foundation is attributed to missionaries from Ireland: such was the chapel of Perran zabuloe, or, St. Piran in the Sand, said to have been founded by St. Piran (or, as he is called in Ireland, St. Kieran) in the 5th century. It had been completely buried in the shifting sand of the coast, but in 1835 the sand was removed, and the building discovered in an almost perfect state.

III. Parochial Chapels. — Structures of the third class, those attached to churches, may be divided into several sections, according as they form part of the main building above ground, or are connected with the main building, but distinct from it; and as they are under ground, like vaults.

1. Above Ground and Connected. — One almost unique example falling under this section in very ancient times exists in the church of Roman Motier, where the upper story of the narthex has a small apse on the east, and was therefore probably intended to serve as a chapel; it is nearly square

in plan, and divided into three aisles by two ranges of columns supporting groined vaults. As the church of which this forms a part was a large conventual one, this was probably intended to serve as the smaller chapel generally found in convents. The church is believed to date from 753, the narthex to be somewhat later.

2. *Above Ground and Separate.* The chapels which belong to this section, viz. those attached to churches, but distinct buildings, are not very numerous, and in most cases their primary object was sepulchral. Such the three attached to the Church of San Lorenzo at Milan would appear to have been, though that on the south may have been a baptistery, and that on the north a porch or vestibule.

The practice of constructing such appendages to a church continued exceptional. None appear on the plan for the monastery of St. Gall, no doubt prepared between 820 and 830; nor do any seem to have formed parts of the minster of Aix-la-Chapelle.

In the East the rule has always been to have only one altar in a church; and chapels have, therefore, rarely formed parts of churches, but are sometimes found attached to them. An instance of the latter would appear to exist in a church of St. Demetrius at Thessalonica; and to the Convent of St. Catherine on Mount Sinai six chapels are attached on each side of the nave, but these are doubtless not of the original fabric.

3. *Subterraneous Chapels,* or crypts (q.v.). We have probably an instance in the remains of the Basilica of San Stefano, in Via Latina, built by pope Leo, 440-461, at Rome. Where, however, no chamber existed, a crypt was not constructed; Hence, in the earlier churches of that city, we find no crypt forming part of the original plan, but small excavations under the altar, to receive some holy corpse brought from the extramural cemeteries. In San Apollinare-in-Classe, at Ravenna, a crypt appears as part of the original structure; it consists of a passage running within the wall of the apse, and another passing under the high altar.

Although French antiquaries (Martigny, *Dict. des Antiq. Chret.* art. Crypte) have claimed a very high antiquity for crypts under several churches in France, they are probably not structural crypts. Two crypts, however, exist, which were, it would seem, structural; these are those of St. Irenseus (founded in the 4th century) at Lyons, and of St. Victor at Marseilles (5th century).

Two remarkable crypts exist in England, one in the cathedral of Ripon, and the other in the abbey church of Hexham; both attributed to St. Wilfrid (A.D. 670-678). The model which he followed was evidently not the “confessio” of a church, but the cubiculum and galleries of a Roman catacomb. Crypts existed in the Saxon church of Canterbury, in the plan for the Church of St. Gall (made about 800), and there is one in the Church of Brixworth, Northamptonshire. A remarkable crypt, or “confessio,” exists under the raised presbytery of the Church of St. Caecilia at Rome, and apparently dates from the construction of the building by pope Paschal I. (817-824). It consists of a vaulted space south of the altar (the church stands nearly north and south), a passage running round the interior of the apse, and another passage running south from the north end of the former, but stopped by a mass of masonry supporting the high-altar. Within this mass is a sarcophagus, containing the body of the saint. *SEE CONFESSIO.*

4. *Sepulchral Chapels*, or Mausoleums (q.v.), were constructed at a very early period. The greater part of the chambers in the catacombs near Rome may be considered as belonging to the class of sepulchral chapels. At what time the practice of placing an altar and of celebrating the eucharistic service in a sepulchral chapel was first introduced cannot be stated with precision. As, however, the practice of praying for the dead existed in the 4th and even in the 3rd century, it seems not unlikely that the practice of placing altars in sepulchral chapels may have come into use in the former of those periods. Perhaps the earliest undoubted instance of such a chapel is that of the “Templum Probi,” a small basilica attached to the exterior of the apse of St. Peter’s at Rome, and built by Sixtus Anicius Petronius Probus, who died A.D. 395. *SEE CELLA.*

IV. *Detached chapel-like buildings* not attached to convents, and not sepulchral, are seldom met with, though probably once common. In most instances they have perished either from time or neglect. In the Hauran, however, where since the 6th century the ruined cities have been uninhabited and the country a desert, many buildings which Count de Vogüé (*La Syrie Centrale*, Avantpropos, p. 8) considers to have been oratories or chapels still exist. A good example of these Kalybes is that of Um-es-Zeituf. which an inscription engraved on its front shows to have been built in A.D. 282. One example may be mentioned of a detached chapel of an early date, which was not necessarily sepulchral, that, namely, built by pope Damasus (367-385) near the baptistery of the Lateran at Rome, but not now in existence.

Chapelle, Armand Boisbeleau de

SEE LA CHAPELLE, ARMAND.

Chapelle (De Jumilhac) Pierre Benoit

a French theologian and Benedictine of St. Maur, was born at Saint-Jean-Ligoure. After having been visitor of the province of Bretagne in 1651, of Toulouse in 1654, and assistant of the general of his order in 1657, and also superior of several monasteries, he retired to the abbey of St. Germain-des-Pres, where he ended his days, March 22, 1682. He left *La Science et la Pratique du Plain Chant* (Paris, 1677). See Hoefler, *Nouv. Biog. Générale*, s.v.

Chapels, Union

is a name given to those places of worship in which the service of the Church of England is performed in the morning, and the service of Dissenters in the evening.

Chaperon, Nicolas

a French engraver, was born at Chateaudun in 1596, and studied painting under Simon Vouet. He visited Rome for improvement, and remained several years, in which time he published his set of fifty-two plates from the loges of Raphael in the Vatican. The following are some of his original works: *The Holy Family*; *The Virgin Suckling the Infant*. He died in 1647. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Générale*, s.v.

Chapin, Almon

a Methodist Episcopal minister, was born at Kirkland, N.Y., Nov. 5, 1809. He was very precocious in childhood; experienced conversion at the age of sixteen; began school-teaching three years later, and settled on a farm in Oswego County, in 1835. He was reclaimed from a backslidden state in 1839, licensed to exhort in 1840, and in 1842 entered the Black River Conference. In 1859 he became superannuated, and sustained that relation to the close of his life, Dec. 1, 1878. Mr. Chapin was an excellent preacher and pastor, a judicious counselor, and a highly esteemed friend. See *Minutes of Annual Conferences*, 1879, p. 59.

Chapin, Alonzo B., D.D.

a Protestant Episcopal clergyman, was born in 1808 at Somers, Conn. He practiced law for six years, entered the ministry in 1838, and was rector of the Church in South Glastonbury for several years, until about 1856; subsequently he removed to Hartford, to devote himself more especially to literary work, and died there, July 9, 1858. He wrote several works, among them, *The Primitive Church* (1845): —*Gospel Truth* (1847): —besides numerous pamphlets and contributions to periodicals. See *Prot. Episc. Almanac*, 1859, p. 90; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Chapin, Asahel

a Baptist minister, was born at West Springfield, Mass., July 20, 1804. He graduated at Amherst College in 1829, and at the Newton Theological Institution in 1833. He was ordained at Ashtabula, O., Feb. 13, 1834, where he remained about one year and then removed to Buffalo, N. Y., and was pastor in 1836 and 1837; then pastor at Jamestown, from 1837 to 1843; at Tariffville, Conn., in 1846 and 1847; Second West Springfield, Mass., from 1847 to 1849; Second Holvoke, from 1849 to 1852; Galena, Ill., from 1852 to 1856; Vinton, Ia., from 1856 to 1863; Dubuque, from 1863 to 1870. On leaving Dubuque, he removed to Rice, Peace Co., Kansas, where he resided without charge the remainder of his life. See *Newtons General Catalogue*. (J. C. S.)