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Chapter, Monastic - Cnopf, Ernst

by James Strong & John McClintock

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Chapter, Monastic.

This was held in winter after tierce, but after prime in summer. At the sound of a bell, rung by the prior, the monks entered two and two, and bowed to a cross in the centre of the room, to the superior's chair, and to one another. The ordinary business transacted comprised reading the martyrology, announcement of coming festivals, reading the rule, or, on Sundays and holy-days, a homily of the fathers, commemoration of the departed and living benefactors, nomination of celebrants and the officiating priest for the week ensuing, public confession of faults, infliction of penance and discipline, and once a year recital of charters. The novice was admitted in chapter; the superior was elected, and the great officers of the house were confirmed in it; the inventory of the library was also carefully inspected in chapter every Lent. In the secular chapter, held after prime, all business connected with the church, the services, and lands was transacted, and all disputes determined. Every canon had his voice in chapter, and his stall in choir. In 1279 there were two general archidiaconal chapters and four quarterly ruridecanal chapters held yearly in England.

Chapter, The Little.

SEE CAPITULARIES.

Chapter, house. The following details further illustrate this subject:

"The conventual or. capitular parliament-house, rare in France and Germany, was used daily by the regulars, and on- every Saturday by the secular canons. In it also the bishop convened the community at his visitation or diocesan synod. It derived its name from the little chapters or rubrics of the statutes being read over in it in the monastery it is said. At Valencia and Hereford the pulpit for the theological lecture stood in it until recently. In the 9th century, the north alley served for the purpose of the chapter-house, as at St. Gall; but in the 10th century a separate building was erected at Fontenelle, and Edward the Confessor built one of a circular form at Westminster. The chapter-house in a convent was almost invariably an oblong, sometimes terminating in an apse, and round or polygonal .in a secular establishment. The latter form may have been suggested by the column with radiating arches which is found at the east end of an apsidal crypt, or by the Italian baptistery, in which councils were sometimes held. The-rectangular

form was more convenient for the judicial character of the building, as the polygonal was for syniodical meetings convened by the diocesan. There are two apparent, but not real exceptions; at Exeter, where the chapter-house is oblong, and the Benedictines were replaced by, canons; and at Worcester, where it is polygonal without and circular within, and canons were superseded by Benedictines. At Barin, the baptistery, round on the exterior, is twelve-sided within, each compartment formerly having a figure of an apostle. At Wells, Lincoln, Licifield, Southwell, York, and Elgin, this council-chamber stands on the north side of the church, connected with it by a passage for marshaling processions; but at Salisbury it occupies its normal position in convents, the centre of the east side of the cloister. At Chichester and St. David's it is in an upper story, adjoining the transept. In the secular canons' chapter-house a large crucifix stood in the centre, near a pulpit for sermons and reading, and stalls were ranged round the sides of the walls; the dignitaries occupying the east end, and the canons sitting in order of installation, reckoning from the east to the west. In the Benedictine houses the walls were generally arcaded to form stalls, and a large coffer, called the trunk, was placed at the entrance, as the place of offenders. The abbot's or prior's chair fronted it, and every monk who, approached it performed the *venia*, an inclination of reverence. The apse of the chapter-house possibly contained an altar; since the building was regarded as only less sacred than the church, and a light burned constantly in it, and before the door. At Tongres the altar remains; and at Exeter the chapel of the Holy Ghost adjoins it in the usual position of the steeple. At Belvoir and St. Paul's it stood in the centre of the cloisters. 'At Bristol, Exeter, Beulieu, Haughmond, and Chester, a large vestibule, with a central door and windows opening eastward, is built in front of the chapter-house, in order to afford additional accommodation to the general assemblies of the orders. The Cistercians had sermons in the chapterhouse; and, like the other regular orders, admitted novices, administered punishment, and transacted general business in this room, which abroad was known as the chapter-hall. It was a peculiarity with the Cistercians to [subdivide their chapter-houses into alleys by ranges of pillars, and between it and the transept they invariably placed a large aumbry or cloister library; and the Clugniracs at Wenlock followed the example; but in the

Benedictine houses the slype, or way to the cemetery, always intervenes in this position. Burials were permitted in the chapter-house to bishops, priors, and eminent laymen, before interments within the church itself were suffered to be made.. At Durham and Norwich penitential cells adjoined the chapter-house, the offenders being at once taken to them, after sentence had been delivered."

Chapter (Or Conventual) Mass

is the highmass or mass of the day, usually sung before 10 A.M.; in France the hour is 8 or 9 A.M.

Chapuzeau, Samuel,

a Swiss Protestant divine, was born at Geneva of a poor family originally from Poitiers. After practicing as a physician, he was appointed preceptor and governor in the royal family. He died at Zell in 1701; leaving a *Traiti de la M'arire e de Preh'esr*, and several geographical works, among them Tavernier's *Voyages* (1682). See Rose, *Gen. Biog. Dict.* s.v.

Charak Pujah

is one of the most popular festivals in Eastern India. It is held in honor of Siva (q.v.), in his character of Maha Kali, or. Time, the great destroyer of all things; and by association of thought, the goddess Kali (q.v.) has come' to occupy a most conspicuous place in this annual festival. The name of the festival is derived from *chakra*, a disk or wheel, in allusion to the circle performed in the rite of *swuising*, which forms so prominent a part of the observances. An upright pole, twenty or thirty feet in height, is planted in the ground. Across the top of it, moving freely on a pin or pivot, is placed horizontally a long beam. From one end of this transverse beam a rope is suspended, with two hooks affixed to it, which are fastened into the fleshy parts of the back of the devotee. while another rope at the opposite end of the beam serves to whirl the machine around and carry the victim in a circle swiftly through the air. As this is an exercise of great merit to the devotee, he endures the torture as long as possible, usually from ten minutes to half an hour. Thousands of these swinging posts. are in operation at one time in Bengal. If the ligaments of the back of any one' should prove too weak for the strain resulting from the very rapid motion, and the poor victim should be dashed in pieces, his violent death is considered by the spectators the just punishment of crimes committed in a previous state of existence. Other

practices equally cruel are carried on at these festivals, with the hope of obtaining the favor of their deity. See Duff, *India* and *India Missions*.

Charalampes (Or Charilampes), Saint,

is the name of two early Christian martyrs:

- 1.** Bishop of Magnesia, who was stripped of his priestly attire and flayed alive. The prefect Lucian tried to tear him to pieces himself, but his own hands were by some accident cut off on the spot, and we are told that the saint prayed and made his persecutor whole. The lictor Porphyrius, and Adametus, and three women who saw it, thereupon believed, but the ungrateful prefect had them all beheaded. Charalampes is commemorated Feb. 10, according to Basil's *Menology*.
- 2.** Martyr at Nicomedia, with Eusebius, Romanus, Melitius, Christilia, and many others, probably in the persecution of Diocletian. May 30 is the day assigned for his commemoration in Basil's *Menology*,

Charan Dasis

is one of the Vaishnava (q.v.) sects among the Hindus. It was instituted by Charan Das, a merchant of the Dhusar tribe, who resided at Delhi in the reign of the second Alemgir. They assert the pre-eminence of faith above every other distinction. They require no particular qualification of caste, order, or sex for their teachers; and they attach great importance to morality. Their decalogue is as follows:

- 1,** not to lie;
- 2,** not to revile;
- 3,** not to speak harshly;
- 4,** not to discourse idly;
- 5,** not to steal;
- 6,** not to commit adultery;
- 7,** not to offer violence to any created thing;
- 8,** not to imagine evil;
- 9,** not to cherish hatred;
- 10,** not to indulge in conceit or pride.

These sectaries consist of two classes, the clerical and the secular. The latter are chiefly of the mercantile order; but the former lead a mendicant and ascetic life, and are distinguished by wearing yellow garments, a single

streak of sandal-color down the forehead, a necklace and rosary of Tulasi beads, and a small-pointed cap, around the lower part of which they wear a yellow turban. The authorities of the sect are the Sri Bhagavat and Gita.

Charashim (Or Craftsmen), Valley Of.

Lieutenant Conder suggests (*Tent-work*, ii, 335) that a trace of this name still lingers at *Khurbet Hirsha*, a ruin on the edge of the great valley east of Lydda, in the general region indicated by the scriptural notices.

Charaunus.

SEE CARAUNUS.

Charcano.

SEE CARCANO.

Chardaniel,

in Jewish mythology, is an angel, ruler of the firmament, who is six million times larger than other angels. - He continually irradiates light in twelve brilliant rays.

Chardin, Jean,

a famous French Oriental traveller, was born at Paris, Nov. 16, 1643. While yet scarcely of age he went to the East Indies to buy diamonds. From Surat he went to Persia, and remained six years at Ispahan. In 1670 he returned home, but went back again to Persia the next year, where, as well as in India, he remained until 1681. After his return he was knighted by Charles II of England, and was sent as plenipotentiary of England and agent of the Anglo-East-Indian Company to Holland. He died at London, Jan. 15, 1713. He is the author of a highly esteemed work, *Voyage en Perse et Autres Lieux de l'Orient* (Lond. 1686, 1711; new edition by L. Langles, Paris, 1811, 10 vols.). See *Lichtenberger Encyclop. des Sciences Religieuses*, s.v.; Winer, *Handbuch. der theol. Lit.* i, 152; Rose, *Gen. Biog. Diet.* s. v.,; Hofer, *Nouv. Biog. Generale*, s.v. (B. P.)

Chardon, Charles (Or Claude) Mathias,

a French theologian, was born at Ivoi- Carignan, Lorraine, Sept. 22, 1695. He took, the vows of the reformed order of St. Benedict, July 3, 1712, in

the Abbey of St. Vanne, at Verdun. -He taught rhetoric, -philosophy, and theology at Novies-Moines, near Rethel; was acquainted with Greek, Hebrew, and Syriac, and had a profound knowledge of ecclesiastical history He was dispossessed in 1730, because of his opposition to the bull *Usmqienitus*, and died at St. Arnould de Metz, Oct. 20, 1771, leaving, *Histoire des Sacrements*, a very elaborate work (Paris, 1745, 6 vols. 12mo; translated into Italian, Brescia, 1758, 3 vols. 4to):-*Histore des Variations dans la Discipline de Englise (MS.)*:-*Contsle les Incrsedules Modernes (MS.)*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Chardon, Gervais,

a French theologian, born at Froid- Fond, near Chateau- Gontier, taught by turns philosophy and theology at Saint-Nicolas of Angers. He was banished July 9, 1676, to Riom, and died Dec. 21, 1686, protesting with energy against the triumph of the new Pelagians. He left, unpublished, an extensive course of theology, See Hoefler, *Nouv. Biog. Generale*, s.v.

Chardon (Or Charldon), John, D.D.,

an English prelate, was educated at Exeter College, Oxford, and consecrated bishop of Down and Connor in 1596. He published a number of *Sermons* (1580-95). See Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Chardon (De Lugny), Zacharie,

a French theologian, was born in 1643. His family was Protestant, but when quite young he became one of the pages of Louis XIV, and Bossuet effected his conversion to Catholicism.. Chardon took orders, and was attached to the parish church of St. Sulpice. He died June 23, 1733, leaving, *Traite de la Religion Chretieznne* (Paris, 1697, 2 vols. 12mo):-*Recueil des Fulsifications que les IMinistres de Geneve ont Faites de l'Ecriture Sainte* (ibid. 1707, 12mo) :-*Nouvelle Mithode pour Refuter l'Etablissement des Eglises Psretendues Regbrmees* (ibid. 1731, 12mo):-*Remarques Historiques sur l'Eglise de St. Sulpice* (published in the *Journal des Savants*, 1697, p. 179). See Hoefler, *Nouv. Biog. Generale*, s.v.

Charelli, Benedetto,

an Italian theologian, who lived in the first part of the 18th century, wrote - *Memorie Sacre Della Citta di Messina* (Messina, 1705, 4to). See Hoefler, *Nouv. Biog. Generale, s.v.*

Charency, GUILLAUME,

a French theologian, born in Saint-Sauveur de Cresset, live in the former part of the 17th century. He became canon of his native place, and wrote, *La Clef du Sens Litteral et Moral de Quelques Psaumes de David*. See Hoefler, *Nouv. Biog. Generale, S. V.*

Charentinus (Chareternus),

eighth bishop of Cologne, succeeded Domitian, and was followed by Ebregesilus. The date assigned to him is 570, and he is commemorated by Fortunatus in an elegiac poem..

Charenton, Joseph Nicolas,

a French ecclesiastic, was born at Blois in 1659. He entered the Jesuit order in 1675, and went to India as a missionary. After his return to France he lived successively at Orleans, Nantes, and Paris. He died in the latter city, Aug. 10, 1735, leaving, *Entretiens de l'Ame* (from Thomas a Kempis, Paris, 1706) :-a French translation of the *General History of Spain* of P. Mariana, with notes and maps (ibid. 1725, 6 vols.). See Hoefler, *Nouv. Biog. Generale, s.v.*

Charge

is, in ecclesiastical terminology,

- (1) a sermon preached by the bishop to his clergy
- (2) among the Dissenters, a sermon preached to a minister at his ordination, generally by some aged or able divine, and containing a view of the Christian ministry-in its nature, duties, trials, and encouragements..

Chariatho

is the name of two or three noted persons in early Christian records:

1. One of the bishops addressed (A.D. 452) by Leo of Bourges- Victorius of Le Mans, and Eustochius of Tours, in a letter ordaining that, as the emperors have given the bishops the power of judging civil cases, ecclesiastics shall appeal to them, and never to lay judges, tinder. pain of excommunication. The teaching of the letter was adopted in a council held at Angers the next year, in which Chariatho took: part (Tillemonnt.: *Mmoies*, xvi, 394; Labbe, *Concil iii*, 1420; iv, 1020)..

2. The name Chariatho occurs in the Jerusalem Martyrology as belonging to a martyr in Syria with Martin and Peter, March 5, and to a martyr at Rome, with. Stercorius,. Clement, Julian, Emeritus, etc., July 25.

Charicles

was a priest in the 5th century, rebuked by St. Nilus of Sinai (*Epist.* iii, 243) for imposing hard penances on an humble penitent named Faustinus, and refusing him absolution till they were performed. '

Charilaea,

in Greek religious usage, was an annual festival. .At Delphi a threatening famine had broken out, during which Charila, a poor orphan, came to-'the king and begged for bread. As the king had already distributed all he had, he in an angry mood, threw his shoe at the girl, upon which she hung herself in despair. But the misery became still greater, for infectious diseases made their appearance. Hereupon the Pythian priestess was sought for advice; her answer was that the plague would only subside when sacrifices of atonement should be offered to the shade of the murdered girl.' This was done, and the evil disappeared. After that time these festivities were repeated every nine years, in which the king took the lead, distributing provisions to natives and strangers, and finally threw some at the image of Charila, together with his shoe, after which he had the figure buried with a rope around its neck.

Charimir, Saint,

bishop of Verdun, succeeded St. Airic in the bishopric in 588. He was referendarius to king Childebert II.

Charioteers.

As the public games were considered by the early Church to be intimately associated with idolatry, or comprised in the pomp and service of the devil, which every Christian was expected to renounce, at baptism, charioteers were commanded to leave their calling 'or be refused baptism. In case one afterwards returned to it, he was considered as renouncing his baptismal covenant, and' thereupon discarded, as an apostate and relapser from Christian communion. See Bingham, *Christian Antiquities*, bk. xi, ch. v; bk; xvi, ch. iv. The extensive prevalence of these heathen games' accounts for the prominent mention of- this -class of persons. The men who followed this vocation were commonly more or less disreputable, and had been excluded, even- by Roman law, from most of the privileges of citizenship (Tertull. *De Spectac.* c. 22).' It was, through the eager excitement which attended it, incompatible with meditation and prayer. See *Constitut. Apostol.* viii, 32. When the games of the circus were reproduced under Christian emperors, the rigor of the Church's discipline was probably relaxed.

Charis

(*grace*), in the system of Valentinus, is an alternative name with Ennoea and Sige, for the consort of the primary AEon, Bythos (Irenaeus, i, 4). ϣ The name expresses that aspect of the absolute Greatness in which it is regarded not as a solitary monad, but as imparting some of its perfection to beings of which it is the ultimate source; and this is the explanation given in the Valentinian fragment preserved by Epiphanius (*Haer.* xxxi, 6).- The use of the word Charis enabled Ptolemaeus (quoted by Irenaeus, i, 8) to find in John i, 14 the first tetrad of Leons, viz., Pater, Monogenes, Charis, Aletheia. Charis has an important place in the system of Marcus (Irenaeus, i, 13). The name Charis appears also in the system of the Barbelita (Irenaeus, i, 29), but as denoting a later emanation than in the Valentinian system. The word has possibly also a technical meaning in the Ophite prayers preserved by Origen (*Contra Celsum*, vi, 31).

Charisi (Or Al Harisi), Jehuda Ben-Solomon,

the Horace of Jewish poets, was born at Jerez, in Spain, about 1170, and bore also the Arabic name, *Alchoni*. He travelled over many parts of Europe; and into the East, and died about 1230, probably at Granada. He not only excelled as a poet, but also as a philosopher, physician, and

translator. He translated from the Arabic into Hebrew Maimonides' commentary on the *Seder Zeraiem*; the same author's introduction to the Mishna (Germ. transl. by R. Fuirstenthal, Breslau, 1842), and his Guide or *מגן עמו*. ' His principal work is *דיוואן* or Diwan, which is not exactly an imitation or translation of Hariri's, though written in the style of the Arabian poet. The author describes human life in a multitude of its phases, relates his own -adventures as a traveller, and takes a critical survey of Hebrew poetry. Portions of his work have been translated into Latin :by Ure (London, 1772); .into German by Kiimpf and Dukes; into French by De Sacy. See Furst, *Bibl. Jud.* i, 164 sq.; De' Rossi, *Dizionario Storico* (Germ.:trans.), p. 75 sq.; Gratz, *Gesch. der Juden.* vi, 209 sq.; Braunschweiger, *Gesch. der Juden in der Roman St/aaten*, p. 151; Jost, *Gesch. d. Juden, u.s. Sekte*, iii, 28; Da Costa, *Israel and the Gentiles*, p. 304 sq.; Lindo, *History of the Jews in Spain*, p. 194; Finn, *Sephardimn*, p. 457 sq.; Etheridge, *Introduction to Hebrew Literature*, p. 259,382; Hoefel, *Nouv. Biog. GeCneral.e*, s.v.; Delitzsch, *Zur Gesch. der Jud. Poesie*, p. 42, 47, 55, 87, 137, 140, 142, 160, 169; Geiger, *Jud. Zeitschrof*, 1872, p. 178 sq.; Carmoly, in *Revue Orientale*, iii, 469-73; Gratz, *Leket Shoshanimn*, p. 126 sq.; Kampf, *Die Ersten Maklcamem aus demn Tachkemoni* (Berlin, 1845); id. *Nichtandalusische Poesie*, p. xi sq., 3-144 (Prague, 1858); Dukes, *Rabbinische Blumenlese*, p. 19, 43, 60, 95, 133, 174, 189, 243; Zunz, *Literaturgeschichte der Synagpoyalen Poesie.* p. 471; and *Zur Geschichte u. Literatur*, p. 213, 459, 463. (B. P.)

Charisia,

in Greek mythology, -were festivals in honor of the Charites or Graces, celebrated with dancing at night.

Charisius

is the name of two early Christians:

1. Presbyter and economus of the Church of Philadelphia, who presented himself at the sixth session of the Council of Ephesus, July 22, 431, and laid before the assembled prelates an accusation against two presbyters named Antonius and Jaebus, who had visited Lydia with commendatory letters from Anastasius and Thotius, presbyters of Nestorius's party, and - had induced the Lydians to sign a creed, of which Theodore of Mopsuestia was the author, excommunicating himself (Charisius) because he refused to accept it. Charisius laid the creed before the council together with a list of

those who had signed it, and their anathemas of their former errors. He also gave in a confession of his own faith, in perfect harmony with that of Nicaea. The council condemned the creed produced, as full of Nestorian impiety, carefully abstaining, however, from naming Theodore as its author. See Labbe, *Concil.* iii, 673-694; Cave, *Hist. Lit.* i, 417.

2. Bishop of Azotus, one of the subscribers to the Semiarian Council of Seleucia (Epiphan. *Haer.*; xxiii, 874); .

Charisterius.

In the Valentinian fragment preserved by Epiphanius (*Haer.* xxxi, 6), this name is given to one of five moons without consorts, whose generation took place at a late point in the series of emanations.

Charistia

was a festival of relatives among the Romans, celebrated Feb. 19. The whole family was then assembled, past differences and discords were laid aside, and the bonds of love and unity were made firmer.

Charitina (Or Charitina)

was a Christian martyr in the Diocletian persecution, commemorated in the *menology* of Basil, Oct. 5 and Jan. 15. By some she is identified with the Catharine of whom Eusebius speaks (viii, c. 14).

Charites.

SEE GRACES.

Charitina And Charito

were two early Christian martyrs. In the *Acts* of Justin Martyr we are told that they confessed Christ, and were scourged and beheaded.

Charito,

a Greek monk, was raised to the patriarchate of Constantinople in 1177, under Manuel Comnenus, and occupied that see for eleven months. See Hoefer, *Nouv. Biog. Generale*, s.v.

Charity, Martyr.

SEE CARITAS.

Charity, Charter Of,

the name given by pope Stephen to the constitutions which he drew up for the regulation and guidance of the Cistercian monks, when he united their monasteries into one body. *SEE CISTERCIANS.*

Charity (Of Our Lady), Nuns Hospitallers Of The.

SEE HOSPITALLERS.

Charity (Of St. Hippolytus), Religious Hospitallers Of The.

SEE HIPPOLYTUS, BROTHERS OF THE CHRISTIAN LOVE OF.

Charke, William,

an English Puritan divine, was a fellow of Peterhouse College, Cambridge, in 1572, and was expelled. He published some theological treatises (1580, 1581).- See Allibone, *Diet. of Brit. and Amer. Authors*, s.v. .

Charlas, Antoine,

a French theologian and priest, was born in the parish of Puymaurin, diocese of Comminges, about 1630, and was educated at Toulouse. He became superior in the seminary of Pamiers, then adjunct: of the ecclesiastical government of that diocese, and opposed the law which gave the kings of France the right to use the revenues of the vacant churches in certain cases. The parliament of Toulouse condemned the writings of Charlas, but he escaped to Rome, where he died, April 7, 1698. His principal works are, *Tractatus de Libertatibus Ecclesie Gallicarsc* (Liege, 1684; Rome, 1720, 3 vols.): -*Cacusa Regalice Penitus Explicata* (Liege, 1685, 4to). See Hoefler, *Nouv. Biog. Generale*, s.v..

Charles De Saint-Bernard,

a French Feuillant monk, who was born in 1597, and died March 14, 1621, founded the monastery of Fontailie. His *Life* was published under the assumed name of *Tournemeule* (Paris, 1622, 8vo). See. Hoefler, *Nouv. Biog. Generale*, s.v.

Charles. De Saint-Paul,

a French Church historian, died. Sept. 15, 1644. His family names was *Vialart*. He became general of the Feuillants, and was appointed bishop of Avranches in 1640. He wrote, *Geographia Sacra* (Paris, 1641; Rome, 1666, 8vo; Amsterdam, 1703):- *Memoires du Cardinal de Richelieu*: (Paris, 1640, fol.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Charles, Claude,

an artist of Lorraine, was born at Nancy in 1661. He was rector of the academy of painting and sculpture of that city, and afterwards herald-at-arms and ordinary painter to duke Leopold. He worked nine years at Rome, under the direction of Carlo Maratti,- and then, after residing for some time at Paris, came back to establish himself in his: native city, where he died in 1747. Among his paintings are, *The Crowning of St. Sigisbert* and *The Banquet of the Poor*, both in the choir of the cathedral at Nancy; *The Ascension of the Virgin*, in the parish church of San Sebastiano; and *St. Peter Delivered from Prison*, in the church of Faulx. See Hoefer, *Nouv. Biog. Generale*, s.v.

Charles, Claude Aime,

a French preacher, was born at Besanlon in 1719. He entered the Jesuit order, and became remarkable for his oratory. He died :in 1768, leaving .some *Orations*, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Charles, David,

a Welsh Baptist minister, was born at Llanelly, Carmarthenshire, July 12, 1841. He began to preach about the beginning of 1860. Having spent two years in theological study, he became pastor, by ordination, in May, 1863, of the Church at Portmadoc, Carmarthenshire, and continued to labor with acceptance until within three weeks of his death, which took place in his native town, Sept. 14, 1869. He was an able preacher, a devout Christian, and his ministry was eminently successful. See (Lond.) *Baptist Handbook*, 1870, p. 190. (J. C. S.)

Charles, James, D.D.,

a Scotch clergyman, was tutor in the family of Robert Wardlaw Ramsav; was licensed to preach in 1826; appointed assistant chaplain at Bengal,

India, in 1832, and ordained; promoted to the chaplaincy in 1836; resigned in 1849, and was admitted to the living at Kirkowen the same year. He published two single *Sermons*. See *Fasti Eccles. Scolicance*, i, 154,155.

Charles, John, A.M.,

a Scotch clergyman, of Laurencekirk, was educated at the parish school; took his degree at Marischal College, Aberdeen, in 1792; became schoolmaster at Glenbervie; was presented by the king to the living at that place in 1821, and ordained. He died Nov. 17,1868, aged ninety-eight years. He published a *Sermon* (1814):- *The Protestant Hand-book* (1855) :-*An Account of the Parish*. See *Fasti Eccles. Scoticance*, iii, 872.

Charles, Thomas, a Welsh divine, was born in the parish of Llanvihangel, Carmarthenshire, in October, 1755. .He was educated at Llandowrar, at Carmarthen Academy, and in 1775 entered Jesus College, Oxford, where he graduated in 1778, and began his ministry as curate in Somersetshire. He obtained the curacy of Llanymawmddwy in 1784, and in 1785 began his great work of circulating the Bible, which he continued to the time of his death, in October, 1814. Mr. Charles was incessant in labor, and untiring in his faithfulness to the cause of Christ. See (Lond.) *Christian Observer*, Aug. 1875, append. p. 44; '(Lond.) *Christian Guardian*, Dec. 1828, p. 491; *The Life and Labors of Rev. T. Charles*, by Rev. Edward Morgan (Lond. 1828).

Charleton, Elizabeth,

an English minister of the Society of Friends, was born at Wellington, Somersetshire, in 1793, and died in April, 1867: " Her offerings in the ministry were for the: most part brief, and not frequent; but they were characterized with much weightiness' of spirit, and earnest religious exercise." She had a truly catholic spirit, which enabled her to admire the virtues in other denominations. See (Lond.) *Annual Monitor*, 1868, p. 28.

Charleton, Lewis,

bishop of Hereford,^þ who died in 1369, was distinguished for his theological and mathematical learning.

Charleton, Robert,

an English minister of the Society of Friends, son of Elizabeth, was born at Bristol in 1809. He was carefully educated by religious parents, and spent several years of his early life with them in France. He was intimately connected with the missionary work, and especially with George Muller, in whose institution he took deep interest. In 1854 he was sent by the Yearly Meeting of the Society on a mission to the emperor of Russia, and, in 1858 he went to Finland, Sweden, and Denmark on a similar mission. He died Dec. 5, 1873. See (Lond.) *Annual Monitor*, '1874, p. 18. -

Charlett, Arthur, D.D.,

an English divine, was educated at Trinity College, Oxford, became proctor of the university in 1683, master of University College in 1692, and died Nov. 4, 1722, He contributed a *Letter on the Death of Anthony Wood*, to the *Philosophical Transactions*. (1708). See Allibone, *Dict. of -Brit. and Amer. Authors*, s.v. ; Le Neve, *Fasti*, iii, 495, 538.

Charlevoix, Pierre Francois Xavier De,

a French Jesuit and traveller, was born at Saint-Quentin, Oct. 29, 1682. He embarked at La Rochelle in July, 1720, for the missions at Canada-n; arrived at Quebec towards the end of September; went up the St. Lawrence river; made an excursion to Illinois, and descended the Mississippi River as far as its mouth, with the intention of going thence to St. Domingo; but his vessel was wrecked at the entrance to the Bahama Channel. He reached St. Domingo on a second voyage, in 1722, and returned to France in December of the same year. Having been selected to work upon the *Journatl de Trieoux*, he accomplished his task in twenty-two years, with great success, and died at La Fleche, Feb. 11, 1761, leaving, *Histoire et Description du Japan* (Rouen, 1715, 3 vols.):--*Histoire de l'le de St. Dominique* (Paris,-1730, 2 vols. 4to):--*Histoire d la Nouvelle France*: (ibid. 1744, 4 vols. 4to):--*Histoiiere de Paraguay* (ibid. 1756, 3 vols. 4to):--*La Vie de la Mere Marie de l'Incarnation* (ibid. 1724.) See *Hoefler, Nouv. Biog. Generale*, s.v.'

Charlier, Giles

(Lat. *Eggidius Carlerius*), a Belgian theologian, was born at Cambray, studied at Paris, was professor of theology in the College of Navarre, and

from 1431 to 1472 dean of the Church of Cambrai. In 1433 he attended the Council of Basle, and was commissioned by the synod to proceed to Prague, and endeavor to bring the Bohemians to the council (see Labbe, *Concil.* xii, p. 1159-1248; in Canisius, *Ant. Lect.* iii). On his return to France, Charlier was elected dean of the faculty of theology at Paris, where he died, Nov. 23, 1473, leaving *Sporta Fragmentorum* (Brussels, 1478, 1479, 2 vols.), and several other unedited works. See Hoefer, *Nouv. Biog. Generale*, s.v.; Cave, *Hist. Lit.* ii, append. p. 193; Hefele, *Concilien Geschichte*, vii, 494, 514 sq.; Jungmann, in Wetzer u. Welte's *Kirchen-Lexikon*, s. ir. (B. P.)

Charlton, Frederick,

a Baptist minister, was born in Connecticut in 1822, and united with the Church in 1840. Having pursued a course of study at Madison University, he was pastor in Webster, Mass. three years, and in Wilmington, Del., five years. For two years he was in the service of the American Baptist Publication Society. He went to California in 1860, and was pastor of the Church in Sacramento till his death, Aug. 9, 1871. Under his ministrations this Church grew to be one of the largest and most influential in the state. See Cathcart, *Baptist Encyclop.* p. 205. (J.C. S.)

Charlton, George W.,

a minister in the Methodist Episcopal Church South, was born at Williamsburg, Va., Sept. 26, 1796. He experienced religion at the age of nineteen, entered the Virginia Conference in 1818, located in 1828, and in 1840 removed to Petersburg, where he resided to the close of his life, in February, 1863. Mr. Charlton was endowed with extraordinary abilities as a pulpit orator; was well read, cultured, bold and scathing in satire, startling and terrible in philippics, a sincere Christian, and a successful preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1863, p. 439.

Charlton, John Moon, A.M.,

an English Congregational minister, was born at Kendal, March 25, 1817. He was converted in his youth, received his ministerial training at Highbury College, and began his ministry in 1842, at Totteridge, Herts. After twelve years of earnest and happy labor there, during which he had made himself thoroughly acquainted with the standard philosophical works

of the day, and become well versed in Hebrew, Greek, *and* Latin, he filled the pulpit of Masborough, .Yorkshire, a short time, and then was invited to the theological professorship of Western College, at Plymouth, where he died, Dec. 12,1875. See (Lond.) *Cong. Year-book*, 1877, p. 350.

Charlton, Robert,

a missionary of the Church of England, officiated as catechist, first at New Windsor, N.Y., and afterwards in New York city. In the latter place he was the successor of Rev. Thomas Colgan, who had been assistant to the Rev. William Vesey, rector of Trinity Church. His service *in* New York city extended from 1732 to 1740. In 1749 he became pastor of St. Andrew's Church on Staten Island, N. Y. See Sprague, *Annals of the Amer. Pulpit*, v, 16.

Charlton, Thomas (1),

an English Independent. who is said to have been educated at the Academy under Dr. Ridgley, London, was one of the subscribing ministers at the Salter's-Hall Synod in 1719. In 1727 his name appears as minister of the church in -Aldermanbury. He was a good man, but not popular. He died at Thatcham, Berks, May 1, 1755. See Wilson, *Dissenting Churches*, ii, 529, 530.

Charlton, Thomas (2),

an English Baptist, was brought up a Methodist, and was a popular preacher among that people; but, adopting Baptist views, he was baptized about 1772, having been already minister at Snow's-Fields- Southwark, since 1767, and remained there till his death, Dec. 19,1774, aged thirty-four years. He is said to have been the means of awakening the father of the Rev. A. M. Toplady. He published a *Funeral -Sermon* on Mr. Hughes, by whom he was baptized. See Wilson, *Dissenting Churches*, iv, 283, 284.:

Charmaig,

commemorated March 16 (cir. A.D. 640). In the west of Scotland a saint of this name is found in the church dedications. He is identified with St. *Abban ilac Ua-Corbmaic*, of Magh-Ar-naidhe *in* Ui-Ceinnsealaigh, in Leinster, who is mentioned in St. AEngus's *Litany*. See *Mart. Doneg.* by Todd and Reeves, p. 77; Forbes, *Kal. Scott. Saints*, p. 299 *sq.*-*Smith, Dict. of Christ. Biog.* s.v.

Charmosynus

was a presbyter, sent, with the presbyter: Theognostus and the deacon Leontius, by Cyril of Alexandria to Constantinople, A.D. 433, on the subject of establishing peace with the Oriental churches. He was present also at the Council of Chalcedon, A.D. 451, as a presbyter and oeconomus of the Alexandrian Church, with Euthalius, an archdeacon, and other Alexandrian churchmen. To them was delivered the sentence against Dioscorus (Cyril. Alex. *Epist.* xxxvii, *ol.* xi; *Patrol. Graec.* lxxvii, 167; Ceillier, viii, 295).- Smith, *Diet. of Christ. Biog.* s. vi.

Charon,

Picture for Charon

in Greek and Roman mythology, was the ferryman across the river of death. This representation originated in Egypt, where all the dead who were worthy of an honorable burial were piloted in a small boat to the islands of the blessed, i.e. to the general place of burial. According to the myths of Greece, Charon, an old servant of Pluto, was placed as a guard on the river of Hades, and took the souls that Mercury brought to him in a boat across the Styx or Acheron, for which an obolus had to be paid, and this coin was laid under the tongue of the dead. Those of the dead who had not received a burial were obliged to wander along the bank of the Styx for one hundred years. Charon was not allowed to ferry the living across, unless specially authorized so to do by the immortals. For rowing Hercules across without requiring him to show the golden bough, which was the sign of deity, he was deprived of his liberty for one year. Homer does not speak of this myth. A representation of this, from an antique bass-relief, is shown -on following page.. Two forms step from Charon's boat; the Parce reaches out her hand to the first. Her full spindle shows the early death of this shade. - The second shade is of the size of a child. To the right is Lethe, with the draught of forgetfulness. .

Charpentier,

Hubert, a French ecclesiastic, was born at Coulommiers, in the diocese of Meaux, in 1565. He founded the pilgrim shrine of Notre Dame de Garaison, at the foot of the Pyrenees; that of the missionaries of Notre Dame de Betharram, at the foot of a mountain called Calvary, in the bishopric of Lescar; and the congregation of the priests of Calvary, on

Mount Valerien, near Paris. Charpentier, became the friend of the abbe of St. Cyran, and had relations with the recluses of Port Royal. He died at Paris, Dec. 10, 1650. See Hoefer, *Nouv. Biog. Generale*, s.v.

Charpentier, Pierre Francois

(called *Pierre Etienne* and *Firanfois Philippe*), a French engraver in aquatinta, was born at Bois in 1739. Some of his principal plates are, *The Education of the Virgin*; *The Descent from the Cross*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Charpentier, Rene,

a French sculptor, was born at Paris in 1680, studied under Girardon, and executed a number of works in the Church of St. Roch. He died at Paris, May 15, 1723. See Spooner, *Biog. fist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Charpy, Gaetan,

a French monk, was born at Macon in 1683.. He was of the congregation of the Theatines, of which he became. the superior at -Paris. He wrote, *Vie du B. Gaetan de Thienne* (Paris, 1657, 4to): *Elogium Cardinalis Mazarini Apologeticum*, etc. (ibid. 1658, 8vo): *-Histoie e 'Ethiopie Orieeentle*, translated from the Portuguese of De Santp (ibid. 1684, 12mo): *Relation de la- Mission Faite en France par les Theatins* en 1644 (MS.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Charpy, Nicolas

(surnamed *Sainte - Croix*), a French adventurer and visionary, was born at Sainte Croix (Bresse), and died about 1670. Mezerai says that he had been secretary of M. de Cinq-Mars some time before the latter was arrested at Narbonne. Charpy lay hid for a month, and then escaped to Savigny. Afterwards he returned to France, and fell into a religious frenzy in which he pretended to utter prophecies. Charpy published *Le a Herault de lha Fin des Temps* (Paris, 1657, 8vo), in which he advances absurd chiliastic notions concerning the speedy coming of Christ and the end of the world, similar to the frequent delusions on that exciting subject. It was refuted by Arnauld, in *Remarques*, etc., published at Paris (1665, 8vo [very rare], and 1735, 12mo). There is also under the name of Sainte-Croix Charpy,

Cathichisme Eucharistique en deux Journees (Paris, 1668, 8vo). See Hoefer, *Nouv. Biog. Generale*, s.v.

Charrier

(*d.e la Roche*), Louis, a French prelate, was born at Lyons, May 17, 1738. He was made doctor. March 17, 1764, and not long after was appointed vicar-general of Lyons, and vice-general of the commons. He attached himself to the Jansenist party, and thus fell into controversy on politico-religious questions. In 1791 he took the oath of the civil constitution of the clergy, and was appointed as constitutional bishop of the department .of Seine-Infrieure. He continued, however, his inflammatory course, and, on Oct. 26, 1791, resigned his office, left France, and wrote to several of his fellows to follow his example. Some time afterwards Charrier returned to France, and published an *Examen* of the decree of Aug. 27, 1791, on marriage. He at length became reconciled with the pope, and ceased his political agitation. Being appointed bishop of Versailles, and at length first chancellor of Bonaparte in 1802, Mgr. Charrier assisted at the Council of Paris in 1811.. He died March 17, 1827. Among his publications are, *Refutatioin de Iunstruction Pastorale de l'Eveque de Boulogne sur l'Authorite Spirituelle* (1791, 8vo) :-*Questions sur les Affaires Presentes de l'Eglise de France* (179'2, 8vo). See Hoefer, *Nouv. Biog. Generale*, s.v.

Charron, Pierre,

a French writer, was born at Paris in 1541. At first he studied law at Orleans and Bourges, and practiced several years in his profession, but afterwards betook himself to the study of theology, and soon became a famous pulpit orator. He preached several years in the south of France, and became chaplain to queen Marguerite. When forty-seven years old he returned to Paris, with the intention of joining a monastic order. Being refused, on account of his advanced age, he went again to the south. At Bordeaux he became acquainted with Montaigne, who exercised a great influence upon-him. In 1594 he published his *Des Trois Verites* (Bordeaux), and the bishop of Cahors appointed him vicar-general. The year following he represented his diocese at the meeting of the French clergy, and was elected its clerk. He died suddenly at Paris, Nov. 16,1603. Of his many writings, besides the above, we mention a collection of sixteen *Discours Chretiens* (ibid. 1600):-*Traite de la Sagesse* (ibid. 1601 a. o.). The principles laid down in this last work found some severe opponents,

especially in the Jesuit Garasse, who. accused Charron of atheism. In the second edition, which appeared in 1604, some of the obnoxious passages were left out; but in 1607 a new edition of the correct text was published, which became the basis for later editions as published by Elzevir in 1646 and Didot in 1789. The best and most complete edition is the one published by Renouard (Dijon, 1801, 4 vols.). See Schmidt, in Herzog's *Real-Encyklop.* s.v.; Bayle, *Dictionnaire Historique et Critique*, s.v.; Brucker, *Historia Philosophies*, iv, 512; Arboux, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Charroux, Councils Of

(*Concilium Carrofense*). Two provincial synods were held here:

I. About 989, by six bishops. Three canons were published.

1. Excommunicates those who break into churches, or carry away anything out of them.

2. Those who rob the poor. 8. Those who lay violent hands upon the clergy. See Labbe, *Concil.* ix, 733.

II. In. 1028, against the Maniachbans, by William, duke of Aquitaine. See Labbe, *Concil.* ix, 860. Charrubiun are angels, among the Mohammedans, esteemed to be the rulers of the other spirits., The name seems related to the Hebrew *Cherubim*, as also the signification.

Chart,

in Slavonic mythology, is the devil, whom several Wendian tribes worshipped, in common with all Slavonic tribes, who revered the evil spirit, Czernebog. Chart probably is derived from *Charni* (black). He is therefore, like Czernebog, the black evil deity.

Chartenius, Saint,

is supposed to have been bishop of Marseilles. He took part with Avitus, bishop of Vienne, at a conference of Catholic and Arian bishops, held at Lyons about 499, when king Gundobald was present (Avit. Vieu. *Epist.* xxviii).

Charteris (Or Charters), Charles, A.M.,

a Scotch clergyman, took his degree at Edinburgh University in 1697; was licensed to preach in 1701; appointed to the living at Arbirlot in 1702, and ordained. He was deposed by the presbytery in August, 1728, but the sentence was reversed by the assembly in 1729. ' He died in December, the same year, aged about fifty-three years. See *Fasti Eccles. Scotice*, iii, 789.

Charteris, Henry, A.M.,

a Scotch clergyman, was principal of Edinburgh University; admitted to the living at North Leith in April, 1620; and promoted to the professorship of divinity in Edinburgh University in May, 1627. There is no further record of him. See *Fasti Eccles. Scotice*, i, 93.

Charteris, John, A.M.,

a Scotch clergyman, son of the professor of divinity at Edinburgh, took his degree at that university in 1624; was elected and presented to the living at Currie in 1631, and died Feb. 14, 1668, aged about sixty-four years. See *Fasti Eccles. Scotice*, i, 145. .

Charteris, Lawrence, A.M.,

a Scotch clergyman. fourth son of the professor of divinity at Edinburgh, took his degree there-in 1646; was called to the living at Batbans in 1653, and his examination being satisfactory, he was ordained in 1654. Conforming to episcopacy, he was collated in 1662. In 1670 he was one of those who were styled "bishop's evangelists," sent to preach to the Presbyterian Whigs of the West. .In 1671 he was offered a bishopric, but declined it, and was promoted to the professorship of divinity in 1675, previously occupied by his father. He died at Edinburgh, Dec. 1700, in the 75th year of his age, leaving several small publications. See *Fasti Eccles. Scotice*, i, 327, 363.

Charteris, Thomas (1), A.M.,

a Scotch clergyman, son of the divinity professor at Edinburgh, took his degree at that university in 1635; preached for several years as a supply at Humbie; was ordained helper and colleague at that living in 1646, and died

before Oct. 27, 1647, aged thirty years. See *Fasti Eccles. Scoticanice*, i, 337.

Charteris, Thomas (2), A.M.

a Scotch clergyman, took his degree at Edinburgh University in 1646; was minister at Stonehouse in 1650; joined the protesting party in 1651, and was transferred to Kilbride before 1654. He died June, 1656, aged about thirty years. See *Fasti Eccles. Scoticanice*, ii, 290, 303.

Charterius,

the ninth bishop of Perigueux, in the latter half of the 6th century was brought before king Chilperic I in 582, charged with dictating letters derogatory to the king, but was by him forgiven. In 585 Charterius was present at the second synod of Macon.

Charters (Or Charteris), Samuel (1), A.M.,

a Scotch clergyman, took his degree at Edinburgh University in 1690; was called to the living at Inverkeithing in 1692. and ordained. He died June 28, 1733, aged about sixty-four years, leaving his son Thomas his successor. See *Fasti Eccles. Scoticanice*, ii, 593.

Charters, Samuel (2), D.D.,

a Scotch clergyman, grandson of the foregoing, was educated at a grammar-school, and at the Glasgow University, where he gave indications of a superior mind and powerful understanding. He was licensed to preach in 1764; resided for a time at Amsterdam; was presented by the king to the living at Kincardine in 1768, and ordained in 1769. In saying the Confession of Faith, he added "except chap. x, art. 4." He was transferred to Wilton in 1772, and died June 18, 1825, aged eighty-three years. He was a man of quiet life and retired habits, and preferred living on the banks of the Teviot to the attractions of Glasgow, when a valuable preferment was offered to him there in 1784. He was slow, grave, and solemn in manner, but delightfully instructive and warm-hearted. He *published a Sermon* for the S. P. C. K. (1779) :- *A Instruction Concerning Oaths* (1782), which was printed by the sheriff at the expense of the county, and read from the pulpits:- several single *Sermons* ': *Sermons* (1786, 2 vols.):- *Sermons on Retirement* :- *Sermons on the Lord's Supper*:- *An Essay on Bashfulness*. See *Fasti Eccles. Scoticanice*, i 517; ii, 727.

Charters, Thomas,

a Scotch clergyman, was licensed to preach in 1730; called to the living at Inverkeithing in 1731 as assistant to his father, and ordained. He died Feb. 13, 1744, in his fortieth year. His son Samuel was minister at Wilton. See *Fasti Eccles. Scotice*, ii, 593.

Chartier, Guillaume,

a French prelate, was born at Bayeux about 1400. Like his brother Alain, and probably upon the recommendation of the latter, he became a scholar of the University of Paris. After having acquired the degree of licentiate of civil and common law, he sought reputation as a poet. In 1432 he was appointed professor of canonical jurisprudence in the newly erected University of Poitiers, by Charles VII. Soon afterwards he became pastor of St. Lambert, near Saumur, and canon of Tournay. Next he was called as canon of the cathedral in 1436, counsellor of the Parliament of Paris, chancellor of Notre Dame, and finally bishop of that see, Sept. 4, 1447. He interceded with the archbishop of Rheims to settle the quarrel between the mendicants and the university. In 1455 he was one of the papal commissioners to effect the rehabilitation of Joan of Arc. In 1459 he took part in the Convention of Mantua, which was called by Pius II against the Turks. He was at first in favor with Louis XI, but afterwards fell under the displeasure of that prince. He died in Paris, May 1, 1472. See Hoefer, *Nouv. Biog. Generale*, s.v.

Chartres, Council Of

(*Concilium Carnotense*), was a provincial synod held on the third Sunday after Easter, 1146, at which all the French bishops were present, together with the king, Louis VII. - The object was to arrange matters relating to the crusade, and to persuade St. Bernard to accept the office of leader, which, however, he constantly refused. See Labbe, *Concil.* x, 1102..

Chartres, Renaud

(Lat. *Reginaldus*) DE, a French prelate and politician, was born about 1380. After having obtained the university degree of a licentiate of law, he first became canon, then deacon of St. Pierre de Beaulvais :in 1406. In September, 1404, he was condemned, with his brother Pierre de Chartres, " for some insult against the bailiff of the bishop of Beauvais." Some time

afterwards pope John XXIII made him his private referendary, and the chapter of Beauvais elected him their bishop. He did not take possession of that see, however, but was elevated in ,January, 1414, to the archbishopric of Rheims. In 1415 he went to the Council of Constance, and received in the same year, at Beauvais, the emperor Sigismund on his coming to France. After being president of the chamber of the counts before 1415, and member of the privy council, he was appointed, Aug. 15, 1418, lieutenant of the king in Dauphiny, Languedoc, and the districts adjoining Lyons and Macon. He was next appointed (March 28, 1424) chancellor of France, but a few months after he resigned in favor of Martin Gouge, his predecessor. In 1425 Charles VII sent him as "orateur d'obedience" to pope Martin V. On Nov. 8, 1428, Renaud received ,a' second time the seals of France as chancellor. When Joan of Arc offered her services to Charles VII, Renaud recommended her examination by a special court. He was present during the remarkable siege of Orleans in 1429, and was largely concerned in the stirring events of that period, in all of which he showed himself a shrewd, but equivocal and unscrupulous, diplomat. He received many other ecclesiastical favors, including the cardinalate (Dec. 29,1439), and died April 4, 1444.: See Hoefer, *Nouv. Biog. Generale*, s.v.

Charybdis,

in Greek mythology, was the daughter of Neptune and the Earth.- The myth makes her residence-the Sicilian strait. There is a dangerous eddy there, perhaps more formidable to the light-built ships of the ancients than it appears to us. - Charybdis is represented as, a rapacious woman, who robbed Hercules of his herds, land was therefore hurled into the sea by Jupiter's lightnings, still retaining her old nature. She lived in a rock under an overhanging fig-tree, and threatened. all passers-by with death and destruction. In order to still her hunger she devoured whole ships, with all in them. Three times every day she would swallow the sea-water and throw it out again with a loud noise, drowning everything. that came within reach. On the opposite. shore Scylla also destroyed the ships of mariners. Hence the Latin proverb, "Incidit in Scyllam cupiens vitare Charybdin."

Chase,

in Slavonic mythology, was a Wendian deity, principally worshipped in Bohemia.

Chasan, Abraham Ben-Jehuda,

a Jewish writer of the 16th century, is the author of *ḥofiq ,yr* or *A Commentary on the Prophets, Hagiographa and Five Megilloth* (Lublin, 1593, 1612). See Furst, *Bibl. Jud.* i, 167; De Rossi, *Dizionario Storico* (Germ. transl.), p. 78 sq. (B. P.)

Chasan, Chajim,

a learned Jew of Smyrna, who died in 1712 in Poland, while collecting funds in aid of the resident Jews in Palestine, is the author of *ḥovot yafai* or *Discussions on the Pentateuch* (Venice, 1693). See Furst, *Bibl. Jud.* i, 167. (B. P.)

Chasan, Moses Ben-Joseph.

SEE MOSES THE PUNCTUATOR.

Chasdai, Ben-Abraham Crescas.

SEE CRESCAS, CHASDAI BEN-ABRAHAM.

Chase, Albert H.,

a Free-will Baptist minister, was born at Killingly, Conn., June 4, 1823, of English parentage. In early life he united with the Church in East Killingly, and took an active part in religious affairs.: In 1853 he began a course of theological study at New Hampton Institute, N. H.; in November, 1855, removed to Cherry Valley, O., and was pastor there for two years. In November, 1857, he became pastor of the Church in New Lyme, and remained there ten years. From 1864 to 1867 a large part of his time was spent in organizing and collecting funds for the Freedmen's Mission Work, also in raising funds for the erection of a church in Chicago, Ill. Early in January, 1867, he was appointed publishing agent and business manager of the *Christian Freeman*, a denominational paper established in Chicago. In December, 1868, he became pastor in Cleveland, O., and in 1869 and 1870 was pastor at Harrisburg, Pa. He was corresponding secretary of the Free-will Baptist Home Mission Society for several years, having his residence in Hillsdale, Mich. T- he remainder of his life was spent in ministerial labor, without settlement, among feeble and pastorless churches. He died June 19, 1883. See *Morning Star*, July 25, 1883. (J. C. S.)

Chase, Amos,

a Congregational minister, graduated from Dartmouth College in 1780; was ordained pastor of the Second Church in Litchfield, Conn., June 27, 1787; was dismissed in 1814. and died in 1849. See Sprague, *Annals of the Amer, Pulpit*, i, 592.

Chase, :Benjamin A.

a Methodist Episcopal minister; was born about: 1834. He was converted in 1853, while a student at Newbury, Vt., and in 1858 entered the itinerant ranks. He filled important appointments-in the East -Maine Conference, spent three years in the army, united with the Providence Conference in 1870, and labored zealously until his death at East Cumberland, R. I., Aug. 17, 1875. Mr. Chase was systematic, resolute, and devout. See *Minutes of Annual Conferences*, 1875, p. 58.

Chase, Benjamin Chapman,

a Congregational minister, was born at Cornish, N. H., Jan. 29, 1819, and was converted at nine years of age. He graduated from Dartmouth College in 1846, and from Bangor Theological Seminary in 1849. He was ordained pastor in Camden, Me.; Jan. 8, 1850; installed in Attleboro', Mass., in July, 1857, and after a pastorate of six years, supplied the Church in Oldtown, Me., for fifteen months, after which he became stated supply in Foxcroft and Dover, and on May 8, 1866, was installed at Foxcroft, where he died, Oct. 13, 1868. See *Cong. Quarterly*, 1869, .p 290.

Chase, Carlton, D.D.,

a bishop of the Protestant Episcopal Church, was born at Hopkinton, N. H., Feb. 20, 1794. He graduated from Dartmouth College in 1817; was ordained deacon in 1818, priest in 1820; was consecrated in Christ Church, Philadelphia, Pa., Oct. 20, 1844, as bishop of New Hampshire, and died at his episcopal residence in Claremont, Jan. 18, 1870. See *Prot. Episc. Almanac*, 1871, p. 118.

Chase, Daniel,

a Free-will Baptist minister, was born at Stratham, N. H., Nov. 7, 1770. He professed faith in Christ when about twenty years of age; soon after was licensed to preach by Rev. Benjamin Randall, and a few years later was

ordained. He removed to Vermont, and in 1816 to Pennsylvania, where he itinerated, and preached in Susquehanna, Broome, and Wayne counties, accomplishing much good. He died at Mount Pleasant, Wayne Co., Pa., March 2, 1850. See *Free-will Baptist Register*, 1851, p. 79. (J. C.. S.)

Chase, Daniel S.,

a Methodist Episcopal minister, son of the noted Rev. Abner Chase, was born in 1814. He was converted at the age of nine, and at twenty-six entered the Genesee Conference, wherein he labored until the formation of the East Genesee Conference, when he became one of its active members. In 1872 he was transferred to the Central New York Conference, in which he served until his death, Feb. 1, 1879. Mr. Chase's sermons were models of careful preparation and thought. - See *Minutes of Annual Conferences* 1879, p. 61.

Chase, Ebenezer,

a Congregational minister, was born at Bedford, N. H., in 1785. Early in life he united with the Free-will Baptist Church, and in 1810 was ordained an evangelist in that denomination. He published and edited for some years *The Religious Informer*, which was largely circulated among the Freewill Baptists. In 1828 he united with the Congregational body. He served successively at Gilsum, N. H., West Ireland, Vt., West Tisbury, Mass.. West Yarmouth, and Eastham, and died at West Tisbury, May 22, 1866. Mr. Chase preached many thousand sermons, and many revivals blessed his ministry. See *Cong. Quarterly*, 1866, p. 392.

Chase, Edward R.,

a Presbyterian minister, was born at Flint,-Mich., Sept. 20, 1840. He served during the Civil War in the 8th Regiment Michigan Volunteer Infantry; after its close e studied theology at the Union Theological Seminary, Chicago, Ill.; was licensed and, in 1871, ordained pastor in Clyde, O., where he died, May 25, 1874. See *Whitney Family of Connects cut*, ii, 1202. (J.C. S.)

Chase, Edwin Bailey,

a Protestant Episcopal clergyman, was ordained deacon in 1857; and entered the active ministry in 1858, as a missionary, at Belvidere, N. J. In 1860 he was chosen rector of St. Michael's Church, Marblehead, Mass.; in

1865 removed to Mansfield, Pa.; in 1866 became rector of St. Peter's Church, Cambridgeport, Mass.; in 1874 left the active ministry, and died May 6, 1875. See *Prot. Episc. Almanac*, 1876, p. 149.

Chase, E. B.,

a Methodist Episcopal minister, was born at Dixumont, Me., April 3, 1806. He removed with his parents to Ohio in 1819; was converted at sixteen; soon afterwards became an exhorter and local preacher; and in 1830 entered the Ohio Conference. In its active ranks he labored until his death, March 4, 1852. Mr. Chase was a plain, practical, and useful preacher. See *Minutes of Annual Conferences*, 1852, p. 151.

Chase, Hiram,

a Methodist Episcopal minister, was born at Charleston, Montgomery Co., N. Y., Feb. 1, 1801. He received a careful religious training, experienced conversion at the age of twenty, was licensed to exhort in 1823, and in 1827 received license to preach, and entered the New York Conference. On the organization of the Troy Conference, in 1832, Mr. Chase became one of its members, and in it served until 1864, when he became superannuated, and retired to Sandy Hill. He was afterwards effective and supernumerary as his health permitted, until his death at Los Angeles, Cal., Jan. 9, 1877. See *Minutes of Annual Conferences*, 1877, p. 66.

Chase, Irah, D.D.,

an eminent Baptist minister and biblical scholar, was born at Stratton, Vt., Oct. 5, 1793. He was fitted for college under the direction of Rev. Dr. Sanders, the first president of the University of Vermont, graduated from Middlebury College, Vt., in 1814; and from Andover Theological Seminary in 1817. He was ordained as an evangelist at Danvers, Mass., in September of the same year, and for some time preached as a missionary in Western Virginia. His attention was early turned to the urgent necessity of starting a seminary of sacred learning to meet the wants of the rising ministry of the Baptist denomination. For seven years (1818-25) he was connected with the theological department of Columbian College, Washington, D. C., during one of which he was in Europe, devoting himself to the studies of his profession, and performing some needed work in the interests of his denomination. Having resigned his position at Washington, he went to Massachusetts and opened a school for theological students at Newton,

Nov. 28, 1825, which resulted in the 'well-known Baptist seminary there.' He was a hard and most diligent student, patiently plodding to get at anything he wished to reach, cost what it might of time and toil. After twenty years' service he resigned his office, and spent the remainder of his life in Boston and Newton, largely occupied with literary work, chiefly in the line of his lifelong studies. He died at Newton Centre, Nov. 1, 1864. Dr. Chase wrote and published a large amount of matter in Baptist publications, and in the *Bibliotheca Sacra*, some of his papers embodying the results of patient and protracted investigation. In addition to these were the following volumes: *Life of Bunyan: - The Design of Baptism, Viewed in its Relation to Christian Life: The Apostolic Constitutions: - Infant Baptism an Invention of Men*, etc. (J. C. S.)

Chase, James Morris,

a Presbyterian minister, was born at Cornish, N. H., April 4, 1800. He graduated from Dartmouth College in 1827. In 1832 he was licensed by the Schuyler Presbytery, and in 1837 was ordained pastor of Shiloh Church at Macomb, Ill. In 1846 he preached as stated supply at Camp Creek, in 1853 at Mount Sterling, and in 1854 became pastor at Ebenezer, where he died, Feb. 10, 1865. He was a ripe scholar, an able preacher, and a highly respected pastor. See Wilson, *Presb. Hist. Almanac*, 1866, p. 97.

Chase, John,

a Baptist minister, was born at Cornwallis, N. S., in 1804. He was converted in 1808; ordained at Billtown, July 1, 1835; was pastor at Bridgetown eleven years; for a time Financial Agent of the Nova Scotia Baptist Educational Society, and died at Wolfville, Nov. 13, 1879. See *Baptist Year-book for Maritime Provinces of Canada*, 1880; Bill, *Fifty Years with the Baptists*, p. 569.

Chase, Mary,

a minister of the Society of Friends, and wife of Abijah Chase, was reared in the Protestant Episcopal Church, but abandoned it at the age of nineteen to join the Quakers, and soon after became a preacher among them. Her favorite theme was the fulness and freeness of salvation. She died at Salem, Mass., April 26, 1861, aged eighty-seven years. For several years previous she had been an invalid. See *Amer. Annual Monitor*, 1862, p. 20.

Chase, Moses,

a Methodist Episcopal minister, was born at Newton, N. H., in 1803. He experienced religion at twenty-three, and in 1833 united with the New Hampshire Conference, in which he served until his sudden death, Jan. 7, 1866. Mr. Chase possessed more than ordinary ministerial ability. About five thousand were added to the Church through his instrumentality, thirty of whom became ministers. See *Minutes of Annual Conferences*, 1866, p. 51.

Chase, Nathaniel,

a Baptist minister, was born at Buckfield, Me., about 1770, and was among the original Baptists of the place. In 1796, soon after the formation of a Church in the town, he was licensed, and in 1801 was called to the pastorate of the Church, which prospered under his ministry for thirty-four years. On account of age he then resigned and removed to Hebron, where he preached occasionally, and died about 1850. See Millett, *Hist. of the Baptists of Maine*, p. 439. (J. C. S.)

Chase, Nathaniel L.,

a Methodist Episcopal minister, was born at Unity, N. H., Oct. 30, 1813. He was converted in 1826, and in 1842 was licensed to preach, and admitted into the New Hampshire Conference. His last years were spent as a superannuate. He died May 3, 1875. Mr. Chase was a man of deep and uniform piety, a close student, an instructive and edifying minister, and a laborious pastor. See *Minutes of Annual Conferences*, 1876, p. 79.

Chase, Oscar F.,

a Methodist Episcopal minister, was born in 1825. He was converted in 1856; in 1860 was admitted into the Michigan Conference, and therein labored 'until his death, Oct. 17, 1863. Mr. Chase was a studious, faithful, and able minister, retiring in his social life. See *Minutes of Annual Conferences*, 1864, p. 223.

Chase, Plummer,

a Congregational minister, was born at Newbury, Mass., in 1794. He graduated from Bowdoin College in 1821, and from Andover Theological Seminary in 1824, and was ordained at Machias, Me., March 1, 1825. He

preached at Carver, Mass., from 1828 to 1835, and died at Newbury, Sept. 17, 1837. See *Tajeau. Cat. of Andover Theol. Sem.* 1870, p. 57.

Chase, Robert P.,

a Protestant-Episcopal clergy-man, became rector, in 1857, in Amesbury, Mass.; the following year in Danvers, of Calvary Church, a position which he continued to hold until 1865, when he was made assistant rector of St. Peter's Church, Philadelphia, Pa., and this position he retained until 1868, when he became rector of St. Matthias's Church, in the same city. In 1870 he resided there without charge, but in the following year was rector of the Memorial Mission of St. Peter's Church. He died Aug. 3, 1872. See *Prot. Episc. Almanac*, 1873, p. 33.

Chase, Robert G.,

a minister of the Protestant Episcopal Church, was born at Hopkinton, N. H., Dec. 19, 1835. He graduated from Burlington College in 1856, and was ordained deacon the same year. His first curacy was at Pemberton, N. J.; and in 1859 he accepted the rectorship of St. Matthias's Church, Philadelphia, where he labored with great zeal and success, until his death, by drowning, July 24, 1867, off Mt. Desert, on the coast of Maile. See *Amer. Quar. Church Rev.* Oct. 1867, p. 500.

Chase, Samuel, D.D.

a Protestant Episcopal clergyman of the diocese of Quincy, Ill., was for many years president of Jubilee College, Robin's Nest, and rector of Christ Church, in the-same place. He died there Jan. 15, 1878, aged sixty-nine years. See *Prot. Episc. Almanac*, 1879, p. 168.

Chase, Thomas,

an English martyr, was of Amersham, and was cruelly persecuted for the Gospel and word of Christ. He was taken before the blind bishop of Woburn, in Buckinghamshire, examined, and commanded to be put in what was called " Little Ease," in the bishop's house. Here he lay bound most painfully with chains, gyves, manacles, and irons, often almost perishing with hunger. All this he took most quietly and patiently. He was hanged in the Lollard's Tower in 1514. See *Fox, Acts and Monuments*, iv. 124.

Chase, William Henry,

a minister of the Society of Friends, was born in the state of New York in 1805, and was connected with the Scipio Quarterly Meeting. For many years he "was among the foremost in advancing the cause of religion, peace, temperance, and education," by the tongue and the pen. His most valuable work was, *Day by Day*, being a compilation from the writings of ancient and moderns Friends. He died suddenly at Union Springs, Cayulga Co., N. Y., July 7, 1877. See *Friends' Review*, xxxi, 73. (J. C. S.)

Chase, William Plummer,

a Free-will Baptist minister, was born at Canterbury, N. H., May 31, 1812. He was baptized in 1829, began to preach in 1831, and was ordained at Canterbury in October, 1834. For five years he toiled as an evangelist in northern New York, amid poverty and hardships, and saw many revivals. He next labored at East Weare, N. H., and, as the result of a powerful revival, organized a Church. In 1841 he removed to Limerick, Me. Overwork and application to study broke down his health, and in 1843 he returned to New Hampshire. For many years he supplied different church's, as his strength permitted, until his death in South Vineland, N. J., Feb. 5, 1874. See *Morning Star*, March 18, 1874. (J. C. S.)

Chaska,

in the mythology of the Peruvians, was the god of the morning star. He had a separate temple in the wall surrounding the great sun-temple, where all kinds of offerings were brought to him. The name is significant of the long hairs (symbol of rays) of gold, with which he was represented. As companion of the sun he was also called *its page*.

Chassagnion (Chassaignon, Chassanion, Chassinon, Or Lachasse), Jean De

a French savant of the 16th century, was a native of Monistrol (Velay), and one of the main propagators of the Reformation in France. He organized in 1556 a Church at Meaux, but was compelled to leave it, and continued his work at Montpellier; afterwards he took refuge in Geneva and at Metz in 1576. He is the author of *Histoire oabe inoab des Grands et A Merveilleux Jugements et Punitions de Dieu* (Geneva, 1595):-*Histoire des Albigeois*, etc. (ibid. eod.). See Lichtenberger, *Encyclop. des Sciences Religieuses*,

s.v.; Winer, *Handbuch der theol. fit.* i, 733; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Chassan.

SEE CHAZZAN.

Chasse (Capsa).

(1) A coffer for holding the relics of a saint. It formerly had the shape of a long bottle, with a little roof-like covering. It was made of copper, gilt, and sometimes enamelled. From the 13th century it took the shape of a little church.

(2) An embroidered case or covering for the book of the Gospels; sometimes called the *camisia*. *SEE RELIQUARY.*

Chassel, Remi Franois,

a French artist, was born at Metz, in Lorraine, in 1666, and received instruction from Lecomte. He was appointed professor of sculpture in the academy at Nancy, and. executed a large number of figures, among which are *The Dead Christ*, in the Church des Carmes, at Nancy; also one of *Charity*. He died Oct. 5, 1752. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Chassels, David, D.D.,

a Presbyterian minister, was born in Glasgow, Scotland, April 30, 1787. He graduated from Dartmouth College in 1810, and then took charge of the Caledonia County Academy, Peacham, Vt. In 1815 he went to Cambridge, Washington Co., N. Y., as principal of the academy there. He was licensed by the Presbytery of Troy in 1819, and ordained in 1820. In 1821 he taught at Fairfield, in 1840 became principal of the academy in Herkimer, and in 1842-44 again taught in Fairfield Academy. During all this time, after his licensure, he was in the habit of preaching often, as stated supply, and for five years regularly filled the pulpits at Fairfield and Salisbury. He died at Holland Patent, Jan. 10, 1870. He had the gift of teaching in a pre-eminent degree; his scholarship was thorough and profound; his preaching was like his teaching, instructive, thoughtful, intellectual, soundly Calvinistic. See *Presbyterianism in Central N. Y.* p. 494.

Chastain, Lewis,

a Methodist Episcopal minister. was admitted into the itinerant ranks in 1787, and appointed assistant at Bertie, N. C.; in 1788, at Alleghany; in 1789, at Gloucester, Va.; and in 1790 and 1791 at Berkeley. In 1792 he located, and nothing more is recorded concerning him. See *Minutes of Annual Conferences, 1787-92*; Sprague, *Annals of the Amer. Pulpit*, vii, 205.

Chastain, Rane,

a Baptist minister, was born in Powhatan County, Va., June 28, 1741, of French extraction. When quite young he removed to Buckingham County, where he remained during the rest of his life. When he was about thirty years of age he became a Christian, and soon after began to preach. He was chosen pastor of the Buckingham Church in April, 1772, and continued in office for fifty-three years. He also, at different times, supplied other churches, as his strength would permit. Although not an accomplished preacher, he was an excellent pastor, and greatly beloved by the churches to whom he ministered. He supported himself chiefly by his own labor on a farm. See *Lives of Virginic Baptist Ministers*, p. 190-192. (J. C. S.)

Chaste Brethren And Sisters

is a name adopted by the Apostolici (q.v.) of the 12th century, in consequence of their preference of celibacy to marriage.

Chaste Week

is an old English term for the period immediately following Ash-Wednesday; so called because the faithful, having just received absolution on Shrove-Tuesday, were expected to remain pure at the commencement of Lent.

Chasteau.

SEE CHATEAU.

Chastillon (Or Chatillon), Louis De,

a French engraver and painter in miniature and enamel, was born at Sainte-Monehould, in Champagne, in 1639, and died, in 1734. The following are

his principal plates: *The' Adulteress Before Christ; The Conversion of St. Paul; The Seven Sacraments; St. John on the Isle of Patmos.* See Spooner, *Biog. Hist. of the Fine Arts, s.v.*

Chastity

was a virtue deified by the Romans, and represented on the reverse of a medal of Faustina the younger, sitting, and dressed in the habit of a Roman matron, holding a sceptre in her hand, with two doves at her feet. Juvenal sarcastically says she was once upon our earth in the reign of Saturn, but that she quitted it about the time Jupiter began to have a beard.

Chasuble (Chesible, Or Chesuble).

Picture for Chasuble 1

We give additional particulars respecting this important clerical garment: laymen as ecclesiastics in very early ages; but in later times its use has been confined exclusively to bishops and priests, and it has become -the distinctive official. vestment of the holy eucharist. Its primitive form was perfectly round, with an aperture in the centre for the head, and this we find figured in the Benedictional of St. Ethelwold (Fig. 1). If intended for use in processions, a hood was sometimes affixed to the back; for at that period the chasuble was not restricted to the ministry of the altar. There is another form of this vestment, too, almost circular, which appears to be the oldest in existence, figured in the mosaic of St. Vitaliss' Church, at Ravenna, the date of which is A.D. 547.. In England its shape continued to be nearly circular for about six centuries after the mission of Augustine (Fig. 2). A chasuble discovered about thirty years ago in a whilled-up aumbry at Waterford, in' Ireland, is also of this form. When a change was made, the only alteration seems to have been that two opposite parts of the circumference were made to dome to a point. This form was in use for many ages, and is that frequently represented on memorial brasses; but, - for about three hundred years before the Reformation, the chasuble was likewise made in the shape of a *vesica piscis*, and the ornaments with which it was then decorated became far more elaborate, and consequently richer and more beautiful. This shape must likewise be very old, for it is figured on the recently discovered frescos at, St. Clement's, Rome, where the wearer, with outstretched arms, is giving the pax. Another shape differing from those depicted in the other illustrations, is that of the ancient and precious vestment of St. Thomas of Canterbury, still preserved at the

cathedral of Sens (Fig. 3). It has the Y-cross both before and behind. The aperture for the head is almost square, and the sides are unusually long and deep. The chasuble of St. Boniface, apostle of Germany, preserved at Mayence, is also very like that of St. Thomas. The chasuble was usually made of silk, satin, velvet, or damask, though sometimes of inferior materials.

Picture for Chasuble 2

"It is now necessary to describe the Orphrey (*aurifrigium*) and the 'Flower,' as it was called, of the chasuble, which, in the Middle Ages, were so elaborately decorated by embroiderers. The Chasuble, former was a band, which ran up behind and before' through the middle. Properly speaking, there was no cross upon the old English chasuble, but at the breast sprang out (from the *pectore*, or *pillar*), in the shape of the forked part of a large Y, two other bands (called *numerals*), which went over the shoulders, until in the same form from behind they met (in the *dorsal*) (Fig. 4). In more modern times this Y-shaped figure has been transformed into a cross, while sometimes a crucifix is embroidered on the back of this vestment.' The illustration of the flowing old English chasuble in the accompanying woodcut (Fig. 5) is from an ancient memorial brass. Here the whole of the eucharistic vestments are depicted, while the position of the priest, in the act of blessing the chalice, is remarkable, for it is unknown in the case of any other brass in existence. The flower (*flos casulce*) of the chasuble was a splendid piece of floriated embroidery round the neck, which spread itself down the front and the back — representations of which 'may be seen in' the cathedrals of Exeter, Peterborough, and Lincoln. Three brasses remain of bishops in full eucharistic vestments of post-Reformation periods—viz., Thomas Goodrich, in 1554, at Ely Cathedral; John Bell, bishop of Worcester, in 1556, from St. James's, Clerkenwell, in possession of the late J. G. Nichols, Esq., F.S.A.; and Robert Pursgrove, suffragan bishop of Hull, in 1579, at Tideswell, Derbyshire."

Picture for Chasuble 3

Picture for Chasuble 4

"In the Fourth Council of Toledo it was reckoned a sacred habit. Its old English name was *Massa hakele*, the "mass mantle." The word occurs first in the year 474, in the will of St. Perpetuus, of Tours. The Greek chasuble was of equal width all round, from the top to the bottom. The Western

form was that of pointed ends behind and before; and the early mosaics of the 6th century show it thus sloping and hollowed, reaching to the feet; but there are other examples which portray it shorter, as it is worn at present, the ends being frequently rounded; A remarkable vestment of this kind It St. Apollinaris,' Ravenna, bears the name of the Chasuble of the Diptychs, as it is. covered with an auriclave, orphrey, or superhumeral, a band of golden stuff, like an ancient archiepiscopal pall, sewn behind and before, and divided round the neck, covered with the names and heads of thirty-five bishops of Verona, in succession, from the foundation of the *see* to the middle of the 5th century. The name of *auriclave*, like orphrey, meaning the 'goldbordered,' was given to the chasuble from its peculiar embroidery on the onophorion or alticlave, a band originally of a different color from the robe, and called the anriclave when made of cloth of gold. One of this kind, of the 5th century, is preserved in the cathedral of Ravenna. St. Stephen's chasuble, made by Grisella, queen of Hungary, in 1031, is preserved at Buda, and worn by the sovereign-at his coronation; its color is green. There are two at Madeley, of the 14th century, which were probably brought from Much-Wenlock. One at Talncre is said to have come from Basingworth. There is one at Salisbury in green and gold, of the 16th century. The chasuble called *palliate* had the pall sewn upon it. Until-the 12th or 13th century the pectoral or front did not differ in form from the dorsal or back. The superhumeral dwindled into a narrow collar, and the cross on the back of the chasuble is the last relic of the anliclave. From an early date chasubles were ornamented, with sacred designs, flowers, and symbolical animals and birds, a usage permitted by the Second Council of Nicea. The processional chasuble had a hood, which was worn in France until the latter half of the 9th century. In England the ends of the chasuble took the shape of the reversed arch of the pointed style of architecture. From being used specially at the time of celebration, it was emphatically called 'the vestment.' Cranmer says, The over-vesture or chesible signifieth the purple mantle that Pilate's soldiers put upon Christ after that they had scourged him; as touching the minister, it signifies charity, a virtue excellent above all other."

Chateau (Or Chasteau; In Ital. Castello), Guillaume,

a French engraver, was born at Orleans, April 18, 1635, and was instructed in the school of John Frederick Greutet. He died in Paris, Sept. 15, 1683. His principal plates are, *The Repose in Egypt; The Virgin, with the Infant Jesus Embracing a Cross; The Miraculous Draught of Fishes; The*

Baptism of Christ by St. John; Christ Appearing to, St. Peter; The Stoning of Stephen; The Holy Family with St. John; St. Paul Taken up to Heaven.; Christ Curing the Blind. See Hoefer, *Nouvelle Biographie Generale*, s.v.; Spooner, *Biographical history of the Fine Arts*, s.v.

Chateaubriand, Francois Auguste Ren,

Vicomte de, a famous French poet, historian, philosopher, and statesman, was born; Sept. 4, 1768, at St. Malo; in Bretagne, and died in 'Paris, July 4, 1848.' He deserves an honorable place in this *Cyclopaedia* as an apologist of Christianity.. His first important work in that direction was, the *-Essai Historique, Politique, et Morcal sunr les Revolutions Anciennzes et Modernes*, etc.'(Lond. 1797, 2 vols.; Paris, 1814):-*Genie du Christianisme* (Paris, 1802; Germ. transl. by Schneller, 2d ed. Freiburg, 185657, 2 vols.). This work, which h-be dedicated to Bonaparte, placed - him at once among the first writers of his people and time. In 1807 he published his *Les Martyrs, oun le Triomphe de la Religion Chaetieznne* (Germ. transl. by Fesenmair, Munich, 1864), in which he glorifies the Christian religion.' In this work, as well as in his *Itineraire de Paris a Jerusalem et de Jerusalem a Paris*, he admonishes, as a good Catholic, his co-religionists to adhere .to their Church. His (*Euvres Completes* were published at Paris in 1826 and 1838; new edition by Sainte-Beuve, in 12 vols. 1859-61; a German edition-of his works was published at Freiburg, 1827-38, in 66 small volumes. See Vinet, *Tableau de la Litterat. Fran. a.u Dix-neuvieme Siecle*; Sainnte-Beuvne, *Chateaubr and et son Graoupe Litterai re sous l'Empire* (Paris, 1860, 1873, 2 vols.); Scherer, *Etudes. Critiq. sur la Litter. Contemp.*; Tzschirtner, *Lettraes sur la Religion et la Politique*'(1829); *Revue Charetienne*, v, 680 sq.; ix, 82 sq.; Lichstenberger, *Encyclop. des 'Sciences Religieuses.* s.v.; Winler, *Handbuch der theol. Lit.* i, 154, 406. (B. P.)

Chateau-Gonthier (In Anljou), Council Of

(*Concilium apud Castrum Gontheam*), was held in 1231, by the archbishop of Tours and his suffragans; who- published thirty-seven canons or regulations, of which the' following are of most consequence:

1. Against clandestine marriages, ordering that those persons who have been so united be separated.

3. Exacts an oath from every clerk presented to a benefice, to the effect that he had. neither directly nor indirectly given or promised anything in return.
4. Orders's the bishops to see that all beneficed clerks serve their own-cures.
9. Forbids to communicate with excommunicated persons.
10. Forbids the frequent use of general excommunication.
15. Deprives of their patron-age patrons who present unfit persons.
16. Forbids to present to a living any one ignorant of the language of the place.
- 24, and some others relate to the conduct of monks.
30. Orders the sentence of excommunication against usurers to be read every Sunday.
33. Forbids to receive the testimony of Jews against Christians. See Labbe, *Concil. xi*, 438.

Chatel, Ferdinand Toussaint. Francois,

a French schismatic, was born at Ganlnat, in Bourbonnais, Jan. 9, 1795. He learned the trade of a tailor, but was afterwards sent by his pastor to the seminary of Mont - Ferrand. After studying theology among the Sulpicians, Chatel received the tonsure at the age of twenty, was ordained a few months after. and made subdeacon the year following. Some time before the revolution of July, he wrote for *le Rbmernateu*;, foreshadowing his future innovations. 'Having assembled several discontented priests in his house, he made known to them his projects. He was appointed bishop of the new Church thus formed. The master of the Templars, Fabre-Palapat, consecrated him in 1831., Chatel's creed was based upon a high profession of regard for Jesus Christ *as a man*, and the invariable order of law exclusively *natural*. In- 1842 a decree of police caused the place of the meetings of Chatel to be shut up as, according to the contents of the document, he had uttered but outrages against public morals. In the revolution of 1848 Chatel used his eloquence in behalf of what he termed "oppressed women;" and as orator of the club, presided over by madame Niboyet, he was heard several times pleading for divorce, one of the

favorite themes of his convensticles. Chatel finally received an appointment at the post-office. He died Feb. 13, 1857, leaving, *Sermon- a l'Ouverture de la Nlouvelle Eglise Fruanaise'* (8vo): *Profession de Foi de 'Eglise Catholique Francaise*, etc. (8vo): — *Caechisme' a l'Usage de l'Eglise Catholique Francaise* (1833, 8vo):-*Le Code de l'Humanit-* (1853 8vo):-*A la Chambare des Deputes* (1843), etc. See Hoefer, *-Nouv. Biog. Generale*, s.v.; Holzapfel, *Die Kirche des Abbe Chatel*, in the *Zeitschriftfuri historische. Thieologie*, 1844, ii; Lichteliberger, *Encyclop. des Sciences Religieuses*, s.v.

Chatel, Jean,

a French fanatic, was born in Paris about 1575, and studied divinity under the Jesuits, and philosophy in the University of Paris. He regarded Henry IV as a heretic, and, was: impelled by. religious fanuaticism to stab him, Dec. 27, 1594. It was thought that he had been instigated by the Jesuits, but he declared to the last that he acted entirely of his own accord. He was executed Dec. 29, 1594. *See Biog. Universelle*, -s.v.

Chatellain, Jean De,

a Flemish preacher, of the order of. the Augustines, a native of Tournay, lived in. the former part of the 16th century. He preached with success in the: principal cities of France and Lorraine. Being accused, of favoring, Lutheranism, in spite of the protection offered him by the :magistrates of Metz, he was arrested and burned at- the stake as a heretic, Jan. 12, 1525. Calimet attributes to him the *La Chaonique de la Ville de Metz*, in rhyme (Metz, 1698, 12mo); but this was written by Jean Chatel. *See Biog. Universelle*, s.v.

Chatenier, Bernard,

a French prelate, native of Montpellier, distinguished himself by his knowledge of civil and canon law. He settled at Rome, and was auditor of the. sacred palace under Gregory X. After having been chaplain of the pope and archdeacon in the Church of Narbonne, he was appointed to the bishopric of Alb in 1276. Nicholas III commissioned- him to make inquests in the diocese of Lod-eve against those who had usurped church benefices, and Philippe le Bel sent him to Rome to procure the canonization of St. Louis. In 1306 Chatenier was transferred to the see of

Le Puv in Velasy. He was made cardinal by pope John XXII in 1316, and died at Avignon., Aug. 14,1317. - See Hoefer, *Nouv. Biog. Generale*, s.v.

Chater, John (1),

an English Independent, was born in London and educated at Plasterers Hall. He became a member of Mr. Bradbury's Church at New Court, Carey Street, in 1752; was dismissed to take charge of the Church at Newport, Isle of Wight, in 1755,' and returned to London in 1758, where he settled as pastor t Silver Street.. In 1765 he adopted. the Sandemanian opinions, became a preacher among them, and commenced a bookselling business, first on Ludgate Hill, then, in 1769, at King Street, Cheapside, where he kept a circulating library. He wrote *Tom Rigby*, a religious novel, and a pamphlet with the title *Another High-road to Bell*, in which he denounced some of the pulpit entertainments of that time (1767). ' See Wilson, *Dissenting Churches*, iii, 111-113.

Chater, John (2),

an English Congregational minister, was born at Coventry, Feb. 16,1805. He was carefully trained by his parents, and when about twenty-one joined the Church, engaged in village preaching and soon after entered Hackney College. At the close of his college course he accepted a call to Lundfield, Sussex, where he labored until 1842, then removed to Newton Abbott. and there remained till 1864. Ill-health then obliging his resignation, he retired to Southport, an-d there died, Jan. 12,1869. See (Lond.) *Cong. Yearbook*, 1870, p. 281.

Chatfield, Larmon,

a Methodist Episcopal minister, was born It Winndham, Greene County, N.Y., Sept. 7, 1807. He spent his early years on his father's farm ; was gifted in the use of the English language.; joined thee Church at the age of twenty-two; and in 1836 entered the old Ohio Conference. On the formation of the Michigan Conference he became one of its members;. was transferred to the Rock River Conference in 1853; returned to the Michigan Conference in the year following, located, and in 1868 was readmitted as a superannuate, which relation he sustained until his death, July 23,1876. See *Minutes of Annual Conferences, 1876*, p. 113,

Chatillon, Cardinal De.

SEE COLIGNI, ODET.

Chatillon, Louis De.

SEE CHASTILLON.

Chatizel (De La Neronnizre), Pierre Joseph,

a French theologian, was born at Laval in 1733. The province of Maine chose him as one of her representatives in the' states-general. He was afterwards vicar of the Trinite de Laval, and later pastor of Soulaines, in the department of Maine and Loire. He died at Angers in 1817, leaving, *Traite du Pouvoir des Eveques sur les Empechements du Mariage* (Paris, 1789, 12mo):*Lettre de du Diocese d'Angers, au Pere Vialar* (1791, 8vo) :- *Lettre Adreesee a Pie VI* (Lond. without date, 8vo). See Hoefer, *Nouv. Biog. Generale*, s.v.

Chatterton, Benjamin,

a Free-will Baptist minister, was born at Acworth, N. H., in 1778. He was converted hi 1805, and soon began to preach; was baptized among the Methodists, and was a class-leader. In 1823 he connected himself with the Free-will Baptist Church in Middlesex, Vt., and was ordained Feb. 3, 1828. His ministerial work was performed chiefly in his own town and in places adjoining. After a long and painful sickness, borne with much Christian resignation, he died at Middlesex, June 17,1855. See *Free-will Baptist Register*, 1857, p. 88. (J. C. S.)

Chatterton, Jason,

an English Wesleyan missionary, arrived at Barbadoes, W. I., Dec. 26, 1851, labored with burning zeal and great success, and died Oct. 29,1852. See *Minutes of the British Conference*, 1853.

Chatto, Andrew,

a Scotch clergyman, was licensed to preach in 1737; presented to the living at Merebattie in 1739; ordained in 1740; and died June 20,i1770, aged fifty-four years. See *Fasti Eccles. Scoticance*, i, 465.

Chattun Erdeni

(*the white maidei*), in Lamaism, was a picture painted on gold, belonging to the seven Dolon Erdeni, the sacred relics of the Lamaian temple, placed on the altar before the image of the deity.

Chaucer, Geoffrey,

Picture for Chaucer

the "Father of English Poetry," is believed to have been born about 1340. Nothing is known of his early life or parentage further than that his father was a London vintner. Chaucer was not simply a poet and author, but exhibited decided talent for diplomacy, and his acquaintance with commerce and his ability in that direction secured for him some important positions. He was a contemporary of Wycliffe, and is said to have adopted the opinions of that reformer respecting ecclesiastical polity, although it is not known that he sympathized with him in his religious convictions. His influence, however, was not inconsiderable in preparing the-way for the Reformation in England.

Chaucer first comes into public -notice in 1359, when he went with the army of Edward III into France, and there, during a retreat, was taken prisoner, but was soon ransomed by the king. About 1367 he was valet of the king's chamber, with a salary for life of twenty marks, and in 1369 took part in another expedition against France, which proved to be an inglorious one. It is believed that he married Philippa, a lady in attendance on the queen, before 1374, for in that year a pension was granted to him for his own and his wife's services. For several years he was employed on public missions in France, Flanders, and Lombardy, and during one of these he may have met Petrarch in Padua. There are evident traces of the effect of Italian literature on all his writings after this journey. In 1382 he became comptroller of the petty customs of the port of London, and in 1386 was sent to parliament as a Knight of Kent. But in the same year came the downfall of his patron, John of Gaunt, and in consequence he was dismissed from all his offices. In this year occurred the death of his wife. She left him two sons, one of whom was named Lewis. Chaucer was afterwards made clerk of the king's works, and in 1394 obtained an annuity of £20, and: a pension of 40 marks on the accession of Henry IV in 1399. It is believed that he died at his house in Westminster in 1400, and an inscription on his tomb in the abbey fixes the date Oct. 25.

Chaucer's style marks the beginning of the modern period of English literature, and his language and forms of expression were so excellent that few of them have yet become obsolete. Among all his writings the *Canterbury Tales* are best known and most admired. In them, as well as in the *House of Fame* and *Legends of Good Women*, Chaucer strikes out more positively in a style of his own, and exhibits a maturer power and a more masterly freedom than in his earlier works. His characters are sharply defined, living men and women. His narrative skill is unequalled, his tales gliding on with captivating artistic fluency and unobtrusive felicities of phrase. He unites luxuriant invention and piercing satiric shrewdness with delicate pathos, sunny humor, grave love of truth, and refreshing delight in nature. 'There is little to show the date of his various writings. The *Book of the Duchess* is supposed to have been written to commemorate the death of the wife of John of Gaunt, which occurred in 1369. Many works formerly attributed to him are now rejected among them the *Testament of Love*, the *Assembly of Ladies*, and the *Lamentations of Mary Magdalene*. In the last twenty years there has been a remarkable revival of interest in Chaucer and an enthusiastic study of his life and works, a society having been formed in England for that purpose. The best editions of his works are those of Morris (Lond. 1872, 6 vols. 12mo) and Gilman (Boston, 1879, 3 vols. 8vo).

Chauchemer (Or Ciaucemer), Francois,

a French theologian, was born at Blois. At the age of fifteen he entered the order of the Dominicans and was sent to Paris, to study at the convent of St. Jacques. He distinguished himself there by the ingenuity of his discussions and his ready elocution. He was made doctor of theology in 1673, and acquired such a reputation by his sermons that he was nominated preacher to the king, with a pension of three hundred livres. In 1678 he became provincial of Paris, and in 1687, prior of the grand convent of Paris. He spent the latter part of his life in composing several works, of which the majority remained in MS. He died Jan. 6, 1713, leaving, among other books, *Traict de Pieté*, etc. (Paris, 1707) :-*Sermons* (ibid. 1709). See Hoefler, *Nouv. Biog. Generale*, s.v.

Chauchon,

a French theologian, who lived in the middle of the last century, wrote, *La Jouttrne Sainte* (Paris, 1742, 12mo):-*Reflexions sur la Discretion* (Le Mans, 1762, 12mo). See Hoefer, *Nouv. Biog. Generale*, s.v.

Chauffepie, Jacques Georges De,

a Dutch Protestant preacher of French extraction, was born Nov. 9, 1702, at Leuwarden. He was pastor successively of the Walloon churches at Flessingen, Delft, and Amsterdam, and was a zealous preacher. He died at Amsterdam, July 3, 1786, leaving, *Diss. Philol. de, Supplicio. Crucis apud Hebrcaes* (Franeker, 1730) :-*Sermons sur Divers Textes* (ed. by Sm. Chauffepid, Amsterdam, 1787,3 vols.). But his main work is his *Nouveau Dictionnaire Historique et Critique*, which is a continuation of that of Bayle (ibid. 1750-56, 4 vols. fol.). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Winer; *Handbuch der theol. Lit.* i, 143 ii, 109; Jocher, *Allgemeines Gehn.-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Chaugy, Franocise Madeleine De,

a French biographer, was a nun of the order of the Visitation, and died in 1682, leaving biographies of several abbesses of the order.' See Hoefer, *Nouv. Biog. Generale*, s.v.

Chaumond, Saint.

SEE ANNEMONDUS.

Chaumonot, Pierre Marie Joseph,

a Roman Catholic missionary, was born near Chatillon-sur-Seine in 1611. He entered the society of Jesus at Rome in 1632; went to Canada in 1639; was sent to the Huron River mission, and remained there till 1650; became missionary, to the Onondagas in 1655, and, with father Claude Dablon, founded a permanent mission on the banks of the lake where the city of Syracuse now stands. In November, 1655, these missionaries began the construction of St. Mary's chapel, which was the first church in New York state where mass was offered. This was the beginning of extensive missionary work among the Indian tribes, carried on by the early heroic Catholic missionaries, such as Mercia, Menard, Ragueneau, Duperon, and

others. Chaumonot died at Lorette, near Quebec, Feb. 21, 1693. He wrote a grammar of the Huron language. See Shea, *Catholic Missions*, p. 98241; De Courcy and Shea, *Hist. of the Cath. Church in the United States*, p. 314.

Chaumont, Denis,

a French missionary, was born at Eragny, near Gisors, Nov. 15, 1752. After preliminary theological studies, he entered, in 1775, the seminary of foreign missions. For six years he was employed in the province of Fo-Kien, in China, and was called back in 1784, to become director of the Seminary of Paris. In 1792 he went to England, where he devoted himself to the interests of Catholic missions. During the French Revolution he had the oversight of the missionaries. On his return to France, in 1814, his fellows chose him superior of the seminary, in which position he remained until his death, Aug. 25, 1819. See Hoefer, *Nouv. Biog Generale*, s.v.

Chauamont, Paul Philippe De,

a French theologian, after receiving holy orders, devoted himself for several years to preaching, and then succeeded his father as librarian of the cabinet, and was admitted as a member of the Academie Frangaise in 1654. He was appointed to the bishopric of Apt in 1671, but gave in his resignation in 1684, and came back to Paris, where he devoted himself more than ever to study, and died March 24, 1697, leaving, *Reflexions sur le Christianisme Enseigne dans 'Eglise Catholique* (Paris, 1693, 2 vols. 12mo). See Hoefer, *Nouv. Biog. Generale*, s.v.

Chauncey, Peters, D.D.,

a Protestant Episcopal clergyman, was a graduate of the General Theological Seminary, New York city. For ten years he was rector of Christ Church, Rye, N.Y.; became rector of Christ Church, Hartford, Conn., in 1848, and removed to St. James's, New York city, in 1850, of which parish he was rector until his death, Dec. 14, 1866, aged fifty-six. See *Prof. Episc. Almanac*, 1868. p. 104; *Amer. Quar. Church -Rev.* April, 1867, p. 153.

Chauncy, Elnathan,

a Congregational minister, was born Sept. 10, 1724, at Durham, Conan., and graduated in 1743 from Harvard College. He studied theology with his

father, Rev. Nathaniel Chauncy, and for some time was his assistant. 'In consequence of ill-health he gave up preaching, and for several years devoted himself to agriculture, and afterwards accepted an appointment as captain of a military company. He resumed preaching during the last years of his life, and died May 4, 1796. See *Chauncy Memorial*, p. 175-177.

Clauncy, Isaac,

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

Chauncy, Israel,

a Congregational minister, younger son of president Chauncy of Harvard College, was born at Scituate, Mass., in 1644, and graduated from Harvard in 1661. He was surgeon as well as chaplain in the army. In 1665 he was ordained pastor of the Church in Stratford, Conn., and was its learned and devoted pastor until his death in 1703. His name appears as second on the list of the founders of Yale College; He was chosen, Nov. 11, 1701, rector or president of the infant institution, but did not accept.' See *Chauncy Memorial*, p. 206-213, (J. C. S.)

Chauncy, Maurice,

a monk of the Charter-house, London, was imprisoned in the reign of Henry VIII; for refusing to own the king's supremacy. He managed to remain unmolested in England. and in Flanders until the accession of queen Mary, when he was replaced at a monastery at Shene, near Richmond.- On the queen's death he again went to Flanders, but was obliged to removed to Bruges, where he died, July 15, 1581. The best of his productions is entitled *Historia Aliquot Nostris Securi Martyrum* (Mentz, 1550, 4to).

Chauncy, Nathaniel,

a Congregational minister, was born at Hatfield, Mass., Sept. 26, 1681. He was the son of Rev. Nathaniel Chauncy, and grandson of Charles, Chauncy, president of Harvard College. In his boyhood he was sent to his uncle. Rev. Israel Chauncy, of Stratford, Conn., under whom he prepared

for college, and was one of the first class of six enrolled on the catalogue of Yale College. After graduating he went to Durham in 1706, and was ordained Feb. 7, 1711. He died there Feb. 1, 1756. His library was large and well selected. In his tastes and acquisitions he was a theological scholar of the Puritan type. As a preacher he was eminently instructive and attractive. His elocution was distinct, and his language carefully chosen. He was a fellow of Yale College. Frequently he had young men under his care preparing for college. His counsel was often sought for by neighboring churches. He published some *Sermons* (1719, 1734). See Sprague, *Annals of the Amer. Pulpit.*, 263.

Chautauqua Assembly

is the name given to an annual summer gathering. for purposes of instruction in, worship, and recreation. Its meetings open early in July and continue about six weeks. The place is a well-wooded point of land jutting out into the beautiful Lake Chautauqua, a body of water about twenty miles long by two wide; and over fourteen hundred feet above the level of the sea. It is in western New York, ten miles from Lake Erie, and seven hundred feet above it. The assembly grounds contain about one hundred and fifty acres, and are four hundred and sixty miles from New York city, four hundred and twenty-five from Cincinnati and five hundred and thirty from Chicago. The air is pure, the water good; the grounds wellshaded, and the entire place and its neighborhood are noted for salubrity.

I. History. — This place, known as *Fair Point*, had been used for two years as a camp-meeting, under the control of an association chartered for that purpose, and consisting of a number of prominent members of the Methodist Episcopal Church in western New York and in several adjoining states. Among these was Mr. Lewis Miller of Akron, Ohio, a man of broad views and great force of character, and especially interested in Sunday-school work. When his friend, the Rev. J. H. Vincent, D.D., Corresponding Secretary of the Sunday-school Union of the Methodist Episcopal Church, conferred with him on the subject of a Sunday-school Institute to be held for several weeks, Mr. Miller suggested that it be held in the woods, and afterwards proposed the ground by Chautauqua Lake as the place for holding it. It is worthy of mention here, that several years before this time Mr. Silas, Farmer, of Detroit, Michigan; had suggested the idea of a "Sunday-school Camp-Meeting." (See *Sunday-school Journal*, April, 1870, p. 155.) - Nothing, however, came from it at that time. Dr.

Vincent, who had years before organized the first Sunday-school Institute ever held, had for a long time cherished the thought that it might be possible, as it would certainly be desirable to gather Sunday-school teachers in a meeting for instruction and practice, which should last a much longer time than the ordinary institute; and when Mr. Miller suggested the great Fair Point as the place he accepted the suggestion.. There was accordingly held for fourteen days, in August, 1874, a meeting, with this object in view, and called the "Sunday-school Assembly.": The attendance was large, and so deep was the interest excited that, before the assembly was dissolved, there was by formal action a unanimous desire expressed that another assembly might be held the following year.

For several years the meetings were thus held, especially for Sunday-school teachers. The success was so great that, in 1875, an organization was formed which bought the property from the Camp-Meeting Association, and has ever since held it for the purposes of the assembly. The plans of work broadened with each successive year. Very early in the history of the assembly Dr. Vincent suggested the desirability of adding to the programme a scientific conference. The idea was soon carried into execution. Since then the Chautauqua: Assembly, while it has retained in its original enthusiasm and power the idea of instruction in Sunday - school work, has greatly broadened its scope, until now it- includes every branch: of human knowledge. It places the Bible at the very centre and foundation of its work, seeking to study the word of God and the works of God. The religious element is predominant in-all its operations, though there is perfect freedom from asceticism, cant, and sectarianism. Abundant provision is made for innocent recreations but late hours, dancing, and cards are forbidden.

II. Organization. *There are at present in the assembly seven different departments besides: the Chautauqua School of Theology and the Chautauqua University, separately noted below.*

1. The Chautauqua Assembly: Normal Department. This comprises the Sunday school Assembly :with which the movement started, and includes five classes:

- (1) The Chautauqua Children's Class;
- (2) The Chautauqua Intermediate Class, for youths and adults;
- (3) "The Chautauqua Sunday-school Normal Class, for parents and

Sunday-school teachers;

(4) The Chautauqua Advanced Normal, which has a post-graduate course in biblical and normal class work;

(5) The Primary Teachers' Union, for primary-class teachers.

2. *The Chautauqua Teachers' Retreat*, begun in 1879. Teachers of secular schools may attend this during their summer vacation, and, in the intervals of recreation and of rest have the advantage of a summer school under the direction of some of the foremost educators of the age. Lectures are delivered on the Philosophy and Methods of Teaching, and on other subjects of practical interest to teachers...

3. *The Chautauqua School of Languages*, begun in 1879. The object of this is to familiarize teachers with what is known as the natural method of teaching the modern languages, as well as to illustrate other methods in both ancient and modern languages, and to increase popular interest in philological studies.

4. *The Chautauqua Literary and Scientific Circle*, begun in 1878. This is one of the grandest educational conceptions of the day. It aims to help the large number of people, old as well as young, but especially the young, who have a desire to read, but do not know what to read. For all such, courses of reading are marked out, and text books indicated, many of them being specially prepared for the purpose. These courses of reading are peculiarly adapted for busy people, who can take but little time from their daily toil or their domestic cares.. An average of forty minutes for each week - day, or four hours a week, will take one through one of these' annual courses of reading in nine months. It is not necessary that the members of the Circle " should ever come to Chautauqua, though every summer there is a large gathering of them .at that place.- It is expected, however, that members will fill out memoranda of their reading, and send them to the central office at Plainfield, N. J.

The course of reading of the "C. L. S. C.," as it is called by abbreviation, is not by any means designed as a substitute for a regular collegiate course of study. While it covers the college outlook, it is rather designed for those who have not had the advantage of such a training, and yet who have a thirst for knowledge. Already in a number of instances it has awakened in some of its youthful readers an ardent desire for a thorough collegiate course, and has started them on the way. At the same time it is designed to help men of business who are college graduates of former years in reviving

the .studies and literary pursuits of their earlier days. So popular is this new movement that the "C. L. S. C." now numbers sixty thousand members engaged in one. or another of a four years' course of reading. It has over one thousand local " circles," numbering. from three students to several hundred each. These are to be found in all parts of the United States, even in Alaska, and also in Canada, Great Britain, India, China, Japan, and the Sandwich Islands. The first class was graduated in 1882, after having pursued the four years' course of reading, and numbered over seventeen hundred. The second class, which graduated in 1883, consisted of nearly thirteen hundred members.

5. *The Chautauqua Young Folks' Reading Union*, begun in 1881. ' For this there is an annual course of entertaining reading provided. The design is to drive out interesting bad books by interesting good books. It is especially intended for children and young-people.

6. *The Chautauqua Missionary Institute*.-This is designed to increase interest in domestic and foreign missions.

7. *The Chautauqua College of Music*, begun in 1883. This, as its name implies, aims at' the cultivation of the science and of the art of music.

III. *General Characteristics and Accessories*.-Life at Chautauqua would be anything but rest should one undertake to attend all the different meetings. He would be kept busy from early in the morning until late at night, with but little intermission for recreation or food. But this would be clearly an abuse of the design of the. assembly, and would be as unwise 'as if one should visit Saratoga for his health and drink of all the different springs as rapidly as he could ride from one to another. There is abundant time for recreation and for rest-to those who wish them, as most of the. visitors do... Each must make. a selection of the lectures or other exercises of the day he wishes to attend, and leave the others to those who prefer them. Various departments of instruction are in operation, simultaneously. Then there are certain hours in the morning and evening when all exercises. are closed excepting the popular lecture, or concert, or addresses in the amphitheater. If one be so disposed he may absent himself from all these, and spend the entire day roaming the woods, or sailing on the lake, or quietly seated in tent or cottage, and then at half-past ten at night go to bed at-the sound of the chimes of bells, generally sure of being undisturbed

until the same faithful sentinels shall announce the coming of six o'clock in the morning.

The appliances for the educational purposes designed are very complete at Chautauqua. The original auditorium consisted merely of rough benches fixed under the shade of the forest trees, and a large covered platform. There were sittings — for-about three thousand people. This old place of gathering still remains, and is frequently used, but it long since became too small for the immense congregations who gather in Chautauqua. Five or six years ago an amphitheatre was built, or, to speak more correctly, an amphitheatre which nature had made was seated and roofed over. This will easily accommodate six thousand people. It has an immense pipe organ for Sabbath worship and for concerts, and is the favorite place for the great lecturers and preachers who every year delight Chautauqua audiences. There are also other buildings for smaller audiences the Hall of Philosophy; the Children's Temple; the Chapel; the Normal Pavilion,

Besides these places for audiences -there are places devoted to education through the eye. "Newton Hall" has a Museum of Art and of Sacred and General Archaeology. There is a model of the Holy Land nearly three hundred feet long, with Lake Chautauqua to represent the Mediterranean sea. There is a model of the City of Jerusalem; and a sectional model of the Great Pyramid.

During the height of the assembly season, a daily paper is published on the grounds, edited by the Rev. T. L. Flood, D.D. It has eight large pages and forty-eight columns, and is called *The Assembly Herald*. There is also a monthly magazine known as *The Chautauquan*, a quarto of seventy-two pages, under the same editorship. These periodicals are devoted to the interests of the Chautauqua Assembly. In them are published reports of the various meetings held and of the lectures and addresses delivered. Besides this *The Chautauquan* has several series, of papers to be read or studied in the course of reading prescribed for the "C. L. S.C."

The attendance at Chautauqua, especially at the height of the season, is something wonderful. The residents for the term and the casual visitors are numbered by the ten thousand. In 1883 the receipts from all sources were forty thousand dollars, of which nearly thirty thousand dollars were taken at the gate, as payment for admission to the premises. The entire receipts are devoted to the payment of expenses and to the improvement of the grounds. The men to whom the management is intrusted, and who do

the most important part of the work, receive no pay for their services, and, if the whole truth were known, it would probably be found that they are sometimes out of pocket. Their work is purely a labor of love, and they consider themselves well paid in beholding the results-. (J.M. F.)

Chautauqua School Of Theology

is a chartered institution connected with the Chautauqua Assembly, and incorporated by the New York Legislature in 1881. It is intended for-the' benefit of young-ministers, or of older ones who may wish to review their early studies. It has an elaborate and thorough course. Its work is divided into eight regular departments and four special, each department being under the direction of a dean. The regular departments are-

- 1.** Hebrew;
- 2.** New Testament Greek;
- 3;** Biblical Theology;
- 4.** Historical Theology;
- 5.** Practical Theology;
- 6.** Christian Science and Philosophy;
- 7.** Human Nature;
- 8.** Literature and Art.

The special departments are:

- 1.** The Relation between Body and Soul;
- 2** Elecution;
- 3.** Industrial Economy and Trade
- 4.** Jurisprudence. -

The business of the school, is conducted by correspondence. The studies prescribed are to be pursued at: home. Full and rigid examinations are held in the presence of competent committees, under the direction of the deans of the various departments. Should the student pass satisfactory examinations on all the studies he will receive the degree of "Bachelor of Divinity." The studies of the eight departments will require four or five years to complete. No honorary degrees of any kind will be conferred. The degree of Doctor of Divinity will be conferred only upon graduates of the Chautauqua School of Theology who pass special examinations for-this degree, and who also hold positions of prominence in their respective denominations. his school is not designed as a substitute for the ordinary

theological seminaries of the various churches. It does not claim to be even a rival to them, but rather seeks to supplement their work. It is undenominational in its character. It is at present, and has been from the beginning, under the presidency of the Rev. J. H. Vincent, D.D. The dean of the school is the Rev. A.A. Wright, Boston, Mass.

Besides the deans of the several departments there is a board of "counsellors," and also a secretary of the archaeological department. There has already been., made the beginning of an archaeological library and museum. The design is to have a collection of books, manuscripts, charts, plans, and casts, to assist in the study of the Scriptures. This collection .is kept at Chautauqua.

The whole number of students enrolled at the time of the last report (April, 1884) was three hundred and seven. They are divided among the various denominations and are to be found in all parts of the country.

Connected with the school is the JERUSALEM CHAMBER OF THEOLOGY, the design of which is to furnish ministers lay-preachers. Y.M.C.A. workers, evangelists, Sunday-school officers and teachers courses of *non-professional* studies covering the entire field of theological, religious, and ethical literature. These departments are arranged with special adaptation to ministers who, from any cause, are unable to pursue with profit: the regular curriculum in the sacred languages. The departments under survey are as follows:

1. Historical Theology;
2. Homiletics;
3. Biblical Theology;
4. Doctrinal Theology;
5. Genesis of Man;
6. Sociology (Christian and Pagan);
7. Literature and Art;
8. Religious Biography;
9. Palestine Exploration;
10. Archaeology;
11. Hermeneutics, Old Testament;
12. Hermeneutics, New Testament;
13. Ancient History;
14. Modern History;

15. Philosophy;
16. Mental Science;
17. Philology;
18. Metaphysics;
19. Psychology;
20. Agliosticism;
21. Oriental Travels;
22. Christianity and the Sciences;
23. The Evidences of Christianity;
24. The Great Religions;
25. Greek and Roman History;
26. The Barbaric Incursions;
27. The Ancient Monarchies
28. The Hebrew and Greek Scriptures;
29. Art and Religion
30. Christian Missions:
31. Evangelism;
32. Romanism;
33. Biblical Criticism;
34. The Church and the State:
35. New Testament Greek for. English Readers
36. Egyptology;
37. History of the Primitive Church;
38. The Church Fathers;
39. The Church and her Reformers;
40. Introduction to Theology.

The business of this chamber is conducted by correspondence, the same as' that of the school. As special session of the Chautauqua School of Theology is held for about .four weeks during the summer, at Chautauqua; during this session oral lectures are delivered by the professors., (J. M.F.)

Chautauqua University

is an outgrowth of the Chautauqua Assembly, and was chartered by the legislature of the state of New York in 1883.. There, are in operation, as part of this university, colleges of Latin, Greek, German, French,. and English, the studies of which are prosecuted by students at their homes, by a system of correspondence, with most rigid written examinations. Other

colleges, in science, etc., will be organized in a short time. The university is governed by a chancellor and a board of directors. (J. M. F.)

Chautrun.

SEE GUDRUN.

Chauveau, FnRANCOI, a French painter, designer, and engraver, was born at Paris in 1613, and studied under Laurent de Lahire. The number of his plates is 4000. He was admitted into the Royal Academy of Painting and Sculpture in 1663. The following are his principal works. *The Annunciation; The Repose in Egypt; The Virgin and Infant with. St. John; The, Crucifixion; - The, Mystery of the Sacrament; Christ with the Disciples at Emmaus; The. Nativity ; The Holy Family.* He died at Paris, Feb. 3, 1676. See Hoefler, *Nouv. Biog. Generale, s.v.; Spooner.-Biog. Hist. of the Fine Arts, s.v.*

Chauvelin, Henri Philippe,

a French theologian, was born about 1716. He was very active in politico-religious affairs, especially in hostility to the Jesuits. In 1750 he wrote on the subject of ecclesiastical immunities, and the parliament of Paris, in 1753, issued a decree, in consequence of which he was arrested with three of his colleagues, and imprisoned at Mt. Saint-Michel. On recovering his libert- Chauvelin commenced another series of attacks upon the Jesuits, which, on May 9, 1767, resulted in their banishment. He died Jan. 14, 1770. See Hoefler, *Nouv. Biog. Generale, s.v.*

Chauvili, Pierre,

a French philosopher and Protestant theologian of the latter part of the 17th century (often confounded with TIENNE), belongs probably to a family of this name originating at Toulouse. He fled to Holland after the revocation of the Edict of Nantes, and became pastor of a French Church there. He wrote *De Religione Naturali*, etc. (Rotterdam, 1693, 8vo), intended to show that revealed religion' has its foundation in natural religion, and to plead for the tolerance of theologians of that period. It excited a lively opposition, against which he defended himself in *Eclaircissements sur en Livre de la Religion Naturelle* (ibid. eod.). See Hoefler, *Nouv. Biog. Generale, s.v.*

Chauvineau (Or Chavineau), Andre,

a French theologian of the order of Franciscans, who lived in the former part of the 17th century, wrote, *La Mort de P. Ange de Joyeuse* (Tours, 1608, 8vo): — *La Maort de Louis de Lorraine* (Paris, 1623, 12mo):- *Lettre dun Solitaire au, Princes et Seigneurs'* (Poitiers, 1628, 8vo). See Hoefler, *Nouv. Biog. Generale*, s.v.

Chavarigites

were a Mohammedan sect who disbelieved Mohammed's infallibility.

Chazinzarians

(Armaen. *chazus*, a cross) were a sect which arose in Armenia in the 7th century, accused of worshipping the cross. They held an annual feast in honor of the dog of their false prophet Sergius.

Chazzan

is the reader or chanter in a Jewish synagogue (q.v.),

Cheatle, George

an English Baptist, was born at Castie Donington, Leicestershire. He was converted in early life, baptized in the river Trent, at Sawley, at the age of sixteen, and soon afterwards began to preach. In 1809 he visited Birmingham as a supply to the Lombard Street Church, which was followed by a unanimous call to the pastorate, and he settled there in January, 1810. Fifty years afterwards, in a jubilee pamphlet, he surveyed the great changes which *had* taken place. He had commenced with seventeen members, had preached seven thousand sermons, baptized seven hundred persons. and drafted from his church as many members as formed a new General Baptist Church in Birmingham. He lived a useful life, and died Feb. 24 ,1870..

Chebius, A Welsh Saint.

SEE CYBI.

Checkley, John,

a missionary of the Church of, England, was born at Boston, Mass., in, 1680. After studying at the grammar school in his native city, he completed his education at Oxford; travelled throughout Europe, collecting valuable paintings, manuscripts, etc., and was again in Boston in 1715. A pamphlet was published by him in 1723, entitled *A Modest Proof of the Order and Government Settled by Christ and his Apostles in the Church-devoted to the interests of the Church of England*. This called forth an elaborate answer from Dr. Wigglesworth, of Harvard College, and was the beginning of the first great controversy on the subject of episcopacy in this country. During the same year he published a book bearing on the same subject, but opposing deists and dissenters alike. This gave great offence, both in America and in Great Britain. In 1727 he went to England for ordination; but, in consequence of the opposition from certain Congregational ministers of Marblehead, Mass., the bishop of London refused to ordain him, and he returned to America disappointed. In 1739 he went again to England, succeeded in obtaining ordination, and was sent as a missionary to Providence, R. I. Besides preaching there he officiated - at intervals, in Warwick and Attleborough, this pastorate extending over fourteen years. He died at Providence, Feb. 15, 1753. Dr. Elliot declares that he was an excellent linguist, well acquainted with Hebrew, Latin, and Greek, as well as many of the languages of the North American Indians. Witty stories and ludicrous tricks are ascribed to him, and he frequently offended others by the strong expression of his own opinions. - See Sprague, *Annals of the Amer. Pulpit*, v, 109.

Checkley, Samuel (1),

a Congregational minister, was born at Boston, Mass., and graduated from Harvard College in 1715. He was ordained the first minister of the New or South Church, in Boston, Nov. 22, 1719, and died Dec. 1, 1769, aged seventy-three years. He published several pamphlets. See Sprague, *Annals of the Amer. Pulpit*, i, 31:3.

Checkley, Samuel (2),

a Congregational minister, son of the foregoing, was born at Boston, Mass., and graduated from Harvard College in 1743. He was steted over the Old or North Church, Boston, as colleague with the Rev. Joseph Gee,

Sept. 3, 1747; and died March 19, 1768. See Sprague, *Annals of the Amer. Pulpit*, i, 313.

Checquer (Chequer; Or Checker)

is the office, or place of business, of a monastic bursar or financial officer.

Cheddus,

bishop of the East Angles. *SEE CEDDA*.

Chederles,

in Oriental mythology, was a Turkish hero, similar to Saint George of the Christians, and, as there is reason to believe, based upon the latter, and modified according to the fashion of Eastern countries.

Chedsey, William, D.D.,

an English Roman Catholic divine, became prebendary of London in 1548, canon of Windsor in 1554, archdeacon of Middlesex in 1556, prebendary of Oxford in 1557, and president of Corpus Christi College, Oxford, in 1558. He was deprived of all his preferments in 1559 for not taking the oath of supremacy, and committed to the Fleet Prison. He published several sermons and disputations. See Le Neve, *Fasti*; Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Chedwalla.

SEE CAEDWALLA.

Chedworth, John,

a bishop in England in the reign of Henry VI, was a native of Gloucestershire, and educated at King's College, Cambridge. He was third provost of the same college for six years; elected bishop of Lincoln, and, with bishop Wainfleet of Winchester, was, at the instance of Henry VI, on a commission to regulate the statutes of Et'n and King's colleges. He was bishop for eighteen years, and died in 1471. See Fuller *Wornties of England* (ed. Nuttall), i, 555.

Cheek, Samuel Best,

a Presbyterian, minister, was born: at Columbia, Ky., May 30, 1824, and graduated from Centre College in 1843. He studied theology in Allegheny Seminary, and, entering the middle class at Princeton, studied there more than a year; was ordained by the Presbytery of Transylvania, Oct. 8, 1850; was pastor at Columbia, Shiloh, and Edmonton, Ky., in 1850 and 1851; stated supply at Mt. Pleasant in 1863 and 1864; teacher in the Deaf-and-Dumb Asylum at Danville from 1852 until his death, May 10, 1869. See *Gen. Cat. Princeton Theol. Sermon*. 1881, p. 155.

Cheese, In The Eucharist.

SEE ELEMENTS.

Cheeseman, Lewis, D.D.,

a Presbyterian minister, was born at Princetown, N. Y., Oct. 27, 1803; and, being left an orphan when a child, struggled with poverty in securing an education. He was licensed by the Bath Presbytery when nineteen years of age, and commenced his labors at: Angelica. In 1826 he was called to Albion, where his labors were greatly blessed; in 1830, to Byron; in 1831, to Scottsville; in 1848, to the Fourth Presbyterian Church of Philadelphia, Pa. In 1856 he published a book, entitled *Ishmael and the Church*; and in 1859 was made superintendent of the Board of Publication of the Presbyterian Church. He died Dec. 21, 1861. Dr. Cheeseman was an energetic and faithful student. He adopted the extempore style for the pulpit. "His nice choice of words and his rich imagery were wonderful." See Wilson, *Presb. Hist. Almanac*, 1863, p. 144.

Cheesewrightt Joseph,

an English Wesleyan minister, was a native of Lincolnshire. He entered the ministry in 1818; retired from the itinerant labors in 1852, and died May 4, 1861. Cheerful, and generous to the poor, he was respected and beloved. His style of speaking was colloquial, with illustrations drawn from ordinary life. See *Minutes of the British Conference*, 1861, p. 19.

Cheesman, Daniel,

a Baptist minister, was born in Boston, July 15, 1787. He was converted at an early age, and baptized Oct. 30, 1803. He graduated from Brown

University in 1811. Soon after he was licensed by the Second Baptist Church in Boston, in July, 1812. He was ordained shortly afterwards, and settled in Warremn, R. I., for two years, and then at Hallowell, Me., for nine years, where the membership of the Church increased under his care from fifty to one hundred and fifty. He was next settled at Lynn, Mass., four years, baptizing, during this period, one hundred and twenty-five persons. He removed in 1834 to Barnstable, and labored most acceptably until his death, May 21, 1839. He was one of the most useful and honored ministers of his denomination in the times in which he lived. See *Christian Watchman*, June 14, 1839. (J. C. S.)

Cheesman, Jarvis,

an English Wesleyan minister, was born at Mereworth, Kent, Feb. 8, 1803. He joined the Church in 1825, entered the ministry in 1830, became a supernumerary in 1865, settled in Haverford West, and died Feb. 3, 1866.. His ministry was valued. He was amiable and courteous, and was faithful and firm in the discharge of duty. See *Minutes of the British Conference*, 1866, p. 20.

Cheeswright, James Henry,

an English Wesleyan missionary, was converted in his sixteenth year, sent to the West Indies in 1853, and died at Puerto Plata, San Domingo, August, 1856, in the twenty-sixth year of his age. He overcame difficulties, conciliated the hostile, strengthened the feeble, and aroused the careless. See *Minutes of the British Conference*, 1857.

Cheetham, Charles,

an English Wesleyan minister, was born at Heywood, near Manchester, in 1794. He united with the Church at the age of twelve; commenced his ministry in 1823; retired, broken by sickness, in 1854; and died May 12, 1858. Mr. Cheetham was an animated preacher. See *Minutes of the British Conference*, 1858.

Cheever, Amos,

a Congregational minister, son of Rev. Samuel Cheever of Marblehead, Mass. He graduated from Harvard College in 1707; was ordained at Manchester, Nov. 17, 1716; and died Jan. 15, 1756 See Sprague, *Annals of the Amer. Pulpit*, i, 253.

Cheever, Ebenezer,

a Presbyterian minister, was born in 1787. He was converted in his twentieth year, and graduated from Bowdoi College, Brunswick, Me., in 1817. He accepted a call to Mount Vernon Congregational, Church, N. H., in 1819; in 1824 became pastor of the Presbyterian Church in Waterford, N. Y., and there labored for six years with zeal and success. In 1834 he took charge of the First Presbyterian Church of Newark, N. J., which under his administration, for twelve years, greatly prospered. About 1847 he accepted a call to the Presbyterian Church in Tecumseh, Mich.; in 1851 received a call to Ypsilanti, and in 1855 returned to New Jersey, and established Hillside Seminary, in West Bloomfield. He died Dec. 31, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 287.

Cheever, Samuel,

a Congregational minister, son of the noted schoolmaster, Ezekiel Cheever, was born at New Haven, Conn., Sept. 22, 1639. He graduated from Harvard College in 1659; was ordained pastor of the Church in Marblehead, Mass., Aug. 13, 1684, after having preached there sixteen years, and died May 29, 1724. . Mr. Cheever was distinguished for his thorough knowledge of the Scriptures, and for the earnestness and simplicity of his preaching. For forty-eight years he was never hindered from performing the duties of his office a single Sabbath. See Sprague, *Annals of the Amer. Pulpit*, i, 253.

Cheever, Thomas,

a Congregational minister, brother of the preceding, graduated from Harvard College in 1677; was ordained at Malden, Mass., July 27, 1681; and was dismissed in consequence of charges being sustained against him, May 20, 1686. After living many years in retirement he recovered public confidence, was installed first pastor of the Church in Chelsea, Oct. 19, 1715, and died Nov. 27, 1749, aged ninety-three years. :See Sprague, *Annals of the Amer. Pulpit*, i, 144 .

Cheever, William M.,

a Presbyterian minister, was born at North Vernon, Ind., Sept. 23, 1818. He graduated at Hanover College, Ia., and at Lane Theological Seminary

in 1843; became pastor of the Second Presbyterian Church in Kansas City, Mo., and died there June 2, 1878. (W..P. S.)

Chef

is a name for a reliquary head. There is a fine one of St. Candidus, of the 9th or 10th century, of wood plated with silver, preserved in a church of Geneva. One of St. Eustachius, from Basle, of the 13th century, is in the British Museum. At Chichester there was a chapel of St. Richard's Head.

Chefez

(in Italian, *Gentile*), Moses, a Jewish writer of Italy, was born at Trieste about 1663, and died at Venice in 1711. He is the author of **tkal m]** *A Philosophical Commentary on the Pentateuch* (Venice, 1710) : **tyBhi tKñju}** or *A Description and Explanation of the Second Temple* (ibid. 1696). See Furst, *Bibl. Jud. i*, 172; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 80 sq.; Luzzatto, *Mose Chefez*, in *Lit.-Blatt. des Orients*, 1847, No. 18. (B. P.)

Cheffontaines

(in Low Breton, *Penfentenion*, in Latin, *A Capite fontium*), CHRISTOPHE DE, a French theologian, was born in the bishopric of Lyons about: 1532. He entered the Franciscan order, taught theology at Rome, and. was elected general of his order in 1571 , was made nominal archbishop of Ceesarea about 1586, and exercised the episcopal functions in the diocese of Sens, in the absence of the regular incumbent. Cheffontaines was therefore accused of having preached without due authority, and went to Rome to justify himself. In the space of five years he applied successively, to five popes, Sixtus V, Urban VII, Gregory XIV, Innocent IX, and Clement VIII, and finally received letters from the pontiff which imposed silence on his enemies. He. died in Rome, May: 26, 1595, leaving, *La Defense de la Foi de nos Anctreas* (Paris, 1570): translated by the author under the title of *Fidei Major umi Nostrorum Defehsio*, etc. (Antwerp, 1575; Venice, 1581, 8vo):-*La Pressence Reelle* (Pars, 1571, 1586, 8vo):-*Reiponse.Familiere a une Epitre Ecrite contre le Libre Arbitre et le'Merite des Bonnes* (*Euvres*, etc. (ibid. 1571; 8vo); translated into Latin by the author, under the title of *Consultatio Epistolse Cujusdamin contra Liberum Arbitriumn et -Merita* (Antwerp, 1576, 8vo) : — *Chretienne CoSnfutation du Point d'Llonneur*, etc. (Paris,

1568,1571,'1579, 8vo), and some other works, including *Varii Tractatus et Disputationes* (ibid. 1586, 8vo), the first part of which was entered in the Index. See *Biog. Universelle, s.v.*'

Cheimazomeni

(*χειμαζόμενοι*, *exposed to the winter; i.e. tempest-tossed*), a name given by Greek writers to *daemoniacs*, or *energumens*, possessed with an evil spirit. Some, however, consider the term to apply to such penitents as, from the heinousness of their crimes, were not only expelled from the communion, but cast out of the very court of the church, and put to do penance in the open air, exposed to the inclemency of the weather.

Cheirromancy

(from *χείρ*, *the hand*, and *μαντεία*, *divination*) is divining future events in the life of an individual from the appearance of the hand. *SEE PALMISTRY.*

Cheirosemantra

(from *χείρ*, *the hand*, and *σημαίνω*, *to indicate*) is the wooden board which is struck by a mallet, in Oriental Greek churches, to summon the people to service. This is the usual call to worship for all classes in the East, in consequence of the prohibition -of bells by the Turks, who imagine that their sound drives away the good spirits.

Cheirothesia

(from *χείρ*, *the hand*, and *τίθημι*, *to put, or place*) is a word used in the Greek New Test. to indicate ordination, or. the laying- on of hands. Episcopalians attach great importance to the *cheirothesia* in the ordination of office-bearers. *SEE ORDINATION.*

Cheirotonia

(from *χείρ*, *the hand*, and *τείνω*, *to stretch out*) is.a word used in the Greek New Test. to indicate the election of church-officers, because one method of voting for. them was by holding up or stretching out the hands. *SEE ORDINATION.*

Cheisholmne.

SEE CHISHOLM.

Cheisholme Alexander,

a Scotch clergyman, probably a son of Alexander, an- early minister at Comrie, was appointed the second -Protestant minister at Muthil-in 1576; lived with his aged mother-in-law till 1583; was transferred to Comrie before 1585, :at which place, he was the first minister of the Protestant faith, and had three other parishes in charge. He was transferred to Lecropt before 1588, to which parish he was the first Protestant clergyman, and was deposed in May, 1592,- not having the gift of exhortation -nor application, although he had fifteen days given him to. expound a text. See *Fasti Eccles. Scoticase,* ii, 732, 752, 779.

Cheisholme, Archibald, A.M.,

a Scotch clergyman of Dumnblane, took his degree at the University of St. Andrews in 1653; was called to the Irving at Newbattle in 1663, and ordained: transferred to Corstorphine in 1666, and died in 1670, aged about thirty-seven years. See *Fasti Eccles. Scoticance,* i, 137, 295.'

Cheisholme, Gilbert,

a Scotch clergyman, a member of the convent of the Cistercian monastery at Deer, adopted the principles of the reformation, and was appointed the first Protestant minister at Deer, in 1567, having three other parishes in charge. He was presented to the parsonage at Lunmey by the king in 1569, and to the parsonage. and vicarage of Rathin the same year. In 1574 his charge was reduced to three parishes, and in 1576 to two only. He continued in 1585. See *Fasti Eccles. Scoticance,* iii, 619.

Chel.

SEE TEMPLE.

Chelczizky, Peter,

one of the most important writers of the Hussite period, who died about 1460, is known by his writings, in which he advocated the free exercise of religion. He rejected every civic as well as ecclesiastical authority, and denounced war and capital punishment as in opposition to true Christianity.

After the-defeat of the Taborites his doctrines found many adherents, and formed, in 1453, the basis of the Kunwalder Union, from which resulted the Bohemian Brethren. See F. Schulz, *Peter. Chelcicky* (.Prague, 18825; Goll, *Quellen und Untersuchungen zur Geschichte deri Bohmischen Br-ider; Peter Chelczizky und -seine Lehre* (ibid. eod.). (B.-P.)

Chelianus,

a presbyter :of Llandaff, succeeded St. Samson as archbishop of Dol, in the time of king Arthur, according to Geoffrey of Monmouth (ix, 15, ed. Giles).-Smith; *Dict. of Christ. Biog.* s.v.

Chelidonia,

in Greek mythology, was a festival Of boys, on the island of Rhodes. They went from house to house and begged a gift in the name of the swallow *χελιδών*, singing a song about her. return, which tells of the coming of spring.

Chelidonium And Haematerius,

brothers and soldiers, were martyred at the Gascon town of Calagurris (Calahorra, in Castile). The date of their martyrdom is wholly uncertain. They are honored with a hymn by Prudentius, *περὶ στεφάνων*, which is quoted by Gregory of Tours (*Glor. Mart.* p. 93). The day of the martyrdom of the saints is March 3, according to Gregory. .

Chelles, Jean De,

a French architect, or rather, master-mason, flourished. about 1250. He erected, among other fine structures, the south entrance of the celebrated church of Notre Dame at Paris. See Spooner, *Biog. Hist. of the Fine Arts*, s.v. Hoefler, *Nouv. Biog. Generale*, s.v.

Chelsum, James. D.D.,

a learned -English divine, was born in 1740, in Westminster, and educated at Westminster school, whence he went to St. John's College, Cambridge. Subsequently he received a studentship in Christ Church College, and resided there many years. He took orders in 1762, and was presented to the college curacy of Lathbury, near Nenwport-Pagnet, and to. the benefice of Badger, in Shropshire, by Isaac Hawkins Browne. He was also

presented to the rectory of Droxford, in Hampshire, by Dr. North, bishop of Winchester, whose chaplain he was He died in 1801, leaving an able series of *Remarks on Gibbons's Roman History* (1772, 8vo; 1878, much enlarged). He is supposed to have had a share in the collection of papers published at Oxford under the title of *Olla Podrida*, and to have published an *Essay on the History of Mezzoitto*. He also made a valuable collection of prints and gems, and published some *Sermons* **SEE ROSE, G. Biog. Dict, 5. v.r. s.v**

Chemiin,

in the mythology of Central America, especially among the Caribbeans, is the great spirit who made heaven and earth. He is elevated above all temporal concerns. Evil deeds offend him as little as good deeds make him glad. Neglecting everything subordinate, he lives in the enjoyment of his own blessedness. The Caribbeans do not worship him by any cultus; they only think of him in their hearts, because he does not need their offerings., The same name is borne by the good spirits that conduct the women to heaven.

Chemin, Jean Baptiste,

a French theologian, pastor of Torneville, in the diocese of Evreux, was born Nov. 26, 1725, and died March 15, 1781, leaving *Vie de Saint-Macuxe et de Seiihzt Venerand, Martyrs* (Evretux 1752, 12mo). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cheminais (De Maontaigu), Timoleon,

a celebrated French preacher, was born at Paris, Jan. 3, 1652., In 1667 he entered the society of the Jesuits, afterwards taught classical literature and rhetoric at Orleans, and became one of the most popular pulpit orators of his time in Paris. He died Sept. 15, 1689, leaving, *Sentiments de Piet'* (Paris, 1691, 1734, 1736, 12mo). His *Sermons* were published by Bretonneau, another preacher of note (ibid. 1690, 2 vols. 12mo, and often since). See Hoefer, *Nouv. Biog. Generale*, s.v.

Chemnitz, Christian,

a Lutheran theologian of Germany, was born at Konigsfeld, Jan. 17, 1615. He studied at Leipsic and Jena, and died while professor of theology, June 3, 1666, leaving, *Brevis Instructio Fututri Ministr i Ecclesice*: —

Dissertatio 'de Praedestinatione: Collegitum Theologicum iun Epist. ad Galatas:-Collegium Theologicum super Formulam Concordice, etc. See Freheri *Theatrum Eruditorum*,; Witte, *Memorice Thaeologorutin*; Zeumer; *Vitce Professbrum Jeznensiumi*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Chenalopex

was a species of goose worshipped as sacred at Thebes, in Egypt.

Chene, Heirome

(or Thomas Jeromy), a Scotch clergyman, was the first Protestant minister at Tingiwall, appointed in 1567, having one third of the benefice for his stipend. He resigned in favor of his son -in 1572, but continued in 1580, and died in 1584. See' *Fasti Eccles. Scoticalce*, iii, 429.

Chene, Thomas,

a Scotch clergyman, was presented by the king to the living at Tingwall, in 1572, in succession to his father. In 1574 he had five other places in charge, with a stipend of £80. The collation was confirmed by the king in 1584. There is no further record of him. See *Fasti Eccles. Scoticansce*, iii, 429.

Cheneviere, Jean Jacques Caton,

a Swiss Protestant theologian, was born in 1783. He was professor of theology at Geneva from 1817 to 1865, and died Feb. 5., 1871, leaving, *Lettres sur Etat A ctrel de l'Eglise de Geneve (1817)*: — *Causes qui Retardenzt chez les Reformes les Proagres de la Theologie (1819)*: — *Essais Theoilogiques (1831-34)*: — *De la Divine Autorift des Ecirivains et des Heros du Nouveau 'Testament (1850)*. After the English translation of Michaelis's *Introduction*, he published *L'Introduction au. Nouveau Testament . (1822, 4 vols.)*. His sermons, delivered at Geneva from 1822' to 1846, were published in 1855. See Lichtenberger, *Encyclop. des Sciences Religietuses*, s.v.; Winer, *Handbuch der theol. Lit.* i, 433, 812; Zuchold, *Bibl. Theolog.* i, 221. (B. P.)

Chenewai,

in Oriental mythology, is the name of the bridge over the gulf which separates, according to Zoroaster's teaching, the realm of light' from that of darkness. The spirits of the dead are obliged to confess their sins upon this bridge, and according as these are pardonable or otherwise, they are admitted to the realm of light or hurled into the yawning gulf.. It is said there is a place in Thibet,. near the spring of Brahmaputra, showing what this doctrine is designed to express. The pilgrims to this sacred' place are transported across an abyss on .a scale. Suspended in midair, they are obliged to confess their sins to the bonzes; Any hesitancy, even the slightest stammering, may cause the bonzes to remove the balance, and the unfortunate one is hurled into the depth below. *SEE SIRATH.*

Chenewolf.

SEE CYNEWULF.

Cheney, George N.,

a Protestant Episcopal clergyman, was born at Canandaigua, N. Y., and was rector of Trinity parish, Rochester, about ten years. His ordination to the diaconate occurred in 1852, and to the priesthood in the following year. He died at Branchport, June 12,1863, aged thirty-six years. See *Amer. Quar. Church Rev.* Oct. 1863, p. 506.

Cheney, James,

an English Congregational minister, was born at Guildford, Surrey, No. " 9,1805. He openly professed Christianity in his twentieth year, was for years teacher, then superintendent, in the Sunday school of a neighboring village, and having made trial of his speaking abilities he finally became regular preacher at Shamly Green. He afterwards attended the Cotton End Training -Institution, and then proceeded as agent for the Home Missionary. Society to Broad Winsor and Wavytown, in Dorsetshire, where he labored fourteen years. His next removal was to the Isle of Portland, where he died, Nov. 20,1863. Mr. Cheney was a faithful and earnest minister, untiring in his efforts for the good of his people, and especially of great service to the poor in :times of sickness. See (Lond.) *Cong. Yearbook*, 1864, p. 201.

Cheney Joseph,

a Congregational minister, was born at Holden, Mass., Aug. 16, 1775, and graduated from Brown University in 1801. He studied theology with Rev. Dr. Emmons, and after preaching in several places, as a temporary supply, commenced his labors as pastor in Milton; Vt., Sept. 15, 1807, where he remained ten-years. His next settlement was in Salisbury his ministry commencing in March, 1819, and ending ii. 1823, in consequence of injuries received from being thrown from his horse. He: died June 6, 1833. "As regards his knowledge of theology, he stood high among his brethren. As a preacher, he was clear, earnest, and faithful." :See *Hist. of Mendon Association*. p. 277. (J.C.S.).

Cheney, Laban Clark;

a Methodist, and afterwards a Presbyterian, minister, was born at Rowe, Berkshire Co., Mass., March 20, 1808. At an early age he joined the Methodist Church, and became a pupil in Wilbraham -Academy, where he made rapid progress in study. In his twenty-first: year he was licensed, and entered the New York East Conference, in which he labored until 1860, when he joined the Presbyterian Church, and became pastor at Kenton, O. He died in 1864. See Wilson, *Presb. Hist. Almanac*, 1865, p. 81.

Cheney, Martin,

a Free-will Baptist minister, was born at Dover, Mass., Aug. 29, 1792. He early developed a remarkable thirst for knowledge, .was converted in June, 1821, and having joined the Free- Will Baptists, was set apart to the work of the ministry by the Union Conference, in April, 1825. He commenced his public labors in Olneville, in the neighborhood of Providence, R. I., where after a long period of eminent success, he died, Jan. 3, 1852. Mr. Cheney as well known 'and highly esteemed in his own denomination, while his Christian and catholic spirit endeared him to other circles. - See Day, *Memoirs*; Barrett *Memoirs of Eminent Preachers*, p. 125-132.

Cheney, Rufus

a Free-will Baptist minister, was born May 4, 1780. He began his labors in Scioto County, O ., preaching for a number of years, in that state, and then removed to Wisconsin, where he planted the first church of his

denomination. He died .Aug. 31, 1869. "For more than half a century he freely preached a free gospel, and practiced what he preached." See *Morning Star*, Dec. 22,1880. (J C. .S.)

Cheney, Samuel Willard,

a Presbyterian minister, was born at Milton, Vt., Dec. 2,1816. He prepared for college at the Scientific Institute of Brandon graduated at Middlebury College *ii* 1840; entered Princeton Seminary in the fall of 1843, but, before completing his course, became a private tutor in Kentucky; afterwards returned to Princeton Seminary; spent some time there and went again to Kentucky and was licensed by the Presbytery of Transylvania, April 9, 1845. He was ordained and installed pastor of a church in Springfield, the same year, and continued to labor there nine years; next spent a year in Winchester, and then was installed pastor of Mulberry Church, Shelby County, in 1856. In 1861 he accepted a call to Winchester, where, in addition to his pastoral labors, he. had. charge of a large and flourishing school for young ladies, till 1870. Two years later he went to Missouri, and took charge of a young ladies' school at Clinton, and while there, had a connection with the Lafayette Presbytery. He next went to Sardis, Miss.; engaged both in teaching and. preaching; was- installed pastor there in 1873; .also supplied the Church at Coldwater till his. death at Sardis, May 8, 1876. Mr. Cheney's knowledge was extensive and varied. His preaching was pure, logical, simple, and earnest. See *Necrol. Report of Princeton Theol. Sem.* 1878, p. 54.

Cheney, Thomas,

a Congregational minister, was born at Roxbury, Mass. He graduated from Harvard College in 1711, was ordained pastor at Brookfield, Oct. 16, 1717, and died Dec. 1, 1747, ,aged fifty-seven years. See Sprague, *Annals of the Amer. Pulpit*, i, 173.

Chenowith, Alfred Griffith,

a Methodist Episcopal minister, was born near Winchester, Va., Feb. 9, 1809. He was converted at the age of twenty; after studying four years received license to preach; and in 1834 was admitted into the Baltimore Conference, in which he labored with zeal and fidelity until 1855, when he was transferred to the North-west Indiana Conference. In it he continued his diligent and faithful service until his sudden death, April 25,1864. Mr.

Chenowith was affable and companionable as a man a model of simplicity, faith, and purity. as a Christian; sound in theology, and untiring in energy and labor as a minister. See *Minutes of Annual Conferences*, 1864, p. 148.

Chenowith, George D.,

a Methodist Episcopal minister, was born Aug. 3, 1811, in Berkeley County, West Virginia;. He received a common-school education, spending some time at Mount Hope Seminary. He was converted at a camp-meeting; in 1832 was licensed, and in 1833 joined the Baltimore Conference on trial, in which he labored thirty-five years, filling many of the best appointments in the conference, and serving four years as presiding elder. He became a supernumerary in 1868, on account of failing health, and in 1870 received a government appointment, which he held until his sudden death in Washington, D. C., May 18, 1880. He was a sound theologian and a useful preacher.' See *Minutes of Annual Conferences*, 1881, p. 76.

Chenu, Pierre,

a French -engraver, was born at Paris in 1718 (or 1730), and studied under Le Bas. He died about 1780. The following are his principal plates: *The Adoration of the Shepherds; Christ. Driving the Money-changers from the Temple; The Ancient Temple at Ephesus.* - See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist., of the Fine Arts*, s.v.

Cherchemont, Jean De:

a French prelate, nephew of another of the same name, was born in. the beginning of the 14th century. .He. was appointed to the bishopric of Troyes, then transferred to Amiens, and finally became chancellor of France -under Philippe de Valois. He died Jan. 26,1373. See Hoefer, *Nouv. Biog. Generale*, s.v.

Chereau, Francois,

a French engraver, was born at Blois. in 1680, studied under Pierre Duret and Gerard Audran, was admitted to the French Academy in 1718, became engraver to the king, and died at Paris April 15, 1729.' Among his numerous works, two of the best are, *St. John in the Desert*, after Raphael; and *St. :Cecilia*, after Mignard. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, S. v.

Chereau, Jacques,

a French engraver, brother and scholar of the foregoing, was born at Blois in 1694. The following are his principal religious works: *The Holy Family; The Virgin with the Infant Jesus and St. John;* *David with the Head of Goliath, Christ Washing the Feet: of. the Apostles; The Descent from the Cross;* He died at Paris in 1759. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Chereitu,

in Lamaism, is the strong, inaccessible fort, built in a rocky chasm of the mountain Summer Alu. by the spirit Erkitu Rachu one of the four rulers of the evil daemons (*assurs*). It is not to be reached, on account of its depth, by the spirit of light, and the evil spirit uses it as a-good position from which to make his attacks upon the virtuous spirits.

Cheriet, Hubert,

a French martyr, was a native of Dijon, whom neither the terrors of death nor the entreaties of his parents could persuade to renounce the truth of the Gospel. He was burned at Dijon in 1549. See Fox, *Acts and Monuments*, iv, 405.

Cherith, Brook Of.

Picture for Cherith

No better modern locality for this :has yet been found *than Wady Kelt*, a ravine which empties-into the Jordan plain opposite Jericho. It is thus described by Lieutenant Conder (*Tent-Work*, ii, 21)

"Wady Kelt has been thought to be the Brook Cherith, and -the scene seems well fitted for the retreat of the prophet who was fed by the Oreb, whom some suppose To have been Arabs. The whole gorge is wonderfully wild and romantic; it is a deep fissure rent in the mountains, scarcely twenty yards across at the bottom, and full of canes and rank rushes between vertical walls of rock. In its cliffs the caves of early anchorites are hollowed, and the little monastery of St. John of Choseboth is perched above the north bank, under a high, brown precipice. A fine aqueduct from the great spring divides at this latter place into three channels, crossing a

magnificent bridge seventy feet high, and running as total distance of three miles and three quarters, to the place where the gorge debouches into the Jericho plain. On each side the white chalk mountains tower up in fantastic peaks, with long, knife-edged ridges, and hundreds of little conical points, with deep torrent-seams between. All is bare and treeless, as at Mar Saba. The wild pigeon makes its nest in the secret places of the stairs of rock the black grackle suns its golden wings above them; the eagle soars higher still, and over the caves by the deep-pools the African kingfisher flutters; the ibex also still haunts the rocks. Even in autumn the murmuring of water is heard beneath, and the stream was one day swelled by a thunderstorm, in a quarter of an hour, until it became a raging torrent, in some places eight or ten feet deep.

"The, mouth of the pass is. also remarkable for on either, side is a conical peak of white chalk-one on the south, called the peak of the ascent (Tuweil el 'Akabeh), while that to the north is named Bint Jebeil, daughter of the little mountain, or Nusb 'Aweishireh, monument of the tribes.

"These peaks are again, to all appearance, connected with a Christian tradition. Jerome speaks of Gebal and. Gerizim. as two mountains close together, shown in his day just west of Jericho. In the name Jebeille may perhaps recognise the Gebal of this tradition and in that case the monument of the tribes would be the tradition an altar of Joshua in Eball. If this be so, the southern peak must be the early Christian Gerizim; but the name is apparently lost." (See engraving on opposite page.)

Chernebog.

SEE CZERNEBOG.

Cherokee Version Of The Scriptures.

The Cherokee is vernacular to the Cherokee Indians. The first portion of the Scriptures printed in this language was the Gospel. of Matthew (without date), a second edition of which appeared in 1832, and a third in 1840. All three editions were published at the Arkansas mission press, Park Hill, at the expense of the A. B. C . F. M. In 1833 the same society

published the Acts at New Echota, being the translation of the Rev. Samuel Waorcester, in concert with Elias Boudinot, an educated Cherokee. The Gospel of John, prepared by the same translators, was published in 1838, and reprinted in 1840 and 1841. Since 1869 the entire New Test. and portions of the Old have been published by the American Bible Society. See *Bible of Every Land*, p. 459 sq. (B. P.)

Cheron, Elisabeth Sophie,

a French painter. was born at Paris, Oct. 3, 1648, and learned the elements of design from her father, Henri, a Parisian. miniature painter. The following are her most important works: *The Descent from the Cross*; *St. Caecilia*;' a *Magdalene*; *St. Austin*; *St. John*; and *St. Paul*, after Raphael. In 1676 Le Brun proposed her as a candidate for the honors of the academy, and she was received with marks of distinction. She died at' Paris, Sept. 3, 1711. :See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cheron, Louis,

a Parisian painter, brother of the foregoing, was born at Paris in 1660, where he first studied, and afterwards visited Italy. On returning to Paris he was employed to paint two pictures for the Church of Notre Dame, representing *The Decollation of John the Baptist*, and *The Prophet Agabus*. Being a Calvinist, he was compelled to leave France, and went to England where he executed a number of works, among them, *Peter Curing the Lame Man at the Gate of the Temple*; *The Baptism of the Eunuch by Philip*; and twenty-three subjects for the Psalms of David. He died. at London in 1723. See Spooner, *Biog. Hist. of the Fine Arts*, s.v. ; Hoefer,. *Nouv. Biog. Generale* .s.v.

Cherrington, David H.,

a Methodist Episcopal minister, was born in Monroe County, Va., April 2, 1830. He joined the Church in his tenth year, and entered the Ohio Conference in 1853. His health -failing, he was put on- the superannuated list in 1865, when he retired to the home of his youth, and there slowly declined till his decease, Dec. 26, 1866. Mr. Cherrington was a remarkably genial, pleasant, sweet-spirited man. He was true to his convictions, and unwavering in his fidelity to the Church. See *Minutes of Annual Conferences*, 1867, p. 259.

Cherry, Thomas,

a preacher of the United Methodist Free Church, was born at Swaledale, Yorkshire, July. 12, 1831. His parents were Congregationalists; his father died when he was a child, and he began work early in life, with but little education. He was converted an nineteen, in a -Methodist chapel, joined the Wesleyans, became a local preacher, in 1862 entered the ministry 'of the Methodist Free Church, and for thirteen years devoted himself to preaching the Gospel. In '1875 he became a supernumerary: and died April 24, 1876, at Mansfield. .See *Minutes of the 20th Ann. Assembly*.

Cherry, William,

an English-Baptist .minister, son of Rev. John Cherry; of Wellington, Somerset, was born in 1796. He was converted in his youth, and soon began to preach with acceptance; was appointed a Baptist home missionary first in Warwickshire, then at West Haddon, and finally settled as pastor of the Baptist Church at, Milton, Oxford, where he labored for seventeen years successfully. His health failing, in 1861 he became a deacon, and died, much esteemed and beloved, Dec. 9, 1866. See (Lond.) *Baptist Handbook* 1868, p. 120.

Chersis,

in Greek mythology, was one of the three sisters called *Graeae* (q.v.), daughters of Phorcys and Ceto. They had only one tooth and one eye in common.

Chersonesus, The Martyrs Of, A.D. 296,

are commemorated March 7 in the *Byzantine Calendar*.

Cherubic Hymns,

THE, so called from the reference to the cherubim contained in it, occurs in the chief Eastern liturgies shortly after the dismissal of the catechumens; and immediately preceding at the great entrance (i.e. that of the elements). It is found in the same position in the liturgies of St. James, St. Basil, St. Chrysostom, and St. Mark. Its object is described as being to excite the minds of the faithful to a devout attention to the mysteries about to be celebrated. While it is sung the priest says secretly a prayer called the prayer of the cherubic hymn. *SEE TRISAGION*.

Cherubini Di Morienna

an Italian monk, born about the middle of the 16th century, entered the Capuchin order, labored for the conversion of the Calvinists of Chablais, and died at Turin in 1606, leaving *Acta Disputationis Habitae cum Quodam Ministro Haeritico* (1593). See *Hoefler, Nouv Biog. Generale s.v.*

Cherubini Sandolini

an Italian Capuchin of Udolina, who lived in the 16th century, wrote a work on dialling, entitled *Taulemma, etc.* (Venice, 1598 ,4 vols.). See *Hoefler, Nouv Biog. Generale s.v*

Chesnut Benjamin

a Presbyterian *minister*, was born in England, came America; and graduated at Nassau Hall 1748. He was licensed by the New York Presbyterian, transferred to the Presbyter of New Brunswick Oct. 1749, and ordained pastor at Woodbury, Sept. 3, 1751, He supplied Mr. Lawrence pulpit at Cape May during a short absence of the pastor; was dismissed from the charge at Woodbury at his own request in 1753, and settled at New Providence in 1756. In 1763 *he* was dismissed by the Philadelphia Presbytery went south in 1765 in 1767 sent to Timber Creek N.J. After this he taught school near Philadelphia, and died in 1775 See, *Index to Princeton Rev.* (W.P.S)

Chesse, Robert,

a French preacher, of the time of the League declared himself the enemy of Henry IV, after the death of Henry III. His order sent him as protector of the Franciscan monks to Vendome, during the siege of that city. On its capture by assault, in November, 1589, Chesse was taken prisoner, in the choir of St. Martin, and hanged instantly, without resistance, by the soldiers of the duke of Biron. The Franciscans regard him as a saint and martyr. In 1789 a representation of his head still adorned the gallery of the organ in the church where he was murdered. See *Hoefler, Nouv. Biog. Generale, s.v.*

Cheshire, John E.,

a Baptist minister was born in England in 1821. He was converted in early life, and joined a Church in Birmingham. He was licensed to preach when

quite a young man came to America about 1845, and went to Mexico, where, during the war, he acted for a time as the interpreter of General Scott. He returned to the United States, and became pastor at Lyons Farms N. J., and, afterwards at Keeseville, Waterford, and Amsterdam, N. Y.; the Falls of the Schuylkill, near Philadelphia; Montrose, Pa.; Mansfield, O.; and finally Bridgeton, N. J., He died. June 17, 1881. See *N. Y. Examiner* Jan. 30, 1881. C.J.S.)

Chest.

Picture for Chest

Among our English ancestors chests appear to have been very important pieces of furniture, serving as receptacles for every kind of goods: that required to be kept with a degree of care they were also placed in churches for keeping the holy vessels, vestments, etc. *SEE CHESTS.*

Chester, Alfred,

a Presbyterian minister, was born at Hartford, Conn., March 17, 1798" He graduated at Yale College in 1818, spent one year at Andover Theological Seminary, and the two succeeding-years at Princeton Theological Seminary. After three years' service as a home missionary in South Carolina, he was. ordained over the Presbyterian Church at Reahrway, N. J., in July, 1826. He left his charge *in* 1829; for the next fourteen years was the principal of a classical school in Morristown, and agent of the Presbyterian Board of Publication until about 1858. During the latter part of is life he resided in Elizabeth, and for the last nine years was chaplain of the county prison there. He died in New York city, July 2, 1871. See *Obituary record of Yale College, 1871.*

Chester, Charles Huntington,

a Presbyterian minister, was born at Norwich, Coon., Oct. 14.1816. He never entered any college, but studied privately under This brother, the Rev. Albert T. Chester, D.D., and afterwards taught at Bailston Spa, N.Y. In the autumn of 1839 ' he "entered Princeton Theological Seminary, but :did: not graduate. He was licensed. b the Presbytery of Albany, Oct. 21, 1840, as stated supply to the Church of Greenfield; and was ordained Oct., 13, 1842, still continuing at Greenfield until May, 1844, when he became pastor of the Dutch Reformed Church at Schuylerville. He accepted the

pastorate of the Presbyterian Church at Niagara Falls in November, 1850; next at Oaks Corulers, Ontario Co.: then at Shortsville, as a missionary employed by the American Home Missionary Society, until 1857, and *was agent for: the. Presbyterian* Publication Committee until 1861.: From November, 1861, he supplied the Church at Havana, N. Y., and *from* April, 1868, likewise that at Dresdeil;, continuing at both until December 1871: — He died suddenly at Geneva, April 4, 1878. He was a *devoted* Christian, whose religious life ran in deep channels:. He was a firm believer in the doctrines of grace. As a preacher, he was clear, concise, quiet, earnest,, sometimes thrilling See *Necrol. Report of Princeton Theo. Sel.* 1878, p. 45.

Chester, George,

a Methodist Episcopal minister, was born at Grinshill, Shropshire, England, May 2, 1829. He was converted when about sixteen emigrated to America in 1849; and in 1851 entered the Wisconsin Conference, wherein he served the Church: until his decease, Sept. 24 1865. Mr. Chester,: though not. a brilliant, was yet a faithful and useful preacher. He was careful and energetic in all his domestic and ministerial duties. See *Minutes of Annual Conferences*, 1865, p. 235.

Chester, Henry,

an English Congregational minister, was born at Bristol, *May .23,1816*. He was converted at the age of sixteen joined the Wesleyan Methodists, *and*, being fervent in spirit and active in disposition, soon became very prominent in the Sabbath school, "class," and prayer meetings,-and as preacher in the courts and alleys of the city, as well as. the villages around. Later he united with the Independents, was ordained at Salisbury, and afterwards preached at Stourbridge and afterwards at Cardiff, where he died, Feb. 28, .1873. Mr. Chester's life was unspotted, and his piety manifest to all. See (Lond.) *Cong. Year-book*, 1874, p. 318.

Chester, John (1),

an English Independent, was minister at Wetherly, Leicestershire, some years; was violently dispossessed after 1660; came to London and preached in Christ-Church till ejected, in 1662.: He ministered for some years at the Independent Church, Union Street; went up with the address to *the king* in 1687, and died at Guildford, Surrey, in May, 1696. Dr.

Calamy says, "He lived desired, and died lamented." See Wilson, *Dissenting Churches*, iv. 193-195.

Chester, John. (2), D.D.,

a Presbyterian minister, was born at Wethersfield, Conn., in August, 1785. He graduated from Yale College in 1804. in 1807 he was licensed to preach by the Association of Hartford. After preaching for a short time successively at Marblehead and Springfield, Mass., and receiving calls to settle in Middletown, Conn., and Cooperstown, N.Y., he was installed pastor in Hudson, N. Y., Nov. 21, 1810, and in Albany in 1815. In 1828 he became pastor of a new Presbyterian Church in the last-named place.. He died in Philadelphia, Jan. 12, 1-829. As a preacher hen was earnest and interesting. Dr. Chester published the following works: *A Sermon before the Columbia Mission any Society* (1813):-*A Sermon before the Albany Moral Society* (1821):-*A Biographical Sketch of the Rev. Azel Backus, D.D.* He was a frequent contributor to the *Colombian Magazine*. See Sprague, *Annals of the Amer. Pulpit*, iv, 401.

Chester, William, D.D.,

a Presbyterian minister, was born at Wethersfield, Conn., Nov. 20, 1795. He graduated from Union College in 1815, and studied at the Theological Seminary at Princeton until 1817. He was licensed by the Albany; Presbytery in 1818, and. became pastor of the Presbyterian Church, Galway, N. Y. In 1822 he was called to a church in Hudson, where he remained till 1832, at which time he was selected to canvass the states of Virginia and North Carolina in the interests of the Presbyterian Board of Publication. After his election to membership in the board, he held various important offices in it until his death, in Washington, D. C., May 23, 1865. See: Wilson, *Presb. Hist. Almanac*, 1866, p. ,98; *Gen. Cat. of Princeton Theol. Sem.* p. 22.

Chestnut, Thomas M.,

a Presbyterian minister. was born in Washington County, Pa.; graduated from Washington College; was ordained by the Presbytery of Steubenville in 1834; preached the Gospel for many years in Ohio, Indiana, Illinois, and Iowa, and died at Perrysville, O., March 6, 1872, aged sixty-nine. years. He was a laborious and faithful minister. See *Presbyterian*, March 23, 1872.

Chests For The Cope Or Vestment.

These were of triangular shape, such as remain at Gloucester, York, Salisbury. and Westminster. In the 13th century the synod of Exeter- required a chest for books, and vestments in every parish. Such parish chests of Early English date remain at Clymping, Stoke d'Abernon, Saltwood, and Graveney; of Decorated date. at Brancepeth, Huttoft, and Haconby; and of the Perpendicular period at St. Michael's, Coventry, St. Mary's, Cambridge, and Oxford Cathedral. A "Flanders chest" remains at Guestling. Some very rude coffers,-bound with iron, are preserved in some churches, and others are enriched with color; these are probably of late date. The material was often cypress or fir. Others are curiously painted, like one in the vestry of Lambeth Palace. Several Early English chests are preserved in the triforium of Westminster Abbey; one is at Salisbury, and another was removed from the Pyx Chapel to the Record Office. *SEE CHEST.*

Chettle, Henry Hurlbert,

a Wesleyan minister, son of Reva. John Chettle, and grandson of Rev. Simon Day, was born at Burt-upon-Trent, March 5, 1809. For six years studied at Kingswood School, and afterwards became a master in Woodhouse Grove. In 1832 he received his first charge (Pickering'; in 1852 was elected secretary of the Worn-Out Ministers and Ministers' Widows' Auxiliary Fund, and ably served the interests of this department for the rest of his life. After having been eight years governor of Woodhouse. Grove School, he retired in 1876 and settled at Easterbrook, Bradford, where he died, June 19, 1878. "Chettle was eminently a good man. His ministry was able, instructive, evangelical, tender. He had the gift of government, was quiet in perception, just in judgment, firm in action administered discipline with wisdom, charity, and success, and greatly served the-connection both in peaceful and troublesome times." Mr. Cliettle' published an address, delivered at Woodhouse .Grove, on *The Wise Son* (1849), and also fugitive *Sermons* (1850 1851, 1857, 1863). *See Minutes of the British Conference, 1878, p. 46; Osborne, Wesleyan Bibliography..*

Chettle, John,

an English Wesleyan minister, was born at Donington Castle in 1777. 'He was piously trained, and at the age of thirteen was converted; entered the

ministry in 1797, and travelled twenty-eight different circuits. He became a supernumerary in 1847 and died Aug. 8, 1850. Mr. Chettle was a plain, practical, and faithful minister, and shared in the success as well as in the persecutions and obloquy of the rising cause. See *Minutes of the British Conference*, 1850.

Chetwood, Knightly, D.D.,

an English divine, was born in 1652, and was educated at Eton. He was made fellow of King's College, Cambridge, in 1683, when he contributed the *Life of Lycurgus* to the translation of *Plutarch's Lives*, published in the same year. In April, 1707, he was installed dean of Gloucester, which preferment he enjoyed, until his death at Tempsford, in Bedfordshire, April 11, 1720. Dr. Chetwood wrote the *Life of Virgil*, and the *Preface to the Pastorals*, prefixed to Dryden's *Virgil*. He was author also of several poems, some of which are preserved in Dryden's *Miscellany*, and in Mr. Nichol's collection.

Chetwynd, John,

an English clergyman, was born at Banwell, Somersetshire, in 1623, and admitted commoner of Exeter College, Oxford, in 1638, where he took his master's degree in 1648. He was one of the joint pastors of St. Cuthbert, in Wells, afterwards became vicar of the Tepple, in Bristol,; one of the city lecturers, and a prebendary of the cathedral. He died Dec. 30, 1692. Besides some *Sermons*, he published a curious book, entitled *Anthologia Historica*, containing fourteen centuries of memorable occurrences, etc. (Lond. 1674, 8vo).

Cheulf,

bishop, attests a charter of Offa, king of Mercia, A.D. 777, thought to be doubtful or spurious.

Cheuse, Nicolas Du,

a French martyr, was going from Besancon to the town of Gry, but did not do homage to a cross in the way, for which a passing monk, who was an inquisitor, suspected-him.: Being guided by this monk to Gry, he was there condemned. When carried to the place of martyrdom, he was offered his liberty on condition of kneeling down and hearing a mass. But Nicolas preferred to die rather than commit such an act; and, calling upon the

Lord,, took his death patiently. He .was burned in 1554,. See Fox, *Acts and Monuments*, iv, 424.

Chevalier, Antoine Rudolphe,

a French theologian, was born in 1507, at Montchamps, Normandy. He was professor of Hebrew at Strasburg, Geneva, and Caen. In 1568 he had to leave the latter place on account of religious. persecution, and went to England, where he became professor at Cambridge. In 1570 he returned to Caen, but was obliged in: 1572 to leave it again, and went to the isle of Guernsey, where he died the same year. He is the author. of *Rudimenta-Hebr. Lang. Accurata Methodo Conscripta* (Geneva, 1560, a. o.) See First, *Bibl. Jud.* i, 151.; Steinschneider, *Bibliogr. Handbuch*, p. 34; *Cadtalogus Libr. Hebr. in Biblioth. Bodleiana*, p. 2684;. Winer, *Handbuch der theol. Lit.* i 114; *Biog. Universelle*, s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B. P.).

Chevalier, Nicholas Washington,

a Presbyterian minister, was born at Middletown, Conn., Sept. 20,1809. He graduated from New Jersey College in 1834, and from Princeton Theological Seminary in 1837. He was ordained by the Presbytery of Lexington, Ky., Oct. 19, 1839, as pastor at Christiansburg, Va., until 1856; was principal of a female seminary at Holly Springs, Miss., until 1858, and stated supply and missionary at Gonzales, Tex., from 1859 until his death, Sept. 6,1868. See *Gen. Cat. of Princeton Theol. Sea.* 1881, p. 98.

Chevalier Paul,

a Dutch theologian, was professor of theology and Church history at the University of Groningen, where he delivered six discourses. on the fundamental truths of morality, 1770. He died March 7, 1796. See *Hoefer, Nouv. Biog. Generale*, s.v.

Chevanes, Jacques,

a French monk, was born at Autun about 1608. He entered the Captichin order, devoted- himself to preaching, and died in 1678, leaving *Les Enfrtriens Curieux dlermnodore e t d'un Voyageur Inconnu* ' (Lyons; 1634' 4to): — *Conduite ides Illustres.* (Paris, 1657, 12mo):-*H-Iaran7gue Funqzbre e de Louis Gaston-Charles* (Dijon, 1658, 4to), and some other works. See *Hoefer, Nouv. Biog. Generale*, s.v.

Chevassu, Joseph,

a French theologian, was born at St.-Claude, in Fralifce-Comte, Nov. 6, 1674. After his appointment to the parish church of Les-Rousses. in the diocese of. St.-Claude, he published anonymously the following works: *Catechisme Paroissice*. (Lyon]s, 1726, 12mo):— *Meditations Ecclesiastiques* (ibid. 1737, 4 vols.. 12mo): — *Meditations Chretiennes* (ibid. 1746, 12mo)' *Meditations- sur la Passion*: (ibid. eod.):*Abrege du Ritziel Ronmain* (ibid. eod.): — *Prones pour ttous les Dinmanches de. 'Annee* (ibid. 1753):— *Meditations sur les Verites Chr'etienne et Ecclesiastiques* (ibid. 1751), etc.' He died at his native place, Oct. 25, 1752. See Hoefer, *Nouv. Biog. Generale. s.v.*

Chevers, George W.,

a Protestant Episcopal clergyman, at first studied medicine and received his diploma. In 1853 he officiated in Crompton, R. I., and remained there until about 1856, and subsequently officiated in Portsmouth, ins the same state, becoming rector of St. Paul's Church there in 1869,' and retaining the position until his death, in October, 1867. See *Prot. Episc. Almanac*, 1868, p. 104.

Chevers, John M.,

a Protestant Episcopal clergyman, was ordained deacon in 1852, and priest two years thereafter. During the last three years of his life he had charge of Hungar's Parish., Va. He died at Holly Grove, in the same state, Sept. 27, 1857, aged twenty-six years. See *Amer. Quar. Church Review*, 1858, p. 612.

Chevers, Mark. L.,

a Protestant Episcopal clergyman of the diocese of Virginia, for at number of years was a chaplain of the United States army at Old Point Comfort,, a., and was also rector of Centurion Church in the same place. In 1867, although still holding he pastorate 'of Centurion Church, his services as chaplain were transferred to Fortress Monroe. He continued to hold these offices until his death, Sept. 13, 1875, at the age of eighty years. See *Prot. Episc. Almanac*, 1876, p. 150.

Cheverton, Henry Young,

an English Wesleyan minister, was born. at Winchester, Sept. 12,1786. He was converted in- 1798; received into .the ministry in 1807, having been under the tutorship of Rev. Daniel Taylor, one of the founders .of the General. Baptists; retired in 1849.; settled in Bath, and finally in London, where. he died, Jan. 16,1871. For high-souled honor, Cheverton: had few equals. His religious life flowed smoothly. He was very modest, and diligent as a student. See *Minutes of the British Conference*, 1871, p. 19; *Wesl. Meth. Magazine*, 1872, p. 481.

Cheverus, Jean Louis Anne Madeleine

Lefebre de, a Roman Catholic dignitary, was born at Mayenne, France, Jan. 28,1768. He entered: the priesthood in Paris, in 1790; came to the United States, labored among the Indians and scattered Catholics of New: England; was consecrated in Baltimore first bishop of the new see of Boston, Nov. 1 1810; declined an appointment to the archbishopric of Baltimore; was transferred to the see of Montauban, France, in 1818; was made archbishop of Bordeaux in 1820; cardinal in 18,36, and died July 19 of the same year. Bishop Cheverus endeared himself to all by his charities and good works. While in Boston he prepared, a prayer-book and a French Testament. ' See *Life of Cardinal Cheverus*, by Rev. J. Huen Dubourg, transl. by Robert Walsh (Phila. 1839; according to De Courcy and Shea, the real author of this book is Rev. Mr. Hamon, a Sulpician, as appears from later French editions). See De Courcy and Shea, *Hist. of the Cath. Church in the United States*, p. 70, 99, 508, 509; Hoefler, *Nouv. Biog. Generale*, s.v.

Chevet

(capitium) is the place corresponding to the position of our Lord's head upon the cross, on the ground-plan of a church, in which the altar represents his head, and the radiating chapels the glory about it. Like the apse, it took its origin from. the junction of the circular mortuary chapel with the choir, by the removal of the intermediate walls, in a basilica. The tomb-house has been preserved at Canterbury, Sens, Drontheimj Batalha, Burgos, and Murcia. The chevet appears at Westminster, Pershore, and Tewkesbury. In France its screen of tall pillars is very striking.

Chevillard, Andre

a French preacher of the Dominican order, was born at Rennes early in the 17th century, and died in America, May 26, 1682. Having been -sent several times as a missionary to the French colonies in this country, he published, in the interval of his missions, *Les Desseins de son Emminence de Richelieu pour Ameique*, etc. (Rennes, 1659, 4to), which asserts the conversion of a large body of Indians, and of 3069 heretics who had come over from France. See Hoefler, *Nouv. Biog. Generale*, s.v.

Chevrier, Charles N.,

a Protestant Episcopal clergyman, became assistant minister, about 1864, of St. Michael's Church, Trenton, N. J. In 1865 he officiated in Union Church, Lower Providence, near Shannonville, Pa., subsequently became rector of Memorial Church, Lower Providence, and in 1868- assumed the rectorship of Trinity Church, Swedesboro, N. J., where he remained until his death, Nov. 13, 1872, at the age of thirty-two years. See *Prot. Episc. Almanac*, 15, p. 134. -

Chew, Jonas C.,

a Methodist Episcopal minister, was born in Gloucester County, N. J., about. 1807. He received a careful religious training; was led to Christ at the age of fourteen; licensed to exhort at twenty-four, to preach at twenty-eight, and at the age of forty received ordination as deacon. - His services as local preacher were abundant and successful, and continued till 1856, when he joined the New Jersey Conference. In 1860 his failing health obliged him to become superannuated, and he retired to his farm in Cumberland County, where he died of cholera, Oct. 3, 1866. Mr. Chew was an excellent preacher, and brought many into the Church. See *Minutes of Annual Conferences*, 1867, p. 45.

Chew, Thomas B.,

a Methodist Episcopal minister, was born in Anne Arundel County, Md., Jan. 2, 1823. He was converted in youth, soon after given license to preach, and in 1854 admitted into the Baltimore Conference. During his brief ministry he travelled Calvert, Wardensville, Sweet Spring, and West Falls Circuits with great success. He died in February, 1864. See *Minutes of Annual Conferences*, 1864, p. 16.

Cheyne, John De,

a Scotch prelate, was an Englishman by birth, and archdeacon of Bath. He was consecrated, by pope Alexander IV, bishop of the see of Glasgow, in 1260, and died in France in 1268. See Keith, *Scottish Bishops*, p. 240.

Cheyne, Henry,

a Scotch prelate, was promoted. to the bishopric of Aberdeen in 1281, and was one of those who swore fealty to king Edward I of England, in 1296. He continued bishop of this see for forty-eight years, and died about 1329. See Keith, *Scottish Bishops*, p. 109.

Cheyne, James, A.M.,

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1666; was clerk to the Presbytery of Deer from 1672 to March, 1683, and schoolmaster at Longside from March, 1680; received the living at Carluke in 1684; was robbed and ousted by the rabble after April, 1688; intruded at Rathen after 1695; was deprived by the Privy Council in August, 1702, and died in August, 1703. See *Fasti Eccles. Scotiæ*, ii, 311; iii, 638.

Cheyne, John,

a Scotch clergyman, was admitted to the living at Kinkell prior to November, 1633; continued in June, 1643; and transferred to Kintore. He was taken prisoner with other ministers, outlanders against the Covenant, in 1640; lodged the marquis of Montrose in his house on March 12, 1645. There is no further record of him. See *Fasti Eccles. Scotiæ*, iii, 586, 589.

Cheyne, Robert (1),

a Scotch-clergyman, was admitted to the living at Forbes prior to 1639; was a member of the General Assembly that year; transferred to Kennethmont in 1643; was one of the committee for trial of the professor of divinity, King's College, Aberdeen, the same year; also a member of the Commission of Assembly in 1649; joined the Protestors in 1651, and continued in October, 1675. There is no further record of him. See *Fasti Eccles. Scotiæ*, iii, 557, 572.

Cheyne, Robert (2)

a Scotch clergyman, was minister at Girthon in 1686; deprived in 1690 by the act restoring old Presbyterian ministers, and died Jan. 25, 1735. See *Fasti Eccles. Scoticanca*, i, 713.

Cheyne, William (1),

a Scotch clergyman, was admitted to the living at Tyrie in April, 1615, and deposed in 1637. There is no further record of him. See *Fasti Eccles. Scoticanae*, -ii, 642.

Cheyne, William (2), A.M.,

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1635; was admitted to the living at Dyce in 1645, and died before Feb. 15, 1676. aged about sixty-one years. See *Fasti Eccles. Scoticanca*, iii, 500.

Cheyne, William (3), A.M.,

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1677; was licensed to preach in 1683, and presented to the living at Carmichael in 1685, but died the-month after his admission to the benefice. See *Fasti Eccles. Scoticana*, ii, 314.

Chi-

For words of Greek origin with these initials, see the corresponding titles under CHEI..

Chiacin,

in the mythology. of Lamaism, was one of the Lahes, or heavenly spirits, who with his brightness, so irradiated the body of the mother of. Cio Concias, that the latter became wholly transparent and free from all earthly elements.

Chia-Nom-Nangva,

in the mythology of Lamaism, is one of the. sixteen spaces which encircle the world, and serve as the residences of the Lahes. or heavenly spirits. Here they enjoy everything charming to the senses, such as food, drink, dress, etc. In, the four highest spaces they have a less material blessedness.

Chiappe, Battisa

an Italian painter, was born at Novi, near Genoa, in 1723; studied at Rome, and afterwards settled at Milan, where he painted a number of pictures for the churches. His best work is in the church of San Ignacio, representing that saint with a glory of angels. He died in 1765, in the midst of a successful career.

Chiappen,

an idol of the savages inhabiting the valley of Turnia, near Panama. was their Mars, or god of war. Before setting out to fight they sacrificed slaves and prisoners to honor him, and besmeared the idol with the blood of the victims.

Chiarelli, Benedeto,

an Italian theologian, who lived early in the 18th century, wrote *Riflessi Molrali* (Messina, 1688, 8vo):-*Ciematica- Filosofica* (ibid. 1696, 4to): - *Panegirici Sacrii* (ibid. 1701, 4to):- *Memorie Sacre Della Citta di - Messina* (ibid. 1705), etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

Chiari, Giuseppe,

an eminent Roman painter, was born in 1654, and was a scholar of Maratti. He was continually employed on grand works for the churches of the nobility. The principal are the ceiling in Santa Maria di Montesanto, and the *Adoration of the Magi*, in Santa Maria del Suffragio. He died at Rome in 1727. See Spooner, *Biog. Hist. of the Fine Arts*, s.v. Hoefler, *Nouv. Biog. Generale*, s.v.

Chiarini, Louis A.,

professor and abbe at Paris, was born in Tuscany, April 26, 1789, and died Feb. 28, 1832, professor of Oriental languages at the Warsaw University, leaving *Grammatyka Hebrayska* (Warsaw, 1826): *Slownik Hebrayski* (ibid. 1829) --*Thieoie du Judaisme* (Paris, 1830, 2 vols.), which elicited rejoinders from Zunz (Berlin, 1830) .and from. Jost (ibid.' eod.). *Fragment d'Astronomie Chuldienne Decouv. dans le Prophl. Ezechiel* (Leipz. 1831) -*Le Talmud de Babylone Traduit er Langue Francaise et Completei par celui de Jerusalem*, etc. (ibid. eod. 2 vols.). See Furst, *Bibl. Jud.* i, 172 sq.;

Steinschneider, *Bibliolgr . Handbuch*, p. 35; Winer, *Handbuch der theol. Lit.i*, 523. (B.P.)'

Chibach,

in Slavonic mythology, was one of the evil black deities of the Wends, who represented him as an animal like a dog, encircled, by snakes..

Chibbut Hak-Keber

(*ybQhi fWBj* *æ* *the beating of the dead*), which, the Jewish rabbis allege, is performed in the grave by the angel Duma and his attendants. who hold in their hands three fiery rods, and judge at once the body and soul. See Buxtorf, *Lex. Chald. Talm* s.v.

Chichester, Councils Of

(*Conacilium Cicestrense*), provincial, were as follows.

I. Held at Whitsuntide in 1156, concerning the privileges of the Abbey " de Bello," i.e. Battle Abbey, founded by William the Conqueror, who (it was alleged by the abbot, but disputed by the bishop of Chichester) had founded it to be "free and at ease from all claim of servitude, and from all subjection, oppression, and domination of bishops, as is Christ Church, Canterbury." See Labbe, *Concil.* x, 1176; Wilkins *Concil.* i, 428

II. Held in 1289, under Gilbert, bishop of Chichester. In this council forty-one canons were drawn up.

1 and **2.** Recommend to all curates, prayer and Leading, humility, continence, and all the evangelical virtues, and forbids them to attend plays, tournaments indecent shows, and taverns.

4. Sentences those curates who shall seduce their own parishioners to perpetual imprisonment in some monastery, after having first made a penitential pilgrimage during fifteen years.

5. Imposes a fine of sixty shillings, to, be applied towards the fabric of the cathedral at Chichester, upon all those who appoint to the care of a parish priests who are notorious fornicators, or who are convicted or suspected of incontinence.

9. Relates to the priestly garments.

- 10.** Orders that well-informed and pious men only be made curates.'
- 15.** Orders that the hours be said by the priests at the appointed times, and in such a manner as to minister to edification and true religion.
- 16.** Directs that the priests. shall visit the sick on every Sunday and festival, and administer the sacraments. to them in their own houses at their own choir. It forbids also (what some had presumed to do) the sending of the eucharist to the rich by the hands of a deacon, while they are themselves indulging in drinking or other carnal pleasures.
- 19.** Declares that neither the viaticum nor burial is to be refused on account of select crimes.
- 20.** Forbids every curate to receive confession or administer the communion to strange parishioners without the leave of their: own curate, or of the pope.
- 21.** Forbids all mention of *tithes*, or other temporal affairs, during the time of confession.
- 27.** Orders that the communion be administered at Easter, and that no money be taken for so doctrine.
- 29.** Orders that all churches be provided with suitable vessels, hooks, and. ornaments and that the *fol*t and the chrisms be kept under lock and key.
- 33.** Directs that the monks shall present to the bishop those monks whom they desire to appoint to parishes belonging to them.
- 37** and **35.** Relate to marriages.
- 39.** Condemns false preachers, who, without lawful mission, preach and receive confession for the sake of gain.
- 40** and **41.** Excommunicates church plunderers, calumniators, etc. See Labbe, *Concil.* 1:1346; Wilkins, *Concil.* 2:169

III. Held in 1292, by the same prelate here seven canons were published.

- 1.** Forbids the permitting any animals, except tithe-lambs, and those for fifteen days only, to feed in churchyards.

2. Forbids any restraint upon voluntary offerings made by the people to the Church.
3. Excommunicates, *ipso facto*, those who retain the tithe.
4. Orders silence and decent behavior in church.
5. Forbids indiscriminate burial within the church; the lord of the manor, and the patrol, with their wives, the rector, and the curate, are excepted.
6. Forbids the putting up an alms-box in the church without the bishop's permission.
7. Directs that these regulations shall be published four times in each year. See Labbe, *Concilium*, 11:1361; Wilkins, *Concilium*, 2:183.

Chichester, Elijah

a Methodist Episcopal minister, was born at Huntington (L.I.), N.Y., about 1778. He was brought up under religious influence and instruction; experienced conversion when about eighteen; received license to preach about four years later, and soon after entered the itinerant ranks of the Troy Conference. Poor support obliged him to locate in 1807 in order to provide for his family. He entered into mercantile business, and thus continued till 1852, when at his request he was readmitted into his conference as a supernumerary, which relation he sustained to the close of his life, August 21, 1855. Mr. Chichester was an excellent man, uncommonly strong in mind and moral integrity, deeply pious, a fine preacher, abundant in labors and usefulness. See *Minutes of Annual Conferences*. 1856, page 52.

Chiclester, Isaac

a Presbyterian minister, was born in New Canaan, Connecticut, in November 1786. He studied medicine and continued in its practice, mostly in Pembroke, N.Y., till 1832; was licensed by the Genesee Presbytery in 1838, and became pastor at Orangeville, where he labored for twenty-two years, He died at Bennington, August 27, 1864. He was prudent high-minded, and prompt. See Wilson, *Presb. Hist. Almanac*, 1866, page 211.

Chichester, Richard

a monk of the 14th century, was born at Raleigh, in Devonshire; became a monk in Westminster; spent his time in reading Scripture and history; wrote a *Chronicle* from Hengist. de Saxn's to 1348, and the *Fides Historica*, and died in 1355. See *Fuller, Worthies of England* (ed. Nuttall), 1:422.

Chichester, Robert

an English prelate of the 12th century, descended from a noble and ancient family in Devonshire, became first dean of Salisbury, then bishop of Exeter in 1128, died in 1150, and was buried on the southside of the altar. He is highly commended by many writers for his piety, though Fuller says it principally consisted in his pilgrimages to Rome, and in building and adorning his cathedral. See *Fuller, Worthies of England* (ed. Nuttall), 1:403.

Chichikue

(*the clappier*) is the on musical instrument of the North American Indians. It consists either of a hollow pumpkin or gourd, or of a turtle-shell, filled with stones, so that by shaking it, it gives forth a rattling sound. It is used at religious and festive dances.

Chick, John

a Free-will Baptist minister, was born at Berwick, Maine, December 29, 1806. He removed to Ossipee, N.H. in his early youth, became a Christian in 1830, was licensed in 1833, and ordained at a quarterly meeting' in East Wolfborough, May 25, 1835. From 1833 to 1873, he was for the most of the time the minister of the Second Free-will Baptist Church in Ossipee. He performed some ministerial work in East Wolfborough, Effingham Falls, and Wakefield, and frequently visited the churches in his quarterly-meeting district. For the purpose of adding to the strength and prosperity of the Church of which he was the pastor, be interested himself in starting the Ossipee Hosiery which for a time-bade fair to be a successful enterprise. Reverses, however, befell the company, and he sustained heavy losses. He died January 9, 1874. See *Mornings Star*, April 29, 1874. (J.C.S.)

Chickering, Lucius

a Baptist minister, was born at Lunenburg, Vermont, October 16, 1815. He pursued his preparatory studies at Brandon, and graduated at Waterville College, in 1842. He taught a school in Bethlehem, N.H., for six months afterwards; and began to preach at Mereditrin 1843, supplying the pulpit of the Baptist Church there for two years, and for one year that in Haverhill. In 1846 he was ordained over the Church in Thetiord, Vermont, and in 1851 went to Weston, where he was pastor three years, but returned to his native place, Lunenburg, for five years (1854-59), cultivating a farm for the support of his family, and preaching the Gospel to the destitute churches in his neighborhood. For one year he labored with great zeal as a colporteur in the employ of the American Tract Society, N.Y., in northern Vermont. In October 1870, he returned to his former church in Weston, with which he labored until he was laid aside by his last sickness. He died there, September 18, 1872. See *Obituary Record of Colby University*, Supplement, No. 1, page 10. (J.C.S.)

Chicocka

an idol of the Africa negroes, supposed to be the guardian of the dead. His image, made of wood, is erected at a small distance from their burialplaces.

Chicomatte

in Mexican mythology, was a deity whose festival was celebrated in the second monarch, Tiakaxipehtualitzli.

Chidakohi-Altahn

(*the golden one, the wealthy*) in Mongolian, mythology, is the name of *Buddha* among those tribes who accept his teaching.

Chidester, David

a Methodist Episcopal minister, was. born about 1806. He was converted in his youth, and in 1838 entered the Black River Conference; but after laboring seventeen years, failing health obliged him to become a superannuate. Seven years later he again entered the effective ranks, but was only able to endure four years, and retired once more. When not in the pastoral work he practiced medicine and dentistry. He died a superannuated member of the Central New York Conference, at his

residence in Syracuse September 7, 1875. Mr. Chichester possessed rare talent. and culture; was genial and liberal. See *Minutes of Annual Conferences*, 1875, page 121.

Chidr

in the mythology of the Orient was, according to Arabian sagas, the commander-in-chief of an ancient Persian sovereign, Kheikhobad, and a prophet who, having drank from, the spring of life, now lives until the judgment-day. Alexander the Great sought. this, spring of eternal youth, which was said to lie in Caucasus, but without success. Chidr is mentioned in a poem by Ruckert, which bears that name.

Chieslie, John (1), A.M.

a Scotch clergyman, took his degree at Edinburgh University in 1602, was appointed to the living at Quothquan in 1617, and died April 6, 1635, aged about fifty-three years. His son John became a great incendiary during the troubles, and his son. Walter was notorious as, the assassin of lord president Lockhart in 1689. See *Fasti Eccles. Scotianae*, 1:227.

Chieslie, John (2), A.M.

a Scotch clergyman, took his degree at Edinburgh University in 1708, and studied theology at Glasgow University, where he held a bursary; became governor (tutor) to Richard: Carsewell; was licensed to preach in 1716 called to the living at Fenwick in. 1718; ordained in 1719 and died March 22, 1740. See *Fasti Eccles. Scotianae*, 2:169.

Chieslie, John (3)

a Scotch clergyman, was licensed to preach in 1754; presented to the living at Abercrombie in 1756; ordained in 1757; and transferred to Corstorphine in 1758. He introduced the paraphrases into public worship, which offended some of the people; and they formed a. secession congregation at Sighthill. He died June 12, 1788. See *Fasti Eccles. Scotianae*, 1:137; 2:403.

Chiffelet

(or Chifflet) is the name of several learned Frenchmen, of whom we mention the following:

1. JEANE, son of Jean Jacques, born about 1612, was canon of Tournay, and a Hebrew scholar. He died November 27, 1666, leaving, among other works, *Apologetica Parcensis ad Linguam. Sanctam: — Judicium de Fabula Joannae Papisae.*
2. JEAN JACQUES, a physician, was born January 21, 1588, at Besancon, and died in 1660. He wrote, among other works, *De Linteis Spulchralibus Charisii Servatoris* (Anvers, 1624): — *De Ampula Remensi* (ibid. 1650); in which he proves that the legend is a pious fraud.
3. LAURENT, brother of Jean Jacques, was born in 1598; joined in 1617 the order of the Jesuits; became a zealous missionary; and died at Antwerp, July 9, 1658. He wrote, *Psalterim B. Mariae: — Doctrina Christiania: — Exercitia Infirmorum: — Praxis Devotionis*, etc. .
4. PHILIPPE, another brother of Jean Jacques, was born at Besancon, May 10, 1597. He was canon of Besancon, abbot of Balerne, archbishop of Besancon, etc., and died in 1657. He is known by his *Canones et Decreta Concilii rimentini, cum Profatione et Notis* (Anvers, 1640).
5. PIERRE FRANCOIS, also brother of Jean Jacques, was born in 1592. In 1609 he. joined the Jesuits, and died at Paris, May 11, 1682. He edited the works of Fullentius and of other Church writers.

See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:319, 561, 573, 825, 911, 915, 916; *Miscellanea hiffletiana sive Chrefiptirum, Opuscula Varia, etc.* (Amsterdam, 1688, 7 volumes); Lichtenberger, *Encyclop. de Sciences Religienses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.).

Chija (or Chaja), Bar-Abba

a Jewish writer of the 2d century, and a contemporary of Judah the Holy; was descended from a noble Babylonian family. He settled in Palestine, to cooperate with Rabbi Judah in his great work, the redaction of the Mishna, at Tiberias. Judah held him in the highest esteem, speaking of him as "the man of his counsel" (*Baba Mezia*, fol. 5, col. 1). Of Chija it was said that, "In the law were lost, he would be able to restore it from memory." He was a Biblical as well as a traditional teacher, and labored not only to indoctrinate his students with the dogma of the oral law but to lead them to the fountains of pure inspiration. His indefatigable and all-embracing activity was such as to give occasion to the hyperbolical saying that 'Chija,

with his own hand,' took the deer in the chase and skinned: them for parchments, which he would inscribe with the records of the law, and distribute, without money or price, for the instruction of the young." He taught, concerning the book of Job, that its author was no Jew, and that Solomon wrote his books when he was old. See Hamburger, *Real-Encyklop.* 2:737 sq.; Friedlander, *Geschichtsbilder an der Zeit der Tanaiten*, page 102 sq. (B.P.)

Chiam-Cambol

in the mythology of the West-Indians, was said to be the name of a great prophet in Yucatan, who commanded the inhabitants to recognize and obey the doctrine of the bearded men. that would come across the sea and bring the cross.

Chilott, Cyrus A.

a Baptist missionary, was born at East Hamburg, N.Y., October 4, 1836. He graduated at the University of Rochester in 1861, and at the Rochester Theological Seminary in 1864; was ordained at Fredonia, July 20, that year, and soon after sailed, under appointment of the American Baptist Missionary Union: to Bangkok, Siam, where he died, December 30, 1865. See *Gen. Cat. of Rochester Theol. Sem.* page 26. (J.C.S.)

Child, Eber

a Presbyterian minister, was born in Vermont in 1798. He graduated from Dartmouth College in 1821, and from Andover Theological Seminary in 1826, having been from 1821 to 1823 principal of Lawrence Academy, Groton, Mass. He was ordained February 19, 1829; was pastor at Deering, N.H., from 1830 to 1834; at Calais, Maine, from 1834 to 1837 at Byron, N.Y., from 1839 to 1843; stated supply at Varysburg, in 1845; at Newstead in 1846; and at Fulton, Wisconsin, until his death, December 15, 1847. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 69.

Child, James L.

a Methodist Episcopal minister spent his early life as a sailor. Soon after his conversion he connected himself with the Free-will Baptists, was ordained as a minister among them, and for some time labored in that position with acceptability and success. In 1858 he joined the Methodists, and in 1859 was admitted into the Michigan Conference. After serving seven different

charges his health failed and obliged him to become a superannuate. He died in Denver, Colorado, September 10, 1873. See *Minutes of Annual Conferences* 1874, page 107.

Child, S.R.

a Protestant Episcopal clergyman, was born in Vermont in 1823. He entered Jubilee College in 1844, was ordained deacon in 1849, and admitted to the priesthood in 1851. For six years he preached at Warsa', Illinois, and then removed to Decatur, where he died, November 14, 1855. See *Amer. Quar. Church Rev.* 1855, page 638.

Child, Willard D.D.

a Congregational minister was born at Woodstock, Connecticut, November 14, 1796. He received his preparatory education at Woodstocir and Mlnson academies and graduated from Yale College in 1817, and from Andover Theological Seminary in 1820; from 1822 to 1825 was teacher at Bine Hill Academy, Maine; then became acting pastor at Benson, Vermont, where he remained until November 1826. He was ordained at Pittsford, April 25, 1827, and remained there until September 8, 1841; then was acting pastor at North Woodstock, Connecticut and August 31, 1842, was installed at Broadway Church, Norwich, where he remained until August 1845. Next, he was installed over First Church, Lowell, Massachusetts, October 1845, and was dismissed January 3, 1855; February 14 following was installed over the Church at Castleton, Vermont, dismissed March 2, 1864; and for seven months, during the pastor's absence, supplied Old South Church, Worcester, Massachusetts. In 1866 he became acting pastor at Crown Point, N.Y. and remained such until 1873; from which date he remained without charge, but preached most of the time in Pittsford, Vermont, Madern, Plattoburg, and Clamplain, N.Y. From 1840 he was corporate member of the American Board of Commissioners for Foreign Missions. In 1837 and 1857 Dr. Child was moderator of the General Convention of Vermont, and preacher in 1829. He died at Mooers, November 13, 1877. (W.P.S.).

Child, William Chauncy, D.D.

a Baptist minister, was born at Johnstown, N.Y., in August 1817. He graduated from Union College in 1840, and from Newton Theological Institution in 1844. He was ordained at Giatrestown, Massachusetts,

October 30, of that year, and after six years removed to Framingham, where he was pastor until 1859. In 1861 he was chosen district secretary, of the American Tract Society, Boston, and held the office, eighty years. He was next made district-secretary of the American Baptist Publication: Society, and continued in that office until 1873. During the latter years of his life Dr. Child occupied a responsible position on the editorial staff of the *Watchman and Reflector*. He died at Boston, January 14, 1876. See Newton *General Catalogue*, page 28. (J.C.S.) or sons.

Childebert I

of France, was one of the four sons of Clovis, among whom their father's kingdom was divided in 511. His capital was Paris, and his share embraced the territory between the Seine, Loire, and the seas, including part of Armorica. In the many wars that followed, pope Vigilius appears to have instructed his vicar in Gaul, the archbishop of Aries, to endeavor to maintain friendly relations between Childebert and Justintian, and in 550 the pope induced Childebert to write to the Goths in Rome to abstain from doing anything to the prejudice of the Church. Childebert died at Paris in 558, and Clotaire became kings of the united Frankish realm.

Childeric I

King of the Salians Franks, and father of Clovis, reigned from 458 to 481. Though a heathens, he had friendly. relations with the Catholic Church. He had the greatest reverence for St. Genevieve, and reprieved some prisoners at her instance. Ruckert has a chapter on the relations of the Frankish kings to Christianity before the conversion of Clovis. Childeric's capital was Tournay, and there in 1653, his tomb was discovered and opened.

Childers, Richard L.

a minister in the Methodist Episcopal Church South, was born at Macon, Georgia, October, 12, 1827. He was converted in 1841; spent the following five or six years acquiring a practical business education; graduated at Emory and Henry College, Virginia, in 1850; removed to Pleasant Hill, De Sisto, Parish, Louisiana, where he was some time engaged as a teacher in the Masonic Academy, and in 1851 entered the Louisiana Conference. He died at his post, in the midst of useful and arduous labors, of yellow fever, August 3, 1853. As a preacher, Mr. Childers was characterized by severe plainness, excellent method, and

searching application. See *Minutes of Annual Conferences of the M.E. Church South*, 1853, page 482.

Childers, Robert Caesar

an English Orientalist was born in 1838, and died in London, July 25, 1876. For some time he resided at Ceylon, as private secretary to the English governor, where he paid special attention to the native dialects. He is well known by his *Grammar of the Pali Language*, and still more so by his dictionary of that tongue, which he was the first to make directly accessible to students. Mr. Childers also contributed to the *Journal of the Royal Asiatic Society of Great Britain*, and other literary journals. (B.P.).

Childrey, Joshua, D.D.

an English divine and natural philosopher, was born in 1623. He was educated at Rochester, and soon after became one of the clerks of the house at Magdalen College, Oxford. He left the university on the breaking out of the rebellion, but returned when Oxford was surrendered to the parliament, by which body he was expelled two years later. He then taught school at Feversham, in Kent, for a time, when he was made chaplain to Henry, lord Herbert, and obtained the rectory of Uplham, in Dorsetshire. In 1663 he was collated to the archdeaconry of Salisbury, and in June 1664, to the prebends of Yatminster, in the same church, by bishop Earle. He died at Upway, August 26, 1670. Some of his publications are, *Indigo Astrologica* (1652, 4to): — *Syzmasticons Instsauratum* (Lond. 1653, 8vo): — *Britannia Beconica* (ibid. 1661, 8vo).

Childs, John

a Methodist Episcopal minister was born in Calsert County, Maryland. He was converted in early life, spent some time successfully in the local ministry, and entered the Baltimore Conference about 1789. He shortly afterwards located, and returned to his agricultural employment. In 1816 he was readmitted into the Conference, and continued in its active ranks until 1829, when ill-health obliged him to become a superannuate. He died in the course of that year. Mr. Childs was highly esteemed as a man and a minister. See *Minutes of Annual Conferences*, 1830, page 76.

Childs, Thomas

a Universalist minister, was born about 1794. After spending some time as a primitive Baptist preacher, he embraced Universalism about 1852, and from that time preached it to the close of his life, as opportunity afforded. He died at Fayetteville, Tennessee, August 14, 1872. See *Universalist Register*, 1873, page 123.

Childs, Thomas S.

a Methodist Episcopal minister, was born at Beaufort, Brecknockshire, South Wales, October 15, 1827. He was converted when nineteen years of age; licensed to preach two years later; emigrated to St. Clair, Schuylkill County, Pennsylvania, in 1849, and in 1853 entered the Philadelphia Conference. He became superannuated in 1861, and died May 23, 1869. Mr. Childs was an earnest, faithful preacher, and a devout Christian. See *Minutes of Annual Conferences*, 1870, page 48.

Childs, Wentworth L.

a Protestant Episcopal clergyman, was born in New Hampshire, nurtured in the Episcopalian communion, and ordained deacon in 1849, and priest in 1851. For a time he was assistant minister of St. John's, Portsmouth, Virginia, and in 1853 removed, as rector, to St. Alban's, near Washington, D.C., where he died, December 14, 1860. See *Amer. Quar. Church Rev.* 1861, page 186.

Chilian

a Benedictine monk of the 8th century, belonged to the monastery of Tuis-Keltre, in Ireland. He left a *Life of Saint Brigitta*, in Latin verse, which is found in the collection of Bollandus, February 1, 100.

Chilianus

a Hiberno-Scottish martyr in Franconia. *SEE CILIAN.*

Chilleau, Jean Baptiste Du

a French prelate and theologian, was born October 7, 1737, in the castle of Carriere, in Poitou, and took orders very early. He became chancellor to Marie Leczinska, and some time later to Marie Antoinette, and in 1781 was appointed bishop of Chilons-sur-Saone. At the time of the revolution

he opposed, very strongly; the religious reforms instituted by the constitutional assembly, and left France. He protested in 1803, with fifty-eight other bishops, against the concordat of 1801. On returning to France, in 1814, he gave in his resignation as bishop; but was appointed, in 1819, archbishop of Tours, and peer of France in 1822. He died November 26, 1824, leaving several *Lettres Pastorales*, which were reprinted in the *Collection Ecdcsiastique*, by the abbe Guillon, under the name of *abbe Baruel*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Chillianus Scotus

SEE CILIAN.

Chilon (1)

a solitary, instructed in the duties of a monastic life by a letter attributed in one copy to Nilus, but generally included in the works of Basil the Great (*Epist.* 42); (2) a Church servant, who is severely rebuked by: Nilus (*Epist.* 2:158, page 195) for his inability to keep a secret.

Chilperic II

king of France, was a son of Childeric II. On the assassination of his father, in 673, he was confined in a monastery, and afterwards. ordained priest under the name of Daniel. In 715 the Nusestriall Franks raised him to the throne, and his title was nominally recognized in 719 by Charles Martel, who claimed jurisdiction of the whole kingdom. He died in the following year, and was buried at Noyon.

Chilton, Hezekiah T.

a Baptist minister, was born in Eastern Virginia, October 15, 1810. He became a Christian at the age of sixteen, was ordained November 11, 1837, and preached in different places in Virginia till 1851 or 1852, his labors being, accompanied with marked success. Moving to Illinois, he engaged in evangelistic work in Morgan, Scott, Green, and other counties. In the winter it was his custom to hold protracted meetings for several months. He died December 16, 1875. Mr. Chilton is said to have been a man of far more than ordinary ability. See *Minutes of Illinois Anniversaries*, 1876, page 8. (J.C.S.)

Chilton, Thomas

a Baptist minister, was born in Virginia, probably about 1769, and went with his parents when a child to Kentucky. In 1789 he united with a "Separate" Baptist Church, and not long after began to preach. In order to bring the different schools of Baptists in Kentucky into harmony, he published, in 1801, his *Terms of General Union*. The desired end was accomplished, but the union lasted only a short time. A portion drew off in 1803, under the leadership of John Bailey (q.v.), to which Mr. Chilton adhered. He published a small volume in 1835, in vindication of the position which he and his associates had taken. His death took place in 1840. See Cathcart, *Baptist Encyclop.* page 216. (J.C.S.)

Chimera

Picture for Chimaera

in Greek mythology, was a monster produced by Typhon and Echidna. It is generally represented as a lioness, with a second head, that of a goat, projecting from the back, and the tail that of a dragon. Bellerophon was commanded by king Jobates, in Lycia, to battle with the monster, which was only possible with the assistance of Minerva. The goddess gave to the courageous youth the winged horse Pegasus, by the aid of which the Chimera was overcome.

Chimalli

in Mexican religious usages, were the consecrated shields carried by men of high rank. They were round, covered with feathers, and adorned with gold and other decorations. It was possible to bend them and carry them under the arm.

Chim-Hoam

is a Chinese idol, supposed to be the guardian of cities. All officials in the Chinese government were formerly obliged, under penalty of forfeiting their situation, to repair to the temple of Chim-Hoam when entering their official career, and thereafter twice a month, and there prostrate themselves before his altar, adore and worship the idol, with offerings of candles, perfumes, flowers, flesh, and wine, and there receive their oath of office.

Chimney

Picture for Chimney 1

Picture for Chimney 2

(Fr. *cheminee*). This term was not originally restricted to the shaft of the chimney, but included the fireplace. There does not appear to be any evidence of the use of chimney-shafts in England prior to the 12th century. In the part of Rochester Castle which is of the date probably of 1130, there are complete fireplaces with semicircular backs, and a shaft in each jamb supporting a semicircular arch over the opening, which is enriched with the zigzag moulding; some of these project slightly from the wall; the flues, however, go only a few feet up in the thickness of the wall, and are then turned out at the back, the apertures being small oblong holes. A few years later, the improvement of carrying the flue up through the whole height of the wall appears. The early chimney-shafts were of considerable height, and circular; afterwards they assumed a great variety of forms, and during the 14th century they were frequently very short. Previous to the 16th century the shaft is often short and not unfrequently terminated by a spire or pinnacle, usually of rather low proportions, having apertures of various forms under, and sometimes in it, for the escape of the smoke. There are also taller shafts of various forms, square, octangular, or circular, surmounted with a cornice, forming a sort of capital, the smoke issuing from the top. In the 15th century the most common form of chimneyshafts was octangular, though they were sometime's square; the smoke issues from the top, unless, as is sometimes the case, they terminate in a spire. Clustered chimney-shafts did not appear until rather late in the 15th century; afterwards they became very common, and were frequently highly ornamented, especially when of brick.

Chin, John

an English Baptist minister, was born at Hinton, near Blandford, Dorsetshire, in May 1773. He was baptized in London, and united with the Church in Church Street, Blackfriars Road. He was ordained December 29, 1807, as pastor of the newly formed Church in Lion Street, Walworth, where he remained about twenty-six years, until disabled by ill-health. He died August 28, 1839. See *Report of the Baptist Union*, 1840, page 27. (J.C.S.)

China

is an idol of the people of Casamanae, on the coast of North Guinea, Africa. In honor of this deity they assemble yearly, about the close of November, at midnight, previous to sowing their rice, take up the idol with great reverence, and go in procession to the appointed station where sacrifice is to be offered. A quantity of rice being burned, each devotee makes his offering, smokes his pipe, and then all unite in begging the god to bless their harvest. He is then carried back to his place of residence, in the profoundest silence. This deity is represented by the head of a bullock or ram, carved in wood, or else made of paste of the flour of millet, kneaded with blood, and blended with hair and feathers.

Chinchon, Bernardo Perez De

a Spanish theologian, was born at Gandia, in the kingdom of Valencia, and lived in the 16th century. He was canon of the Collegiate Church of Valencia, and wrote, *Historia de la Sucedido*, etc. (Valencia, 1536): — *Espejo de la Vida Humana* (Granada, 1587, 8vo): — *Anti-Alcoran* (Salamanca, 1595). See Hoefler, *Nouv. Biog. Generale*, s.v.

Chinebertus

bishop of the Lindisfari. *SEE CYNBERT.*

Chinese Religion

It is hardly possible to speak of one religion in so extended a country as China. There are four principal religious beliefs which are distinguishable, although related to each other. The purest is that of Koni-fu-tse or Confucius (q.v.). This faith is professed by the learned, and is better designated as a philosophic system of morals than as a religion. The second is that of Lao-tse or Lao-kvun (q.v.), whose priests exert a powerful influence over the people by their prophecies and soothsayings; hence it is the popular religion. The third is called the religion of Fo, although it might, perhaps, more justly be called the religion of Buddha (q.v.), as it is a Buddhist religion modified to suit the Chinese. Both these latter forms are younger than the religion of Confucius. The real religion of the court is that of Lama (q.v.), which is also generally accepted by the Manchoorians or Tartars. All these sects have numerous priests, who mostly live in monasteries, and acknowledge high and low officials, forming a hierarchy

wholly separate from the state government. They lead an idle life, and are highly honored in places where labor is a disgrace. They, however, have no functions to perform in relation to life. They are neither employed at the birth or naming of a child, nor at marriages or deaths. *SEE CHINA.*

Chinese Versions Of The Scriptures

or, rather, *Versions in the Languages of China.* — The preparation of an accurate version of the Bible in the Chinese language has engaged the attention of many missionaries since a very early period. The translations of the Nestorians in this direction, during their residence in China for nearly eight hundred years, have not reached us; but it is unwise to infer therefrom that they did nothing in this respect, for else how could they have taught the messages of their God and Saviour to a literary, intelligent people? The Roman Catholics, who went to China about three hundred years ago, have had many learned and earnest men in their missions, some of whom have turned their attention to a translation of the Bible into those languages. The portions which are found in their missals, used in the public service, were translated soon after gathering congregations, and as early as 1636 one of them published a careful version of all the portions read on Sundays and feast-days, with comments on each lesson. Others of them prepared similar treatises for their converts, but, though often proposed, none of the hundreds of missionaries who have lived in China have ever put into the hands of their disciples a complete version of the Bible. All the versions belong to this century, and at present there exist *five leading versions in Chinese*, i.e., in the literary or book language (*Wan-Le*), as distinguished from the colloquial.

I. *Classical Versions.* —

1. *Dr. Marshman's Version* of the whole Bible, printed at Serampore in 1822. It was commenced at Bengal in 1806, and completed by Dr. Marshman and his son. During the first decade of the century, while this version was in preparation, several portions of the New Test., translated by Mr. Joannes Lassar, professor of Chinese in Fort William College, Calcutta (Dr. Marshman's instructor), were issued as tentative essays. The Reverend Josiah Goddard, who went to the East in 1839, was especially commissioned by the American Baptist Board of Foreign Missions to carry through a revision of Marshman's version, and brought out a new translation of the New Test. in 1853, with the title *Shing king sin e ehadu*

tseuenz shoo. At his death, in the following year, it was found that he had made but little progress with the Old Test., and his labors were continued by the Reverend Dr. Dean of the same mission, residing at Bangkok, but whether he has issued anything beyond the Pentateuch we are not aware. A copy of Marshman's Bible is now a rarity. A version of the New Test. was also published by the Reverend T.H. Hudson, in installments, completed about 1867.

2. The whole Bible, as translated by *Morrison and Milne*, was first printed in 1823, with the title *Shin teen shing shoo*, in 21 volumes, on wood blocks, at Malacca. When Dr. Morrison presented, in 1824, the sacred volume at the anniversary meeting of the British and Foreign Bible Society, Mr. Butterworth related the following incident: "It is now many years ago, that in visiting the library of the British Museum, I frequently saw a young man who appeared to be deeply occupied in his studies the book he was reading was in a language and character totally unknown to me. I asked the young man what it was; he replied, diffidently, 'The Chinese,' and said; 'I am trying to understand it, but it is attended with singular difficulty; if the language is capable of being surmounted by human zeal and perseverance, I mean to make the experiment. Little did I think,'" continued Mr. Butterworth, "that I then beheld the germ, as it were, of that great undertaking, the translation of the sacred Scriptures into the Chinese language."

The New Test. of this version was made by Dr. Morrison on the basis of an old version of the Gospels, Acts, and Epistles, which he obtained in England, copied from a MS. in the British Museum, and brought out with him to China. The book of Acts was revised from the old MS., and first printed in 1810; Luke was printed in 1811; most of the Epistles in 1812; the Pauline Epistles being merely revised by Dr. Morrison. The New Test. was completed in 1813. In the Old Test. Dr. Morrison translated Genesis to Numbers, Ruth, Psalms to Malachi. The remaining books were translated by Dr. Milne. A new and slightly revised edition of this Bible was published in large type on wooden blocks in 1832, at Malacca. A revision of Morrison Luke and Acts, by Dr. Milne, was published in London in 1845, on English paper.

3. *Medhurst's Version*. — *The New Test.*, as translated by Dr. Medhurst, was printed in Batavia by lithography in 1837, with the title *Sine chaeu shoo*. This version was nominally the work of a committee, consisting of

Drs. Medhurst, Gutzlaff, Bridgman, and Morrison, in 1835, but it was understood to be chiefly the work of the first named, and underwent a final revision by him when he returned to England in 1836. Modified editions of this were published at Singapore and Serampore. Dr. Medhurst had also a hand in the Old Test., eventually published by Dr. Gutzlaff. Dr. Medhurst's effort for an improved translation at length resulted in the convention of a committee of delegates from the several stations in China. This met at Shanghai, and the result of its labors was the Delegates' Version of the New Test., first published complete in 1852, under the title *Sine tseuen shoo*. The delegates who attended the committee were the Reverend Drs. Medhurst, Bridgman, Stronach, and Milne. (It is true the Reverend W. Lowrie of the American Presbyterian Mission was on that, committee, but they had not finished the first chapter of Matthew when he left for a visit to Ningpo, and was killed by pirates on the way. Dr. Milne, of the London Society, was elected in his stead. Bishop Boone was also on the committee, but he never attended for translation one day after the first chapter of Matthew. Dr. Bridgman, on the part of the American Board of Commissioners, was also on the committee, and attended very regularly, but it has repeatedly been stated by the translators that he never made a suggestion which was adopted, and soon after the completion of the New Test. he repudiated the version altogether. Thus this translation was virtually the work of the English missionaries, Reverend Drs. Medhurst, Stronach, and Milne, all of the London Missionary Society.) When the New Test. was completed, Drs. Medhurst, Stronach, and Milne translated the Old Test. on the same principle, and it was first published at Shanghai in 1855, under the title *Kew yo tseuen shoo*. Many subsequent editions of the Old and New Tests. are often spoken of under the name of the *Delegates' Version*, though in fact it was only the New Test. that was done by them in the capacity of delegates, and given out in MS. by the translators with the terms for "God" and "Spirit" left blank, and the express understanding that all and every one of the Protestant missionaries *then* or *afterwards* engaged in the work of evangelizing China might insert the rendering of these two words which they approved but no other liberty with the text was to be allowed, except in the single case of the word *baptize*. From the report of the British and Foreign Bible Society for the year 1870, we see that a New Test. of the Delegates' Version was printed with marginal references for the first time, under the care of the Reverend A.W. Cribb. of Foochow, and in the report for 1873 it is stated that the agent of the 'British and Foreign Bible Society' was instructed to form a

committee which shall fairly represent the Chinese missions, and whose object shall be to conserve the text of the Delegates' Version, to receive suggestions from all quarters, and, when needful, to introduce such changes as shall be deemed desirable.

4. Gutzlaff's Version. — *The Old Test.*, translated by Dr. Gutzlaff, was published somewhere about 1840, under the title *Kew e chazu shiny shoo*. This was commenced, and carried on as far as Joshua, by Messrs. Gutzlaff, Medhurst, Bridgman, and Morrison, in concert, but the remainder seems to have been mainly the work of Gutzlaff. A new edition was cut on blocks by the Chinese Evangelization Society, in 1855. *The New Test.* published by Dr. Gutzlaff, under the title *Koew sho choo yay soo sine chaou shoo*, is a modification of that published by Medhurst. It was several times revised, and ten or more editions were published under the sanction of the Chinese Union, a native Christian society. Gutzlaff's version of the Old and New Testaments is notable as having been republished by the Taeping rebels, at first nearly verbatim, but afterwards with some serious alterations.

5. Bridgman and Cuthbertson's Version. — This was commenced soon after the completion of the Delegates' New Test. *The New Test.* was issued from the press in 1859, with the title *Yayg soo ke tuh kew she choo sin ye tseuen shoo*. *The Old Test.* appeared from 1861 to 1863, under the title *Kew yo tseuen shoo*. According to the report of the American Bible Society for 1879, this version is undergoing revision. Besides these five versions of the whole Bible, *The New Test.* was translated by the late bishop of the Russian Church in Peking, and published in 1864, with the title *Sin e chaou shing shoo*.

II. Colloquial Versions. — Chinese, if written in the style of literary composition, differs so much from the spoken language, that when read aloud it cannot be understood by mere hearers. Though a perfect picture to the eye, it conveys no definite sound to the understanding. A Chinese boy requires from three to four years to become acquainted with the characters, and when he has mastered these, it occupies an equal time to learn their meaning; whereas the colloquial, being the mother tongue of the country, any intelligent person can learn to read it in a few months. For this reason from time to time colloquial versions were prepared in the different dialects of the country. Of such versions we name:

1. Mandarin Dialect. — This dialect is the most important, as being the colloquial medium of a large proportion of the people of Northern China. The New Test. was translated by the Reverend Dr. Medhurst, in concert with Reverend J. Stronach, in the *Southern or Nankin* branch of the Mandarin dialect, and published in 1856, with the title *Shin yo tseuen shoo*. Another translation of the New Test. was made by a committee in Pekin, consisting of the Reverend Drs. Martin, Blodget, Schereschewsky, Burton, and Edkins, who were several years engaged in the work. This is known as the *Pekin or Northern Mandarin*, and was published about the year 1870, with the title *Sin yo tseuen shoo*. A revised version of this Testament has been completed since 1871. The Old Test. was translated for the American Bible Society by the Reverend Dr. Schereschewsky, and published in 1875, with the title *Kew yobtseuen shoo*. An edition of this translation was also printed at Shanghai by the British and Foreign Bible Society in 1877:

2. Shanghai Dialect. — The New Test. has been translated into the Shanghai dialect by the Reverend J.M.W. Farnham, and published about 1870, with the title *Sing yak zen su*. The same has been transliterated into the Roman character, with the title *Sing yak zen su*, published contemporaneously with the other. A committee is now engaged on a new translation, on behalf of the American Bible Society.

3. Ningpo Dialect. — Translations of the various parts of the New Test. had been made at different times by the Reverends W.A. Russell, W.A.P. Martin, and other missionaries. These were revised by the Reverends W.A. Russell and H.V.V. Rankin, and published, with the title *Sing jah jun shoo*. This work was in the Roman character. A revised version, by the Reverends F.F. Gough and J.H. Taylor, was published in London in 1868 by the British and Foreign Bible Society, with the title *Ah lah kyiü soo yiwe-su kyi-toh-go sing-iah shu*. The New Test. was translated or revised in the Ningpo dialect by the Reverend E.C. Lord of the American Baptist Mission, and published in the Roman character in 1874, with the title *Ah lah kyiü-soo yiae-su- kyi-toh-go sing-iah shu*. Genesis, with the title *Tsong shoo kyi*, and Exodus, with the title *Cih yiae-gyih kyi*, were translated in the Roman character by the Reverend H.V.V. Rankin, and published in 1871. Isaiah was translated by the Reverend E.C. Lord, in the Roman character, and published in 1870, with the title *Yi-soe wo*. Steps have been taken by the American Bible Society to secure a version of the entire Old Test.

4. Foo-chow Dialect. — The New Test. was translated by the Reverend W. Welton of the Church Missionary Society, and published in 1856, with the title *Shing king sin ybjh chow ping hwa*. A Another translation of the New Test. was made by the Reverend L.B. Peet, and published in 1856, with the title *Sin yo tseuen shoo*. A further translation of the New Test. into this dialect was made by the Reverend Drs. Maclay, Gibson, Baldwin, and Hartwell, which was published in 1866, with the title *Sini yo tseuen shoo*. The book of Genesis was translated by the Reverend C.C. Baldwin, and published in 1875, with the title *Chwang she kee*. The book of Joshua was translated by the Reverend J.R. Wolfe, and published in 1874, with the title *Yo shoo ya ke*. The book of Ruth, with the title *Loo tih he*, and 1 Samuel, with the title *Sa moo urh tseen shoo*, were translated by the Reverend S. Woodin, and published in 1875. The book of Job was translated by the Reverend J. Maclay, and published in 1866, with the title *YT pilh ke leb*. The Psalms were translated by the Reverends L.B. Peet and S. Woodin, and published in 1868, with the title *She peen tseuen shoo*. The Proverbs were translated by the Reverend S.L. Baldwin, and published in 1868, with the title *Keen yen tseuen shoo*. Other books were added since.

5. Amoy Dialect. — The New Test. was translated by the Reverends J. Macgregor, W.S. Swanson, H. Cowie, J.L. Maxwell, M.D., etc., and printed in Glasgow in 1873, with the title *Ldn e kiu-tsu id-so ki-tok e sin iok*. It is in the Roman character. The Psalms were translated in the Roman character by the Rev. J. Stroloach, and published in 1873, with the title *She peen*. Besides the Psalms, the books of Genesis to Joshua have also been published.

6. Swatow Dialect. — The book of Ruth was translated by the Reverend S.B. Partridge, and published in 1875 with the title *Loo tah she ke*.

7. Canton Dialect. *SEE PRINT VERSION.*

8. Hakka Dialect. — The gospel of Matthew was translated by the Reverend R. Lechler in the Roman character, and published in 1866, with the English title. The gospel of Mark was translated in the Roman character by the Reverend T.S. Lorcher, and published in 1874 with the English title. The gospel of Luke was translated in the Roman character by members of the Basle Mission, and published in 1861, with the title *Das Evanjelium des Lucas im Volkesdialekte der Hakka Chinesen*. The same gospel was translated by the Reverend E.J. Eitel in the Roman character, and published in 1866 with the English title. The Acts of the Apostles, as

translated by the Reverend R. Lechle_r, were printed in 1874. Besides, there are published the gospel of John, as translated by Reverend Charles Piton, the epistle to the Romans, by the Reverend Mr. Bender, and the epistles to the Corinthians, by the Reverend Kong Ayun, a native missionary, educated at Basle.

9. *Kinhwa Dialect.* — John's gospel was translated in the Roman character, and published in 1866, with the title *Jah-ben jooa foh-ing shoo*.

10. *Hong Kong Dialect.* — The book of Psalms has been adapted to this dialect from the Pekin Mandarin Colloquial, under the superintendence of the Reverend Dr. Eitel. The name "Shanghai" is used for "God" in this version.

11. *Chao-Chow Dialect.* — The gospel of Luke has been printed in Roman characters in the vernacular of Chao-Chow, in the province of Canton, of which Swatow is the port and chief centre of missionary operations. The translation was adapted by the Reverend William Duffus, from the Delegates' Chinese Version, and carefully compared with the Greek text; and the translator, who is a missionary of the Presbyterian Church of England, was able to carry the work through the press while on a visit in England during the year 1877. This version is intended for the use of the native Christians who have not been instructed in the use of their own very difficult written characters, and it is the first portion of the word of God which has been so brought within their reach. See *Bible of Every Land*, page 5 sq. (B.P.)

Ching, James

an English Bible Christian minister, was born at Clovelly, Devon, January 15, 1803. He was converted at the age of seventeen, and eight months afterwards was appointed class-leader. In 1823 he was placed on the circuit plan as local preacher, and in 1829 was taken into the itinerant ministry. He continued to labor until 1864, when, through ill-health, he became superannuated. At missionary meetings he was an interesting and effective speaker. While he labored in the Penzance Circuit the second time, above two hundred persons were brought to Christ. In 1853 he was president of the conference. He died November 2, 1873. See *Minutes of the Conference*, 1874.

Ching, John

an English Methodist preacher, was born October 1, 1803, at Wolfardisworthy, Devon. He was brought up religiously; was converted at nineteen; joined the Bible Christians; in 1823 became a local preacher; in 1832 entered the ministry, and labored with more than ordinary acceptance and success on thirteen stations. After only a few days' illness, he entered into rest at South Petherton, Somerset, March 31, 1879. He had great power in preaching. See *Minutes of the Annual Conference*.

Chioccarello, Bartolommeo

a Neapolitan priest, was born about the year 1580, and died in 1646. He wrote, *Antistitum Neapolitanae Ecclesiae Catalogus* (Naiples, 1643): — *De Scriptoribus Civitatis et Regnri Neapolis* (edited by Meola, *ibid.* 1780, 1781, 2 vols.). See Winer, *Handbuch der theol. Lit.* 1:815; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Chionia

a saint martyred by fire at Thessalonica, under count Sisinnius, in the reign of Diocletian, is commemorated on April 1, with her sister Agape, who shared her martyrdom. They were sisters of Irene, another martyr of the same city, according to Bede, *Mart.* April 1 and 5.

Chipana

in the religion of the Andes tribes, was a golden medallion, which the Incas in Peru fastened to the arm with a band, and varied according to their rank. The high-priest had the largest, the king next, and smaller ones were carried by the army officers. As these were hollow and polished inside, they were used to light tinder with, and thus the sacrifices were burned at the festivals of the sun. The deities were usually appeased by flowers and fruit-offerings.

Chipohase, John

an English minister of the Society of Friends, was born in 1792 at Cotherston. He. was a school-teacher in Stockton for several years, and was recognised as a minister in 1848. He was not often engaged beyond the limits of his own monthly meetings. His manner as a preacher was

plain, yet earnest and instructive. He died March 2, 1862. See (Lond.) *Annual Monitor*, 1863, page 23.

Chipman, John

a Congregationalist minister, was born at Barnstable, Massachusetts, February 16, 1691, and graduated at Harvard College in 1711. He was ordained December 28, 1715, pastor of the First Church in the precinct of Salem and Beverly (now North Beverly); and in May 1, 1771, Reverend Enos Hitchcock was chosen his associate. He died March 23, 1775. Mr. Chipman was held in high esteem among his clerical brethren, and was a good representative of the orthodox ministers of Massachusetts in his day. See *The Chipman Lineage*, page 2529. (J.C.S.)

Chipman, Tapping Reeve

a Protestant Episcopal minister, was born at Middlebury, Vermont, February 9, 1811. In 1839 he graduated at the General Theological Seminary, and afterwards officiated in Brockport, Leroy, East Bloomfield, and Astoria, N.Y., and Christ Church, Detroit, Michigan; was rector of the Church of the Reconciliation, New York city, and finally assistant minister in St. George's parish, of the same city. He died at White Plains, N.Y., Jan. 1, 1865. He was a good classical scholar, and a zealous, conscientious pastor. See *Amer Quar. Church Rev.* April 1865, page 140.

Chipman, Thomas Handley

a Baptist minister, was born in Nova Scotia, January 17, 1756. He united with the Church at Horton in 1779, and was ordained in 1782. His ministry in Annapolis, Yarmouth, and Queen's counties was greatly blessed. In 1809 he took up his residence in Nictaux, where a Church having been formed in 1810, he was called to be its pastor, which position he held till his death, October 11, 1830. See Cathcart, *Baptist Encyclop.* page 216. (J.C.S.)

Chipperfield, Thomas

an English Congregational minister, was born at Essex in 1771. Being converted while yet a youth, he first united with the Church at Lower Street, Islington, and began to study for the ministry at Homerton College in 1792. His only regular pastorate was at Stretton-under-Fosse, Warwickshire, where he labored fourteen years. He then removed to Essex

and established a school and preached in the village of Toilesbury; but afterwards removed to High gate in 1827, where he carried on his school till his death, September 5, 1852. Mr. Chipperfield was an amiable, sincere, but retiring Christian. See (Lond.) *Cong. Yearbook*, 1853, page 208.

Chippewa (or Ojibway) Version Of The Scriptures

This dialect is spoken by the Chippewa or Saukteaux Indians, dispersed through a considerable portion of British North America, and also found in the United States. In this dialectan edition of the entire New Test. was published in 1844 at New York, under the auspices of the American Bible Society. A new and revised edition was published in 1856, under the superintendence of the Reverend Sherman Hall. A translation of the Psalms, prepared by the Reverend Dr. O'Meara, was printed in 1854 at Toronto, at the expense of the Society for Promoting Christian Knowledge; while the minor prophets, in the translation of the Reverend R. McDonald, were published by the British and Foreign Bible Society in 1874. The entire New Test., in the syllabic character, was published in 1880. (B.P.)

Chippur

SEE KIPPURIM.

Chiquitilla, Joseph Ben-Abraham

a Cabalist, was born at Medinaceli, in Castile, and died at Penjafiel after 1305. He wrote, **zwgE tng**] *The Garden of Nuts*, an introduction to the doctrines of the Cabala (Hanau, 1615): — **qdx,yrEyi**] *The Gates of Righteousness*, on the ten Sephiroth, in 327 paragraphs (Mantua, 1561): — **arwa yrEyi**] *The Gates of Light*, a compendium of cabalistic philosophy on the divine names, Sephiroth, etc. (ibid. 1561; Cracow, 1600); translated into Latin by Knorr von Rosenroth, in the first part of his *Cabbala Denudata* (Sulzbach, 1677, 1678): — **dWqyNai8s**, *The Book on Vowels*, also called **dWqyNai r [i v]** *The Gate to the Points*, on the import of the vowel-points (published in the collection of seven treatises, called *The Cedars of Lebanon* **wnbl yzra**; Venice, 1601; Cracow, 1648): — **l mi v] hidws**, *The Mystery of the Shining Metal*, being a cabalistic exposition of the first chapter of Ezekiel (also published in the preceding seven treatises, of which it is the fourth): — **twdws**, *Mysteries*, connected

with sundry Pentateuchal ordinances (published by I. Ashkenazi in his *Temple of the Lord*, or *h20why]I kjhe* Venice and Dantzic, 1596/1606). See Furst, *Bibl. Jud.* 1:174 sq.; Gratz, *Gesch. d. Juden*, 7:215 sq.; Jellinek, *Beitrage zur Gesch. der Kabbala*, 2:60 sq.; Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodl.* col. 1461-1470; also *Jewish Literature*, page 111; Ginsburg, *The Kabbalah*, page 116 sq.; Etheridge, *Introd. to Hebr. Lit.* page 358 sq. (B.P.)

Chirinos, Fernando De Salazar

a Spanish theologian, was born at Cuenca in the latter part of the 16th century. He entered the order of the Jesuits, became director to the duke of Olivarez, and preacher to Philip IV; but refused all clerical dignities. He died in 1640, leaving, *Expositio in Proverbia Salomonis* (Paris, 1619): — *Defensio pro Immaculata Deiparae Virginis Conceptione* (Alcala, 1618; Cologne, 1621, 1622; Paris, 1625): - *Pratica de la Frequente Comunion* (Madrid, 1622, 8vo). See Hoefler, *Nouv. Biog. Generale*, s.v.

Chirinos, Juan de

a Spanish Trinitarian monk, was born at Granada, and lived in the 16th century. He wrote *Sumario de las Persecuciones*, etc. (Granada, 1593). See Hoefler, *Nouv. Biog. Generale*, s.v.

Chirinos, Pedro

a Spanish Jesuit, was born at Ossuna in 1556. He passed a great part of his life in the Philippine Islands, and died at Manilla in 1634. While on a visit to Rome as procurator of his province, he published a treatise on the works of the Jesuits in those islands, under the title *Relacion de Filipinas y lo que en Ellas ha Checho la Compania de I.H.S.* (Rome, 1604, 4to). See Hoefler, *Nouv. Biog. Generale*, s.v.

Chirnsyde, William

a Scotch clergyman, was first provost of Bothwell, which he exchanged for the priory of Blantyre, in Roman Catholic times (1552); but he conformed to the Protestant faith before 1567, still holding the benefice of Blantyre. He was transferred to Luss in 1572; to Kilmahew before 1585; returned to Luss in 1588, continued there in 1593, removed again, and returned in 1597. There is no further record of him. See *Fasti Eccles. Scoticanæ*, 2:264, 351, 365, 366.

Chiromantia

SEE CHEIROMANCY.

Chiron

Picture for Chiron

in Greek mythology, was a son of Saturn and Philyra, a daughter of Oceanus. According to Homer, he was the, most famous and just of the Centaurs. In order to hide his connection with Philyra from his wife Rhea, Saturn had changed himself into a horse, whence the offspring had, in part, that form. This, however, is only a later myth, for in Homer there is no intimation of the form of a horse. Chiron was married to Chariclo, the daughter of Apollo, and had one son, Carystus, and two daughters, Ocyrrhoe and Eudeis, the latter of whom became the wife of king JEacus. He lived on the mountain. Pelion, in Thessalia, and here the generation of the Chironides, skilled in medicine, took their origin. Being instructed by Apollo and Diana, he became master of hunting, of medicine, of music, and of gymnastics and prophecy. He taught the hero-youth Achilles these arts; likewise Jason, AEsculapius, Actseon, Telamon, Peleus, Theseus, AMedeus, Cephalus, Milanion, Nestor, Amphiaraus, Meleager, Hippolytus, Palamedes, Ulysses,. Menestheus, Diomedes, Castor, Pollux, Machaon, Podalirius, Antilochus, and AEneas. He saved Peleus, his grandson, from the hands of the rest of the Centaurs, who sought to murder him, restored to him the sword which Acastus had hid, and gave him a powerful lance, which, later, Achilles carried. The Argonauts, on their journey, called on him, and he gave them his blessing. In the combat with Hercules he was wounded by an arrow, and the pain caused him to beg Jupiter to liberate him from immortality, which the god did by transferring that attribute to Prometheus.

Chisholm, Alexander C.

a minister in the Methodist Episcopal Church South, was born in Maury County, Tennessee, February 8, 1811. He embraced religion in 1827, and in 1836 entered the Tennessee Conference, in which he labored until the formation of the Memphis Conference, when he became one of its members. He died October 2, 1856. Mr. Chisholm. was a man of great excellence of character, a royal preacher, and an exemplary Christian. See

Minutes of Annual Conferences of the M.E. Church South, 1856, page 679.

Chisholm, David, A.M.

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1741; was licensed to preach in 1750; called to the living of Kilmorich, as assistant to his father, in 1753; ordained in 1754, and died April 13, 1768. See *Fasti Eccles. Scoticanae*, 3:298.

Chisholm, James (1)

a Scotch prelate, having been chaplain to James III, was advanced to the see of Dunblane in 1486; consecrated the year following; resigned in favor of his own half-brother in 1527; and died in 1534. See Keith, *Scottish Bishops*, page 178.

Chisholm, James (2)

a Protestant Episcopal clergyman, was born at Salem, Massachusetts, September 30, 1815. After attendance at the high-school of Salem, and the Latin school in the same place, he graduated from Harvard College in 1836, immediately after which he became a teacher in an academy at Charlestown, Virginia, for one year. In 1837 he went to Washington city and taught a select classical school for more than a year, connecting himself with the Protestant Episcopal Church in February 1839. Leaving Washington the following April, he entered the middle class of the Theological Seminary of Virginia; and in October 1840, was ordained deacon. His first parish was, Norbonne, comprising the two congregations of Trimlut, (Martinsburg) and Mt. Zion (Hedgesville), Virginia. Of this parish he was rector from 1842 to 1850, and thereafter at Portsmouth, until his death, September 15, 1855. As a preacher, his style was elaborate and attractive, and he excelled as a pastor. See Sprague, *Annals of the Amer. Pulpit*, 5:768; *Amer. Quar. Church Rev.* 1855, page 483.

Chisholm (or Chesholme), John, A.M.

a Scotch clergyman, took his degree at Edinburgh University in 1663; was licensed to preach in 1667; was cited before the privy council in 168, 'for dissuading the magistrates of Peebles from taking the test; deprived in 1689 for not praying for the king-and queen, and other acts of disloyalty;

and died in Edinburgh, February 12, 1701, aged about fifty-eight years. See *Fasti Eccles. Scoticanae*, 1:554.

Chisholm, Thomas

a Scotch clergyman, was born December 14, 1680; licensed to preach in 1709, and called to the living at Kilmorich in 1710. His ordination was fixed for a day in 1711, but was postponed on account of a disturbance by a rabble of Roman Catholics. He died January 6, 1768, aged eighty-seven years. See *Fasti Eccles. Scoticanae*, 3:298.

Chisholm, William (1)

a Scotch prelate, brother of James (1), came into the see of Dunblane by the resignation of the bishopric into the hands of pope Clement VII, and was consecrated at Stirling April 14, 1527. Chisholm was a great adversary to the reformation. He alienated the episcopal patrimony of this church, most of which he gave to his nephew, Sir James Chisholm, of Cromlix. He died in 1564. See Keith, *Scottish Bishops*, page 179.

Chisholm, William (2)

a Scotch prelate, nephew of the foregoing, was constituted coadjutor to his uncle in the see of Dunblane, June 1561; succeeded him in 1564; was much occupied in royal embassies; but was deprived for non-compliance with ecclesiastical rules, and withdrew to France, where, it is said, he was made bishop of Vaison, and died in old age, a Carthusian of Grenoble. See Keith, *Scottish Bishops*, page 180.

Chisholl, Edmund

a learned English divine and antiquary, was born at Eyworth, in Bedfordshire, and educated at Corpus Christi College, Oxford, where he took the degree of M.A. in 1693. In 1698 he set out to travel in the East, and in the following year was appointed chaplain to the English factory at Smyrna, where he continued until February, 1702. He became vicar of Walthamstow, in Essex, and in 1711 was appointed chaplain in ordinary to the queen. He was presented to the rectory of South Church, in Essex, in 1731, and died at Walthamstow, May 18, 1733. He published *A Charge of Heresy Maintained against Mr. Dodwell*, etc. (1706), also numerous sermons, and a number of works on classical antiquities. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Chitara, Ludwig

a minister of the Reformed (Dutch), or German Reformed, Church, was once an Augustinian monk. He came to America in 1785; studied theology under William Hendel and Caspar Diederus Weyberg, and was licensed about 1787. He served as a pastor at Knowlton and Hardwick, N.J., from 1787 to 1792, and died at the latter place. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 210; Harbaugh, *Fathers of the Germ. Ref. Church*, 2:404.

Chitna-Rath

in Hindlu mythology, is the head or leader of the Gandharvas or Devetas, a numerous host of genii of the lower heavens.

Chittenden, Alanson B.

a minister of the Reformed (Dutch) Church, was born at Durham, N.Y., in 1797. He graduated from Union College in 1824, and from Auburn Theological Seminary in 1828. He was missionary in Montgomery County in 1827 and 1828; pastor at Glen from 1831 to 1834, and at the same time was missionary to Charlestown, both in the same county; at Amity, Saratoga County, from 1834 to 1839; Westerlo, Albany County, in 1839 and 1840; Sharon, Schoharie County, from 1841 to 1845, and died in 1853. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 210.

Chittenden, Charles

a Methodist Episcopal minister, was born at Clinton, Connecticut, in 1805. He was converted at the age of twenty-four, was licensed to preach in 1832, and in the following year united with the New York Conference. In 1850 weakness of voice obliged him to become a superannuate. He died April 27, 1872. Mr. Chittenden was a deeply pious and a useful man. See *Minutes of Annual Conferences*, 1873, page 50.

Chittenden, William

an English Methodist preacher, was born at Chatham, Kent. He was converted in his youth, joined the Bible Christians, became a local preacher at Chatham, entered the ministry in 1832, travelled on six circuits, and died

December 18, 1838. He was pious, devout, and useful, a diligent student, and a self-denying Christian.

Chladius (Chladinie, or Chladny), Georg

a German theologian, was obliged to leave Hungary, his native country, in 1673, on account of the persecutions against the Protestants, and was in 1680 preacher at Hauswalde, in Upper Lausatia, where he died in 1692. He is the author of *Inventarium Templorum* (Dresden, 1689). See Winer, *Handbuch der theol. Lit.* 1:619; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Chladius, Johann Martin

a Lutheran theologian of Germany, grandson of the foregoing and son of the following, was born April 17, 1710, at Wittenberg. In 1742 he was professor of Christian antiquities at Leipsic, in 1744 director of the gymnasium at Coburg, and in 1747 professor of theology and university preacher at Erlangen. In 1748 he was made doctor of theology, and died September 10, 1759. He published, *Oratio de Voluptate ex Antiquitate Ecclesiastica Capienda* (Wittenberg, 1742): — *Comment. de Stationibus Veterum Christianorum* (ibid. 1744): — *Pr. de Sententia Augustini de Stilo Sancte Scripture in Historia Creationis* (Coburg, 1744): — *Logica S. seu Introductio in Theologiam Systematicam* (ibid. 1745): — *Delineatio Theologiae Moralis* (Erlangen, 1748). See Winer, *Handbuch der. theol. Lit.* 1:606, 629; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Chladius, Martin

a German theologian, was born at Chemnitz, October 25, 1669. He studied at Wittenberg, was in 1710 professor of theology there, in 1719 provost and member of consistory, and died September 12, 1725. He wrote, *Institutiones Exegeticae*: — *Institutiones Homileticae*: — *Institutiones Theologicae Moralis*, and a great many other treatises, enumerated in Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. See also Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Chlodobert

SEE CLODOBERT.

Chlodomer

SEE CLODOMIR.

Chlodowig.

SEE CLOVIS.

Chlodulphus, Saint

confessor and bishop, is one of the thirty saints enumerated in the ancient catalogues and martyrologies of the Church of Metz. Chlodulphus took holy orders, but was never a monk or a hermit. He succeeded his father, St. Arnulphus, in the bishopric of Metz, and is said to have been an excellent and renowned prelate, skilled alike in Church and State. He lived in the 7th century, and is commemorated June 8 (Bollandus, *Acta Sanctorum*, June, 2:127-132).-Smith, *Diet. of Christ. Biog.* s.v.

Chlotharius

(or Chlotacharius). *SEE CLOTAIRE.*

Chlumczanski, Wenzel Leopold

a Bohemian prelate, was born November 15, 1759. He was successively chaplain at Klosterle, pastor at Gartitz, and afterwards in Prague, where he became chancellor of the metropolitan chapter and suffragan bishop. He was appointed in 1802 to the see of Leitmeritz, and was noted for almsgiving and introducing great ameliorations in ecclesiastical discipline. The emperor, wishing to recompense this "father of the poor," gave him the title of private counsellor, and offered him the archbishopric of Lemberg; but the modest prelate refused this latter favor. When he was placed, in 1814, in the archbishopric of Prague, he consecrated nearly all his revenues to the relief of the poor, protected all useful enterprises, and opened two schools — one at Rakonitz, for the arts; the other at Reichenberg, for commerce. He died June 14, 1830. See Hoefer, *Nouv. Biog. Generale*, s.v.

Choba

(or Chobai), of Judith 4:4, is thought by Lieutenant Conder (*Tent-Work*, 2:336) to be the present ruin *el-Mekhobby* ("hiding-places"), on the ancient

road from Shechem (see *Quarterly Report* of the "Pal. Explor. Fund," January 1881, page 51).

Choctaw Version Of The Scriptures

To the Choctaw Indians the American Bible Society gave, in the year 1849, the entire New Test. in the Choctaw version, the translation having been prepared by the Rev. Alfred Wright and his fellow-missionaries.. Since that time the American Bible Society has also issued several parts of the Old Test., viz., the Pentateuch, and Joshua to 2 Kings. See *Byington, Grammar of the Choctaw Language* (edited by D.G. Brinton, from the original MS. in the library of the American Philosophical Society, Philadelphia, 1870). (B.P.)

Chodowiecki, Daniel Nicolas

an eminent Prussian designer and engraver, of Polish origin, was born at Dantzic, October 16, 1726. He produced a series of twelve plates of *The Passion of Christ*, which gained him a great reputation. He was elected director of the Academy of Arts and Sciences in Berlin, and died there, February 7, 1801. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Chodzko, Ignaz Boreyko

a Polish preacher and writer, was born at Mysa, in the palatinate of Wilna, in 1720. He joined the Jesuits in 1773, and, after the suppression of that order, became rector of the college of Zodziszki, canon of Smolensk, and collaborator of the celebrated historian Naruszewicz. He died in 1792, leaving *The Fables of Phaedra*, in Polish and French, with the Latin text (Wilna, 1774, 4to). See Hoefer, *Nouv. Biog. Generale*, s.v.

Choerez, Antonio

an ascetic Italian Theatine, of the order of the Franciscans, died June 17, 1684, leaving several memoirs of saints, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Choetshitshalba

in the mythology of Thibet, is an evil god, who threatens the destruction of the world; hence another, Jamadaga, was created to battle incessantly with him.

Choice, William

a minister in the Methodist Episcopal Church South, was born in Hancock County, Georgia, in January 1800. He was admitted into the Georgia Conference in 1832, and continued in it, with but a few short interruptions, until 1846, when he was transferred to the Florida Conference. He was zealous and faithful to the close of his life, August 18, 1855. See *Minutes of Annual Conferences of the M.E. Church South*, 1856, page 637.

Choin, Louis Albert Joly De

a French prelate and theologian, was born at Bourg, in Bresse, January 22, 1702. He was grand-vicar of the diocese of Nantes. Having been called to that bishopric, he evinced lively zeal and earnest morality, introducing wise reforms in his diocese which he strengthened by the simplicity of his manners and the constant practice of charity. He was made several times deputy to the assembly of the clergy, and died April 16, 1759, leaving *Instructions sur le Rituel* (Lyons, 1778, 3 volumes, 4to; new ed. by cardinal Gousset, with notes and dissertations, Besancon, 1828, 6 volumes, 8vo), See Hoefer, *Nouv. Biog. Generale*, s.v.

Choiseul (Beaupre), Gabriel Plorent de

a French prelate, was born at Dinant in June 1685. He was consecrated bishop of Saint-Papoul, July 17, 1718, and bishop of Mende in 1723. He died in 1767, leaving *Statuts Synodaux* (Mende, 1739, 8vo). See Hoefer, *Nouv. Biog. Generale*, s.v.

Choiseul, Gilbert de

a French prelate, was born about 1613, and was made doctor of the Sorbonne about 1640. In 1664 he became bishop of Comminges, and administered the see with great enterprise, charity, and purity. He was transferred in 1670 to the see of Tournay, and died at Paris, December 31, 1689. He took a deep interest in the Jansenistic controversy and other

reforms, and left a number of sermons, letters, etc., for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Choisseul (Stainwille), Leopold Charles De

a French prelate, was born at the castle of Luneville, December 6, 1724. He was made bishop of Evreux in 1758, archbishop of Alby in 1759, and of Cambrai in 1764, and died in 1781, leaving *Statuts Synodaux duz Diocese d'Alby* (1763, 8vo). See Hoefer, *Nouv. Biog. Generale*, s.v.

Choisy, Francois Timolon De

a French writer, cathedral-dean at Bayeux and dean of the French academy, was born in Paris, August 16, 1644, and died October 2, 1724. He is the author of *Histoire de 'Eglise* (Paris. 1706-23, 11 volumes). See Winer, *Handbuch der theol. Lit.* 1:541; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Cholerton, John

an English Baptist minister, was born at Derby in 1827. He was converted in his youth, was baptized, and soon afterwards began to preach. He settled over a church at Leicester, but afterwards removed to Coalville, where his ministry was much blessed, and there he died, August 10, 1865.

Cholet (Coliti, Cioleti, or Carlet), JEAN

a French prelate, was born at Nointel, in Beauvais. After having been canon of the cathedral of Beauvais, he was created cardinal in 1281, and was charged with different missions by popes Martin IV and Nicholas IV, which deeply involved him in the political affairs of his times. He founded the College of the Cholets, upon the mount of St. Genevieve. Cholet died August 2, 1291. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cholmondeley, Robert

an English divine, was born November 1, 1727. For some time he was an officer in the army, but entered into holy orders, and was presented by the king to the united rectories of St. Andrew, St. Nicholas, and St. Mary, Hertford, and to the rectory of Hertingfordbury, besides which he held the position of auditor-general of his majesty's revenues in America till the

separation of that country from Great Britain. He died June 6, 1804. See (Lond.) *Annual Register*, 1804, page 488.

Chomshim Bodhissadoa

in the mythology of Thibet, is the most elevated ancient Burchan, the first of the created deities in the Lamian religion. He is the perpetual incarnation of Dalai Lama.

Choni Maagal

SEE ONIAS HAM-MAGAL.

Choquet, Francois Hyacinthe

a Flemish theologian, of the Dominican order, taught successively in the houses of his order at Louvain, at Douay, and at Antwerp, and died in 1645, leaving, *Sancti Belgii, Ordinis Prædicatorum* (Douay, 1618, 8vo): — *De Confessione perl Litteras seu Internuntium* (ibid. 1623). See Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Choral Habit

Under this head we give additional particulars respecting the clerical garments:

In England the canons wore a surplice, a black, close, and sleeveless cope, and the gray almuce or hood: regulars used the rochet, and monks their proper habit, but on the Continent the colors are more brilliant. At Pisa, in winter, they wear a large red cope, and in summer a red mozzetta over a rochet; at Salerno, crimson tunicles and rochets, and the hebdomadary wears violet; at Urgel the cope was red, but at Tortosa and Geroana black; at Valencia the cope worn over a rochet is superbly furred, and has a violet hood lined with ermine in winter, and with crimson silk in summer; at Besanpon the camail, or hood, is of blue silk, lined with red taffeta; at Strasburgg the cope of red velvet is lined with ermine, and has gold guards; at Catania the mozzetta of black cloth is worn over the rochet; at Syracuse the morizetta is violet, as at Malta, where it is used with a rochet and cope; at Vienne the cope was black, at Rouen it was violet. At Burgos the canons wear in winter a cope, mozzetta, and a surplice with sleeves elevated on the shoulders. By the Council of Tortosa, 1429, the use of furs

was restricted to dignitaries and cathedral canons; but in some special cases in England priest-vicars, who represented dignitaries or priest-canons, as at Exeter, and the subdean of minor canons at St. Paul's, wore a gray almuce, lined with black cloth; at Burgos the vicars' surplices reached to the ground, and were rolled over the hands. At St. Paul's the vicars wore a plain almuce of black cloth, and lined or doubled cap. As early as 1386, the Council of Saltzburg required a distinction to be made in the choral dress of canons and vicars. Canons formerly wore violet only in their robes, until the Council of Trent changed the color to black. At Ratisbon the choirtippet, or-mozzetta, is of red silk; in France the camail is black, edged with the same color, in the diocese of Bayeux; in the south, as at Montauban, it is often crimson ermined, and generally rich in hue. At Verona blue cassocks are worn; in Normandy they are scarlet for the choristers; at Milan the scarlet cape and mantle are worn by canons; the vicars carry furred capes on their arm, and the lay singaers have hooded black mantles, faced with green.

Chorentae

were a heretical sect who maintained that the Christian Sabbath ought to be kept as a fast. *SEE EUCHITES.*

Chorentinus

(or Correntinus) was a bishop of Quimper. In Usuard (*Patrol.* 124:13) he is called bishop of Aquila, in Lesser Britain. This, Aquila must be the Aquilonia of *Gall. Christ.* 14:1871, by which name Quimper was sometimes called in the 11th century. His day in Usuard and in Bede is May 1.

Choristers

i.e., *boys singing in the choir.* These are called in France *children of the albs*, or simply *children of the choir.* Those of pope Vitalian (657-672) were lodged and boarded in the parvise, as at Canterbury, Durham, and St. Paul's; they were known as *the boys of the almonry.* It is recorded of Gregory the Great, St. Germanus, and Nizier, archbishop of Lyons, that they used to attend the choir-boys music school; and children were required to be church-singers by the councils of Aix-la-Chapelle and Toledo. Pope Urban IV was once a chorister of Troyes. We find them sometimes called clerks of the first or third form, according to the manner

in which the rows of seats were numbered. They were usually under the charge of the sutcentor; but at Salisbury, where they were endowed, they were intrusted to a canon, called the warden of the twelve boys. They carried the cross, censers, and tapers, and were promoted to be thuriblers, to hold minor orders, and, if worthy, advanced to the office of vicars. Their numbers varied between four and sixteen, in different churches; all received the first tonsure, and were maintained at the tables of one of the canons, whom they regarded as their master, and attended. Probably the ordinary arrangement was, that a portion of the number acted as singers, and the rest as assistants at the altar. In the 17th century, at Hereford, they were required to be taught to play on the lyre and harp in choir. In process of time they ceased to subsist on the canons' alms; and at Lincoln they appear first to have been boarded in a house under a master; an excellent precedent which was followed at Lichfield at the close of the 15th century. Their dress was a surplice.

Chorkam

is the most exalted of the celestial regions, according to the Hindu system, at which, if a soul of high caste arrives there, it shall undergo no further changes.

Chorsi

Picture for Chorsi

in Slavonic mythology, was an idol which the heathen Muscovites are said to have worshipped as late as the 9th century. It is not known what he represents. He is depicted somewhat like a satyr; half only of his body being human, with hoofs of a horse and a dog's head with a number of horns. In his hand. He carries a sceptre; and on the stone square, which supports the image, the sacrificial fire burns.

Chosroes

(Χοσροής) is the Greek form of a name said to be applied in the Zendavesta, as well as in the *Shah Nameh*, to the great Cyrus (q.v.). The name is certainly not a corruption of *Kurush* (Cyrus), nor can the latter be a corruption of it; but seems to be somewhat common to Persian kings, as descended from Cyrus. It was not, however, the common royal name of

any line, as *Asaces* was with the Parthians, but was borne individually by several monarchs.

Choubret

is a festival among the Mohammedans of India in commemoration. of the examination of departed souls by angels, the good angels recording the good deeds of this life, and the bad, angels the evil deeds. They believe that God examines this record; hence, at, the beginning of the feast they are moved with fear of the impending judgment, utter prayers, give alms, and examine themselves; but the occasion ends with illuminations, bonfires, and general rejoicing at the prospect of a favorable record for themselves. *SEE DEAD, EXAMINATION OF.*

Chouet, Jacques

a French Protestant theologian, was born in 1550 in the neighborhood of Auxerre. He left the Catholic Church and went to Geneva. He wrote, *Observations Apologiques*, against Scaliger (Geneva): — *Doctrine Ancienne*, against the same (ibid. 1593, 8vo): — *De la Predestinationa* (Basle, 1599, 1606, 8vo): — *De la Conference Tenue a Nancy* (ibid. 1600, 8vo). See Hoefler, *Nouv. Biog. Generale*, s.v.

Chouria Vaukoham

(*Order of the Sunz*) is the same of a one of the two principal orders of the Hindu rajahs, regarded as the offspring of the sun.

Chowner, John S.

a minister of the Society of Friends, was for a long time a member of the Sand Creek Meeting, Ind. He died at his residence in Bartholomew County, Indiana, April 1, 1834, aged about fifty years. See *The Friend*, 7:328.

Chozeba

(~~1302~~ 1 Chronicles 4:22) is thought by Lieutenant Conder (*Tent-Work*, 2:336) to be possibly the ruin *Kueziba*, north-east of Hebron (*Quar. Report of "Pal. Explor. Fund,"* January 1881, page 51); but it is not necessary to distinguish the place from Chezib or Achzib..

Chresimus

(Chrisimus, Chrissimus, or Chrysimus), a Christian of Augustine's time, was so much cast down by some adverse lawsuit that it was rumored he meditated suicide. Augustine writes to cheer him, and encloses a letter to the court, which he might give or not as he liked (*August. Epist.* 244 [83], 2:1059).

Chrestus

in early Christian records, was the name of two prelates:

1. A bishop of Syracuse, was addressed by Constantine the Great A.D. 314, in a letter preserved by Eusebius (*H.E.* 10:5), wherein the emperor complained of the continuance of discord in Africa, and therefore ordered Chrestus to be present at the Council of Arles by August 1. Chrestus subscribed first of the bishops at Arles (Labbe, *Concil.* 1:1429).
2. A bishop of Nicsea, elected in the year 325, after the expulsion of Theognius for refusing to sign the Nicene Creed, at the same time that Amphion was appointed in the room of Eusebius of Nicomeadie. In the year 328 Chrestus and Amphion had to retire, on the recantation of Theognius and Eusebius.

Chriemhild,

in ancient German mythology, was one of the two principal female personages in the myth of the Nibelungen-Lied, being the wife of Siegfried, and his avenger subsequent to his brutal murder by Hagan.

Chrisdaphor

(i.e. *Christopher*) was the name of several primates (cathelici) of Armenia:

1. Chrisdaphor I Succeeded Kioud, A.D. 475, and was succeeded by John, A.D. 480.
2. Chrisdaphor II succeeded Sahag, A.D. 515, and was succeeded by Gherout, A.D. 521.
3. The Abrahamite, A.D. 625-628. See St. Martin, *Memoires sur l' Armenie*, i 437, 438.

Chrism

(or Holy Oil). We present the following additional particulars on this subject:

"By the Council of Melde, the priest, on Maundy-Thursday, had three cruets brought to him, in which were the Consecrated oil of the catechumens, chrism, and oil of the sick. There were two kinds of holy oil.

(1) Chrism, or myron, called principal, a compound of oil and balsam, with which candidates for baptism were anointed upon the head and for confirmation on the forehead; and clerks to be ordained received unction with it.

(2) Simple the pure oil of olives; also consecrated by a bishop for the anointing of the sick and engerumens, and of catechumens on the breast, shoulders, and forehead. Chrism, at first, was made only of oil, by both Latins and Greeks. In the 6th century, balm brought from Judaea was mixed with it; and this kind was in use in the West until the 16th century, when the Spaniards, by permission of Paul III and Pins IV, adopted balm from India. The Greeks use, instead of balm, forty different kinds of aromatic spices. Unction was regarded as the spiritual preparation of Christians to wrestle against the devil, and in memory of the anointing of Christ to his burial. A bishop is anointed on the head and hands. The baptized was anointed previously with oil on the breast and between the shoulders, and after baptism with chrism on the head and brow. In allusion to ^{<0127>}1 John 2:17; ^{<0121>}2 Corinthians 1:21; ^{<0119>}1 Peter 3:9, kings at their consecration, altars and churches at dedication, are anointed. The baptismal unction is mentioned by pope Sylvester in 324. Priests anointed the breast, and bishops the forehead of candidates. Chrism is called myrrh by the ancient writers; it was symbolical of the sweet savor of Christ, also of the anointing of Christians by the Holy Spirit to be a peculiar people--a reval priesthood (^{<0125>}Exodus 30:25-30; ^{<0118>}Numbers 3:3; ^{<0216>}1 Samuel 24:6; ^{<0118>}Luke 4:18; ^{<0127>}Acts 4:27; 10:38; ^{<0121>}2 Corinthians 1:21; ^{<0119>}1 Peter 2:9). Consecration of chrism was reserved to bishops only, who distributed it to the parish priests. In the 5th century this ceremonial was fixed to Maundy-Thursday, and during the second

of the three masses celebrated on that day, which, in consequence, was called the Mass of Chrism. However, in France, the Council of Meaux, in 845, permitted consecration on any day, as in primitive times; and the Greeks, although regarding Maundy-Thursaday as the principal occasion, still follow the same practice, but reserve it to the patriarchs, who perform the of-rite with great pomp. The vase for keeping chrism, from its shape, was called the *chrism-paten*. In the 10th century it was brought by the priest before Easter, or by a deacon or subdeacon in the 13th century. All that remained over from the last year was carefully consumed by fire. By the Council of Orange, in 441, chrism was used once 'for all in baptism. The chrism and holy oil were kept under lock and key, to provide against any abuse for purposes of sorcery and witchcraft, in the 13th century. In 1549 children were still anointed with chrism on the forehead in England. In lieu of this ceremony, the grace of the Holy Ghost is now invoked. Bale says that the chrism was kept in alabaster boxes."

Chrisma

is a name sometimes given in the early Christian Church to the ordinance of baptism, as denoting the unction or anointing of the Holy Spirit.

Chrismarium

is a name for the place where confirmation was administered at Rome and Naples; called also *consignatorium* — *the* place of sealing. Sacristies were frequently used for this purpose.

Chrismatory

Picture for Chrismatory

is a vase for holding chrism; otherwise called *ampulla* (q.v.). That used by William of Wykeham is preserved in New College, Oxford.

Chrisom

Picture for Chrisom

is a name for a child who dies within a month of his baptism, and is buried in his chris-om-cloth in lieu of a shroud. The engraving here given is that of

a memorial brass of the 16th century, at Chesham Church in Buckinghamshire. It represents Benedict Lee, chrisom child, in his burial cloth. This was ordered to be used in the Church of England up to the year 1552. The custom was that, if a child died within a month of his baptism, this baptismal cloth, or "*white vesture*," served for a shroud. There is an inscription underneath the figure which reads thus:

*Of Rog Lee gentilma, here lyeth the Son Benedict
Lee crysom who soule iha pdo.*

Christa.

SEE CALLISTA.

Christadelphians

(or *Brethren in Christ*) is a name adopted by a religious body of recent development, which accepts Christ as its authority, but discards the name "*Christian*." This is said to be on account of the gross perversion of the word *Christian*. Christadelphians assert that the faith of Christendom is made up of the fables predicted by Paul in ~~2~~ Timothy 4:4, and is entirely subversive of the faith once for all delivered to the saints.

I. Origin. — The organization, made up of independent ecclesiae, was founded by John Thomas, M.D. (q.v.), who was for a time an associate of Alexander Campbell, but who gradually changed his views from those of the "Disciples of Christ" until he encountered the violent *opposition* of Mr. Campbell. Although Dr. Thomas secured a hearing in various Campbellite churches of the United States for many years succeeding 1843, lectured and wrote in his native country and England from 1848 to 1850, and afterwards spoke extensively in the United States: continually adding to the number of his adherents, the name Christadelphian was not adopted until 1864. Congress had exempted from war service the members of any religious body which was conscientiously opposed to bearing arms. In order to go upon record in a manner that would secure this exemption, the name was adopted and certified to by Dr. Thomas, in August or September, 1864. In this certificate he stated that the brethren of Ogle County, Il., to whom it was given, were in fellowship with similar organizations in England, Scotland, the British Provinces, and various cities of the United States, north and south. "New York," he added, "is the radiating centre at this time."

II. *General Features, etc.* — The Christadelphians have never had any clergy, and consequently little or no ecclesiastical organization. Their customs are very primitive and unostentatious. They assemble every first day of the week, to commemorate the death and resurrection of Jesus Christ by the breaking of bread and partaking of the cup. To this participation, however, none are admitted except those who have been immersed after making declaration of assent to the beliefs of the ecclesia. All communicants are considered as equals religiously, and any member may be designated to conduct the ceremonies at the meetings. After the commemoration of Christ's death a hymn is sung, and if any visitors are present some brother delivers an address. This always relates either to "the things concerning kingdom," to things concerning the name of Jesus Christ. It is a modest exposition of their creed, abounding in Scripture quotations, and delivered without rhetorical or oratorical adornment. No address is ever made, even to members alone, upon what are known as practical or moral topics. They hold that each one must learn from God's Word, or by private consultation, with reference to right conduct in daily life. They say that if an acceptance of the creed of Christadelphians does not produce right conduct, no amount of lecturing and exhortation will. They teach Christ-like living only by example. The address being over, it is announced that the purpose for which they had assembled being accomplished, the meeting may be considered as having terminated. No collection is permitted for any purpose, but there may be a small box in the room for the reception of any contributions Which persons care to make in an unobserved manner. It is not, however, announced that such is the fact. The expenses are exceedingly light, the meetings being held in some "upper room" hired for the purpose, and the payments met by the most quiet means. No church edifice has ever been erected by them, as their principles would not permit it. No direct effort is made to increase the membership. If increase results from voluntary acceptance of their doctrines, it is welcomed. In many cases an ecclesia includes but from four to ten persons. The largest, in Birmingham, England, includes about five hundred. It is not expected that a considerable proportion of any community will join their number, for they realize that they are so unconformed to the luxury. fashions, display, and excitement of the world that but few will accept of truth under such circumstances. They expect that at the second advent, which they believe to be very near, they will all, if found worthy, be made priests and kings, to rule with Christ on the earth. Of course only a small part of the race would be needed for that purpose, even as but a few can be

induced to prepare themselves for it. They see this to be in harmony with the prophecies of Christ concerning the few that shall be saved. They also accept cheerfully the necessity of being unknown, devoid of influence, or even despised for the present, in view of future reward. They lose no time upon missionary schemes, temperance, or sectarian schools, or even organized charity. Whatever good is done should be done personally and quietly.

As the number of each ecclesia is small, and the loss of a few of the brethren who are accustomed to be present may at any time interrupt the meetings, and as there is no general oversight by bishop, minister, deacon, committeeman, or other, so there are no statistics of the ecclesias or of members, and no one knows the extent of the sect. They themselves do not care to know its extent, lest some one might boast of it. Offices and organization, as stimulating the ambition of some, are considered in their influence subversive of the true spirit of religious equality and of right thinking and acting. They do not desire any position, religious, political, or otherwise, in this dispensation of the world. They decline to vote or to take any part in secular government, but they submit to the present condition of affairs, considering it too corrupt to be improved until He shall come whose right it is to rule the earth. They have no inducements for people of property to join them, for they think less, if anything, of those who have money. They regard it a duty to devote whatever of this world's goods may be intrusted to them, to doing good and in a secret manner. They desire not to know who is the author of good deeds among them, lest the doer get his reward in the praises of men. They prefer the reward should be deferred till the next dispensation. They do not esteem the first day of the week above any other, and feel entirely at liberty to do whatever they please on that day. They say there has been no divinely ordained Sabbath since Jesus abolished the Jewish Sabbath. But, out of respect for the feelings of others, they do not openly engage in what may be generally regarded as a breaking of the Sabbath, and for convenience they hold their meetings on that day. They will not speak against those who hold different religious creeds, and only ask to be allowed in an unmolested manner to hold and to express their own religious views.

III. Creed. — The doctrines of the Christadelphians are, perhaps, nearer like those of the Adventists than of any other. They hold the Bible to be the inspired Word of God, and demand its literal interpretation. On this basis

they defy the disproof of their doctrines. They group their beliefs under two heads, and the outline is as follows:

1. *Things Concerning the Kingdom of God.* — The gospel preached by Jesus and the apostles was with primary reference to this kingdom. A divine but literal kingdom is to be established on the earth, superseding all existing governments. It has once existed as a type, being the kingdom of Israel, but was destroyed because of iniquity. It will be re-established at Jerusalem, will involve the restoration of the Jews, will extend in dominion over the whole globe, and Jesus of Nazareth will be the supreme ruler. Those who are Christ's will be awarded a participation in the "honor, glory, and power" of that kingdom, in the sense of being associates and coadjutors of Christ in the work of ruling the world in righteousness. The visible reappearance of Christ, and the sharing in his inheritance of the physical kingdom, are therefore the "good news," and the hope of true believers. This kingdom will last a thousand years, in which sin and death will continue as now, but in a milder form. At the end of that period there will be an entire change in the constitution of things. Christ will surrender his position of supremacy, when God will manifest himself as father, strength, governor, and friend of all. Meantime, a revolt of the nations, at the close of the millennium, occurs, and succeeds to the last point, only being suppressed by a summary outburst of divine judgment. Then occurs the resurrection and judgment of all who have died during the thousand years, and a judging of those then alive. The approved are immortalized, and the rejected are destroyed. Sin and death thus abolished, none remain but the righteous, who will inhabit the earth forever. Christ's work' being finished, God will no longer deal with men through a mediator. Christ and his associate millennial rulers join the company immortalized at the post-millennial judgment.

2. *Things Concerning the Name of Jesus Christ.* There is but one God, who made all things by his spirit. He dwells in a definite locality, "in unapproachable light," and is not universally diffused through space. The Spirit is his instrumental power, and extends whithersoever he wills. God's spirit is manifested, not personally, but by his works. God did not dwell personally in Jesus Christ, but the Messiah was approved of God, and in character was assimilated to the divine character. He was filled with the spirit of God. "Spirit" is a scriptural personification of the power, wisdom, and goodness of Deity. Christ had these from the Father. Jesus Christ is not one of an eternal Trinity, but is the manifestation of the one eternal

Creator. He had two sides in the days of his weakness; one Deity, one man. The latter dated from his birth. The Deity dwelling in him was of the eternal Creator. Before "the man Christ Jesus," there was but one eternal God, and he neither Father nor Son. Notwithstanding the mode of his conception and anointing with the Holy Spirit, Jesus was of our nature, a second Adam, tempted in all points like ourselves, triumphant by obedience, thereby removing the consequences of Adam's sin. His death was not to appease the wrath of an offended Deity, but to express the love of Deity, by abrogating the law of sin and death through a full discharge of its claims. Holding immortality in trust. for the obedient, he now acts as priestly mediator between the Father and those who come unto God by him.

According to the Christadelphians, the devil is a scriptural personification of sin in the flesh, not the name of a personal, supernatural being. Man is a creature of the dust, whose individuality and faculties are attributes of his bodily organism. In the state of death, man, instead of having gone to another world, is simply a body deprived of life. Corruption will destroy the body .and nothing remain of what was a living man. This mortality is the consequence of Adam's sin. In the Bible, soul means creature, but never involves the idea of immortality. Spirit, as applied to man, is no more expressive, but signifies breath, vital energy, etc. attributes of the living being. The doctrine of the inherent immortality of the soul is a pagan fiction. But there is a doctrine of immortality attainable, to be found in the Bible. Instead of being inherent in man, it is a quality to be acquired through belief in the gospel and obedience to the divine commands. It results from resurrection and the change supernaturally wrought upon the body. It is not a right nor a property of man's fallen nature, but is a gift to be bestowed upon the faithful. It will be enjoyed upon the earth, which is to be the habitation of the saints. Hell and eternal torments are fictions of popular theology. The hell of Scripture is either *sheol*, the grave; or it is *gehenna*, a place of judicial execution in the land of Israel. It was once so used, and will be again, on a larger scale. The grossly wicked are to be convicted and annihilated, while that larger part of mankind which is sunk in ignorance and degradation will never see the light of resurrection.

IV. The only publications of the sect are *The Christadelphian*, a small monthly magazine, issued in Birmingham, England, and the following literature: Roberts, *Dr. Thomas's Life and Work: — Twelve Lectures on the Teaching of the Bible in Relation to the Faiths of Christendom: — Is*

the Bible Divine? (six nights' debate between Charles Bradlaugh, of London, and R. Roberts): *Was Jesus the Messiah?* (three nights' debate between R. Roberts and a Jew): — *Prophecy and the Eastern Question*: — *Everlasting Punishment Not Eternal Torments*: — *The Declaration, or the Truth Defined in a Series of Propositions, with Proof-Texts in Full*: — *Discussion on the Immortality of the Soul* (between R. Roberts and R.C. Nightingale): — *A Good Confession*: — *A Defence of the Faith Proclaimed in Ancient Times*: — *Vindication of the Truth*. (reply to a pamphlet by Reverend C. Clemance, entitled, *Christadelphianism Exposed*): — J.S. Andrew, *Christadelphian Shield* (sixteen serial papers in answer to orthodox arguments against the truth): — Roberts, *The Kingdom of God*: — *Christ's Doctrine of Eternal Life*: — Andrew, *Jesus Christ and Him Crucified*. For other literature, **SEE THOMAS, JOHN**, M.D. (C.W.S.)

Christ-apples

were dry wood apples which were said to be found on Christmas night, and were an object of superstition in the Middle Ages.

Christe

SEE CALLISTA.

Christesoun

SEE CHRISTISON.

Christeta

SEE VINCENT OF ABILA.

Christfels (or Christfeld), Philip Ernst

(originally *Mordecai*), a German convert from Judaism, was born at Uhlfeld-on-the-Aich in 1673. July 11, 1701, he openly professed Christianity at Wilhelmsdbrff, im Hohenlohe. Being a learned Hebrew scholar, he was offered a professorship at Leipsic, which he, however, refused, preferring the office of chamberlain given to him by his sponsors, the count and countess of Hohenlohe. He wrote, *Gespraich im Reiche der Todten uber die Bibel und Talmud*- (Schwabach, 1737): — *Judische-Fechtschule* (ibid. 1760). See Furst, *Bibl. Jud.* 1:177; Wolf; *Bibl. Hebr.*

3:4, no. 1830b; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Kalkar, *Israel u. die Kirche*, page 105; Delitzsch, *Saact auf Hoffnung*, 4:191 sq. (B.P.)

Christhold, Christian Albrecht

a Lutheran minister of Germany, was born in Judaism in 1684; at Oettingen. When three years old he was baptized, with his parents. He studied for the ministry at Tübingen, was corrector and afterwards rector in his native place, in 1716 became pastor and superintendent at Appetzhofen, and died there in 1766, while a member of consistory. He wrote, *De es quod Judaei in Republica sint Tolerandi* (Oettingen, 1711): — *De Judaeorum Conversione Generali Exspectanda* (ibid. 1715). See Furst, *Bibl. Jud.* 1:177; Wolf, *Bibl. Hebr.* 3:1895e; Schudt, *Judische Merkwürdigkeiten*, 4:2303; *Saact auf Hoffnung*, 4:2, 90; Kalkar, *Israel u. die Kirche*, page 108; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; (B.P.)

Christi

is an appellation given by St. Ambrose to believers in Christ, in reference to ~~CRASIS~~ Psalm 105:15, "Touch not mine anointed," or my *Christi*, as it is rendered in the Vulgate.

Christian

a German prelate who died in 1183. Although archbishop of Mayence from 1164, yet he is known only by his great military expeditions in Italy from 1167 to 1181. See *Hoefler, Nouv. Biog. Generale*, s.v.

Christian

is a surname common to many Jewish converts, of whom we mention:

1. CHRISTOPHER GUSTAV, of Niuremberg, who was baptized in 1719, is the author of, [*וְיַעֲתֵנְלִמֵּן דְּסִפְיָא*] i.e., *The Elements of the Christian Religion* (Berlin, 1712, 1719): — *Die Bekehrung Israels* (Schwabach, 1722). See Furst, *Bibl. Jud.* 1:177; Wolf, *Bibl. Hebr.* 3:1898b; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

2. FRIEDRICH, author of *Beschreibung von der Juden ihrer falsch-vermeinten Freude*, etc. See Furst, *Bibl. Jud.* 1:177; Wolf, *Bibl. Hebr.* 3:1851.

3. MAGNUS, author of *Traktat von der Juden Aberglauben* (Hamburg, 1718). See Furst, *Bibl. Jud.* 1:177; Wolf, *Bibl. Hebr.* 3:1402b; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

4. PAUL (originally *Malachia ben-Mardechai*), was born in 1599. He was rabbi at Brzesc, in Lithuania, and was baptized in 1621 at Brunswick. He wrote *Judischer Herzklopper*, or a history of his conversion, and his confession (Brunswick, 1621). See Furst, *Bibl. Jud.* 1:177; Wolf, *Bibl. Hebr.* 1:965; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Christian, Levi Hunt

a Presbyterian minister, was born at Albany, N.Y., August 1, 1817. He graduated at Princeton College, N.J., in 1840, and studied for two years (1842-45) at the Princeton Theological Seminary. He was ordained by the Winchester Presbytery in 1846, and labored as a missionary within its bounds for some time. In 1848 he became pastor at Rochester, N.Y., and soon after in Washington, D.C.; in 1852 in Camden, N.J.; in 1854 in Hamilton, Ohio, and in 1856 in Philadelphia, Pennsylvania, resigning on account of ill-health in 1863. He died in Philadelphia, October 23, 1864. He was constant, devoted, and self-sacrificing. See Wilson, *Presb. Hist. Almanac*, 1866, page 99.

Christian, Richard Allen

a Baptist minister, was born in Charles City County, Virginia, July 27, 1798. He studied medicine in the University of Pennsylvania. In 1838 he united with a Baptist church, and not long after was ordained, and began to preach regularly, without becoming the pastor of any Church, continuing also the practice of his profession. Subsequently he became pastor of Clark's Neck and Hamilton churches, and continued in this office until his death, May 8, 1862. In both his professions Dr. Christian. was popular, and highly esteemed in the region in which he lived. See Cathcart, *Baptist Encyclop.* page 222. (J.C.S.)

Christian, William

a Protestant Episcopal clergyman, was born in Virginia. In 1858 he was ordained deacon, and priest the next year. He was assistant in Ascension Church, Washington city, D.C.; rector of All-Saint's Church, Calvert,

Maryland; and rector of St. Alban's parish, D.C. See *Amer. Quar. Church Rev.* April 1865, page 140.

Christian Association

is the designation under which eight congregations appear in the British census of the year 1851. They acknowledge simply an adherence to the great principles of Christianity.

Christian Commission, The United States

was a philanthropic organization of the Northern States during the late civil war, suggested by Mr. Vincent Collyer, of the Young Men's Christian Association of New York, and instituted by that body, November 14, 1861. Its object was to supplement the National Sanitary Commission, and more especially to care for the religious wants of the soldiers. The sick and wounded were personally visited, relief afforded, Christian counsel and comfort bestowed, and devotional books distributed. The amount contributed for this purpose was, in the aggregate, about \$2,750,000, besides the value of voluntary offerings in supplies of various kinds, and reading matter furnished. The work closed February 11, 1866. See Moss, *Annals of the United States Christian Commission* (Phila. 1863). *SEE YOUNG MENS CHRISTIAN ASSOCIATION.*

Christian Connection

SEE CHRISTIANS.

Christian Knowledge Society

SEE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Christian-Meier, Friedrich

a German Jewish convert of the 18th century, is the author of *Guldener Leuchter alten Testaments auf Christi Geburt* (Hamburg, 1718): — *Balsam des Lebens. Ueber die Ceremonien der Juden* (Brunswick, 1719, 1721): — *j yvæ trapTæor Herrliche Eigenschaften des Messias* (Halle-Magdeburg, 1713): — *Davidisches Blumlein aus dem 91 Psalm* (Jena, 1715). See Fiirst, *Bibl. Jud.* 1:177 sq. (B.P.)

Christian Name

is a name given to children at baptism to remind them of their solemn profession of that worthy name by which they are called. A similar custom prevailed at circumcision — the analogous Jewish rite. Clement I required candidates for baptism to go to their priest, give in their names, and then be taught the mysteries. Heathen names were prohibited, and those of apostles or saints usually adopted as memorials and examples of godly living. This spiritual name was entered in the baptismal register. In case of an immodest or uncomely name being given in baptism, the bishop at confirmation might alter it, by Peckham's *Constitutions*. In 1549 the bishop mentioned the Christian name of the candidate at confirmation. *SEE NAMES, CHRISTIAN.*

Christian Union Churches

is the title assumed by a body of Christians who were represented by a convention at Columbus, Ohio, in 1863, and whose organization was effected in 1865. Their fundamental principles, as officially stated by themselves, are:

- (1) The unity of the Church;
- (2) Christ its only Head;
- (3) the Bible the sole rule of faith and practice;
- (4) "Good Fruits" the one condition of membership;
- (5) the avoidance of all controversy;
- (6) self-government of each local Church;
- (7) no partisan politics to be preached.

They hold very liberal views of Church affiliation; require no particular creed; practice baptism as a mode of admission; are open-communion; and fraternize with all evangelical Christian bodies. They are chiefly found in the Western States, where they are said to number about thirty thousand members, with a following of more than one hundred thousand. They hold state councils yearly, and a general council every fourth year. One newspaper, *The Christian Witness*, is published by them at MacArthur, Ohio, and they have issued a number of books and tracts.

Christiana, Saint and Virgin

of Termonde, in Flanders, went to Dickelvenna (Ticlivinum), near Ghent, that she might tranquilly devote herself to the Catholic religion, under St. Hilduardus, and died A.D. 750. Her relics were translated from Dicelvenna to Termonde about the end of the 9th century, and were enshrined with those of St. Hilduardus. She is commemorated July 26, and also on Sept. 7, the day on which her relics were translated to Termonde (*Acta Sanctorum*, July, 6, 311-314).

Christiani

a surname common to several converts from Judaism, of whom we mention the following:

1. FRIEDRICH ALBRECHT (originally *Baruch ben-Moses*), who was baptized November 28, 1674, at Strasburg, was lector of Hebrew for some time at Leipsic, and edited *Abrabanel's Commentary on the Former Prophets*, with a Latin index (Leipsic, 1686): — *The Book of Jonah*, in Hebrew, with the Chaldee and Massora, etc. (ibid. 1683): — *The Epistle to the Hebrews*, in Hebrew, a translation which R. J. B. Carpzov calls *Put a, Tersa et Nitida* (ibid. 1676): — *Von dem Glauben und Aberglauben der Juden* (ibid. 1705, 1713). See Furst, *Bibl. Jud.* 1:178; Wolf, *Bibl. Hebr.* 1:989; Delitzsch, *Wissenschaft, Kunst und Judenthum*, page 301.
2. MORITZ WILHELM (also called *Kayser*), originally rabbi at Schleusingen, and baptized there in 1715, is the author of *Kurze Beschreibung einer judischen Synagoge* (Ratisbon, 1723; Bremen, 1732): — *Rede zur Einladung fur rabb. Studien*, an inaugural address at the opening of his rabbinical lectures at Altorf, January 15, 1721, and edited by J.I. Kohler, professor at Altorf in that year. See Furst, *Bibl. Jud.* 1:178; Kalkar, *Israel u. die Kirche*, page 104; Delitzsch, *Wissenschaft, Kunst und Judenthum*, page 303.
3. PAUL (originally *Joseph ben-Jacob*), professor of Hebrew and rabbinical literature at Halle, is the author of, rvy btK]or an Epistle to the Jews, in Hebrew and German (Halle, 1711):-*De Eisenmengeri Judaismo Detecto* (ibid.). See Furst, *Bibl. Jud.* 1:178; Wolf, *Bibl. Hebr.* 1:965; Delitzsch, *Wissenschaft, Kunst und Judenthum*, page 302. (B.P.)

Christiani, Christoph Johann Rudolph

a Lutheran theologian of Germany, was born April 15, 1761. In 1810 he was appointed pastor primarius and provost at Oldenburg, in 1813 superintendent at Eutin, and in 1814 member of consistory, pastor, and superintendent at Luneburg. He died January 6, 1841, leaving *Die Gewissheit unserer ewigen Fortdauer* (Leipsic, 1809): — *Ueber Bestimmung, Würde und Bildung Christlicher Lehrer* (Schleswig, 1789). See Winer, *Handbuch der theol. Lit.* 1:471; 2:30, 76, 94, 375, 388. (B.P.)

Christiani, David

a Lutheran theologian of Germany, was born at Greifenberg, in Pomerania, December 25, 1610. He studied at different universities, and was for some time professor of theology at Giessen. In 1652 he took the degree of doctor of divinity, went in 1659 as superintendent to St. Goar, but in 1681 returned again to Giessen, where he died, February 13, 1688. For his writings see Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Christians

Ninety-six congregations of England and Wales, unwilling to identify themselves with any sectarian name, reported themselves in the British census of 1851 under the simple appellation, *Christians*. One congregation took the name of *Orthodox Christians*; one of *New Christians*; one of *Primitive Christians*; two of *New Testament Christians*; one of *Original Christians*; and one of *United Christians*.

Christianus, Saint and Confessor

was born at the beginning of the 9th century, and is thought by some to have been abbot of the monastery of St. Germanus of Auxerre. He held the see of Auxerre thirteen years, being the thirty-seventh bishop. He was present at the Council of Tousy, which he subscribed before Abbo, perhaps as a coadjutor or successor-designate. The other councils which he attended were the three of Perrigny or Fetigy, and that of Soissons. See *Gall. Christ.* 12:276.

Christianus

a Scotch prelate, was consecrated bishop of Galloway in 1154. He Was one of the witnesses to the final decision given by king Henry II of England

in 1177, as to the dispute between Alfonsos of Castile and Sancho of Navarre. He died in 1186. See Keith, *Scottish Bishops*, page 272.

Christie

(or Chrystie) is the name of a number of Scotch clergymen:

1. HENRY, of Craigtoune, took his degree at Glasgow University in 1671; was licensed to preach in 1676; presented to the living at Kinross in 1679; deprived by the privy Council in 1689, for not praying for the king and queen, and other acts of disloyalty; consecrated bishop of the non-jurant Church at Dundee in 1709, and died May 5, 1718, aged sixty-three years. See *Fasti Eccles. Scoticanae*, 2:597.

2. JAMES (1), a native of Moray, took his degree at King's College, Aberdeen, in 1662; was presented to the living at Kirkcowan in 1682; transferred to Kirkinner about 1686; discharged by the people about 1689; went to Ireland, and was admitted to the living at Bandony, in the diocese of Derry, and died May 13, 1718, aged about seventy-six years. See *Fasti Eccles. Scoticanae*, 1:733, 736.

3. JAMES (2), took his degree at Edinburgh University in 1705; was licensed to preach in 1712; called to the living at Simprim in 1716, and ordained in 1717; had a call to Dunfermline in 1718, but it was set aside by the assembly; was transferred to Morebattle in 1725, but his admission was twice hindered by unruly mobs. His manse was destroyed by fire in January 1727, when four volumes of the synod register were consumed. He died March 16, 1739, aged fifty-one years. See *Fasti Eccles. Scoticanae*, 1:449, 465.

4. JOHN, was presented to the living at Libberton in 1758, and ordained; was transferred to Carnwath in 1760, and died December 16, 1776, aged fifty-seven years. See *Fasti Eccles. Scoticanae*, 1:226; 2:317.

5. THOMAS, took his degree at the University of Edinburgh in 1670; was licensed to preach in 1672, was for some years a licentiate as schoolmaster and session clerk at Kilspindie; appointed to the living at Wigton in 1677, and transferred to Dunning in 1682. He died in January, 1686, aged about thirty-six years. See *Fasti Eccles. Scoticanae*, 1:730; 2:757.

6. WILLIAM (1), was licensed to preach in 1667; presented the same year to the living at Glenbucket, and ordained, and died in 1695. See *Fasti Eccles. Scoticanae*, 3:554.

7. WILLIAM (2), studied theology at Glasgow University; was licensed to preach in 1697; called to the living at Scone in 1698; ordained, and died before October 8, 1701. See *Fasti Eccles. Scoticanae*, 2:665.

Christie, George

a Scotch Congregational minister, was born at New Mills, Keith, Banffshire, July 1801. He was led to Christ in early life by his pious parents; joined the Church in 1821; offered his services to the London Missionary Society; received a preparation for the work. at the Mission Academy, Hoxton, and in 1830 was ordained, and sailed to Calcutta, where he spent two years in preparatory studies and labors. Soon, however, the climate began to undermine his health, and he set sail for England, stopped two years at the Cape of Good Hope, and reached his native land in 1835. In 1837 he accepted an invitation from the Church at Finchingfield, Essex; between 1844 and 1849 he was employed as travelling agent for the London Missionary Society in both England and Scotland; then he returned to mission work in South Africa, first at Philippolis, afterwards at Hankey Seminary, and finally, in 1853, at Cape Town, where he died, November 24, 1870. See (Lond.) *Cong. Year-book*, 1872, page 308.

Christie, John J.

a minister of the Reformed (Dutch) Church, was born at Schraalenburg, Bergen County, N.J., in 1781. He graduated from Columbia College in 1799; studied under Solomon Froeligh, and was licensed by the classis of Bergen in 1802. He served the Presbyterian Church of Amsterdam and Galway from 1802 to 1812, and the Reformed Church at Warwick, Orange County, N.Y., from 1812 to 1835. He died in 1845. As a preacher he was clear, instructive, and practical; as a pastor, kind, honest, affectionate, and sincere. See Corwin, *Manual of the Ref. Church of America*, 3d ed. page 210.

Christina

is the name of two early martyrs:

1. A woman of Athens, arrested along with Dionysius, and given in charge to two soldiers of the governor's train, whom she taught, and they were converted. The pair of converts therefore, with Dionysius, were tortured and stoned, and Christina, because she fell upon the corpses and wept over them, was beheaded. Suchi is the story the *Menology* on May 15. The Latin acts, given by Ruinart, do not mention Dionysius or Christina, but seem to speak of the latter as Dionysia;. nor do they mention Athens, but speak of Troas as that place where the governor is informed that Andrew, Paul, and Nicomachus are Christians.

2. A damsel of Tyre, confined by her father in a tower, that no one should see her. For throwing down idols, her father punished her in every way: plunged her in the sea, which served for a baptism, reported her to Dio, the governor, and at last she was killed,. No year is given, but the day is July 24 (*Men. Basil.*). Acts of this martyr, by Alphanus of Salerno (11th century), may be found in Migne (*Patrol. Lat.* 147:1269).

Christinus

a correspondent of Augustine (*Epist.* 256 [226], 2:1070).

Christison

(Christesoun, Chrystesone, etc.). is the name of several Scotch clergymen:

- 1.** ALEXANDER (1), was presented to the living of Logiebride, with Auchtergaven, in 1621; made a claim for both stipends in 1631, which was granted, and died, April 14, 1647. See *Fasti Eccles. Scoticanae*, 2:792.
- 2.** ALEXANDER (2), son of Alexander, the professor in Edinburgh University, was educated at the highschool and university there; licensed to preach in 1820; presented the same year to the living at Foulden, and ordained in 1821. See *Fasti Eccles. Scoticanae*, 1:439, 440.
- 3.** GEORGE, was licensed to preach in 1796; became morning lecturer in Edinburgh University till March 1801; was presented to the living at Gargunock in 1805, and died June 2, 1809. See *Fasti Eccles. Scotiance*, 2:705 .
- 4.** JOHN (1), formerly a friar in the Romish Church, was outlawed in 1559 for usurping the authority of the Kirk and taking the ministry without authority. He was appointed the first minister of the Reformed faith at

Fetteresso, in 1567, with two other places under his care; removed to Gleribervie about 1570; ins 1574 his stipend was fixed, and he continued there in 1580. See *Fasti Eccles. Scoticanae*, iii, 869, 872.

5. JOHN (2), a reader at Dunfermline to 1574, had the living at Logie in 1576, with two other parishes under his care, and continued at that place in 1608. See *Fasti Eccles. Scoticanae* 3:712.

6. JOHN (3), took his degree .at the University of St. Andrews.in 1663; was licensed to preach in 1668; appointed to the living at Kemback in 1669, admitted in 1672; transferred to Liff in 1673: deprived by the act of parliament in 1690, restoring Presbyterian ministers; received into the government in 1694, and restored to the living, and died in April 1703, aged about sixty-eight years. See *Fasti Eccles. Scoticanae*, 2:433; 3:710.

7. JOHN (4), took his degree at Edinburgh University in 1819; was licensed to preach in 1823; presented to the living at Biggar the same year, and ordained, and elected clerk to the presbytery in 1839, and to the synod in 1843. See *Fasti Eccles. Scoticanae*, 1:211.

8. WILLIAM, was appointed the second Protestant minister at Dundee in 1560; was a member of the first general assembly held the same year, and of the sixty succeeding assemblies he attended thirty-eight, and was elected moderator in 1569. He was presented to the vicarage of Dundee the same year; in 1574 to that of Ballumby; in 1578 was appointed visitor to the churches; in 1589 was one of the commissioners for the defence of true religion in Forfarshire; being aged, another as appointed to supply his place in 1597. See *Fasti Eccles. Scoticanae*, 3:684.

Christlieb, Christian Wilhelm

was a German Jew (originally *Lazarus Wolf*) who embraced Christianity in 1733 at Burg-Farrenbach, in Franconia, and wrote, *Kusrzer Auszug aus desn twöyl æoder Bussqebeten* (1745): — *Antwort auf Michaelis*, etc. (ibid.). See Furst, *Bibl. Jud.* 1:179; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Christlieb, Friedrich Wilhelm

a German convert from Judaism of the 17th century, and for some time lector of Hebrew at Rinteln, is the author of *Jerusalem in den Talmud* (Cassel, 1671): — *Losterung der Juden Gegen Christum* (Rinteln, 1682):

— *Jesus Christus, nach Kabbalistischer. Art Erwiesen* (ibid. 1697). See Furst, *Bibl. Jud.* 1:179; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Christman, Aaron

a German Reformed minister, was born in Northampton County, Pennsylvania, June 4, 1826. He pursued his literary course at Mercersburg, and then studied theology privately for a time. In 1850 he was licensed, and ordained by the classis of Mercersburg in 1851. He afterwards passed over to the Episcopal Church, and died March 28, 1860. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:497.

Christman, Jacob

a German Reformed minister, was examined and ordained in 1798, and set over a congregation in North Carolina. In 1809 he went to Ohio, and is reported to have been the first German Reformed minister in that state. He died in 1810. See Harbaugh, *Fathers of the Germ. Ref. Church*, 3:467.

Christmas

We present the following additional particulars concerning this important festival:

"Pope Julius I confirmed the birthday of our Lord to be kept on December 25; and Chrysostom, in the 4th century, speaks of the feast as of great antiquity; Clement of Alexandria, in the beginning of the 3d century, speaks of it, but refers it to April 19 or 20, or May 20; and sermons of Basil and Gregory Nazianzen, preached on this day, are still extant. Epiphanius reckons it on January 6, but Augustine on December 25. From the West the observance of the day passed to the Eastern Church in the 4th century; as Chrysostom says, the feast was unknown at Antioch till years before the time he was preaching, that is, probably, as kept on December 25, the day hitherto observed having been January 6. The Latins, and Africa, and the Greek Church, generally, however, held the Nativity on December 25, as appears from Jerome, Augustine, Chrysostom, Basil, and Gregory Nazianzen. The Orientals in Egypt, Cyprus, Antioch, and Palestine appear to have observed, for a time only, January 6, as the feast of the Nativity and-Epiphany, or Theophania, name equally applicable to both, as Gregory Nazianzen observes. However, about the beginning of the 5th

century the Nativity was commemorated, in the East, on December 25, and the Epiphany on the later day. In the 6th century, beyond doubt, East and West agreed in their observance. The Basquecallit the New Day, because all things are become new — old things are passed away. Christmas Eve is called, in Celtic, the Night of Mary; in Germany, the Holy Night; in Portugal, the Pasch of the Nativity; and in old English, Yule Merriment. In the Isle of Man the peasants bring tapers to church, and sing carols; and in Germany they beat with mallets on the house door, to symbolize the anxiety of the spirits in prison to learn the glad tidings of the Nativity. There were three masses on this day: one at midnight on the eve [except in the Gallican, Mozarabic, and Armenian rites], commemorating the actual birth of our Lord; the second at dawn or cock-crow, its revelation to man in the shepherds; and the third at noon, the eternal sonship of the Holy Child Jesus. Two masses were said in France in the time of Gregory of Tours; but three masses were not introduced into Spain until the 14th century, nor at Milan until the 15th century. In the Medieval Church there was a representation of the shepherds, as at Lichfield, with a star gleaming in the chapel vault; and so lately as 1821 the Flemish preserved the same custom, and the peasants entering with sheep offered eggs and milk, while midnight mass was said at the high-altar. From the time of Augustine, midnight mass was said on the eve; and the Councils of Orleans and Toledo required all persons to attend this service at their cathedral church. The Christmas-box was a receptacle made of earthenware, in the 17th century, in which apprentices placed the rewards of their industry given them at that season."

Christmas, Joseph Stibbs

a Presbyterian minister, was born at Georgetown, Beaver County, Pennsylvania, April 10, 1803. He studied at the academy in Beavertown; in 1815 entered Washington College, and, after completing his collegiate course, engaged for some time in the study of medicine. In 1820 he entered Princeton Theological Seminary, where he remained over two years. He was licensed by the Philadelphia Presbytery in April 1824, and ordained August 1 by the New York Presbytery; in May following he became pastor of the Presbyterian Church in Montreal, and discharged his duties faithfully four years. He was afterwards agent of the American Bible Society one year, pastor of the Bowery Church, New York city, and died March 14,

1830. He wrote *The Artist*, a poem (1819), besides several pamphlets and contributions to periodicals. See Sprague, *Annals of the Amer. Pulpit*, 4:662.

Christolytae

were a sect mentioned by John of Damascus as teaching that when Jesus Christ arose from the dead he left his body with his soul in the earth, and that it was the divine nature alone which ascended into heaven. The name of the sect comes from this dissolution of the personality of Christ (see Joh. Damasc. *Treatise on Heresies*, 93, § 108; *Patrol. Graec.* 94:681).

Christophe, Jean Baptiste

pastor at Notre-Dame-de-Fontaines, near Lyons, was born at Amplepuis (Rhône), June 3, 1809. He published *a Histoire de la Papauté Pendant le XIV Siecle* (1852, 3 volumes 8vo), a work giving an exact account, from the best sources, of the residence of the popes at Avignon. See Hoefler, *Nouv. Biog. Generale*, s.v.

Christophe, Joseph

a French painter, was born at Verdun in 1667, and was chosen a member of the Royal Academy in 1697. His picture of *The Miraculous. Feeding of the Multitude* was one of the finest ornaments of Paris before the Revolution. He died at Paris, March 29, 1748. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Christopher

Picture for Christopher

(Χριστοφόρος), Saint a Christian martyr, lived probably about the 3d century. According to the legend, which is interesting as the basis of many popular superstitions, Christopher determined to serve only the most powerful of monarchs. He visited the court of a great prince, who was afraid of the devil, from which he concluded that the devil must be the stronger; but he noticed that the latter, to whom he offered his services, had some fear on looking at the image of Christ. Thus Christopher set himself to find one whose strength was superior to that of the devil. In his distress he went to ask advice of a hermit, who suggested to him the idea of carrying pilgrims across a torrent over which there was no bridge, and

this became for a long time the daily occupation of Christopher. One day a child presented itself on the borders of the stream; Christopher took the burden upon his shoulders, thinking it easy enough, but it nearly crushed him. The child was Christ, and, in order to make himself known to Christopher, he ordered him to thrust his great stick into the earth. Christopher obeyed, and saw with astonishment, on the following morning, that the stick had been transformed into a date-tree, with fruit and leaves. Thousands of men, having been drawn near by that miracle, accepted the Christian religion; but the pagan governor of the province put Christopher in prison, and tried his faith by the most cruel tortures. He then was beaten with red-hot iron rods, and many other barbarities were inflicted upon him, but he remained unchangeable. Finally three thousand soldiers were ordered to shoot at him poisoned arrows, none of which struck him, but returned against those who had shot them. The governor himself was struck in the eve, when Christopher indicated to him the remedy by which to cure the wound: it was that, when Christopher's own head had been cut off, he should wash his eye with his blood. Christopher was beheaded. The governor was entirely cured by the blood of the martyr, and was baptized, with all his family. This saint is ordinarily represented under the figure of a giant carrying Christ on his shoulders, and leaning upon a large stick, making all efforts. not to succumb under the burden. The popular belief of the Middle Ages identified the image and the name of Christ with those of St. Christopher, and it was said that "he who ever saw St. Christopher would never die an infamous death." See Hoefer, *Nouv. Biog. Generale*, s.v.

Christopher

is likewise the name of several early Christians:

- 1.** One of three soldiers of Diocletian's guard, who, being converted, A.D. 269, by the constancy of St. George, suffered charring, scarification, imprisonment, and death, April 19 (Basil, *Alenol.* 3:63).
- 2.** A deacon, who, with Clement, bishop of Ancyra, and Charito, the second deacon, had his throat cut (A.D. 296) in prison, January 23 (Basil, *Menol.* 2).
- 3.** A monk at Jerusalem, who testified to the superiority of the common life over the solitary condition of a hermitage (Migne, *Patrol.* 74:170).

4. Bishop of Arcadiopolis in Asia, at the second council of Constantinople, A.D. 553 (Labbe, *Concil.* 5:582).
5. A Sabaite, martyr in Palestine under the Saracens (April 14), in the 8th century (Migne, *Dict. Hagiog.* s.v.).
6. Dean ("primicier") and counsellor of the see of Rome, who, with his son Sergius, treasurer of the Roman Church, obtained armed assistance from Desiderius, king of Lombardy, to, dislodge the antipope Constantine. Christopher opposed the intrusion of Philip, and procured the election of Stephen III. He attempted to induce Desiderius to restore the Church property which he had plundered; the king was exasperated, and so used his influence at Rome that the eyes of Christopher and Sergius were torn out, which in three days caused the death of the former, cir. A.D. 775 (Ceillier, *Hist. des Auteur's* 12:1117).
7. Patriarch of Alexandria (A.D. 804-837), who wrote a "synodical" letter to, the emperor Theophilus, the iconoclast, in favor of the worship of images, citing the story of king Abgarus. It was signed by fourteen hundred and fifty-five bishops and priests. He wrote *De Vita Humana* (Paris, 1608), under the name of *Theophilus Alexandr.* (Cave, *Hist. Lit.* 2:23). 8. "Patricius, patria Mityleleus," a menologist, author of an iambic *Historia Sanctorum*, beginning with September and ending with August. He is included by Cave, *Hist. Lit. (Dissert.* 1), among writers of uncertain date.

Christopher (Christophen, or Christophorus), Joseph

a reputable Dutch painter was born at Utrecht in 1498, and studied in the school of Anthony More. He was invited to the court of Lisbon by John III, where he executed a number of fine works for the churches.

Christopher, Ralph G.

a Methodist Episcopal minister, was born in Halifax County, Virginia, October 10, 1787. He was converted in 1809, licensed to preach in 1810, and admitted into the South Carolina Conference. About 1820 he located and practiced medicine. In 1823 he removed to Alabama, continued his medical profession until 1831, and then entered the Alabama Conference, wherein he labored as health permitted until his death, October 13, 1839. Mr. Christopher was a man of great faith and resignation under many afflictions. See *Minutes of Annual Conferences*, 1840, page 58.

Christopher, Thomas

a Methodist Episcopal minister, was born at Cambridge, Dorchester County, Maryland, January 12, 1805. He was converted at the age of twelve; in 1834 entered the Philadelphia Conference, and afterwards became a member of the New Jersey Conference. In all he labored fifteen years as an itinerant, and died at his post, in January 1850. As a man, Mr. Christopher was candid, companionable, and interesting; as a Christian, warm, sincere, practical; as a preacher, faithful, earnest, useful. See *Minutes of Annual Conferences*, 1850, page 436.

Christopher, William Britton

a Congregational minister, was born at Binghamton, N.Y., August 15, 1817. He attended Syracuse Academy; graduated at Union College in 1847; in 1848 was a member of Princeton Theological Seminary, and the following year was connected with Auburn Theological Seminary. He was ordained at Centre Lisle, N.Y., as an evangelist, October 16, 1849, and during the succeeding year was acting pastor at Union Centre; the two following years preached in Hancock; from 1852 to 1854, served the Presbyterian churches in Oneonta and Otego; from January 1854, to September 1859, in Lacon, Illinois; in 1860, at Galena; the following year acting pastor of the Congregational Church in the same place. From April 1864, until 1867 he was pastor in Mendota. During the succeeding four years he was employed as a farmer in Iowa. Meantime, from 1866 to 1870, he was editor of the *National Prohibitionist* of Chicago. As the leader of a prohibition colony, he went to Cheever, Kansas, in 1871. He died at Binghamton, November 7, 1879. Mr. Christopher was a man of excellent qualities, an earnest preacher of the gospel, and a zealous temperance leader. See *Necrol. Report of Princeton Theol. Sem.* 1880, page 39; *Cong. Year,-book*, 1880, page 15.

Christopherson, John

a learned English prelate, was born in Lancashire, and educated at St. John's College, Cambridge. He was one of the first fellows of Trinity College after its foundation by Henry VIII, in 1546, and soon after became master of it. He was banished in the reign of Edward VI, but, when queen Mary succeeded to the crown, he returned, was made dean of Norwich in 1554, and bishop of Chichester in 1557. He died in December 1558. He translated Philo Judaeus into Latin (Antwerp, 1553, 4to); also the

ecclesiastical histories of Eusebius, Socrates, Sozomenn, Evagrius, and Theodoret (Louvain, 1570, 8vo; Cologne, 1570, fol.) See Chalmers, *Biog. Dict.* s.v.

Christophorus, Angelus

a Greek writer, was born in the Peloponnesus about 1575. On account of the atrocities of the Turkish government he went to Europe, and settled in England, studying at Cambridge and Oxford. In 1619 he published in Greek, with a Latin translation, a work *On the Present State of the Greek Church*, which was republished by the Protestant George Phelavius in 1655, at Frankfort, with a new Latin translation and notes; again reprinted in Greek and Latin (Leipsic, 1876). Christophorus also wrote, *De suis Tribulationibus: — Expilicatio Symboli: — Explanatio Sacrorum-Mysteriorum: — De Apostasia Eccesiae et Homine Peccatore* (Greek and Latin; Lond. 1614). See Fabricii, *Bibl. Gr.* 11; Lichtenberger, *Encyclop. des Sciences Religienses* s.v. (B.P.)

Christotokos

SEE NESTORIUS.

Christovao (of Lisbon), Frey

a Portuguese missionary, the first explorer of the river Tocantins, in Braizil, was born of a noble family near the close of the 16th century. In 1623 he was appointed guardian of the Capuchin convent at Maaramhao. He opposed, with all his influence, the reduction of the Indians to slavery, and then undertook to teach them. See *Hoefler, Nouv Biog. Generale*, s.v.

Chrodebert I

(otherwise Rigobert, or Zerobert), archbishop of Tours. The *Chronicon Turonense* makes him the prelate who granted to St. Martin's Abbey at Tours privileges confirmed by pope Adeodatus (672-676).

Chrodebert II

(otherwise known as Ruotbertus, Crabertus, and Erabertus), archbishop of Tours, is said to have taken monastic vows A.D. 662. He is distinguished for a judgment which he wrote concerning a woman who had committed fornication after she had joined a religious order. The document was

suppressed for two reasons: first, because Chrodebert, who wrote about the middle of the 7th century, says in it that they did not then acknowledge in France more than the first four general councils, viz., Nice, Constantinople, Ephesus, and Chalcedon. The other reason was because he maintained that Mary Magdalene merited the appearance of the Saviour after his resurrection, before that privilege was accorded to the apostles, or even to his mother. His letter is to be found in the 54th volume of Migne's *Latin Patirogy*, among the notes of Quesnel on the Epistles of Leo the Great. See Le Cointe, *Ann. Eccl. Franc.* 3:573.

Chrodielidis

a nun of the convent of the Holy Cross at Poitiers. She incited a rebellion in the nunnery, and was excommunicated at the Council of Poitiers, A.D. 590, but was afterwards restored to the communion.

Chrodogandus

SEE CHRODEGANG.

Chronan

SEE CRONAN.

Chronica

(Χρονικά) were histories or epitomes of history, in which special care was taken to fix the date of each event recorded.

Chronica Horosii

is in substance the chronicle of Hippolytus, but with an appended note bringing the chronology to the writer's time. *SEE CHRONICON CANISIANUM.*

Chronicon Athanasium

The Festal Epistles of Athanasius, published in Syriac by Cureton, 1848, and afterwards with a Latin translation by Mai (*Pat. Nov. Bibl.* 6), have prefixed a chronicle of the episcopate of Athanasius (A.D. 328-373). It throws much light on the history of the period, marking the Easter of each year, together with the names of its consuls and the other modes of designating the year, both in the east and west.

Chronicon Canisianum

(*Labbaenum* or *Hippolyti*). This chronicle was published first by Canisius, in 1602. It is anonymous, and in Latin, but internal evidence shows it is a translation from the Greek. It can scarcely be called a chronicle, for it contains no continuous history. It merely gives from the Old Test. a series of names and dates sufficient for the purposes of chronological computation.

Chronicon Cyprianicum

is a short treatise appended to the works of St. Cyprian. This is probably the "very useful chronicle" which Paulus Diaconus, in his *Life of St. Cyprian*, says that father composed.

Chronicon Edessenitum

is an anonymous Syriac chronicle, published by Assemani (*Bibl. Orient.* 1:387), apparently compiled about A.D. 550. The writer was orthodox, and expressly recognises the first four general councils, though one doubtful passage has brought him under suspicion of Pelagianism (page 402). He places the birth of Christ two years before the vulgar computation.

Chronicon Paschale

(or *Alexandrinum*) is an anonymous epitome of the world's history from the creation to the twentieth year of the reign of Heraclius, A.D. 630. A MS. of the 10th century, which was found in a Sicilian library: in the middle of the 16th century, is now in the Vatican library. The question as to what day of the lunar month it was on which our Saviour suffered is elaborately discussed, and a chronological table of the main events of our Lord's life is given. The author's dates correspond to B.C. 3 for the birth, and A.D. 32 for the crucifixion of Christ. This chronicle is the subject of a special essay by Van der Hagen (Amst. 1736), where will be found the best explanations of those points in the chronicler's method of computation which present difficulty.

Chronicon Ruinartianum

is a short Latin chronicle appended to two MSS. of Victor Vitensis, and consists chiefly of extracts from other writers. It begins with the reign of

Arcadius and Honorius, and goes to that of Justin II (565-578). It makes mention of the dialogues of pope Gregory the Great, and was probably compiled: about the end of the 6th century.

Cehronicon Scaligerianus

(or *Alexandrinum*). Scaliger published this as an appendix to his edition of the *Chraionon* of Eusebius. The chronicle begins with Adam, and ends with the reign of Arcadius and Honorius. Internal evidence points to Alexandria as the place of its composition. Notwithstanding the blunders in its Greek translations, the use made by the compiler of writings not now extant renders it worthy of being consulted. He appears to have taken from apocryphal sources stories of the martyrdom of Zacharias, the father of John the Baptist, and of the miraculous preservation of Elizabeth and her infant, of the names of the wise men, etc.

Chronicon Valesianum.

This fragment of a chronicle by an unknown author; embracing the period from Diocletian to Theodoric, is in Latin. It was published by Valesius as an appendix to his edition of *Amnianus Marcellinus*.

Chronitae

(from *χρόνος*, *time*) is a term of reproach applied by the Arians of the 4th century to the orthodox Christians of the period, by which they designed to intimate that their opponents' religion was only temporary, and would speedily have an end.

Chronogram

consists of words in an inscription, so placed that the numeral letters give the date of a certain event thus recorded. The earliest instance occurs in stained glass, cir. 1062, at St. Peter's, Aix. There is another, of the time of Charles I, on the ceiling of the lantern in Winchester. The only letters which can be used are M, D, c, v, i, x, V, I.

Chronopius was a bishop of the time of Valentinian I, mentioned in his law of July 9, A.D. 369. His see is unknown; but, contrary to the laws, he had applied to a secular magistrate, Claudianus, and again to another, against the decisions of a certain council, and for this he was deposed.

Chronopius I

was third bishop of Le Perigord. He succeeded Anianus in the first half of the 4th century.

Chronopius II

was the seventh bishop of Le Perigord. He is described as having been of noble birth, -modest, gentle, eloquent, the father of the poor, the prop of his country, the restorer of churches, the redeemer of citizens. He died about the middle of the 6th century (Migne, *Patrol. Lat.* 88:160; *Gall. Christ.* 2:1450).

Chronus

(*time*) was the Greek name of SATURN.

Chrotbertus

SEE CHRODEBERT.

Chrotechildis

(or Chrotildis). *SEE CLOTILDA.*

Chrworsch

in Slavonic mythology, was a god of the destructive wind-storm, to whom the Slavs offered sacrifices to shield them from his power.

Chrysander (properly Goldman), Wilhelm Christian Justus

a Lutheran theologian of Germany, was born December 9, 1718, at Godekenrodan in the vicinity of Halberstadt. He studied at Halle and Helmstadt, and in 1742 was permitted to lecture. In 1744 he was made pastor of St. Stephen's, at Helmstadt, lecturing, at the same time, on Oriental languages and literature. In 1750 he was called to Rinteln became in 1751 doctor of theology, and in 1755 professor ordinarius of theology. In 1758 he was called as first professor of theology and philology to Kiel, and died December 10, 1788. He was a voluminous writer. Doring (*Die Gelehrten Theologen Deutschlands*, 1:247 sq.) gives on five pages the titles of his one hundred and one publications. See also Furst, *Bibl. Jud.*

1:179; Steinschneider, *Bibliographi Msihes Handbuch*, page 35; Winer, *Handbuch der theol. Lit.* 1:857; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Chrysanthus

was the name of several early Christians :

- 1.** Martyred along with the virgin Daria at Rome, under Numerianus, A.D. 283. He is commemorated December 1 in Usuard's *Martn.*, and March 19 in the Byzantine *Calendar*.
- 2.** A bishop of the Novatians at Constantinople, who succeeded Sisinnius in 407. Being disinclined to accept the episcopal office, he retired from Constantinople to Bithynia, but was pursued, drawn from his retreat, and forced to submit to ordination. He died in 414.
- 3.** One of the bishops at the Council of Aries in the early part of the 5th century.
- 4.** Bishop of Spoleto, addressed by Gregory the Great (*Epist.* 7:72, 73) and begged to give some relics of Sabinus for a church at Fermo.

Chrysaphius

was a eunuch, chief minister at the court of Theodosius II, the Eastern emperor, He is mentioned as gaining over his master and the empress Eudoxia to the party of Eutyches. After the death of Theodosius, A.D. 450, he was disgraced, banished to an island, and put to death at the instance of the empress Pulcheria. It is thought that through the influence of Chrysaphius, Eutyches obtained a letter from Theodosius to Leo the Great, exhorting him to peace. Chrysaphius and Eudoxia also supported Dioscorus in his desire that Theodosius would summon the Eutychian Council of Ephesus (Theodoret, *Epist.* 124; 125).

Chryse

(in Latin versions of the story known as *Aurea*) is the principal figure in the account of the martyrdom of Hippolytus. It purports to relate to martyrdoms which took place during a violent persecution of the Christians by the emperor Claudius., There are many versions of this story. The most complete discussion of all these stories is to be found in Dillinger, *Hippoolytus und Kallistus*, chapter 2.

Chryseros

was a sophist and apologist of paganism in the 5th century, rebuked by St. Nilus (*Epist.* 2:42; see Ceillier, 8:217).

Chrysippus Of Cappadocia

an ecclesiastical writer, lived in the 5th century, according to Cyril of Scythopolis (*Vit. St. Euthym.*). He and two of his brothers, Cosmo's and Gabriel, received a good education in Syria, and were then given into the care of Euthymius at Jerusalem. In that place, also, Chrysippus took orders. In 455 he became steward of the monastery, and subsequently praefect of the Church of the, Resurrection, and "guardian of the holy Cross," filling the latter place for ten years, till his death. He wrote, in a style both elegant and concise, some works on ecclesiastical subjects; but they are lost, except a treatise, entitled *Homilia de Sancta Deipara* (also found with a Latin translation in the second volume of the *Auctarium Patr.* Paris, 1624), and some fragments of a small work, entitled *Encomium Theodori Martyris* (in Eustathius of Constalitinople's *Liber de Statu Vitae Functorum*). A *Laudatio Joannis Baptistae*, attributed to Chrysippus, is printed in Latin by Combefis (*Biblioth. Concionat.* 7:108). See Hoefer, *Nouv. Biog. Generale*, s.v. **SEE COSMOS.**

Chrysobergus, Lucas

a Greek ecclesiastical writer, was appointed patriarch of Constantinople in 1155. He presided over the synod which was held there in 1166, and died in 1167. Of his works there are left but thirteen *Decreta Synodalia* (contained in the *Jus Graeco-romanum* of Leunclavius), and the following are the titles of some of the decrees recorded by him: *De Clericis qui se Immiscent Scecularibus Negotiis; De Indecoris et Scencis Ritibus Sanctorum Notariorum Festo Abrogandis; Ne Clerici Turpilucrifiant aut Medici.* There are in the imperial library of Vienna two poems, which are attributed to Chrysobergus. See Hoefer, *Nouv. Biog. Generale*, s.v.

Chrysobergus, Maximus

a Greek ecclesiastical writer, who lived about 1400, wrote, *Oratio de Processione Spiritus Sancti* (printed in the second volume of *Grcecia Orthodoxa*, by Leo Allatius). See Hoefer, *Nouv. Biog. Generale*, s.v.

Chrysogonus

was the name of two early Christians:

1. A martyr at Rome, under Diocletian, commemorated November 24, in the Hieronymian martyrology, old Roman, and those of Bede and Usuard. Some MSS. of the Hieronymian martyrology give Aquileia as the place of martyrdom.
2. A monk of Aquileia to whom Jerome writes (*Epist.* 9, ed. Val.) from the desert, asking him to write to him.

Chrysolius (Chryseuil), St.

bishop and martyr, is celebrated at Comines, in Flanders, as the apostle of that neighborhood. He suffered under Diocletian A.D. 302, and is commemorated on February 7.

Chrysoloras, Demetrius

a Greek theologian, was born at Thessalonica, and lived in the 14th century. He was recommended by John Cantacuzenus to the emperor Manuel, when he was charged by that prince with important missions to foreign courts. In the Bodleian Library, and in the National Library of Paris, there are about one hundred MS. letters of Chrysoloras to the emperor Manuel. Chrysoloras also wrote several treatises about religious subjects, of which the most important ones are: *Dialogus adversus Demetrium Cydonium*: — *Dialogus contra Latinos-Encomium in S. Demetriusm Martyrem*: — *Tractatus ex Libris Nili contra Latinos de Processione Spiritus Sancti*:—*Epistola ad Barlaamum de Processione Spiritus Sancti*. All these writings are translated, possibly by Barlaam himself, and, with a refutation, are found in the *Bibliotheca Patrum Coloniensis*. A great many more still exist in European libraries. See Hoefler, *Nouv. Biog. Generale*, s.v.

Chrysophora

was a correspondent of Dionysius of Corinth, "a most faithful sister" (Euseb. 4:23). The letter is not extant.

Chysor

in Phoenician mythology, was a hero belonging to the seventh generation of the deities. He benefited mankind by various inventions: the canoe, bait, fishing-hook, the art of piloting, and the working of iron by fire. He was also worshipped under the name *Diamichios*.

Chysorettes

was chamberlain of Theodosius II (who reigned A.D. 408-450). He was exceedingly influential, and opposed to the Catholic party (Tillemont, 11:527). See Smith, *Diet. of Christ. Biog.* s.v.

Chrystal, James, D.D.

a Scotch clergyman, was licensed to preach in 1829; presented to the living at Auchinleck in 1833; and had a son, James R., who was minister at Cults. See *Fasti Eccles. Scoticanæ*, 2:97.

Chrysteson

SEE CHRISTISON.

Chrystie

SEE CHRISTIE.

Chubarag

in the Lamaian religion, is the name of the clergy. The Lamaian priests of the Mongolians are called *Gellongs*.

Chubbuck, Francis E.R.

a Protestant Episcopal clergyman, was chaplain of a regiment of Massachusetts volunteers at the beginning of his ministry in 1862; soon after removed to New Orleans; in 1865 became rector of Trinity Church, Vineland, N.J.; in 1867 held this rectorship and also officiated at Melville; and soon after was rector of St. Peter's Church, Clarksborough, where he remained until his death, January 2, 1872. See *Prot. Episc. Almanac*, 1873, page 133.

Chubilgatae

in Mongolian religion, are those spirits that descend from heaven to take possession of a child at its birth.

Chudo Morskoe

SEE CZUDO MORSKOE.

Chum, Thomas

a learned layman of the 17th century, who lived at Alfriston, Sussex, published in 11635 a small manual entitled *Collectiones Theologicarum Conclusionum*. Some have much opposed it, although they commend the brevity and clearness of his positions, and others welcomed it from a layman at once able and industrious in theological learning. See Fuller, *Worthies of England* (ed. Nuttall), 3:258.

Chumba Version Of The Scriptures

Chumba is a dialect spoken by about 120,000 people. Chumba is an independent hill state between Dalhousie and Cashmere. An edition of St. Matthew and St. John, in the Chumba and in the Thakuri dialect, which is the medium of communication among the people, was published by the British and Foreign Bible Society in 1880. (B.P.)

Chumbrechus

SEE CYNEBERHT, bishop of Winchester.

Chung-tien-cho

in Chinese mythology, is the name of the birthplace of the god Fo or Fo-hi, where true virtue and pure joy dwell. It is believed to have been northern India or Bengal.

Chunialdus, Saint

presbyter of Salzburg, lived about the middle of the 8th century, and is commemorated September 24.

Chunibertus

SEE KUNIBERT.

Chur

SEE CZUR.

Church

We give some additional details respecting the church edifices:

Picture for Church 1

"The earliest Church property, so called, dates from the reign of Alexander Severus, 222-235. Oiptatus of Milevi mentions forty churches at Rome. From the time of Gallieus (260) to the edict of Diocletian for their destruction, in. 303, the Christians had their use; aid the Acts of St. Theodotus of Ancyra, martyred by that emperor, allude to. an apsidal church. The original Christian churches were oblong, looking eastward, with the chambers of the clergy on either side, and two western doors as separate entrances for men and women. Afterwards churches were built in various forms in the shape of a cross, square, or round; the former were vaulted, and the latter had wooden ceilings. All were apsidal, and their orientation is called by Paulinus the more usual form; but Stephen, bishop of Tournay, speaks of it as a peculiarity of St. Benet's, Paris, in a letter to pope Lucius III, and in some Italian churches at his day, the celebrant at the altar faced the west. About the year 1000 — the fancied millennium of some ancient writers — architecture came nearly to a standstil. Churches were not repaired, much less rebuilt; for, as William of Tyre said, the evening of days seemed to have fallen upon the world, and the coming of the Son of Man to draw near; while charters of foundation, rare as they were, bore the ominous heading, forasmuch as the world's end approacheth. But about the beginning of the 11th, century confidence was restored, and an aera of church building so universal set in that Ralph Glaber says it seemed as if 'the world was putting off its dingy vesture and donning a pure white robe.'

Picture for Church 2

"Churches, in their threefold longitudinal: division of nave, choir, and sanctuary, correspond to the arrangement of the Temple, with its court of the Gentiles, the worldly sanctuary, and holy of holies. They have also a triple elevation, containing the base-arcade, triforium, and clerestory, and

also three parts laterally formed by the main body of the structure and its aisles.

"Churches are distinguished into various grades, the patriarchal, primatial, and metropolitan, according to the rank of their presidents; cathedral, as containing a bishop's cathedral or see; collegiate, which are composed of a chapter and dean; conventual, if belonging to a religious community; abbeys, those under an abbot, or priories, if governed by a prior; ministers, when attached to a monastery or of imposing size; parochial, if furnished with a font."

"Churches are built on many different plans, and have been so at all periods: one plan has no more authority than another — it is entirely a matter of convenience and decent order. The earliest churches were chambers in the houses of the more wealthy Christians, who allowed their poorer brethren to assemble in their houses, usually in the hall or the largest room, but at first in smaller rooms, either at the top of the house, as mentioned in the book of the Acts of the Apostles, or in the chambers below the level of the street, which were usual in the houses or palaces of the Roman nobility. Several of these subterranean churches remain, as those of St. Pudentiana and St. Sylvester. In all these cases other chambers were built above them for churches after the peace in the time of Constantine. Some think that the name of basilica was derived from this early use of the hall, which was also a court. of justice, *SEE BASILICA*; and in the case of the Cathedral of Treves the actual hall of a Roman house remains to this day, converted into a church, while there is another basilica, or law court, near it, also converted into a church in more recent times. At Rome the seven great churches made by Constantine, which still retain the name of basilica in an especial manner, were probably all originally 950 law courts, and so preserved their old arrangements, which served as types for others, and came to be considered the usual arrangement of a church.

Picture for Church 3

"The Church of Santa Croce was the praetorium, or law court, in the sessorium or palace of the empress Helena, and ha an apse added to it by Constantine as a necessary. part of the arrangement. That of St. John Lateran, which was the first that Constantine made into a church, was originally one of the halls in the great palace of the Lateran family. Those of St. Lawrence and St. Agnes were originally two of the small burial-

chapels at the entrance of their respective catacombs, and other chapels in the catacombs are called basilicas by some writers, though they seldom held more than fifty persons, and the largest not more than eighty; these are evidently burial-chapels only, and afford no guidance for the arrangement of a church. St. Clement's is usually appealed to as the primitive type: the original church, which now forms a crypt to the present one, is considerably wider. When the upper part of the church was rebuilt, in the 12th century, the old nave of the upper church was found inconveniently wide, and one of the aisles of this underground church is now outside the wall of the upper church, the width of the nave having been divided into a nave and aisle. The marble screen was brought up from the lower church and re-arranged to suit the smaller one. This church therefore affords no certain type of primitive arrangement. That of Torcello, at Venice, is more perfect and unaltered, but is probably also of the 12th century. There is no example of primitive arrangement remaining, except perhaps St. Agnes, outside of the walls of Rome; but it is certain that the plan of the Roman court of justice was closely followed, and all the names of the different parts were retained.

Picture for Church 4

"When the art of building in stone was revived in Western Europe in the 11th century, the apse appears at first to have been considered an essential feature, as at Canterbury, which seems to have followed the plan of the original church of St. Peter's at Rome; and in such cases the altar was probably placed on the chord of the apse, as at Rome, but this practice was soon abandoned, and from the 12th century in England the square east end became almost universal, and the altar was placed against the east wall, often resting partly upon corbels in the wall. The chorus, or choir, which in Italy is sometimes in one part of the church and sometimes another, and in Spain and the south of France is usually in the middle, was in England and the north of France almost universally in the eastern limb of the church, and enclosed by a screen called originally cancellus, from which the name of chancel and choir became synonymous, but usage now generally confines the name of choir to the cathedrals or large churches. *SEE CHANCEL*; see *CHOIR*. When there are aisles to the eastern part of a church the central division of it is usually called the choir. Although no general rule can be laid down, the most usual plan of our English mediaeval church may be said to be:

1. A chancel without aisles;
2. A nave with aisles;
3. A western tower;
4. A south porch. Garsington Church, Oxfordshire, affords a good example of the original plan of a parish church unaltered.

Church, Aaron

a Congregational minister, graduated in 1765 from Yale College; was settled as pastor in Hartland, Conn., in 1780; resigned in 1814, and died in 1823. See Sprague, *Annals of the Amer. Pulpit*, 5:383.

Church, Aaron B

a Congregational minister, was born in Massachusetts in 1798.. He graduated from Middlebury College in 1822, and from Andover Theological Seminary in 1825 was ordained June 21, 1826; was, pastor at Calais, Maine, from 1828 to 1834; stated supply of the Presbyterian Church at Princeton, Illinois, from 1849 to 1853, and died there, April 23, 1857. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 63.

Church, Alonzo, D.D.

a Presbyterian minister, was born at Brattleboro', Vermont, April 9, 1793. He was educated at Middlebury College, studied theology privately, and was licensed by Hopewell Presbytery in 1820. He never had any pastoral charge, but preached often in Atlanta, Georgia, and was for thirty years president of Georgia University, resigning in 1859. He died at his residence in Atlanta, May 18, 1862. He was a man of sterling worth and ardent piety, and an excellent teacher. See Wilson, *Presb. Hist. Almanac*, 1866, page 351.

Church, Selden

a Unitarian minister, was born at East Haddam, Connecticut, graduated at Yale College in 1765, and was settled as pastor in Campton, N.H., in October 1774. He was dismissed the same year, and died in 1802. See Sprague, *Annals of the Amer. Pulpit*, 8:192.

Church-ales

is a name for festivals at which the benefactions of the people at their sports and pastimes being collected, were devoted to recast the bells, repair towers, beautify churches, and raise funds for the poor.

Church-books

were divided into several classes. There were six reading-books: the *Bibliotheca*, a collection of the books of the Bible by St. Jerome; the *Homilar*, the homilies used on Sundays and certain festivals; the *Passionar*, containing the acts of martyrs; the *Legendary*, an account of confessors; the *Lectionary*, the epistles of St. Paul; and the *Sermologus*, sermons of the popes and fathers, read on certain days. The song and ritual books are mentioned under their titles. It was the custom till recent years for women-servants to carry their church books in a clean white handkerchief, a relic of the old custom in the Western Church for women to receive the eucharist in a linen cloth. To this day the altar-rail at Wimborne Minster is covered at the time of holy communion with a white cloth.

Churchill, Charles

an English clergyman and poet, was born in the parish of St. John the Evangelist, Westminster, in February 1731. He was educated at Westminster School, and admitted to Trinity College, Cambridge, but left immediately and never returned. He was ordained priest in 1756, and then exercised his clerical functions at Cadbury, Somersetshire, and at Rainham, in Essex, his father's living. At the death of his father, in 1758, he succeeded him in the curacy and lectureship of St. John's. In a short time, however, he forsook all external decency, appearing, to the amazement of the town, in a blue coat, ruffles, and a goldlaced hat. Being remonstrated with by the dean of Westminster for various irregularities, he resigned his preferments, and treated his clerical office with utter contempt. He now lived a profligate life, and devoted his talents to poetry, for which he had unquestionable genius. He died November 4, 1764. For particulars of his career and writings see Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Churchill, James

an English Congregational minister, was born at Portsea, October 7, 1766. He was converted when about nineteen years old, and admitted, in February 1789, to Homerton College, where he remained till 1795. He became pastor at Ongar, Essex, in February 1796; removed to Henley-upon-Thames in 1807, and in 1813 to Thames Ditton, where he labored till 1844, when he resigned his charge. He died March 3, 1849. Mr. Churchill was distinguished for purity, of character, fidelity in pastoral work, and success in winning souls. See (Lond.) *Evangelical Magazine*, 1849, page 589.

Churchill, John

a Congregational minister, was born at Litchfield, Connecticut, February 15, 1811. For a short time he attended Amherst College, and then, from 1833 to 1835, studied medicine at Yale College. In 1839 he graduated from Yale Divinity School. From April 22, 1840, he was pastor of the North Congregational Church in Woodbury, Connecticut, resigned in 1867, but was not regularly dismissed until June 1869. From 1869 to 1876 he was acting pastor in Oxford, and then returned to Woodbury, where he resided without charge. He was a Representative from Woodbury, in 1867 and 1868, in the Connecticut legislature. His death occurred December 29, 1880. See *Cong. Year-book*, 1881, page 19.

Churchman, John

a minister of the Society of Friends, was born at Nottingham, Cheshire County, Pennsylvania, June 4, 1705. He became an established Christian when about twenty, and was "recommended," in the winter of 1735-36, as a preacher. For the next two or three years he exercised his ministry in Pennsylvania, Maryland, New Jersey, Virginia, and New England. From 1750 to 1754 he was engaged in ministerial work in Great Britain, Ireland, and Holland. In the French and Indian war he often raised his voice in favor of a peaceful and conciliatory attitude towards the natives. His death took place July 24, 1775. He left a very full journal of his labors during all these years of his ministry. See *Friend's Library*, 5:176-265. (J.C.S.)

Church-rates

are an assessment made upon the inhabitants of any parish in England for meeting the expenses of repairing the parish church. The rate must be agreed upon at a meeting of the churchwardens and parishioners, regularly called by public notice, but if none of the parishioners appear, the wardens alone make the rate. Houses, as well as lands, are chargeable with rates, and in cities and large towns houses alone are rated. A rate for repairing the church is charged, upon the real estate, while a rate for providing ornaments is charged upon the goods or personal property. The rector is held to all charges for repairing the chancel, and is exempt from any rate for repairs on the church in general, except when he holds lands within the parish not belonging to the rectory. Church-rates have long been unpopular in England, and cannot be raised at the mere instance of the bishop; the consent of the parishioners is required.

Church-reeves

(from *greefa*, a steward) are church-wardens, officers chosen to maintain order during divine service and as trustees of the church goods and furniture. In Spain they are called *operarii*, and in France *marguilliers*: (*meriglerii*), from the *marel*, or token of lead, which was given by them to the priests who attended service, as a qualification for receiving payment. They appear as *melinglerii* at Cefalu, Catania, and Monte Regale.

Church-yards

The dead were not buried, in the earlier times, in the outer court of the church, but examples of the practice occur in the 4th century, and after the 6th century it became general. The first recorded instance of a formal consecration of a church-yard occurs in the writings of Gregory of Tours, in the 6th century. The church-yard, under the name of *atrium*, is first mentioned with the garden near the church in 740, in the *Excerptions* of Ecgbright. Cuthbert, archbishop of Canterbury, is said to have introduced the use of church-yards as burial-places into England. So lately as 1791, the burial-yard of the cathedral only was used at Hereford. Fairs and markets were prohibited in church-yards by act of Parliament in 1285, and another act of Henry VI proscribed the former in them on Sundays; but at the period of the Reformation they were often profaned by the revellings of summer lords in May, and by mummers in winter-time, and noisy revels and banquets were held under tents in them. The indecent practice was at

length suppressed, and in 1623 the privilege of sanctuary was taken from churchyards. *SEE CEMETERY.*

Churen

in Hinda mythology, was a giant, and king of the evil daemons. He was besieged by Kaartikeya, the twelve-handed and six-headed son of Shiva, and the two sisters Uma and Ganga, and afterwards married Indra's daughter Denanei.

Churillo

SEE KASCZEJ.

Churmustu-Taengri

in Lamaian mythology, is the great protecting spirit of the earth, a giant-like, heavenly being, who rides on the middle head of the three-headed elephant, Gasar Sakikjin Kowen.

Chutriel

in Talmudic mythology, is the name of one of the devils who is occupied in scourging the damned.

Chylmarke (Lat.(Chilmarcius), John

an English philosopher, who flourished in 1390, was born at Chylmark, Wiltshire; educated at Merton College, Oxford; became a diligent searcher into the mysteries of nature; an acute thinker and disputant; but most remarkable for his skill in mathematics, being the author of many tractates in that science. See Fuller, *Worthies of England* (ed. Nuttall), 3:334.

Chynoweth, John

an English Wesleyan minister, was born at St. Agnes, Cornwall, May 20, 1849. He was converted at eighteen, and entered the ministry in 1875. His last appointment was to the Bodwin Circuit in 1880. He died October 24, 1881. See *Minutes of the British Conference*, 1882, page 15.

Cia-chy-sa-sgi

in Lamaism, is one of the sixteen regions of hell, or of the kingdom of evil demons (the kingdom is called Gnielva). It lies in the district where the

damned are tormented by fire. Here the floor is made of red-hot iron, and the lost are obliged to stand with their bare feet on it. The other half of this kingdom is equally unendurable on account of its cold.

Ciaconius

SEE CHACON.

Ciaffoni, BERNARDO

an Italian theologian of the Franciscan order, was a native of San Elpidio, and died in 1604, leaving *Apologia in Favore de Santi Padre* (Turin, s.a.; Avignon, 1698). See Hoefer, *Nouv. Biog. Generale*, s.v.

Ciakeiak

an Armenian lexicographer, and monk of the monastery of the Isle of *San Lazzaro*, near Venice, was born in 1771 at Ghiumuskana, and died in January 1835. He occupied himself mostly with the study of languages, the fruit of which was the publication of *Preces S. Nierses, Armeniorum Patriarchse*, in fourteen languages. His principal works are, an Italian-Armenian *Dictionary* (printed in the monastery of San Lazzaro, 1804): — *The Death of Abel*, transl. from the German into the Armenian (Venice, 1825): — *The Adventures of Telemachus* (transl. into Armenian, 1826, 8vo). He left also several MS. works, in prose and verse, which are still in the monastery of San Lazzaro. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cialdieri, Girolam

a painter of Urbino, was born about 1593, and studied under Ridolfi. Several of his works are in Roman churches, the best of which is the *Decollation of St. John*, in San Bartolommeo.

Ciamberlano (or Ciamberlani), Luca

an Italian painter and engraver, was born at Urbino, in 1586, labored from 1603 to 1640, and died at Rome in 1641. The following are some of his principal works: thirteen plates of *Christ and the Twelve Apostles*; *St. Jerome Dead, Lying upon a Stone*; *Christ on the Mount of Olives*; *Christ Appearing to Mary Magdalene*; *Christ Appearing to St. Theresa*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Ciampelli, Agostino

an eminent Florentine painter and architect, was born in 1578, studied under Santo di Titi, and died at Rome in 1640. In San Stephano di Pescia is his celebrated picture of *The Visit of the Virgin with Elisabeth*; also, in Santa Prassede, *The Crucifixion*. Two of his finest works in fresco are in the Chiesa del Gesu, representing the *Martyrdom of St. Andrew*, and a *Glory of Saints and Angels* on the ceiling. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Ciampini (Lat. Ciampinus), Giovanni Giustino

an Italian historian, was born at Rome, April (or August) 13, 1633, studied law, but devoted himself to antiquities, enjoyed several offices at the pontifical court, founded a scientific school, and died July, 12, 1698. He wrote, *De Duobus Emblematis in Cimelio Cardinalis Carpini Asservatis* (Rome, 1691): — *An Pontifex Romanus Baculo Pastoralis Utatur* (ibid. 1690): — *De Sacris Edificiis a Constantino Magno Constructis* (ibid. 1693): — *De Perpetuo Azymorum usu in Ecclesia Lat.* (ibid. 1688): — *De Cruce Stationali* (ibid. 1774): — *Examen Libri Pontificalis* (ibid. 1688). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:573, 613, 620, 632, 635, 680; Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.)

Cian

an early Welsh saint, was patron of Llangain, a chapel under Llanbadrig, in Carnarvonshire (Rees, *Welsh Saints*, page 302).

Cianan

(or Kenanus), bishop of Duleek (Damliag), is commemorated November 24. He appears to have been a great favorite with St. Patrick, who ordained him bishop, and presented him with a copy of the Gospels, a most valuable gift at that time. The Church of Duleek was also among the first that St. Patrick built in Meath, and had this special pre-eminence, that it was built of stone; it is called the first stone church in Ireland, and to this day perpetuates the name of the "Stone Building," Damliag, of which Duleek is a corruption. See Petrie, *Round Towers of Ireland*, page 141 sq.; Todd and Reeves, *Mart. Doneg.* page 315; Ware, *Irish Bishops*, page 137,

Harris's ed.; Butler, *Lives of the Saints*, 11:505; Forbes, *Kalendar of Scottish Saints*, page 301.

Cianci, Ignacio

an Italian poet and theologian, a native of the kingdom of Naples, lived in the second part of the 18th century. He was inspector-general of the order of barefooted Augustinian monks, and wrote *Poemata* (Venice, 1757), under the assumed name of *Dasmone Andriaci*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Ciantes, Giuseppe Maria

an Italian prelate and Dominican theologian, brother of the following, was born at Rome in 1602. He devoted himself to the study of Oriental languages, and had the opportunity of applying his knowledge of Hebrew for the conversion of the Jews, to whom Urban VIII had appointed him preacher in Rome. Having been called in 1640 as bishop of Marsico, in the kingdom of Naples, he distinguished himself by the good example which he set in his diocese. In 1656 he resigned the episcopal functions to retire to the convent of Minerva, where he died in 1670, leaving *De Sanctissima Trinitate* (Rome, 1667; in French by Du Mottier, *ibid.* 1668): — *De Sanctissima Christi Incarnatione* (*ibid.* 1668; also in Ital. and French, *ibid.* eod.): — *Della Perfezzione*, etc. (1669): — *Summa contra Gentes D. Thomas Aquinatis*, etc., his own Hebrew version (1657). See Hoefler, *Nouv. Biog. Generale*, s.v.; Furst, *Bibl. Jud.* 1:180.

Ciantes, Ignacio

(or Ambrogio), an Italian prelate and theologian of the Dominican order, was born at Rome in 1594. After having taught theology in the convent of Minerva, he became provincial of Naples, then general commissary of Calabria and Sicily. Everywhere he reformed abuses, and quickened the taste for letters and sciences. He served as bishop of the two dioceses of Bisaccia and San Angelo, Lombardy, with great zeal, but in 1661 resigned, in order to retire to the convent of Minerva. He died at Rome, December 24, 1667. Besides several discourses, he left *Constitutiones et Decreta*, etc. (Rome, 1652): — *Ceremoniale Ordinis Praedicatorum* (Naples, 1654): — *Raccolta de Miracoli dell' Imagine di San Domenico di Soriano* (Milan, 1640; Rome, 1642; Naples, 1656). See Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Ciar

(Cier, Cera, or Cyra). The Irish calendars give three dedications to saints of this name, January 5, February 8, October 16; but the first and last probably belong to the same individual. At January 5 is the feast of the birth of St. Ciar or Cera, virgin of Kul-Cheire, and at October 16 is that of her death. When her sanctity became known, and her disciples were numerous, she went forth with several virgins, and received from St. Munna or Fintan (October 21) the monastery of Tech-telle in Heli, or Eli O'Carrol, in King's County, which he had built and then left to St. Ciar. After a short residence here she returned to her native province, and founded the nunnery of Kil-cheive, which she governed till her death, in A.D. 680. See Lanigan, *Eccles. Hist. of Ireland*, 3:129 sq.; Kelly, *Cal. of Iris Saints*, page 51; Todd and Reeves, *Mart. Doneg.* page 7; O'Hanlon, *Irish Saints*, 1:62 sq,

Ciaran

(or Kieran). A large number of saints by this name appear in the Irish calendars, but of these only five have much more than the date and place of dedication:

1. Son of AEdh, commemorated January 5.
2. The Pious, of Belach-duin, commemorated June 14. Little is known of him further than that he wrote the *Acts of St. Patrick*, and died A.D. 770. See Lanigan, *Eccles. Hist. of Ireland*, 1:87.
3. Abbot of Rathmurghe, commemorated Oct. 8, died A.D. 784.
4. Of Saighir, commemorated March 5. The *Lives* of him are of doubtful authority. Lanigan is of opinion that he became a bishop about A. D. 538, and afterwards built the monastery of Saighir, around which a city gradually arose. He was the founder and first bishop of Ossory, and died there after A.D. 550.
5. Macantsaoir, or son of the carpenter, and abbot of Clonmacnoise, commemorated September 9. He is one of the most famous saints of Ireland, and half the monasteries of that country are said to have followed his rule. The year of his birth is variously stated from A.D. 507 to 516. He received his baptism and early education from St. Patrick's disciple, St. Justus. He was famous for his miracles, like all the others of his age, and

also for his humility and purity. He died of the plague which raged A.D. 549. He is one of the "Patres Priores" in St. Cumin or Cuminian's *Paschal Letter*. See Forbes, *Kal. of Scott. Saints*, pages 435. 436; Wilson, *Prehist. Ann. Scot.* page 483.

Cibar

SEE CYBAR.

Ciborium

Picture for Ciborium 1

The word is no doubt derived from the Greek **κεβώριον**, the primary meaning of which is the cup-like seed-vessel of the Egyptian water-lily.

Picture for Ciborium 2

It does not appear when the ciborium came first to be in use, though this was probably at as early a date as that in which architectural splendor was employed in the construction of churches. Augusti quotes Eusebius (*Vit. Const. M.* 3:38) as using the word **κιβώριον** when describing the Church of the Sepulchre at Jerusalem, and connecting it with the word **ἡμισφαίριον**; but in this there seems to be a mistake, as neither word occurs in cap. 38, while in cap. 37 the latter occurs in connection with **κεφάλαιον**; by which last it would seem that the apse was meant.

Picture for Ciborium 3

Paulinus of Nola has been thought to allude to the ciborium in the verses (*Epig.* 2:2): "Divinum veneranda tegunt altaria foedus, Compositisque sacra cum cruce martyribus." Veils are mentioned by Chrysostom (*Hor.* 3 *in Ephes.*) as withdrawn at the consecration of the eucharist, and it is probable that these were attached to the ciborium in the fashion represented by the accompanying woodcut, where a ciborium is shown with the veils concealing the altar.

Ciboria

are not mentioned in the *Liber Pontificalis* in the long catalogue of altars erected in, and gifts made to, churches erected in Rome and Naples by Constantine, unless the "fastigium," of silver, weighing 2025 lbs. in the basilica of St. John Lateran, was, as some have thought, a ciborium.

Mention is made in the *Liber Pontificalis* of many other ciboria; they are generally described as of silver or decorated with silver. The ciborium in St. Sophia's, as erected by Justinian, is described by Paul the Silentiary as having four columns of silver which supported an octagonal pyramidal dome or blunt spire, crowned by a globe bearing a cross. From the arches hung rich veils woven with figures of Christ, St. Paul, St. Peter, etc.

Ciboria were constructed not only of metal, or of wood covered with metal, but of marble; the alabaster columns of the ciborium of the high-altar of St. Mark's at Venice are said to have occupied the same position in the chapel of the Greek emperor at Constantinople. They are entirely covered with subjects from Biblical history, sculptured in relief, and appear to be of as early a date as the 5th century; but perhaps the earliest ciborium now existing is one in the Church of San Apollinare in Classe, at Ravenna, which is shown by the inscription. engraved upon it to have been erected between A.D. 806 and A.D. 810.

Various ornaments, as vases, crowns, and baskets (cophini) of silver, were placed as decorations upon or suspended from the ciboria; and, as has already been said, veils or curtains were attached to them; these last were withdrawn' after' the consecration, but before the elevation of the eucharist.

It does not appear when the use of these veils was discontinued in the Western Church; in the Eastern a screen (εἰκονόστασις)'with doors now serves the like purpose; some of the ciboria at Rome have a ring fixed in the centre of the vault, from which it is supposed a receptacle for the host was suspended. *SEE PERI-STERIUM*. No ciborium now existing at Rome seems to be of earlier date than the 12th century, but the practice of suspending such receptacles is no doubt much earlier. *SEE BALDOCHINO*.

Ciborium is likewise a modern name for a vessel of precious metal, like a chalice or cup in shape, with a covering surmounted by a cross. It is used in the Roman Catholic Church to contain the sacrament, under the form of bread, when distributed.

Cibot, Pierre Martial

a French missionary, was born at Limoges in 1727. He studied in the College of Louis-le-Grand at Paris, and joined, when young, the society of the Jesuits. He distinguished himself by teaching philosophy. His zeal for

the propagation of the faith led him to China in 1758. His description of his journey is interesting. The emperor of China made him his gardener and mathematician. Cibot wrote, in illustration of the book of Esther, a work still unprinted, consisting of three volumes, of which ample extracts have been given in the last ten volumes of *Memoires de la Chine*. He died at Peking, August 8, 1780. See Hoefer, *Nouv. Biog. Generale*, s.v.

Ciboule, Robert

a French theologian and moralist, was born at Breteuil in Normandy. He was chancellor of Notre Dame at Paris, and chamberlain to pope Nicholas V, and dean of Evreux; was sent by the king to the Council of Constance, and in 1437 was among the jurists who advised the rehabilitation of the Maid of Orleans. He died in 1458, leaving several works in MS., also *La Sainte Meditation de l'Homme sur soi Meme* (printed at Paris in 1510): — *La Consultation de Ciboule en Faveur de la Pucelle* (printed by extracts in the edition of the *Proces*, 3:326-328). See Hoefer, *Nouv. Biog. Generale*, s.v.

Ciccione, Andrea

a reputable Italian architect, who flourished in the former part of the 15th century, studied in the school of Masuccio the younger, where he obtained considerable distinction. Among other good works, he erected the famous monastery and church of Monte Oliveto. He also designed the third cloister of San Severino, in the Ionic order, and the small Church of the Pontano, near the Pietra Santa. He died about 1440. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Cice, Louis DE

a French Dominican missionary, lived in the beginning of the 18th century. He was apostolic vicar in China, and wrote *Acta Cantoniensia* (1700): — *Lettre aux Jesuites sur les Idolatries de la Chine* (eod. 12mo). See Hoefer, *Nouv. Biog. Generale*, s.v.

Ciceri, Bernardino

a painter of Pavia, was born in 1650, and was one of the ablest scholars of Carlo Sacchi. He visited Rome to complete his studies, and on his return to Paris was much employed by the churches.

Ciceri, Paul Cesar de

a French court-preacher, was born at Cavaillon, May 24, 1678, and died April 27, 1759, leaving *Sermons et Panegyriques* (Avignon, 1761, 6 volumes, 12mo). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cichovius, Nicolaus

a Polish Jesuit, was born in 1598. For some time he lectured on philosophy and theology at Posen, but made himself especially known by his writings against the Arians, in consequence of which no Arian was tolerated in Poland. He died at Cracow, March 27, 1669, leaving *Credo Arianorum*: — *Colloquium Kioviense*: — *Speculum Infidelitatis Ariance*: — *Speculum Arianorum*: — *Triginta Rationes pro Avertendis Omnibus ab Contagio Arianorum*. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Cicogna, Emanuele Antonio

an Italian historian and archaeologist, was born at Venice, January 17, 1789, studied at Udino, became imperial procurator in 1811, and died in his native city, February 22, 1868. His main work is *Inscrizioni Veneziani* (Venice, 1824-53, 6 volumes); he also wrote, *Di Stefano Piazzone: da Asola* (ibid. 1840): *Della Famiglia Marcello* (ibid. 1841): — *Intorno alla Veneta Patrizia Famiglia Foscolo* (ibid. 1842): — *Saggio di Bibliografia Veneziana* (ibid. 1847): — *Vita e Scritti di G. Rossi* (ibid. 1852): — *Origine della Confraternita di San Giovanni Evangelista* (ibid. 1855): — *Giovanni Muslero da Ottinga* (ibid. 1855); etc. See Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Cidaris

is a term used to distinguish a low-crowned episcopal mitre.

Cienfuegos, Alvarez

a Spanish prelate and statesman, was born at Aguerra, in the Asturias, February 27, 1657, and belonged to the Jesuit order. He was first a professor at Compostella, and afterwards at Salamanca. For some time he occupied the archiepiscopal see of Monreale; was, in 1720, cardinal priest; in 1724, president of the highest Spanish: council at Vienna; in 1733, imperial minister at Rome, and, in 1735, protector of the nuns of Santa

Susanna there. In 1737 he resigned his archbishopric, and died at Rome, August 12, 1739. He wrote, *De Perfectionibus Christi Servatoris: — De Sapientia Dei: — De Scientia Meia: — De Simonia: — Enigma Theologicum seu Potius Enigmatum et Obscurissimarum Quaestionum Compendium* (2 volumes, fol.). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Cieza (or Ciezar), Miguel Geronimo

a reputable historical painter of Granada, studied under Alonso Cano, and died in the year 1677. There are several of his best works in the convent del Angel, and in the hospital Corpus Domini, at Granada.

Cignani, Carlo

an Italian painter, was born at Bologna in 1628, and studied under Battista Cairo and Albano. He was also influenced by the genius of Correggio. His greatest work is *The Assumption*, round the cupola of the Church of the Madonna del Fuoco, at Forli, which occupied him twenty years, and is one of the grandest and most remarkable works of art of the 17th century. He died at Forli, September 6, 1719. The following are some of his best works: *Adam and Eve*; a *Temptation of Joseph*, in the Florentine Palazzo Arnoldi; and *Samson*, in the Bolognese Palazzo Zambeccari. See *Encyclop. Brit.* (9th ed.) s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Cignani, Felice

an Italian painter, son and scholar of Carlo, was born at Bologna in the year 1660, and died in 1724. In the Church della Trinita at Bologna is a picture by him of *The Virgin and Infant, with Saints*; and an admirable picture of *St. Francis Receiving the Stigmata*, in the Cappuccini.

Cignani, Paolo

an Italian painter, nephew and scholar of Carlo, was born at Bologna in 1709, and died in 1764. There is a fine picture by him, at Savignano, of *St. Francis Appearing to St. Joseph of Copertino*.

Cignaroli, Giovanni Bettino

an Italian painter, was born at Verona in 1706; studied under Santo Prunato at Venice, and afterwards under Antonio Balestra; and died in 1770 or 1772. At Pontremoli is an admirable picture by him of *St. Francis Receiving the Stigmata*; and there is a *Flight into Egypt*, in San Antonio, at Parma. See Spooner, *Biog. Hist. of the Fine Arts*, s.v; Hoefer, *Nouv. Biog. Generale*, s.v.

Cigoli

SEE CARDI.

Cihuacohuate

was the snake-woman, the mother of the human race, highly venerated among the Mexicans.

Cilian

SEE KILIAN.

Cilicia, Council Of

(*Concilium Ciliciense*), provincial, was held in 423, against the Pelagian heresy. Theodore of Mopsuestia, a town in this province, was condemned as one of the heads of this heresy. See Mercator Marius, page 219; Mansi, *Concil.* 4:473.

Cilinia, Saint,

is the name of two early Christian women:

- 1.** The mother of St. Remigius, archbishop of Rheims, and apostle of France. She was probably born about A.D. 400, and lived and died in Lauriniacum, where Remigius buried her. She is commemorated October 21. See Migne. *Patrol. Lat.* 135:43.
- 2.** A virgin, celebrated at Meaux. The exact date of her birth is uncertain, but she is known to have lived in the time of St. Genevieve, the patron saint of Paris, who died about 509-512. She is commemorated on October 21. See *Gall. Christ.* 8:1675.

Cilla

(or Cille, also Cissa), an English abbess, was niece of Cissa, regulus of Wessex in the reign of Kentwin (A.D. 676-685), and sister of Heane, the founder of the monastery at Abingdon. Out of her patrimonial estate she-erected (about 690) a nunnery, which she named after the Holy Cross and St. Helena, at Helenstow, near the Thames, in Berkshire. Cilla presided over her foundation until her death, after which the community removed higher up the Thames, to Witham.

Cillen

(Cillian, Cillin, Killinus, or Killianus) occurs frequently as a name of saints in the Irish calendars: whether the initials be C., K., or Q., the name is the same, and derived from *Cill* ("a cell"):

- 1.** Son of Lubnen, is, commemorated April 14. Colgan (*Acta Sanctorum*, 473, c. 4) enumerates him among the prelates of Saighir, where he was abbot, and gives his date as A.D. 695. See Lanigan, *Eccl. Hist. Ir.* 3:140 sq.
- 2.** Commemorated July 3, became abbot of Iona in A.D. 726. For some now unknown reason he was called *Droicteach*, or the Bridge-maker. He died A.D. 752. See Lanigan, *Eccl. Hist. Ir.* 3:166, 192; Forbes, *Kal. of Scott. Saints*, page 301.
- 3.** Commemorated April 19, was the thirteenth abbot of Iona, and succeeded Faelan, A.D. 724. He was called *Foda* or *Fada*, the Tall, to distinguish him from his successor, Cillen Droicteach. He died in 726.
- 4.** Bishop of Techtalani, is commemorated on May 27. When St. Patrick came to the region of Meithtire, in Ulster, he is said to have built a church at Teaghtalani and placed it in charge of bishop Cillen.
- 5.** *Cillen Ua Colla*, abbot of Fathain Mura, now Fahan, is commemorated Jan. 3. He succeeded St. Keliach, and died about 724. See Todd and Reeves, *Mart. Doneg.* page 7; O'Hanlan, *Irish Saints*, 1:57.

Cilley, Daniel P.

a convert from heathenism under the labors of Reverend Mr. Phillips, a Free-will Baptist missionary in India, belonged to the native tribe known as the Santals. He became connected with the boarding-school at Jellalore,

and was baptized, with three others, August 29, 1847. He is said to have possessed more than ordinary talents, and for some time was employed in the mission as a school-teacher. A little more than a year previous to his death, having given evidence of his call to the ministry, he was received on probation as a preacher of the Gospel to his fellow-countrymen. He died at Dantoon, India, January 9, 1856. See *Freewill Baptist Register, 1857*, page 9. (J.C.S.)

Cilley, Joseph L.

a Free-will Baptist minister, was born in Maine in 1804. His ministry was devoted to churches and destitute regions along the seaboard of his native state, and was attended with a good measure of success. He died at Camden, Maine, June 30, 1871. See *Free-will Baptist Register, 1873*, page 83. (J.C.S.)

Cima, Giovanni Battista

(called *il Conegliano*), an Italian painter, was born in 1460 at Conegliano, near Treviso, in the state of Venice, and practiced the art from 1489 to 1541. One of his best works is now in the Louvre, at Paris, *The Virgin and Infants, Receiving the Homage of Several Saints*. His *descent from the Cross*, in San Niccolo, at Carpi, is considered very good. In San Giovanni, at Venice, is a fine picture by him of *The Baptism of Christ*. Some of the altar-pieces attributed to him may belong to his son Carlo.

Cimabue, Giovanni Gualtieri

an Italian painter, was born at Florence in 1240. He seems to have rescued the art from its gross and barbarous state, so that he has been called the father of modern painters. He learned his peculiar skill from some Greek artists who were employed in the Church of Santa Maria Novella. His productions, at that time, were regarded with the greatest astonishment, and when he had finished his picture of the *Virgin*, the Florentines carried it in procession to the above-named church. Few of his works have remained to the present day. However, in Santa Croce, at Florence, is still preserved his *St. Francis*, and in San Stefano his *St. Cecilia*. Cimabue died in 1310. See Spooner, *Biog. Hist. of the Fine Arts, s.v.*; Hoefer, *Nouv. Biog. Generale, s.v.*

Cimarelli, Vincente Maria

an Italian historian and Dominican priest, was born at Corinaldo, in the duchy of Urbino, in the beginning of the 17th century. He taught theology, was inquisitor in different states, and died at Brescia in 1660, leaving *Resolutiones Physicce et Morales* (Brescia, 1640): — *storia Della Stato d' Urbino da' Senoni* (ibid. 1642). See Hoefler, *Nouv. Biog. Generale*, s.v.

Cimoyok

Picture for Cimoyok

in Lithuanian mythology, was a field and forest god among the inhabitants of the coast of the Baltic sea. He was considered one of the wise, good deities, and statues were erected for him, mostly under elder bushes, which were thought to be the dwelling-places of good spirits.

Cinauc

SEE CYNOG.

Cincinnato, Romolo

an Italian painter, was born at Florence about 1525, and studied under Francesco Salviati. In 1567 he was invited by Philip II to Spain, where he passed the greater part of his life. His principal works are in the Escorial, where he painted the great cloister in fresco, and in the church two pictures, of St. Jerome, reading, and the same saint preaching to his disciples. He died at Madrid in 1600 (or 1593). See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Cincture

is (1) a band or girdle; (2) the flat band, usually about three yards long and four inches broad, used to confine the clerical cassock round the waist. It is made of silk, serge, or stuff, and is commonly fringed at the ends with silk fringe. *SEE CINGULUM.*

Cinebert

SEE CYNEBERT.

Cinehard

SEE CYNEHEARD.

Cinewlf

(Cinewulfus). *SEE CYNEWULF.*

Cingalese Version

SEE SINGHALESE.

Cingislus

SEE CENGILLE.

Cingilum

(*a girdle*). The alb is gathered in at the waist by the belt, ornamented at its ends with a fringe or tassels. This was commonly made of white thread, twisted in some cases, but in others flat, like a band. Among the inventories of the larger mediaeval churches, however, many are mentioned of silk, adorned with gold, and jewelled. If like a cord, it was made fast round the loins by a knot; if otherwise, with a buckle and the fringed or tasselled ends hung down on the cleric's left side. *SEE CINCTURE.*

Cinna (Cinne, or Cinnia), Saint

a virgin, is commemorated on February 1. As she persistently refused to marry Corburac, her father, Eochaidh, at last permitted her to be with St. Patrick, who gave her the veil of chastity about A.D. 480, and committed her to the care of Cethuberis, in the monastery of Druimduchan, where she remained till death.

Cinnauc

SEE CYNOG.

Cinnera

SEE CAINNER.

Cinq-Arbres

SEE QUINQUARBOREUS.

Cinthila

a king of the Goths, brother and successor of king Sisenand, assisted at the fifth council of Toledo, the decrees of which he confirmed. The canons made at this council were intended for the benefit of Cinthila and his race. On January 9, 638, he convoked the sixth council of Toledo, at which nineteen canons were made. They commence with a profession of faith, in which forty-seven bishops and five absent deputies, Silva, bishop of Narbonne, being at the head, acknowledge the procession of the Holy Spirit from the Father and the Son.-Smith, *Diet. of Christ. Biog.* s.v.

Cio Concioa

in Lamaian mythology, is the second person in the trinity which the Lamaites recognise. Cio, as an animal and man, went through a thousand gradations of transmigration until he reached the highest stage of perfection. This happened in the fifth age of the world's existence. Lhamoghiuprul had married, after the requisite consecration by a Lahen (blessed spirit), king Sazan. Cio Concioa chose to be born in the body of this nymph. The birth took place through her right side without an opening being noticeable. The newly born child immediately made seven leaps towards the four corners of the heavens. Four of these seven were made towards the west, which signified that he would bless that quarter. The earth quaked for joy six times, and bowed itself before him; a pure, shining light (called Xaka) encircled the babe, lighted up the aether, and cast its light through the infant's body, so that it shone with the brightness of the sun. The Lahen descended from the heavens, worshipped, and presented it with delightfully scented gifts; a lukewarm rain came from the clouds and washed the boy, whereupon he was consecrated to the god Lhura, This happened in the city of Shershiasgi, on the banks of the Ganges, where a holy ascetic prophesied to the child that he would lead a pure, blessed life. Cio had been instructed by the angels in all things. No one on earth could teach him anything more. He himself instructed many scholars in divine wisdom. He took two wives, Sazoma and Traziema, and settled in a wilderness, where many pupils collected about him, whom he taught the true religion. He even reformed by his holiness and wisdom thousands of daemons, so that they turned from the evil to the good; and also showed the way to heaven, and converted an infinite number of nations to his doctrines. The whole Lama religion owes to him its existence. After living eight hundred years, the Lahen took Cio into heaven; also both his wives

and more than five hundred female slaves had part in his blessedness; the rest went to a lower heaven. When he left the earth it quaked out of fright, and a fearful darkness of the sun, lasting three days, covered the whole world.

Ciolstan

a presbyter, attests a charter of Ethelheard, archbishop of Canterbury, A.D. 805 (Haddan and Stubbs, *Councils*, 3:555).

Ciquard, Francois

a Roman Catholic missionary, was born at Clermont, France, ordained in 1779, became a Sulpician missionary among the Indians of Maine in 1792, and died in Montreal, Canada. See De Courcy and Shea, *Hist. of the Cath. Church in the United States*, page 70.

Cirba, Councils Of

SEE AFRICAN COUNCILS.

Circassians, Religion Of The

This interesting people inhabit the mountain valleys in the northern declivities of the Caucasus. Their faith is a mixture of Mohammedanism, Paganism, and Christianity. The first of these is the prevailing belief, and is found mingled with remnants of the others. An attempt was early made to introduce Christianity, but without success, further than the erection of a few wooden crosses here and there. When passing these the natives stop and make an obeisance. They also observe a feast in the month of October, in which they present certain cakes and utter their invocations. This feast, they allege, was anciently instituted in honor of the mother of Jesus. They still observe pagan festivals, and offer sacrifices to Seoseres for a plentiful harvest, to Tschible (the god of thunder, war, and justice) for victories gained, to Thleps (the god of fire), to Isosserisch (the god of wind and water), to Mesitcha, Sekutcha, Pekoasch, Achin, and others. See Longworth, *A Year among the Circassians*; Bell, *Journal of a Residence in Circassia*.

Circe

Picture for Circe

in Greek mythology, a mighty sorceress, was the daughter of the god of the sun and of Perse, sister of AEetes, the king of Colchis. Her father carried her from Colchis towards the west, and placed her on an island -in the neighborhood of Italy, which the sorceress soon changed to an enchanting spot. In a beautiful valley she lived, in a palace sparkling with gold and jewels; lions and wolves, which she had tamed, guarded her residence, and golden-haired nymphs, goddesses, such as she was, were her servants. When Ulysses, in his wanderings, came thither, he sent a part of his crew on shore to explore the island. Eurylochus, the leader, prudently remained at a distance, and thus escaped sharing the lot which fell to the rest. They were changed into swine, and fed on acorns. Ulysses now went himself to the dangerous sorceress. Mercury had given him a preventive against her witchery. Circe was taken by surprise when she discovered that her charm did not affect him, and she thereupon swore not to injure him nor his friends, to liberate the latter, and to share her kingdom and her love with him. One year Ulysses lived there, and Circe bore' to him a son, Agrius. Latinus, Telegonus, and Cassiphone are also mentioned as her children. Now Ulysses longed for home, but Circe first sent him to Hades to ask the advice of the shade Tiresias. During Ulysses' stay with her, Calchus, the king of the Danians, whom she had formerly favored, came to her, but was changed into a swine, and only at the entreaties of the Danians was he restored, on condition of never returning again to the island. Telemachus came, seeking his father, and married her daughter Cassiphone; but becoming angry with Circe, he killed her, and was therefore killed by his wife.

Diodorus relates the story as follows: Helios had two sons, LEetes and Perses, who became kings of Colchis and Taurica respectively. Hecate, the daughter of Perses, married AEetes, and gave birth to Circe and Medea, and one son, Egialeus. Circe was occupied in the discovery of various poisons. The king of the Scythians took her in marriage, but her very first act was to poison her husband, and to take forcible possession of the kingdom. She was driven from the throne, and fled, with her women, to an uninhabited island.

Circignani, Antonio

an Italian painter, son and scholar of Niccolo, was born at Pomerance in the year 1560, and assisted his father in his works at Rome. He painted several pictures of *The Life of St. Albeit*, for the Carmelite church of Santa Maria; also several subjects if the life of the Virgin, in La Madonna della Consolazione. He died in the year 1620.

Circuiti

were the same as AGNOSTICI *SEE AGNOSTICI* (q.v.).

Circuitores

synonymous with CIRCUMCELLIONES. *SEE DONATISTS*.

Circumcision, Festival Of The

is the octave of Christmas. We present some further particulars on this subject:

"Its present name does not date earlier than the 6th or 7th century, and commemorates the shedding of our Lord's infant blood in conformity with the Mosaic law. The festival was established in the time of Leo the Great, but its occurrence on January 1 is not mentioned before the Council of Tours, held in 567. It is marked in the ancient calendars, and in the martyrology of Jerome, Bede, and Usuard. The 'Sacramentary' of St. Gregory defines it 'in the Lord's octave.' The day was fixed in order to efface the relics of pagan superstition; and so in ancient missals two masses are appointed, one being called the mass to divert from idols. A fast was also observed at Milan and elsewhere, until the 9th century. In 578 the Council of Auxerre prohibited Christians from disguising themselves as stags or calves on the calends of January, and a penitential of Angers enjoined three years' penance for a similar offence. The second Council of Ton'rs, in 567, required all priests and monks to have public prayer in church on this day; and the Council of Trullo forbade the observance of the calends."

Circumcision, The Great

is a name sometimes applied by early Christian writers to the ordinance of baptism, because it takes the place of circumcision, and is the seal of the Christian covenant, as that was the seal of the covenant made with Abraham.

Cirey, Jean De

a French Cistercian of Dijon, flourished in the 15th century. In 1476 he became abbot of the monastery Balern, in Burgundy; attended in 1477 the synod held at Orleans, and in 1478 that held at Tours. He died December 27, 1503, leaving *Capitulum Generale Cisterciense* (Dijon, 1490): — *Privilegia Ordinis Cistercii* (ibid. 1491, 1630); and some other works. See Jocher, *Allgemeines Gelehrten Lexikon*, s.v.; De Visch, *Bibliotheca Scriptorum Ordinis Cisterciensis*; Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.)

Cirinus

SEE CYRINUS.

Cirta, Councils Of

(*Concilium Cirtense*). This was a town in Numidia where two provincial synods were held:

I. In 305 (or 303), to fill up the vacant bishopric of Cirta. Secundus, the primate of Numidia, presided, and drew from eleven or twelve of the bishops had been. guilty of betraying the sacred books during the persecution. The better to understand their crime, it must be borne in mind that, during the Diocletian persecution, an edict was promulgated, ordering the destruction of the churches, and obliging the magistrates everywhere to take from the bishops and priests of the Church their copies of the Holy Scriptures. This edict was executed with the greatest rigor in Numidia; the magistrates themselves entered into the churches, and into the houses of the bishops and clergy, to search for the Scriptures, that they might burn them, threatening with the penalty of, death all who refused to discover them. Many of the Christians were content to suffer any torment, and death itself, rather than betray them; but there were some, not merely among the lower orders of ecclesiastics, but also among the priests, and even bishops, who, through fear of death, were guilty of delivering up the sacred

volumes: such were styled "Traditores." At Cirta there were, unhappily, many bishops and others of the clergy who had shown a miserable example of cowardice. After the bishops had confessed their sin in the council, Secundus gave them absolution. Silvanus a subdeacon, who had also been a traditor, was elected to the bishopric. See Labbe, *Concil.* 1:936.

II. In 412, in the month of June, under Silvanus, primate of Numidia, assisted by several bishops of the province and Augustine, upon the subject of the Donatists, who, finding themselves entirely worsted in the conference of Carthage, spread abroad a report, to cover the shame of their defeat, that Marcellinus, the judge of the conference, had been bribed by the Catholics, and that the Donatists had not been permitted a fair hearing. The fathers wrote a letter, dictated by Augustine, in which these calumnies are refuted. See Labbe, *Concil.* 2:1518.

Cisara

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

Cisholm, James

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

Cisholm, William

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

Cissa

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

1. A regulus in the reign of Kentwin, king of the West Saxons (A.D. 676-685), having authority over what is now Wiltshire and the greater part of Berkshire. He was a benefactor of Abingdon monastery, founded by his nephew Heane, and there he was buried.
2. An anchorite at Croyland, in the earlier part of the 8th century.

Cistae

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

Cistercians

Picture for Cistercian

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

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

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

Citation

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

Cithinus

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

Citlalicue

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

Citlallatonak

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

Citraga

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

Citta (Di Castello), Francesco Da

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

Cittadini, Pietro Francesco

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

Cittinus

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

Citu

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

Civaux, Francois

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

days after, Civaux was brought to the place of execution, where first he was strangled, and then burned, at Paris, in 1559. See Fox, *Acts and Monuments*, 4:444.

Civerchio, Vincente

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

Ciwa

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

Cizemsky, Andrew Remi

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

Claes, Guillaume Marcel

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

Claeson, Anders Magnus

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

Claessen, Dietrich Siegfried

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

Claessoon, Arnold

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

Clagett, Nicholas (1)

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

Clagett, Nicholas (2), D.D.

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

an Ingenious Trial of Opinions in Religion (Lond. 1685, 4to), and *The Accomplishment of Scripture Prophecies* (ibid. 1710, 8vo).

Claggett, Nicholas (3), D.D.

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

Claggett, Erastus Baldwin

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

Clair, Saint

SEE CLARUS.

Claire, Saint

SEE CLARE.

Claire, Martin

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

Clajus (or Clay), Christian

a Lutheran theologian of Germany, who died in 1723 while pastor at Falkenstein, is the author of *Disp. de Recto usu Rationis* (Leipsic, 1696) :- *De Rege Agrippa 4 ct. 25, 26* (ibid. eod.): — *De Die Parasceves* (ibid.

1697). See Winer, *Handbuch der theol. Lit.* 1:618; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Clajus (or Clay), Johann (the elder)

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

Clamacteria

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

Clamenges (Claminges, or Clemangis), Matthieu Nicolas De

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

for which see Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Clanahan, Samuel

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

Clancularii

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

Clancy, John

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

Clannie, Hugh

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

Clap, Nathaniel

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

Clap, Thomas

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

Claparede, David

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

Clapham, Samuel

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

Claphius (or Elaphius)

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

Clapp, Andrew Josiah

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

Clapp, Caleb

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

Clapp, Joel, D.D.

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

was a man of extraordinary candor, was a most judicious counsellor. See *Amer. Quar. Church Rev.* 1861, page 386.

Clapp, Margaret

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

Clapp, Sumner Gallup

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

Clapp, Theodore

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

Clapp, Warren Benjamin,

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

Clapp, William Thompson,

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

Clapperton, John (1),

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

Clapperton, John (2),

a Scotch clergyman, son of the foregoing, took his degree at Edinburgh University in 1615; was presented to the living of Ednam in 1617; in 1620 was permitted to transfer to the next adjoining presbytery; was deposed

before 1641, and died before Aug. 25, 1655. See *Fasti Eccles. Scoticanæ*, i, 459.

Clapperton, John (3),

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

Clapson, Richard,

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

Clare, John,

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

Clarehue, William,

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

Clarentius, Saint,

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

Claridge, Richard,

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

Clarisse, Johannes,

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

Clarisse, Theodor Adrian,

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

Clarissines.

SEE CLARE, ST., NUNS OF.

Clark, Abner,

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

Clark, Albert Brown,

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

Clark, Albert G.,

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

Clark, Albion Byron,

a Baptist minister, was born at Sharon, Me., March 24, 1826, and graduated at Waterville College in 1851. For two and a half years he, was principal of the Shelburne Falls, Mass., Academy, and then entered the Newton Theological Institution, but did not complete the full course of study. He was ordained in Skowhegan (then Bloomfield), Sept. 12, 1855,

where he was very successful for three years and a half, but was obliged to resign on account of ill-health, in the spring of 1859. For the next three years and more he was an agent of the American Baptist Publication Society, and then accepted a call to the pastorate of a Church in Columbia, Cal. He preached only three months, and for more than two years was disabled by disease. Brought back to his Eastern home, he died in Skowhegan, Me., Sept. 9, 1865. (J. C.S.)

Clark, Alexander (1),

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

Clark, Alexander (2),

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

Clark, Allen,

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

Clark, Almon,

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

Clark, Anson,

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

Clark, Avery,

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

Clark, Azariah,

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

Clark, Benjamin Franklin,

a Congregational minister, was born at Lylydeborough, N. H. Feb. 23, 1808. His preparatory studies were in Marysville, Tenn., and Oxford, O.; in 1833 he graduated at the Miami University, and the following -year became principal of Rising Sun Seminary, in Indiana; in 1837 he graduated at Lane Seminary, and for seven months of the following year preached at

Lyndeborough. In 1839 he resided at Andover until August, when he was ordained pastor in North Chelmsford, Mass., remaining there until January, 1869, but resided in that place without charge thereafter. In 1870, however, he supplied the First' Church in Dracut; in 1868 and in 1870 was a state senator; for twenty years was a director of the Stony Brook Railroad, and for about the same length of time superintendent of schools in Chelmsford. His death occurred May 28, 1879. He was the author of several pamphlets in reference to public affairs. See *Cong. Year-book*, 1880, p. 15.

Clark, Burrell,

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

Clark, Caleb (1),

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

Clark, Caleb (2),

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

Clark, Calvin,

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

Clark, Charles Chapman,

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

Clark, Daniel,

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

Clark, Davis Wesgatt, D.D.,

a bishop of the Methodist Episcopal Church, was born on the island of Mount Desert, off the coast of Maine, Feb. 25, 1812. He experienced conversion in his boyhood; gave up his intended project of a seafaring life, took earnestly to books, and at the age of nineteen had earned sufficient money by his own exertions and economy to start him at Wesleyan University, where he graduated in 1836. The next year he was a teacher in

Amenia Seminary, N. Y., and the seven following years its principal. In 1843 he joined the New York Conference, and, after filling five appointments, was called to the editorship of the *Ladies' Repository*, which position, by two subsequent unanimous re-elections, he retained until 1864, when he was made bishop. He performed his episcopal duties with great zeal and activity, travelling extensively through the South, organizing the Holston, Georgia, and Alabama Conferences. In 1870 his health began to decline, but he nevertheless continued his labors in 1871, conducting the Lexington, Kentucky, and Western Virginia Conferences alone. He had an assistant in conducting the Pittsburgh and New England Conferences. After opening the New York Conference he was obliged to retire, from intense suffering, and on rallying a little he was taken to his home in Cincinnati, O., where he died, May .23, 1871. Bishop Clark: was a man of decided convictions and great firmness of purpose. As a minister, he was able and successful; as a writer, clear, exact, and forcible; as is shown, not only in his sermons and editorials, but in his published works, such as his *Mental Discipline: — Elements of Algebra: — Life and Times of Bishop Hedding*, and *Man All Immortal*. As a bishop he occupied a high position, on account of his careful and systematic arrangement of his duties, and his prompt and accurate decisions. He was a bold and strong opposer of slavery, and a powerful advocate of liberal education especially Christian. See *Minutes of Annual Conferences*, 1871, p..283; Simpson, *Cyclop. of Methodism*, s.v.; *Alumni, Record of Wesl. Univ. 1882*, p. 11, 551'.

Clark, Dugan,

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

Clark, Edward,

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

Clark, Elias,

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

Clark, Ephraim Weston,

a Congregational minister, was born at Haverhill, N. H., April 25, 1799. He pursued his preparatory studies at Peacham, Vt., Bangor, Me., and Andover, Mass. graduated from Dartmouth College in 1824, and from Andover Theological Seminary in 1827; was ordained in Brandon, Vt., Oct. 3, the same year, and sailed in the following November as a missionary to Honolulu, in the employ of the A. B. C. F. M., reaching his destination in March, 1828. While stationed in Honolulu he devoted a part of his times in until 1835, to seamen; was principal of the seminary at Lahaina until 1843; preached until August, 1848, at Wailua; from 1848 to 1863 was pastor of the Kaswaiialiao Church in Honolulu. In 1856, and again in 1859, he visited America; and in 1864 arrived in New York to superintend the printing of the revised version of the Hawaiian Scriptures, issued by the American Bible Society. - His residence from 1864 to 1867 was in New-York city; in 1867 and 1868, in Middletown; Conn.; from

1868 to 1873, in Portland; from that date his home was in Chicago, Ill., until his death, July 15, 1878.. Mr. Clark was the first secretary of the Hawaiians Missionary Society. Among the books published by him in the Hawaiian language were several small text-books on *Geometry*, *Trigonometry*, and *Surveying* also translations of *The Little Philosopher:- First Lessons in Astronomy*, besides several tracts, and a *Bible Dictionary*. See *Cong. Year-book*, 1879, p. 39.

Clark, George (1),

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

Clark, George (2),

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

Clark, George (3),

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

Clark, George Henry,

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

Clark, Harvey,

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

Clark, Homer Jackson, D.D.,

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

Clark, Ichabod, Dd.,

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

second time as pastor at Lockport, N. Y., he died, April 14, 1869. See Cathcart, *Baptist Encyclop.* p. 226. (J.C. S.) .

Clark, Jacob Lyman, D.D.,

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

Clark, Jacob Starr,

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

Clark, James (1),

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

Clark, James (2),

a Scotch clergyman, was licensed to preach in 1786; appointed to the living at Elie in 1797, and ordained, having been appointed morning lecturer,

assistant at St. Andrew's Church, Edinburgh, and chaplain to the 3d Battalion of Edinburgh Volunteers; was presented to the living in 1798, and died Aug. 18, 1831. See: *Fasti Eccles. Scotice*, ii, 426.

Clark, James (3),

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

Clark, James A.,

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

Clark, James Augustus,

a Presbyterian. minister, was born .at Lebanon, Conn., Aug. 15, 1808. He studied at Middlebury Academy, graduated from Yale College in 1834,

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

Clark, Jane,

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

Clark, John (1),

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

1797. As a preacher, Mr. Clark was solemn and impressive. See Alexander, *Princeton College in the 18th Century*.

Clark, John (2),

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

Clark, John (3),

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

Clark, John (4),

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

Clark, John (5), A.M.,

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

Clark, John Flavel,

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

Clark, John W.,

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

Clark, Johas,

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

Clark, Joseph (1), D.D.,

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

until the close of his life, Oct. 19, 1813. See Sprague, *Annals of the Amer. Pulpit*: iii, 446.

Clark, Joseph (2),

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

Clark, Joseph Sylvester, D.D.,

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

Clark, Justus Mckinstry,

a Presbyterian minister, was born on the Isle La Motte, in Lake Champlain, Vt., Dec. 27, 1811. In 1820 he removed with his parents to Franklin

County, N. Y. He was converted when seventeen years of age, and soon after entered Vermont University, remaining two years, and graduated from Union College, N. Y., in 1835. In 1838 he was ordained by Transylvania Presbytery, and became pastor at Springfield, Ky. He soon removed to Ottawa, Ill., and in 1840 became pastor at Madison, Wis; In 1843 he was appointed chaplain at Fort Winnebago; and finally returned to Ottawa, where he died, Feb. 10 1867. See Wilson, *Presb. Hist. Almanac*, 1868; p. 193.

Clark, Laban, D.D.,

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

Clark, Lemen Taylor,

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

Clark, Lewis,

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

Clark, Lewis Franklin,

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

Clark, Lorin,

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

Clark, Luther,

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

Clark, Martin,

a minister in, the Methodist Episcopal Church South, was born in Patrick County, Va., Oct. 3, 1801. He removed, when about eight years old, with his parents to Williamson County, Tenn., where he received a good education. He was converted in 1820; commenced preaching in 1824, and continued in the local ranks until 1841, when he entered the Tennessee Conference. In it, he has effective many years in succession, but at length became a supernumerary, and died Feb., 25, 1859. Mr. Clark was remarkable for zeal and punctuality. He possessed good natural endowments, a commanding person, a clear, musical voice, and great physical endurance. Cheerful in temperament, always happy, he was a source of consolation and joy everywhere. See *Minutes of Annual Conferences of the M.E. Church South*, 1859, 114.

Clark, Mary,

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

when, with two of her companions, she was shipwrecked and drowned. See Bowden, *Hist. of the Friends in America*, i 126. (J. C. S.)

Clark, Nathan Sears,

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

Clark, Nathaniel Catlin,

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

Clark, Neil,

a Scotch clergyman, took his degree at Glasgow University in 1676; became schoolmaster in Glassary; conformed to prelacy, and was examined

for a license. in 1688; was called to the living at Kilmaglass (now Strachur) in 1690, and ordained ; and died before May 17, 1692, aged about thirty-six years. See *Fasti Eccles. Scotice*, iii, 32.

Clark, Nelson,

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

Clark, Orin, D.D.,

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

Clark, Perkins Kirkland,

a Congregational minister; was born at Westfield, Mass., Dec. 8, 1811. After graduation at Yale College in 1838, he spent a year or more in Savannah, Ga., as a teacher, and in 1840 entered the theological seminary

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

Clark, Peter (1),

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

Clark, Peter (2),

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

Clark, Philetus,

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

Clark, Pitt,

a Congregational minister, was born at Medfield, Mass., Jan. 15, 1763. He graduated at Harvard College in 1790; was ordained at Norton, July 3, 1793; and died Feb. 13, 1835. See Sprague, *Annals of the Amer. Pulpit*, i, 679.

Clark, Robert,

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

Clark, Ross,

a Methodist Episcopal minister, was born at Halifax, Vt., Oct. 27. 1809. He received a careful religious training from his pious mother joined the

Church in his twenty-second year, and in 1834 united with the Oneida Conference. He died Nov. 30, 1838. Mr. Clark was zealous in and devoted to his calling. See *Minutes of Annual Conferences*, 1839, p. 676.

Clark, R.H.,

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

Clark, Samuel (1),

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

Clark, Samuel (2),

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

Clark, Samuel A.,

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

became pastor at Greenland, N. H., the same year, and died there, Aug. 17, 1847. See *Trien. Cat. of Andover Theol. Sm.* 1870, p. 74.

Clark, Saul,

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

Clark, Semira H.,

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

Clark, S. P.,

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

Clark, Theodosius,

a Methodist Episcopal minister, was born at New Rochelle, N. Y., in 1786. He was converted in 1805; removed to New York city, and in 1812 entered the New York Conference, in which he labored faithfully until 1837, when he took a superannuated relation, and thus continued till his death, July 28, 1872. Mr. Clark was well read in theology, and a superior preacher. See *Minutes of Annual Conferences*, 1873, p. 46.

Clark, Thomas (1),

a Scotch clergyman, was appointed to the living at Ardrossan in 1691, and ordained, and died Nov. 20, 1737. See *Fasti Eccles. Scotice*, ii, 157.

Clark, Thomas (2),

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

Clark, Thomas (3),

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

Clark, Thomas (4)

a Scotch clergyman, born at Galloway in September, 1790, was licensed to preach in 1819, presented to the living at Methuen in 1824, and ordained; was transferred to the Old Church, Edinburgh, in 1841, and died Jan. 11, 1857, aged sixty-six years. He was a man of clear and vigorous intellect; his sermons were models of condensed thought and expression. For several years he managed the business of the General Assembly's Colonial Committee. See *Fasti Eccles. Scotice*, ii, 652.

Clark, Thomas (5),

a Scotch clergyman, was licensed to preach. in 1832, presented by the king to the living at Lethendy in 1835, and after much objection ordained the legal difficulties still continued, a libel was preferred against him for drunkenness, his license was taken from him in 1846, and he died at Glasgow in July, 1859, aged fifty-two years. See *Fasti Eccles. Scotice*, ii, 805, 806.

Clark. Thomas W.,

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

Clark, Timothy,

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

Clark, Watson,

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

Clark, William,

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

Clark, William Atwater, D.D.,

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

Clark, William Henry,

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

Clarke, Alexander,

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

Clarke, Alured, D.D.

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

Clarke, Ambrose W.,

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

Clarke, Charles P.,

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

Clarke, David Duncan, D.D.,

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

Clarke, Edmund,

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

Clarke, Edward,

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

Clarke, Elam

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

Clarke, George,

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

Clarke, Hugh L. M.,

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

Clarke, Ivory,

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

Clarke, James M.,

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

Clarke, James Stainer,

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

Clarke, Jeremiah,

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

Clarke, John (1),

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

Clarke, John (2), D.D.,

a Congregational minister, was born at Portsmouth, N. H., April 13, 1755, and graduated from Harvard College in 1774.- He was ordained pastor of the First Church in Boston, as colleague of Rev. Dr. Chauncy, and for nine

years the relation was sustained with mutual respect and affection. His connection with the Church as sole pastor: continued until his sudden death, April 2, 1798. He was a faithful and learned minister of the gospel." He published a number of *Discourses*:—a work in answer to the question, "Why are you a Christian?":—*Letters to a Student at College*: (12mo). A volume of his *Sermons and Discourses to Young Persons* appeared after his death. See *Mass. Hist. Collection*, vi, 1-9.—(J. C. S.)

Clarke, John S.,

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

Clarke, Josiah H.,

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

Clarke, Lucius W.,

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

Clarke, Matthew,

an English nonconformist minister; (son of Rev. Matthew Clarke, who was ejected from the living of Harborough, Leicestershire, and who contrived: amid all his sufferings for conscience sake to give his son an excellent ministerial education), was born Feb. 2, 1663. He began his ministry at Little Bowden, near Market Harborough, in 1684; in 1687 accepted a call to Sandwich Kent; two years later returned to his flock in Leicestershire, and shortly afterwards went to Miles's Lane, London, as assistant. In 1694 he became sole pastor, and soon changed a declining Church to the most prosperous in London. About that time he was chosen one of the lecturers

at Pinner's Hall. He continued his pastorate with unsparing labor of body and mind till his death, March 27, 1726. Mr. Clarke had a commanding person and: a melodious voice; was eminently amiable and accomplished, and highly successful in the pulpit, notwithstanding a certain degree of timidity. See Bogue and Bennett, *History of Dissenters*, 2d ed. ii, 351; Wilson, *Dissenting Churches*, i, 474,491.

Clarke, Miner G., D.D.,

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

Clarke, Moses,

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

Clarke, Orlando,

a Presbyterian, and afterwards Congregational, minister, was born Nov. 6, 1824, at Geneva, Ind., and was licensed by the Presbytery of Indianapolis. He took a partial course of study at Hanover College; graduated at Bloomington in 1848; from Princeton Theological Seminary in 1851, and afterwards spent a year at Yale as a resident licentiate. From 1854 to 1856 he was stated supply at Edinburg; in 1857 at Greenville, and in 1858 at Troy. About 1859 he became connected with the Congregational denomination, in which he ever after remained, at first preaching to several churches at Bentonsport, Des Moines, and elsewhere in Iowa, for short periods of time. In 1862 or 1863 he took charge of the Iowa College for the Blind and was instrumental in its removal to, Vinton, having: charge of the erection of its original buildings. In 1864 he returned to the regular work of the ministry was ordained as an evangelist Jan. 5., 1865, at .St Louis, Mo., and was stated supply at St. Anthony, Minn., in 1866 and 1867. In the latter. year he removed to Lansing, Ia., where he resided, although preaching. at various places, until June,. 1875, when, he returned to Vinton, and again took charge of the Iowa College for the Blind, as its superintendent. In this position he remained to the end of his life, April 2, 1876, giving full satisfaction to the trustees; the :community, and.' thee state-authorities. largely promoting the prosperity of the institution, and greatly endeared- to all the pupils and assistants. See *Necrol. Report of Princeton Theol. Sem. 1877*, p. 41; *Cong. Quarterly*, xix, 413

Clarke, Owen,

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

Clarke, Peter G.,

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

Clarke, Richard,

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

Clarke, Richard Perry,

an English Congregational minister, was born at Barnstaple, North Devon, July 17, 1821. He connected himself with the Church in early life; received his ministerial preparation at Western College, Exeter, and began his ministry in 1848 as pastor of Lower Darwen, Lancashire. He removed to Uxbridge in 1860; to City-road, London, in 1867; in 1868 to Bristol, and

died June 21, 1878. Mr. Clarke's preaching was simple, direct, earnest, and evangelical, and his life was in thorough harmony with his teaching. See (Lond.) *Cong. Year-book, 1879*, p. 306.

Clarke, Richard Samuel,

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

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

Clarke, Roger,

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

Clarke, Samuel (1)

a celebrated English Orientalist, probably born in Northamptonshire in 1623, was educated at Merton College, Oxford, where he took his degree of A.M. in 1648. In 1650 and 1658 he was master of a boarding-school at Islington, near London, during his stay at which place he assisted in correcting and publishing Walton's *Polyglot Bible*. He died at Holywell, Oxford, Dec. 27, 1669. Among his works, are, *Varice Lectiones et Observationes in Chaldaicam Paraphrasim* (in the above *Polyglot*, vi,

17):*Scientia Metrica et Rhythmica* (Oxon. 1661, 8vo). See Chalmers, *Biog. Dict. s.v.*; Allibone, *Diet. of Brit. and Amer. Authors, s.v.*

Clarke, Samuel (2),

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

Clarke, Tertius Strong, D.D.,

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

Clarke, Thomas W.,

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

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

Clarke, Wesley C.

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

Clarke, William (1),

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

4to). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Diet. of Brit. and Amer. Authors*, s. v;

Clarke, William (2),

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

Clarke, William (3),

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

Clarke, William (4),

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

Clarke, William (5),

an. English Methodist preacher, was born at Harricott, Tavistock, Devon, Feb. 14, 1822. He was converted in his youth, joined the Bible Christians, was a class-leader and local preacher, entered the ministry in 1847, was an impressive, earnest preacher for thirty years, wining many souls to Christ,

and became superannuated in 1877, but: labored as he had strength, till his death, Jan. 9, 1879. See *Minutes of the 61st Annual Conference*. .

Clarke, William Henry,

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

Clarke, William Nash,

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

Clarke, W.,

an English Congregational minister, was born in Coventry, Dec. 22, 1801. He joined the Church in youth, prepared for the ministry at Hackney Academy, and began his vocation at Godalming, Surrey. In 1837, at the instance of the Colonial Missionary Society, he settled in Ontario, Canada,

where he held successive pastorates at London, Simcoe, and Dresden, and died in 1878. -See (Lond.) *Cong. Year-book*, 1879, p. 308.

Clarke, W. Augustus,

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

Clarkson, Abraham,

an English Independent minister, was born at Earlsheaton, Dewsbury, in 1783. He was carefully trained in the Established Church; was converted at the age of twenty, and became a member of the Independent Church at Ossett in 1806. In April, 1811, he was admitted to the academy at Idle; the same year became pastor at Mixenden, Halifax; in 1818 removed to Bingley, near Bradford; in 1837, went to reside at Batley near Dewsbury, where, through his efforts, a commodious place of worship was built in 1839, and in which, as contributor, a frequent supply, and as deacon, he rendered efficient service till his death, May 4, 1850. Mr. Clarkson was a man of deep and uniform piety, and eminently diligent in the discharge of all his duties. See: *The Evangelical Magazine (Lond.)*, 1850, p. 705.

Clarkson, David (1); B.D.,

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

Clarkson, David (2),

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

Clarkson, James,

an Associate minister, was born, educated, and licensed in Scotland. In 1772. he was sent to America by the General Associate Synod of Scotland; was ordained and settled as pastor of the Associate Reformed Church in Guinston, York Co., Pa., and died in 1811. Mr. Clarkson took an active part in discussions which terminated in the formation of the Associate-Reformed Church, by the union of the Associate and he formed Presbyterian bodies in 1782, and distinguished himself particularly by being one of the two ministers who finally held out against the union. - He was moderator of the Associate- Synod in 1800. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 15.

Clarkson, Joseph,

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

Clarkson, Thomas B.,

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

Clarkson, William Henry,

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

1. Bishop of Ptolemais, attended the synod of Caesarea, A.D. 198, convened by the metropolitan Theophilus and Narcissus of Jerusalem, with the view of settling the paschal controversy (Eusebius, *Haer*, 25).'
2. Bishop of Mascula, in Numidia.
3. Apostle of Aquitaine, a martyr, and, as some writers say, a bishop who came from Africa to Rome and was sent thence by pope Anacletus, in the 1st century, as a missionary to Aquitaine. He was martyred at Lectoure, in Gascony, and buried in the same place. He is commemorated June 1.
4. A presbyter and martyr, commemorated Nov. 4 in Usuard's Martyrology.
5. First bishop of Alby, and martyr flourished in the 3d century; commemorated at Alby on July 1.
6. Bishop of Nantes, apostle of Brittany in the latter part of the 3d century. He was the first missionary sent into Brittany, and first bishop of Nantes. There are various traditions respecting St. Clarus, that he associated with the apostles, or at least with two of them, Peter and Paul; that he was sent into Gaul by St. Peter, when that apostle was bishop of Rome; that he was sent into Gaul by St. Linus, the successor of St. Peter; that he brought with him the nail which fastened the right hand of Peter to the cross, etc. It

appears: that he went from Rome into Gaul with the deacon Adeodatus about 280, and preached in the southern district of Brittany. According to an ancient tradition, he died in the diocese of Vannes. His relics were transported in 878 to the abbey of St. Aubin of Angers. He is commemorated Oct. 10.

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

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

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

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

Clary, Dexter,

a Congregational minister, was born in Conwav, Mass., Feb. 1, 1798. For a while he was a merchant in Sackett's Harbor, N. Y., and then entered upon a course of study with a view to the ministry, receiving license to preach in 1828. Under commission of the Western Domestic Missionary Society he labored a year in, western New York. In 1829 he was ordained an evangelist at Watertown, in the Presbyterian Church, and for several years served as such in the region. about Rochester, Buffalo, and occasionally in

Canada. For the purpose of studying theology he went to New Haven, Conn., in 1834. Not long after he was called to Montreal, where he labored for two years. In 1838 he went to Rockford, Ill., and in 1840 fixed his residence at Beloit, Wis. For a year after, his labors were divided between Congregational churches of these two places. The Church in Beloit having grown, he gave himself wholly to the work in that field. In September, 1850, he resigned his charge and entered the service of the American Home Missionary Society, as its superintendent for Wisconsin, an office which he filled for twenty-two years, travelling in that time about one hundred thousand miles. In the first years of his pastorate at Beloit were begun the consultations that resulted in the founding of Beloit College, of which, at its organization, he was elected one of the trustees; and, at their first meeting, in 1845, he was appointed secretary of the board and of the executive committee-positions which he occupied until his death, June 18, 1874. See *Cong. Quarterly*, 1876, p. 357.

Clary. Joseph Ward,

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

Clasens, D.,

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

Clason, James (1),

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

Clason, James (2),

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

Clason, Patrick, D.D.,

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

Clason, Robert,

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

Classens, August,

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

Classis

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

The classis hold an intermediate place between the consistory and the particular synod. It is represented by two ministers and two elders in the particular synod, and by three ministers and three elders in the general synod. It is both a legislative and a judicial body, many of whose acts are -

subject to the revision of the superior courts. *SEE REFORMED CHURCH IN AMERICA*; *SEE GERMAN REFORMED CHURCH IN AMERICA*.
(W. J.R.T.)

Claude,

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

Claude, Saint, Of Besancon.

SEE CLAUDIUS.

Claude (D'abbeville), Clemment Foullon

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

Claude, Isaac

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

Claude, Jean Jacques,

a French Protestant theologian, son of the preceding, was born at the Hague, Jan. 16,1684, became pastor of a French church in London in

1710; and died there Feb. 27, 1712, leaving *Sermons sur l'Ecriture Sainte* (Geneva, 1724, posthumously edited): — and some *Dissertations* (Utrecht, 1702, 12mo). See *Biog. Universelle*, .s.v.

Claudia

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

Claudian, Saint,

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

Clauditianists

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

Claudianus

is the name of several persons in early Christian records

- 1.** Martyr with Papias and Diodorus in the Decian persecution, is commemorated Feb. 25 in Usuard's and the old Roman martyrologies.
- 2.** A martyr at Nicomedia, is commemorated March 6 in Usuard's martyrology.
- 3.** A presbyter of Rome among the representatives, of Sylvester at Arles, A.D. 314 (Labbe, *Concil. i*, 1429).
- 4.** The reputed author of seven: epigrams in the Greek anthology, two of which, ascribed to him in the Vatican. MS., are addressed to the Saviour.'

Claudius

is the name of numerous men in early Christian history:

1. A person enumerated by Epiphanius. (Haer. 51, 427) in a list of heretics who, like the Cerinthians and Ebionites, asserted that our Lord was a mere man.
2. A monk mentioned as a companion of Epiphanius, in the life by Simeon Metaphrastes (ii, 324).
3. A martyr at Ostia under Diocletian, commemorated Feb. 18 in Usuard's martyrology. .
4. A martyr at Rome, with pope Marcellinus, April 26 A.D. 304, according to Usuard.
5. A martyr with Asterius and Neon, his brothers, at Egea in Cilicia, under a judge named. Lysias, about A.D. 303. The Latins commemorate them Aug. 23, the Greeks, Oct. 29 (see Fleury, *Hist. Eccles.* viii, 16).
6. Bishop of Picenum, at Rimihi, A.D. 359.
7. A martyr at Rome with Nicostratus and others, commemorated July 7 in Usuard's martyrology.
8. Another martyr at Rome :with Nicostratus and others, commemorated Nov. 8. Compare No. 7.
9. The tribune, martyr at Rome under Numerian, commemorated Dec. 3 in Usuard's and Roman martyrologies, but Aug. 12 in that of Jerome.
10. *Saint*, bishop of Vienne, lived in the 4th century, and is commemorated June 1. He was present at the Council of. Nice, where was prominent in the debate concerning the Donatists.
11. A bishop who sent Augustine the books that Julian, the Pelagian, had written against him, and to whom, in A.D.-42:1 Augustine dictates and sends his answer (*Epist.* 207), formerly prefixed to the books against Julian.
12. *Saint Claudius I* was the nineteenth bishop of Besangon (Vesuntium). The lists of the old chronologists make no mention of him; but, in the year 517 he subscribed to the Council of Epaonum, signing himself "Episcopus ecclesiae Vesintionensis."
13. *Saint Claudius II* was twenty-ninth bishop of Besancon, and succeeded (according to the lists) St. Gervasius. The incidents of his life are very

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

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

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

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

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

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

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

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

Claudius Apollinaris.

SEE APOLLINARIS.

Claudius, Gottfried Christoph,

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

Clausel (Demonstats), Claude Hippolyte;

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

Clausel (De Coussergues) Michel Amanta

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

sur l'Afaiire du Cure de Chartnes (1824):-Observations sur le Nouv Catchnieise de Beauvais (1828). See Biog. Universelle, s.v

Clausen, Hendrik Georg,

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

Clausen, Hendrik Nikolai,

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

Clausen, Johann,

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

Clausnitzer, Tobias,

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

Claustrals,

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

Clausura Nigromantica

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

Clauswitz, Benedict Gottlieb,

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

Clavenau, Ignaz,

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

Claver, Pedro

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

Claveson, Charles De,

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

Claviger

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

Clavigny, Jacques De La Mariouse De,

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

Clavus

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

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

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

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

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

had only one broad band of purple descending from the upper part of the chest to the feet.

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

Clawson, Samuel,

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

Claxton, Marshall,

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

Claxton, Robert Bethell, D.D.,

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

Clay, Eleazer,

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

Clay, Johnnan

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

Clay, Jonathan,

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

Clay, Joseph,

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

distinguished at both the bar and the bench. He wrote the original of the present constitution of Georgia. See Sprague, *Annals of the Amer. Pulpit*, vi, 487.

Clay, Porter,

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

Clay, Slator,

a Protestant Episcopal minister, was born in New Castle, Del., Oct. 1, 1754. When a young man he studied law, and soon after began to practice. About 1780 he was induced by the captain of a vessel to sail with him to the West Indies on what he supposed would be a short voyage; but the war of the Revolution was in progress, and the vessel in which he was a passenger was captured by a British 'privateer. :He was put ashore on the island of Antigua and abandoned, but soon after took passage in a vessel for New York, which was then in possession of the British. The ship, however, was taken by an American privateer, which was caught in a storm and wrecked on the rocks of Bermuda, where, nevertheless, Mr. Clay landed in safety. There being little prospect of his getting away from the island, he opened a school, and taught for six years. The events of his late voyage had produced in him great seriousness, which led to his devoting himself to the Christian ministry. His friends in Bermuda proposed to accept him as their pastor as soon as he should receive ordination from the bishop of London; but hearing of the consecration of bishop White in Philadelphia, and preferring to spend his life in his native land, he left Bermuda and arrived in Philadelphia in 1786. On Dec. 23 of the next year he was ordained deacon, and Feb. 17 following (1788) he was admitted to the order of presbyters. He became successively rector of St. James's Church, Perkiomern; of St. Peter's, Great Valley; and of St. David's, Radnor, all in Pennsylvania; and also assistant minister of Christ Church, in Upper Merion. In July, 1799, he removed to Perkiomen, near Norristown, and gave a part of his time to St. Thomas's Church in

Whitemarsh. He died in Perkiomen, Sept. 25, 1821. Mr. Clay. was a man of fervent piety. In the pulpit his manner was earnest and impressive. See Sprague, *Annals of the Amer. Pulpit*, v, 355.

Claybaugh, Joseph, D.D.,

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

Claybrook, Richard,

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

Clayes, Dana,

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

charge at Walkefield, Mass., from 1851 until he supplied the Church at West Danvers, Me., in 1859. He died Oct. 23, 1877. (W. P...)

Clayhillis, Andrew,

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

Clayton, Abner S.,

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

Clayton, Benjamin,

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

Clayton, George,

an English Congregational minister, was born in London, April 9, 1783. He early became imbued with the intelligent and pious characteristics of his parents; devoted himself to the service of God, and was put under special private instruction with the ministry in view, which. was supplemented by a course at Hoxton Academy. In 1802 he became copastor at Southampton, and in 1804 was ordained pastor at Walworth, where he was a faithful,

devoted, conscientious, and successful minister for over half a century. His last years were spent at Upminster, where he died, July-14, 1862. As a public man Mr. Clayton was well known for his advocacy of all kinds of religious enterprises; as prompt to speak from the platform as the pulpit; delivering his addresses with a tact and impressiveness which did equal credit to his head and heart. See (Lond.) *Cong. Year-book*, 1863, p. 219.

Clayton, Isaac,

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

Clayton, John (1), A.M.,

a minister of the Church of England, and one of the Oxford Methodists, was the son of a Manchester bookseller, and was born in 1709. He was educated by the Rev. John Richards, A.M., at the Grammar School of Manchester; entered Brazenose College in 1726; became Hulme's exhibitioner in 1729, and in 1732 a college tutor. In this year he was first introduced to John Wesley. Up to the time of Clayton's admission among the Oxford Methodists the Bible had been their sole and supreme authority in faith and morals, their views were evangelical, and their lives free from the practice of monkish follies. At Clayton's suggestion they resolved to fast twice a week, and other extreme high-church tendencies began to manifest themselves at this time, chiefly through his influence. "They sought salvation by the practice of piety, good works, self-examination, prayer, sacramental attendance, fasting, diligence, kindness to the poor." In 1733 Clayton became minister of Salford Church. In 1736 Darcy Leaver, Esq., sheriff of Lancashire, made him his chaplain. The friendship still continued between Clayton and Wesley, and when the latter was about to go to Georgia, he advised with Clayton, as well as with his brother Samuel, and William Law. After Wesley's conversion in 1738 we hear no more about friendship between Clayton and him. In 1745 Clayton became a

Jacobite, in consequence of which he was suspended from his office as minister, and silenced for a time. In 1748 he resumed his ministerial duties. In the period of his silence he had established a classical school at Salford, which was very successful, many of its students becoming graduates of Oxford. For twenty years he was chaplain of the Collegiate Church of Manchester, and in 1760 was elected a fellow of it. He died Sept. 25, 1773. Perhaps as faithful a portrait of character as can be found is upon the monument erected to his memory in Collegiate Church by his old pupils, which describes him as of "manly cheerfulness, strict integrity, diffusive charity, heroic forgiveness, and serenity of temper under disappointments;" guarding with judicious fidelity against the dangers of vice and the follies of ignorance by forming the *man*, the *scholar*, and the *Christian* in every mind. submitted to his cultivation; a man of ardent zeal for true religion, warm attachment to the: Church of England, and unwearied in the discharge of all the labors of a conscientious parish priest." See Tyerman, *The Oxford Methodists*, p. 24.

Clayton, John (2),

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

Clayton, John (3),

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

Clayton, Joseph,

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

Clayton, Joshua A.,

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

Clayton, William,

was one of the pioneers of the Methodist Episcopal Church in Middle and West Tennessee, uniting with the Tennessee Conference soon after its organization in 1866. He labored in Wayne, Lawrence, and Giles counties, and, completely broken down by labors, exposure, and disease, accepted a supernumerary relation, with an appointment to Summertown. He died in

Giles County, Tenn., March 15, 1880, aged forty-five. Mr. Clayton combined strength, gentleness, firmness, courage, generosity, and possessed remarkable influence in his native county. He was a popular preacher alike in town and backwoods. See *Minutes of Annual Conferences*, 1880, p. 315.

Cleave, William,

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

Cleaveland, Eli,

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

Cleaveland, Elisha Lord, D.D.,

a Congregational minister, was born at Topsfield, Me., in April, 1806. He graduated from Bowdoin College in 1829, having experienced religion in his senior year; also. from Andover Theological Seminary in 1832. He was ordained pastor of the Third Church in New Haven in July, 1833, where his ministry, continued for thirty-three years, during the early part of which he passed through many trying scenes, owing to differences of religious opinions in his Church and pecuniary embarrassments of the society, but at length succeeded in securing the erection of an attractive church edifice. and laying the foundation of a prominent and strong religious society in New Haven. He died Feb. 16, 1866. Constitutionally conservative yet, when the hour of trial came in the history of the country, he was a bold,

outspoken Christian patriot. While travelling in 1864, both in France and in England, he pleaded the cause of liberty and union with most convincing eloquence. See *History of Bowdoin College*, p. 391-393. (J.C.S.)

Cleaveland, John. Payne, D.D.,

a Congregational minister, was born at Byfield, Mass, July 19, 1799. His father was the distinguished: Parker Cleaveland, M.D., and his brother, professor Parker Cleaveland of Bowdoin College. He graduated from Bowdoin College in 1821, and spent one year (1823-24) in theological study at Andover. He was ordained. at: Salem, Mass., Feb. 14, 1827, pastor of the Tabernacle Church in that city, where, he remained seven years. Shortly afterwards he moved to Michigan, and was pastor of the First Presbyterian Church in Detroit from June 15, 1835, to Nov. 1, 1838, at which date he became president of Marshall College, Michigan. He held this office five years, during a part of this period acting as pastor of the Church of which, previously, he had been the preacher. Early in 1844 he was called to the Second Presbyterian Church in Cincinnati, where he remained two years, and then removed to Providence, R.I., where he was pastor of the Beneficent Church from April 22, 1846, to March 30, 1853. He there distinguished himself as a strong advocate of temperance. and anti-slavery, and gained many warm friends. After leaving Providence: he was pastor of the First Church, Northampton, Mass, from April 20, 1853, to July 11, 1855; from Oct. 2, 1855, to Jan. 5, 1862, of the Appleton Street Church, Lowell. During a part of 1862 he was chaplain of the 30th Massachusetts Volunteers. On leaving: the: army he was for some time a supply of the Park and Salem Streets churches, Boston. He also preached for brief periods in one or two other churches. He died :at Newburyport, Mass., March 7, 1873. See *Memorials of R.I. Congregational Ministers;: Andover Trien. Cat.* 1870, p. 60. (J.C.S.)

Cleaveland, Nathan,

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

Cleaver, Charles,

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

Cleaver, Euseby, D.D.,

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

Cleaver, Robert,

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

Cleaver, William (1), D.D.,

an English prelate, was born in 1742. He was educated at the University of Oxford; became prebendary of Westminster in 1784; principal of Brazenose College in 1785; bishop of Chester in 1787, was translated: to Bangor in 1800; to St. Asaph in 1806 and died May 15,1815. Bishop

Cleaver was able Greek scholar and an orthodox divine. He published *De Rhythmo Graecorum Liber* -(Lond. 1789. 8vo): —*Sermons* (1773, 1791, 1794): — a collection of his own and his father's sermons (1808, 8vo) *Sermons on Select Subjects* (8vo): — *A List of Books Recommended. to the Clergy and Younger-Students in Divinity* (Oxford, 1791, 8vo; 3d ed. enlarged, with Doworth's *Catalogue of the Christian Writers and Genuine Works of the First Three Centuries*, 1808, 8vo). See-(Lond.) *Annual Register*, 1815, p. 125; Allibone, *Dict. of Brit. and. Amer. Authors*.

Cleaver, William (2),

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

Cledog.

SEE CLYDOG.

Cledonius,

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

Cledredus

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

Cleef, Jan Van,

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

Cleef, Martin, Van,

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

Clegg, William (1),

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

Clegg, William (2),

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

Clegg, William F.

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

Cleghorn, Elisha Burnham.,

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

Cleghorn, John,

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

Cleghorn, Matthew

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

Cleghorn, Thomas (1),

a Scotch clergyman, was licensed to preach in 1796, presented to the living at Smailholm the same year, resigned in March, 1845, and died Dec. 12, 1847. See *Fasti Eccles. Scotiæ*, i, 532.

Cleghorn, Thomas (2),

a Methodist Episcopal minister, was born at Ogdensburg, N.Y., in 1821. He experienced conversion in early life; received a good education and in 1846 entered the travelling connection of the Wesleyan Church in Canada. In 1871 he was transferred to the Michigan Conference and at the time of his death, Feb. 24, 1878, was serving his sixth charge in that body, Mr. Cleghorn rapidly rose to the occupancy of important fields. He was characterized by sound judgment, solid culture, and deep piety. See *Minutes of Annual Conferences*, 1878, p. 17.

Cleghornie, George A.M.,

a Scotch clergyman, took his degree at the University of St. Andrews in 1597, was appointed the first minister of the new parish of Dornock in 1612, and continued in that charge in August, 1647, being then in old age. There is no further record of him. See *Fasti Eccles. Scotiæ*, i, 616.

Cleia,

in Greek mythology, was an Atlaitid, and the sister of Hyas, over whose death by a wild boar all the sisters were so grieved that out of sympathy the gods placed them among the stars as Hyades. They still weep over their brother, and the rise of this constellation with the sun is said to bring rain.

Cleland, George (1),

a Scotch clergyman, took his degree at Edinburgh University in 1637; was chaplain to lady Yester in 1645 appointed to the living at Morton in 1648;

continued in 1661, and died before 1685. See *Fasti Eccles. Scoticanæ*, i, 681.

Clelald, George (2),

a Scotch clergyman, took his degree at Edinburgh University in 1671; was appointed minister at Durrisdeer in 1679, and died before Dec. 19, 1683, aged about thirty-three years. See *Fasti Eccles. Scoticanæ*, i, 673.

Cleland, John (1),

a Scotch clergyman, took his degree at Edinburgh University in 1633; was licensed to preach in 1638; presented to the living at Stow in 1640, and ordained; joined the protesters in 1651, and died in August, 1665, aged about fifty-two years. See *Fasti Eccles. Scoticanæ*, i, 533.

Cleland, John (2),

a Scotch clergyman, was licensed to preach in 1662; admitted to the living at Middlebe in 1663 transferred to Traquairs in 1666, and died before May 8, 1672. S See *Fasti Eccles. Scoticanæ*, i, 257, 623.

Cleland (Or Clelland), Joseph,

a Scotch clergyman, took his degree at Glasgow University in 1613; was licensed to preach in 1614; removed to Wigton in 1616; was appointed to the living at Kirkcowen in 1627, and continued in 1641. See *Fasti Eccles. Scoticanæ*, i, 733.

Cleland, Robert,

a Scotch clergyman, took his degree at Edinburgh University in 1691; was licensed to preach in 1695; called to the living at Newburn in 1696, and ordained; transferred to Kilrenny in 1700, and died in August, 1711, aged about forty years. See *Fasti, Eccles. Scoticanæ*, ii, 441, 453.

Cleland, Thomas,

a Scotch clergyman, took his degree at Glasgow University in 1725; became tutor to John Maxwell, and afterwards chaplain to lady Stewart; was licensed to preach in 1734; called to the living at Cambusnethan in 1738, and ordained in 1739; transferred to Stirling in 1763, al. died July

31., 1769, aged sixty-three years. See *Fasti, Eccles. Scotice* ii, 275, 676.

Cleland, Thomas Horace,

a Presbyterian minister, was born at Glasgow, Ky. in 1819. He graduated a Centre College in 1840, at Princeton Theological Seminary in 1845, and was licensed to preach by the Transylvania Presbytery in April, 1846. The same year he went to Louisiana, and became a stated supply at Lake Providence in 1854 removed to Natchez, Miss., and for one year supplied the Church at Pine Ridge, in that vicinity; also supplied Union Church for one or two years; and afterwards the Second Church in Natchez for several years. After the civil war he was principal of the Fayette Female Academy. In 1868 he returned to Kentucky, built in 1871 settled at Delhi, La., becoming a member of the Presbytery of Red River. At Delhi he acted as stated supply to the Church, and established a private school also preached frequently at Tallulah and other places. He died Feb. 17, 1878. Cleland was a faithful and useful preacher, and a successful teacher. See *Necrol. Report of Princeton Theol. Sem. 1878*, p. 28.

Clemence, Joseph Guillaume,

a French theologian was born at Havre, Oct. 9, 1717. He was successively pastor of St. Claude, Rouen, grand-vicar; of Poitiers, and prior of St. Martil de Machecoult, and died Aug. 6, 1792, leaving, *Defense des Livres l'Ancien Testament* (Paris, 1768): — *Les Caracteres du Messie Verifies en Jesus Christ* (ibid. 1776, 2 vols. 8vo): — *l'Authenticie des Livres tant du Nouveau que de l'Ancien Testament* (ibid. 1782); reprinted under the title, *Refutation de la Bible en Expliquee, de Voltaire*, etc. (Nancy, 1826, 12mo). See Hoefler, *Nouv. Biog. Generale*, s.v.

Clemencet, Charles,

a French Benedictine of the congregation of; St. Maur, was born about 1704 at Painblanc, in-Autun; joined his order in 1723 at Vendome; and died at the monastery Blanes-Manteaux, in Paris, April 5, 1778. His chief productions are: *L'Art des Verifier les Dates*, etc. (Paris, 1750); an important work, conceived and imperfectly executed by Maturice d'Antine, revised by Clemencet and completed by Francois Clement):— *Histoire Generale de Port-Royal* (Amsterdam, 1755, 10 vols.):— *Histoire Generale des Ecrivains de Port-Royal* (ibid. 1770). See Jocher,

Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.J.)

Clemency (Or Mercy)

was deified by the Greeks, and had an altar in Athens, erected by the kindred of Hercules; and a temple dedicated to her by order of the Roman senate, after the death of Julius Caesar, on some of whose denarii this goddess appears. The poets describe her as the guardian of the world, and picture her as holding a branch of *laurel*, or *olive*, and appear to show that gentleness and pity ought principally to distinguish victorious Warriors. The Greeks and Romans gave the name of asylum to the temples they erected to this goddess.

Clemens

is the name of several early Christians:

- 1.** Flavius, son of Dabinuis, brother of the emperor Vespasian, and therefore first cousin of Domitian, whose niece, Flaia Domitilla, was his wife. Flavius Clemens held the consulate in A.D. 95, and had just resigned the office when he and his wife were arrested and convicted on the charge of atheism, undoubtedly referring to Christianity. They were accused, according to Dio Cassius, of "Judaizing" from which, in the popular mind, Christianity was hardly distinguishable. Clemens suffered death, and, his wife, Domitilla, was banished to one of the islands off the west coast of Italy (Sueton. *Domit.* § 15; Dio Cassius, *Hist.* lxxvii, 14; Merivale, *Romans Under the Empire*, vii, 383; Lightfoot, *Philippians*, p, 22). **SEE DOMITILLA.**
- 2.** Bishop of Ancyra, and martyr under, Diocletian and Maximian, A.D. 296; commemorated Jan. 23; He is said to have been the son of a heathen father and a Christian mother, Euphrosyne, who prophesied his martyrdom. The narrative relating to him is very doubtful (Tillemont, *Memoires*, v, 162).
- 3.** A Greek historian and chronologer. His date is very uncertain but probably he lived in the 5th century.
- 4.** One of the Irish missionaries. who opposed St. Boniface while enforcing submission to the papal authority. Germany, as part of the Christian law. Clement, and Adalbert, a Frankish bishop, were condemned and

excommunicated at a Roman synod held in 745 or 748 by pope Zachary at the instigation of Boniface Clement probably died in prison (*Neander, Christ.* v, 77 sq.; *Bonifacius, Opp.* ii.,pass.; *Mosheim, Eccl. Hist.*; per. i, cent. viii, c.5; *Wright, Biog. Brit. Lit.* p. 326, 327).

5. A Hibernian or Scot, who went over to Gaul about the beginning of Charlemagne's reign (A.D. 772), and was well received by that monarch. St. Clemens was intrusted with the education of boys of all classes, and was made responsible to the king for their progress. But little is known of him except that the fame of his name attracted scholars even from Germany. The chief authority upon his life is the anonymous monk of St. Gall, in his two books, *De Gestis Caroli Mag.* in Canisius, *Antiq. Lect.* ii, pt. iii, 57. He is commemorated March 20.

Clemens, Franz Jakob

a Roman Catholic philosopher of Germany; was born in 1815 at Coblenz He, studied at Bonn and Berlin from 1834 to 1838, and was made doctor of philosophy at the latter place in 1838. In 1840 he commenced his philosophical lectures at Bonn. In 1853 he opposed the school of the famous philosopher Gunther, and the result was that in 1857 the Guntherian philosophy was condemned by the pope, as twenty years before the Hermesian system was stigmatized. Clemens was called to Munster as professor of philosophy in 1855, and died at Rome Feb. 24, 1862. He published, *De Philosophia Anaxagorae Clazomenii:* (Bonn, 1840): — *Giordano Bruno und Nicolaus von Cusa* (ibid. 1847): — *De Scholasticorum Sententia, Philosophiam esse Theologie Ancillam* (Munster, 1856) Des, *heilige Rock zu Trier und die proestantsiche. Kritik* (2d. ed. Coblenz, 1845): — *Die Wahrheit in dem von Herrn J. v. Kuhn in Tubingen angeregten Streite uber Phiosophie und Theologie* (Munster, 1860) See *Literarischer Handweiser fur das Kathoische: Deutschland*, 1862. col. 88; *Zuchold, Bibl. Theol.* i, 230. (B.P.)

Clemens, John W.,

a German Reformed minister, was born at New Berlin, Union Co. Pa. Jan. 27, 1838. In 1866 he was licensed, and ordained at Littlestown Adams Co., Pa. became pastor at St Clair, Schuylkill Co., in 1868, and in 1871 at Conyngham, where he remained until his death, Sept. 11, 1880. See Harbaugh, *Fathers of the Germ. Ref. Church* v, 405

Clemens, William,

a Presbyterian minister, was born at Wheeling, West Va. Sept. 1, 1821. He converted in 1843, and joined the First Presbyterian Church of Wheeling; graduated from Washington College, Washington, Pa. in 1850, and from Princeton Theological Seminary in 1853. He was licensed by the Washington Presbytery the same year, and sent as a missionary to the western coast of Africa, where he spent the remainder of his life. He died at sea, June 24, 1862. Mr. Clemens was a man of great humility, and was devoted to his work. See Wilson, *Presb. Hist. Almanac 1863*, p. 149.

Clement,

a Scotch prelate, was a Dominican friar, and was consecrated to the see of Dunblane in 1233. He probably died in 1258. See Keith *Scottish Bishops* p. 172

Clement Of Alexandria's Hymn

SEE HOMION POLON ADAON

Clement, Augustin Jean Charles,

a French prelate and canon, was born at Creteil in 1717. He was ordained at Auxerre, and became treasurer of the Church there. Clement favored the views of the Port-Royalists, and in 1752 made his first journey to Holland in their cause. In 1755 he was elected deputy for the provincial assembly of Sens. From 1758 to 1768 he travelled in Spain, Holland and Italy in order to propagate his religious ideas. In 1786 he resigned his treasuryship and retired to Livry, which, however, did not save him, from being incarcerated in 1794. In 1797 he was elected bishop of Versailles by the constitutional clergy, but he renounced this office at the time of the *concordat*. He died March 13, 1804, leaving, *Memorie sur le Rang que Tiennent les Chapitres dans l'Ordre Ecclesiastique* (.1779):— *Lettres a l'Auteur (Larire) des Observations sur Nouveau Rituel. de Paris: (1787, 12mo): Des Elections, d Bees Eveque et de la Mamre d. Proceder* (Paris, 1790, 8vo) :-*Formes Canoniques du Gouvernement Ecclesiastique*, etc. (ibid 1790, 8vo): — *Principles de l'Unite du Culte Public* (ibid 1790) - *Lettre Apologetique de l'Eglise de France Adressee au Pope Pie VII* (Lond. 1803). See Hoefler, *Nouv. Biog. Generale s.v.*

Clement, Claude,

a French theologian, was born at Ornans-sur-le-Loue (Franche-Comte). He entered the order of, the Jesuits in 1612, and taught rhetoric at Lyons, then at Dole. He was sent .to Spain, where he was professor of polite literature, spending his leisure hours in the study of theology and archaeology. He died at Madrid in 1642, leaving, *Clemens IV*, etc. (Lyons, 1623, 1624, 12mo.): — *Bibliotheca Lugdunensis*, etc. (ibid.: 1628, 8vo:— *Bibliotheca Escuirialis* (ibid. 1635, 4to): — *Chronological Tables of Spanish History* (in Spanish. Madrid, 1643; Mayence and Valence, 1689). See Hoefler, *Nouv. Biog. Generale s.v.*

Clement, Denis Xavier,

a French ecclesiastic, was. born at Dijon. Oct. 6,1706. He was doctor of theology and abbot of Marcheroux. Stanislaus, king of Poland, took him as his preacher, and he was also confessor to the aunts of Louis XV. He received, in his old age, the deanery of Lignyx, and died March 7,1771, leaving, *Entretiens de l'Ame*, etc. (Paris, 1740):—*Oraison Funebre de la Reine de Sardaigne* (ibid. 1741):*Sermon sur la Dedicace de Eglise des Petits Peres* (ibid.) *Panegyrique duBienheureux Alexanidre Pauli, Theatin* (ibid. 1743):-*Heures et Prieres pour Remplir Saintament Les Principaux Devoirs des Christianisme* (ibid. 1756), etc.. See Hoefler, *Nouv. Biog. Generale*, s.v.

Clement, Edwin

a Methodist Episcopal minister, was boron at Red Hook, N. Y; April 13, 1832. He was converted at nineteen, while a student at the New York Conference Seminary; served the Church as class leader and local preacher in 1855 entered the New York Conference; and died Feb. 20, 1877. Mr. Clement's strong characteristics were great promptness, excellency as a preacher, and piety a as a man. See *Minutes. of Annual Conferences*, 1877, p. 14

Clement, Francois,

a learned French historian, was born at Beze, near Dijon, in 1714. He studied. at the college of the Jesuits at Dijon, and became a Benedictine of St. Matur in 1731. At, the age of twenty-five he was exhausted by literary work, and had to suspend it for- ten years. He then entered the house of

the Blancs-Manteaux at Paris, and was engaged to continue *L'histoire Litteraire de la France*, of which he finished the eleventh and twelfth volumes, bringing it down to the year 1167. Clement rendered to chronology a service :not less important, a. Maurice d'Antine had conceived, the idea of a large work, entitled *L'Art de Verifier les Dates*, the object of which was to prove in an exact manner the dates of historical facts; but his chronology was full of errors and omissions. Clemencet (q.v.) executed this task more completely, and Clement issued a new edition much superior to either of. the old. The first volume appeared in 1783, the second in 1784, and the third in 787; the tables were added in 1792. This grand work the fruit of thirteen years assiduous labor, is one of the greatest monuments of scholarship of that time. The king recompensed Clement by appointing him official historian of France, and the academy of inscriptions admitted him in 1785 to the number of its associated members. The revolution having destroyed: the religious communities, had also interrupted the scientific works of the Benedictines. Clement retired to the house of his nephew, Duboy-Lavemne, director of the national printing, where, in spite of his advanced age, he occupied himself with ardor in perfecting his great work. He had revised a large part of it, when he was attacked by apoplexy, and died March 29,1793. M. Viton de Saint-Alais, who had bought the MS., published: a new edition of the work, with the continuation (1818, 1819, 18 vols. 8v; or 5 vols. 4to); but this edition is less esteemed than the preceding. Viton, also published the posthumous work of Clement containing ,the dates before the Christian era. See Hoefer, *Nouv. Biog. Generales.v*.

Clement. Henry,

a Methodist Episcopal minister, was born in London, England, and emigrated to western New York in his boyhood, He was converted in early life; graduated at Genesee College; taught school several years; entered business in Baltimore, MD; began preaching in 1868 on Sweet Spring Circuit; and in 1869 was admitted into the Virginia Conference, and appointed to Rockbridge Circuit. His subsequent stations were Highland, Pocahontas Herndon, Leesburg, Rockbridge, Rockingham, and Amherst. He died suddenly, Feb. 9, 1880. See *Minutes of Annual Cotterowes*, 1880, p. 18.

Clement, John,

a Presbyterian minister, was born in Great Britain. On his emigration to America, his credentials were approved by the synod of Virginia, Sept. 18, 1718. He received a call from Pocomoke, Va., and was ordained in June, 1719; but before a year complaint was made to the synod, and that body suspended him. On his full confession, suspension was removed, and Philadelphia Presbytery employed him to preach at Gloucester and Pillsgrove; but he was again suspended, and no further mention is made of him. See Webster, *Hist. of the Presb. Church in America*, 1857.

Clement Jonathan, D.D.,

a Congregational minister, was born at Danville, Vt., June 20, 1797. After graduating in 1818 from Middlebury College, he studied theology two years at Anlover, and from 1820 to 1830 was an instructor in Phillips Academy. He was ordained pastor in Chester, N. H., Oct. 13, 1830, and was dismissed Sept. 10, 1845. From Feb. 3, 1847, to May 19, 1852, he was pastor in Topsham, Me. and from July 14, 1852, to June 12, 1867, in Woodstock, VT. After this he resided in Norwich, Conn., but supplied the Quechee Church in Hartford from 1869 to 1874; and died Sept. 6, 1881. He published several *Addresses* and *Sermons*. See *Cong. Yearbook*, 1882, p. 25.

Clement, Joshua,

a Baptist minister, was born at Hopkinton, N. H., in May, 1803, and united with the Church in that place at an early age. He was ordained at Dorchester about 1833, and preached in the states of Vermont and New Hampshire nearly fifty years. His last pastorate was in Chester, N. H., which he resigned in 1879. He preached his last sermon at Cotuit, Mass., in April, 1883, and died at Chester, June 29, following. See *The Watchman*, July 12, 1883. (J. C. S.)

Clement (Augusta De Baviere), Marie Hyacinthe,

a Belgian prelate, was born at Brussels Aug. 16, 1700, and studied at Rome under the direction of Clement XI. He was nominated coadjutor of the bishop of Ratisbon Dec. 19, 1715, and was elected bishop of Munster and Paderborn in March, 1719. The death of his uncle, Joseph Clement, whose coadjutor he had been, having left the see of Cologne vacant, he

took possession of it in 1723, and in the spring of 1724 was elected bishop of Hildesheim, and consecrated Nov. 10, 1727. The bishopric of Osnabruck was assigned to him Nov. 4, 1728. and on July 17 he was elected grand-master of the order of Teutotic knights. After the death of the emperor Charles VI of Germany, in 1740, Clement supported the pretensions of Charles Albert, elector of Bavaria, to the empire, and, on Jan. 24, 1742, crowned him emperor at Frankfort. The Austrian army was victorious, and Clement made peace with Maria Theresa. In 1745 he assisted at the coronation of Francis of Lorraine. In 1761 he projected a journey to Bavaria, but on the way he died suddenly at Treves, Feb. 5, 1761. This prelate had for his motto, "Non mihi, sed populo;" and he justified it by the good which he did to his diocese. See Hoefer, *Nouv. Biog. Generale*, s.v.

Clement, Tisdale S.,

a Free-will Baptist minister, was born at Monroe, Me., Dec. 8, 1810. He united with the Church in 1827 was licensed June, 1849, and ordained in June, 1850. For several years he was pastor in his native town; in 1863, removed to Exeter; after a three years' pastorate in that place, went to Plymouth, and, during his residence there, he preached a part of the time for the Unity, Dixmont, and Cannel churches. In the spring of 1869 he took charge of a mission society in South Boston, which was simon organized into a church. In 1872 he removed to Richmond Corner, Me., and in 1875 to Lewiston, where he died, July 12, 1881. His ministry was very successful. See *Morning Star*, June 14, 1882. (J. C. S.)

Clementi, Prospero,

an eminent Italian sculptor, was born at Reggio about 1504 Among his principal works was the tomb of the Prati family, in the cathedral at Parma, and the tomb of G. Androssi, bishop of Mantua, in the cathedral of that city. in the cathedral of Reggio are two admirable statues of *A dam* and *Eve*. He died in 1584. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Clementianus.

(1) See Ninus.

(2) Said by Victor Vitensis. in the beginning of his second book on the Vandal invasion, to have had inscribed on his thigh, "Manichaeus Christi discipulus."

Clementine Liturgy.

SEE LITURGY.

Clementinus

was a martyr at Heraclea, commemorated Nov. 14 in Usuard's and the Hieronymian martyrologies.

Clements, Castor,

an Irish Wesleyan minister, commenced his ministry in 1804, and continued for twenty-six years. He became a supernumerary in 1830, residing in Lifford. Purposing to remove his family to America, he sailed from Liverpool on Feb. 11, 1837 but the vessel was wrecked on the Irish coast, and all on board were lost. See *Minutes of the British Conference*, 1837.

Clemm, Heinrich Wilhelm.

a Lutheran theologian of Germany, was born Dec. 31, 1725, at Hohen-Asperg. He studied at Tübingen, was in 1754 professor and preacher at Behenhausen, in 1761 professor at the gymnasium in Stuttgart, and in 1767 at Tübingen, where he died, July 28, 1775. He wrote, *De Limitibus Creaturarum* (Tübingen, 1745): — *Oh die Heil. Schriften Dunkel und Zweideutig waren* (ibid. 1753): — *Versuch einer Kritischen Geschichte der Hebr. Sprache* (ibid. cod.): — *Vollständige Einleitung in die Religion und Gesammte Theologie* (1765-72, 7 vols.): — *Diss. de Origine ac Significatione Vocis* (ibid. 1767): — *Diss. de Probanda et non Probanda Trinitate ex 1 Job. 5:7* (ibid. cod.): — *Diss. qua Nexus Verborum Rom. 11:5, Vindicatur* (ibid. 1771). etc. See Moser. *Wurtemb. Gelehrten-Lexikon*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud. 1:180*; Steinschneider *Bibliographisches Handbuch*, p. 35; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Clendinnen, John C.,

an Irish Wesleyan minister, Was born in County Down in 1770 of Presbyterian parents. He entered the work in 17967 endured hardship

during the rebellion of 17987 labored long and faithfully; became a supernumerary in 1831, residing first at Newtownbarry and then (1841) at Bideford, where he died, Feb. 6, 1855. He was humble, long-suffering, gentle, and meek. See *Minutes of the British Conference*, 1855; *Wesl. Meth. Magazine*, 1855, p. 854; Stevenson, *The Methodist Hymn-book and its Associations* (Lond. 1870, 12mo), p. 268.

Clenny, Parley W.,

a Methodist Episcopal minister; was born in Anson County, N. C., Oct. 17, 1812. He was converted in 1828, and admitted into the South Carolina Conference in 1832, in which he labored with zeal and fidelity until his death, Oct. 5, 1835. }He was deeply pious. See *Minutes of Annual Conferences*, 1836, p. 406.

Cleobians

In a fragment of Hegesippus preserved by Eusebius (*H. E.* 4:22), we have an enumeration of some of the earliest heretics: "Simon, whence are the Simonians; Cleobius, whence the Cleobians (Κλεοβιηνοί,) etc." Cleobius is rarely mentioned by ecclesiastical writers. He, together with Simon, is accused of the forgery of apocryphal books (*Ap. Coast.* 6:16). Pseudo-Chrysostom, in the 48th homily on St. Matthew (vol. vi, p. cxcix), names Dositheus, Simon, and Cleobius among the false teachers who came in the name of Christ in fulfilment of our Lord's prophecy (⁴¹¹⁵Matthew 24:5).

Cleobius

is a person (different from the one named in the foregoing article) mentioned in the legendary life of Epiphanius (*Haer.* 2:320.) as his instructor in Christianity.

Cleobulus.

SEE CLAUDIUS (1).

Cleomenes,

a teacher of Patripassian doctrines at Rome in the beginning of the 3d century, under the episcopate of Zephyrinus, who tolerated him in the Church. Hippolytus states that Cleomenes learned these doctrines from

Epigonus, a disciple of Noetus, who had brought them to Rome (*Refut.* ix, 3, 7, 10; x, 27).

Cleonicus,

martyred A.D. 296, is commemorated in the Byzantine calendar on March 3.

Cleophas

a martyr at Emmaus, is commemorated Sept. 25 in the old Roman and Usuard's martyrologies.

Clephane, George,

a Scotch clergyman, took his degree at Edinburgh University in 1683; was licensed to preach in 1697, and ordained minister at Newtyle in 1698. The former minister, who had been deprived for not praying for the king and queen, opened a meeting-house, and nearly all the families in the parish sympathized with him and attended his ministry. The newly appointed minister, therefore, could not get many hearers, nor could he hold a kirk session, nor administer the Lord's Supper with decency, and at length, during the rebellion in October, 1715, he was stopped on the way to church by the army, and had to flee for safety. He subsequently, returned when order was restored, the former incumbent having left the parish; the people gathered round him, and, by prudence and patience, he won their confidence and became to them a useful, efficient, and faithful minister. He died Jan. 27, 1730, aged about sixty-six years. See *Fasti Eccles. Scoticanæ*, 3:757, 758.

Clephane, Thomas (1),

a Scotch clergyman, brother of the minister who was persecuted at Newtyle, took his degree at the University of St. Andrews in 1693; was licensed to preach in 1702; appointed minister at Kingoldrum in 1704, and ordained; and died in April, 1712, aged about thirty-nine years. See *Fasti Eccles. Scoticanæ*, 3:753.

Clephane, Thomas (2),

a Scotch clergyman, son of the minister at Newtyle was born Dec. 28, 1700; licensed to preach in 1730, and the same year succeeded his father in

the living at Newtyle; was ordained in 1731, and died Oct. 8, 1769, aged sixty-eight years. *See Fasti Eccles. Scotincance*, 3:758.

Clepper (Or Clappe)

was a wooden rattle, anciently used to summon the faithful to church on the three last days of Holv Week, when it was customary for the church bells to remain silent. Anthony h Wood, in his MS. *Notes on the Oxfordshire Churches*, mentions one that in his day remained at Theme, in that county, of which, however, no trace can be now discovered.

Cler, Saint.

SEE CLAIR.

Clerc, Christian Le,

a famous French missionary, who spent twelve years (from 1675 to 1687) in Canada, is the author of *Premier Etablissement de la Foi dans !a Nouvelle France*, etc. (Paris, 1691, 2 vols.): — *Nouvelle Relation de la Gaspesie*, etc. (1692). *See Journal des Savants*, 1691,1692; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.: Winer, *Handbuch der theol. Lit.* i, 846. (B. P.)

Clerc (Or Klerck), Henri Van,

a Belgian historical painter, was born at Brussels in 1570, and probably studied under van Balen. He painted several large works for the churches of the Low Countries. In the Church of St. James at Brussels there is a fine picture of *The Crucifixion*, and in the Church of Our Lady are two admirable pictures, representing *The Holy Family* and *The Resurrection*. *See Spooner, Biog. Hist. of the Fine Arts*, s.v.

Clerc, Sebastien Le,

an eminent French designer and engraver, was born at Metz, in Lorraine in 1637. The following are his best works: *The Call cf Abraham*; *The Prophet Elijah Sleeping* ; *The Holy Family*; *The Stoning of Stephen* ; *St. John in the Wilderness*; *The Annunciation* ; *The Penitence of the Ninevites*; *The Adoration of the Magi*. He died in 1714. *See Spoon-er, Biog. Hist. of the Fine Arts*, s.v.

Clerici Acephali,

a name given to vagrant clergymen in the Romish Church, or such ecclesiastics and monks as wander about from one district to another. In 850 the Council of Pavia issued an edict against them.

Clerieis Laicos

is the title of a bull issued by Boniface VIII in the year 1296, pronouncing all princes and nobles under ban who demanded tribute under any form from the Church and clergy, and placing under the same condemnation all who paid such tribute. This bull was aimed at Philip the Fair of France, who demanded that the clergy, in common with all other classes, should contribute money towards defraying the expenses of his wars.

Clerious, David,

a Reformed theologian of Switzerland, was born at Geneva, Feb. 19, 1591. He studied in Germany, Holland, and England. After his return to his native place he was appointed, in 1619, professor of Oriental languages and history, and died in 1655. He wrote *Quaestiones Sacrae in Quibus Multa Scr. Loca Variaque Linguae S. Idiomatica Explicantur* (edited by J. Clericus, Amst. 1685). See Winer, *Handbuch der theol. Lit.* i, 189; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Clerk, Alan,

a Scotch clergyman, took his degree at the University of St. Andrews in 1637; was presented to the living at Glenelg in 1641, but served Knoydart in 1642. The synod enjoined him in 1680 to attend synod twice a year. He continued in November, 1681, but the parish was vacant in 1689. See *Fasti Eccles. Scoticae*, 3:101.

Clerk, Alexander (1),

a Scotch clergyman, was appointed a reader in 1569; promoted to be an exhorter; presented to the living at Laggan in 1574, and died before Nov. 6, 1575. See *Fasti Eccles. Scoticae*, 3:117.

Clerk, Alexander (2),

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1646; was admitted to the living at Lathcroun in 1652; transferred to second

charge at Inverness in 1663; promoted to the first charge in 1674, and died in September, 1683, aged about fifty-eight years. See *Fasti Eccles. Scullcanae*, 3:253, 257, 363.

Clerk, Alexander (3),

a Scotch clergyman, a native of Garioch took his degree at King's College, Aberdeen, in 1675; was admitted to the second charge at Old Machar prior to 1683; transferred to Methlick the same year, and died before Feb. 9, 1703, aged forty-eight years. See *Fasti Eccles. Scoticanae*, 3:487, 611.

Clerk, Andrew,

a Scotch clergyman, took his degree at the University of Edinburgh in 1700; was licensed to preach in 1712; appointed to the living at Tundergarth in 1717, and ordained; and died June 6, 1754, aged seventy-three years. See *Fasti Eccles. Scoticanae*, i, 662.

Clerk, Archibald,

a Scotch clergyman, was licensed to preach in 1835; presented to the living at Aucharacle in 1837, and ordained; transferred to Duirinish in 1839, and admitted in 1840; to Ardnamurchan in 1841, and to Kilmalie in 1844. There is no further record of him. See *Fasti Eccles. Scoticanae*, 3:83.

Clerk, David,

a Scotch clergyman, was presented to the living at Maxton in 1770, and ordained, and died Jan. 13, 1776. See *Fasti Eccles. Scoticanae* i, 557.

Clerk, Farquhard,

a Scotch clergyman, took his degree at the University of St. Andrews in 1626; was the first minister who visited Stornoway to establish a mission, the inhabitants being strangers to the gospel, and only a few under the age of forty having been baptized; was admitted in 1642, and continued in 1643. See *Fasti Eccles. Scotiance*, 3:144.

Cleric, George,

a Scotch clergyman, native of Buchan, studied at King's College, Aberdeen, in 1661; obtained license to preach in 1668; was admitted to the

living at Logie-Durno (now Chapel-Garioch) prior to 1685, and was deposed in 1702 for negligence. See *Fasti Eccles. Scotice*, 3:575.

Clerk, Gilbert,

a Scotch clergyman, took his degree at the Edinburgh University in 1646; was licensed to preach in 1650; admitted to the living at New Deer in 1654, amid very violent opposition, and continued in October, 1680. See *Fasti Eccles. Scotice*, 3:631.

Clerk, Jean,

a French martyr, was born at Meaux, on the Marne. There he was arrested in 1523 for putting upon the church door a paper against indulgences, in which he called the pope Antichrist; for this his sentence was that three successive days he should be whipped, and have a mark of infamy upon his forehead. Afterwards he went to Rosia, in Bray, and from thence removed to Metz, in Lorraine, where he broke the papal images which the people were about to worship, and, being arrested, confessed the fact. He was brought before the judges, and his hand was cut off; then his nose was torn from his face; after that both his arms and paps were likewise plucked out. His mutilated body was then committed to the fire and consumed, in 1524. See Fox, *Acts and Monuments*, iv, 361.

Clerk (Or Clerke), John (1), D.D.,

an English prelate, was made dean of Windsor in 1519, and pro-rooted to the see of Bath and Wells March 23, 1523. He died Jan. 3, 1541. He presented to Leo X the treatise of Henry VIII against Luther, under the title *Oratio ad Leonem X in Exhibitione Libelli Regii Henrici VIII Contra Lutherem ; cure Palace Responsione*, etc. (Lond. 1521). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Clerk, John (2),

a Scotch clergyman, took his degree at Glasgow University in 1595; was licensed to preach the same year; called to the living at Monzie in 1599, and continued there in 1608. See *Fasti Eccles. Scotice*, 2:773, 774.

Clerk, John (3),

a Scotch clergyman, took his degree at the University of St. Andrews in 1586; was appointed to the living at Forteviot in 1591; transferred to Monzie about 1592, and to Auchterarder in 1593, where he continued in 1599. See *Fasti Eccles. Scoticae*, 2:640, 746, 793.

Clerk, Pierre,

a French martyr, did much good in reforming the Church in Meaux, of which he was afterwards chosen pastor. He began preaching to twenty persons, but his congregation soon grew to three hundred. As soon as the priests of Paris heard of their doings they sent to Meaux, and took them by force to Paris, sixty-two men and women being bound and marched the whole way. They, however, sang psalms continually, to the disgust of their adversaries. Chief among these captives was Pierre Clerk, who with the rest, was racked, and then burned at Meaux in 1546. See Fox, *Acts and Monuments*, iv, 431.

Clerk, William (1),

a Scotch clergyman, was appointed to the living at Anstruther in 1565 as the first minister of the Protestant religion; in 1567 Kilrynyne was also in his charge, and in 1574 Abercrommy was added. He died in February, 1583. He was a man of most happy memory for godliness, wisdom, and love of his flock, the light and life of his parish, and beloved of all sorts of persons. See *Fasti Eccles. Scoticae*, 2: 406.

Clerk, William (2),

a Scotch clergyman, took his degree at Edinburgh University in 1595; was presented as the first Protestant minister at Cavers in 1599, admitted in 1601, transferred to Wilton in 1602, and died before April 30, 1641. See *Fasti Eccles. Scoticae*, i, 489, 516.

Clerk-Ales

is a name for a feast in which, when the clerk's wages were small, the richer parishioners sent in provisions for a banquet.

Clerk Of The Closet

is the title of the confessor to the sovereign, whose office it is to attend during divine service, to resolve all doubts respecting spiritual matters, and to wait in the private oratory or closet, where the chaplains in turn say prayers.

Clerks Of The Vestry (Or Vestibule)

were men in charge of the sacristy, with the furniture for high-mass, and the copes. At Durham they slept at night over the west end of the vestry, and, with two others, acted as bell-ringers. The latter slept in a chamber opposite the sacristan's office in the north alley. There were three clerks of the vestibule at York.

Clermont, Councils Of

(*Concilium Claromontanum*). Of these there were two, which are sometimes also called *Councils of Auvergne*, because they were held somewhere in that French province. They were provincial in their jurisdiction. *SEE GALLICAN COUNCILS*.

I. Held on Nov. 8, 535; Honoratus, archbishop of Bourges, presiding over fourteen other bishops. Sixteen canons were published.

2. Deprives of communion those who endeavor to get themselves appointed to bishoprics by the influence of persons in high station, or by artifice or bribery; and declares that those persons shall be consecrated who have been duly elected by the clergy and people, with consent of the metropolitan.

8. Forbids to lend the ornaments of the Church upon occasion of wedding festivities, and the like.

15. Directs that the priests who serve chapels in the country shall come together to celebrate the principal festivals with their bishop. See Labbe, *Concil* iv, 1803.

II. Held in November, 1095, by pope Urban II, at the head of thirteen archbishops, two hundred and five bishops and abbots. Here the crusade was determined upon. Philip I, king of France, who had deserted his lawful wife, and married Bertrade, was a second time excommunicated. The

"Treve de Dieu" was confirmed, as was the primacy of Lyons; the archbishop of Tours, also, in this council recovered his jurisdiction over Bretagne, and the bishop of Dol, who had the title of archbishop, was compelled to submit to the archbishop of Tours. Lastly, thirty-two canons were published.

- 1.** Declares the days upon which the "Treve de Dieu" shall be kept, and orders that it shall be observed towards the clergy, monks, and women.
- 2.** Declares that the pilgrimage to deliver Jerusalem, undertaken from motives of piety, supplies the place of every other penance.
- 5.** Forbids to appoint laymen, or any one under the order of subdeacon, to bishoprics.
- 6.** Forbids the purchase of a benefice of any kind by any person for himself or another; orders that benefices so purchased shall lapse to the bishop to dispose of.
- 8.** Forbids the exaction of any fee for burials
- 10.** Forbids any women, save those permitted by former canons, to dwell in the same house with a clergyman.
- 11.** Forbids the ordination of illegitimates.
- 12** and **14.** Forbid pluralities.
- 15** and **16.** Forbid the clergy to receive any ecclesiastical preferment at the hand of a layman, and kings, etc., to make any such investiture.
- 18.** Forbids the laity to have chaplains independent of the bishop.
- 23.** Forbids to eat flesh from Ash Wednesday to Easter.
- 24.** Directs that holy orders shall be conferred only in the Ember seasons and on Quadragesima Sunday.
- 28.** Directs that all who communicate shall receive the body and blood of Christ *under both kinds*, unless there be necessity to the contrary.
- 29** and **30.** Accord the same safety to those who, when pursued by their enemies, take refuge by a cross, as if in the Church itself.

32. Devotes to eternal infamy those who arrest or throw into prison a bishop.

Of all the acts of this council the most celebrated is the publication of the crusade to recover the Holy Land. This project was conceived by Gregory VII; and Urban, yielding to the earnest entreaties of Peter the Hermit, put it into execution, declaring that all penitents who assumed the cross should be thenceforward absolved from all their sins, and freed from the duty of fasting, and every other penitential work, in consideration of the perils and fatigues they would have to encounter. Those who, having taken the cross, failed to fulfil their vow, were excommunicated. See Labbe, *Concil.* x, 506. *SEE CRUSADES.*

Clermont (Tonnerre), Anne Antoine Gules De,

a French prelate, second son of duke Jules Charles Henri, was born in Paris; Jan. 1, 1749. After having studied at the Sorbonne, he was made doctor of that school. He was nominated grand-vicar of Besancon, and shortly afterwards became bishop of Chalons (1782). As a deputy; of the principal states, he protested against the decree relating to the clergy, and in 1792 published a letter on the subject, and then retired to Germany. After the concordat he returned to France, in 1820 became archbishop of Toulouse, and in December, 1822, cardinal. In 1823 he published, from Rome, a pastoral letter, attacking the liberty of the Gallican Church, but it was suppressed by a royal decree. He continued, however, his opposition. Charles X interfered, and notified the prelate that he must retire to his diocese. Finally the cardinal ceased his agitation, by the counsel of the holy see. In 1829, notwithstanding his age, he went to the conclave, and contributed to the election of Plus VIII. On his journey he suffered a fall, in consequence of which he died at Toulouse, Feb. 21, 1830. See Hoefer, *Nouv. Biog. Generale*, s.v.

Clermont (Tonnerre), Francois De (1),

bishop of Noyon and peer of France, was born in 1629; studied with the Jesuits at Paris; was made doctor by the Sorbonne; preacher to the court, and bishop in 1661. He was received in 1694 as a member of the Academy of France, where he founded a prize for poetry. He died at Paris, Feb. 5. 1701. See *Biog. Universelle*, s.v.

Clermont (Tonnerre), Francois De (2),

bishop and duke of Langres, nephew of the preceding; was made bishop in 1696, and charged with the funeral sermon of Philip of France, duke of Orleans and brother of Louis XIV. He died March 12; 1724. See *Biog. Universelle*, s.v.

Cleromancy

(from κλήρος, *a lot*, and μαντεία, *divination*) is a method of divination by lot, in use among the ancient Greeks and Romans. It was generally performed by casting beans, pebbles, dice, or small bits of various substances into an urn, and drawing them out. By the particular marks on the pieces drawn the diviners were enabled to form their conclusions. Among the Germans (see Tacitus, *De Germania*), this kind of divination was practiced by casting small pieces of the twigs of fruit-trees, previously marked, on a white garment, and on removing them the marks were interpreted. After the introduction of Christianity similar practices were continued by using the glide, opened at random, the passage which first met the eye being regarded as the solution of the difficulty. The custom, however, was condemned by various councils. *SEE DIVINATION*.

Clerus (Or Clericus).

SEE CLERGY.

Clerus,

a deacon and a martyr at Antioch, is commemorated Jan. 7 in the old Roman and Usuard's martyrologies.

Cless, David Friedrich Von,

a Protestant theologian of Germany, was born Feb. 13, 1768, at Calw. He studied at Tubingen, was in 1796 deacon at Heidenhelm, in 1799 at Goppingen, and in 1807 at, Schorndorf. In 1810 he was appointed dean and pastor at Rentlingen, after having been ennobled the previous year, and died Aug. 10, 1810. He published *Versuch einer Kirchlich politischen Lundes und Cultrgeschichte von Wurtemberg bis zur Reformation* (Tubingen, 1807). See Doring, *Die Gelehrten Theologen Deutschlands*, i, 257. 03. P.)

Cless, David Jonathan,

a German theologian, father of the preceding, was born Aug. 20, 1731, at Rommelshausen. He studied at Tübingen, was in 1761 deacon at Calw, in 1782 dean at Wildberg, and in 1790 at Goppingen, and died March 6, 1803. He wrote *Diss. de eo, quod Justum est Circa Revelanda vel Reti-cenda Delicta Occult, Elitina Atrocia* (Tübingen, 1754): — *Versuch uber den Neutestamentlichen Begriff des Glaubens* (ibid. 1778). See Doring, *Die Gelehrten Theologen Deutschlands*, i, 258; Winer, *Handbuch der theol. Lit.* i, 444. (B, P.)

Cless, Valentin,

a German theologian, who flourished early in the 17th century, wrote *Nieod. Frischlini Operum Poeticorum Paralipomena* (Gera, 1607, 8vo): — *Weck und Betgloeklein in Kriegsgefahr* (Leips. 1622). See Hoefler, *Nouv. Biog. Generale*, s.v.

Cleta,

in Greek mythology, was one of the two ancient graces, whom alone the Greeks at first knew; the other was called Phaenna.

Clety,

a French Benedictine theologian, lived in the former part of the 18th century. He was librarian of the Abbey of Saint-Berlin. and wrote, anonymously, *Dissertation Historique et Critique sur l' Abbye de Saint Bertin et sur l' Eglise de Saint-Omer* (Paris, 1737, 12mo): — *Reponse aux Observations Generales sur l' Ecrit Intitule* (1737). See Hoefler, *Nouv. Biog. General*, s.v.

Cleveland, Aaron,

a Protestant Episcopal minister, was born at Cambridge, Mass., Oct. 19, 1715. He graduated from Harvard College in 1735, and in July, 1739, was ordained pastor of the Congregational Church in Haddam, Conn., from which he was dismissed in 1746, partly because of the deficiency in his support, and partly because some were offended with the fervency of his preaching. In 1747 he accepted a call from the South Precinct Congregational Church in Mahlen, Mass., and remained there about three and a half years. In 1750 he took charge of a small Congregational Church

in Halifax, N.S. In consequence of a change in his theological views, he resigned his charge and sailed for Boston in 1754. Shortly afterwards he went to England, was ordained by the bishop of London in 1755, and was sent by the Society for the Propagation of the Gospel in Foreign Parts to Sussex County, Del. The vessel in which he sailed was wrecked upon Nantucket shoals, and he was detained by personal injuries for some time at Norwich, Conn. On reaching Lewes, Del., he found his parish so feeble that the society, in 1757, transferred him to the vacant parish at New Castle, but he died on the way, Aug. 12, 1757. See Sprague, *Annals of the Amer. Pulpit*, v, 164.

Cleveland, Charles,

a Protestant Episcopal clergyman, was born at Guilford, Conn., June 26, 1804. He graduated from Middlebury College in 1824; studied theology at Andover, Mass., and at Princeton, N. J., completing his studies at Alexandria, Va.; was ordained deacon in 1829, and presbyter in 1837. Physical infirmity prevented him fulfilling his purpose of going as a missionary to the Africans; but he went to Washington, D. C., where he formed an African educational society. So much opposition was developed against the project that he finally abandoned it, and became rector of Trinity Church, Shelburne Vt., in 1840, remaining there until 1818. Afterwards he was rector of St. John's Church, Ashfield, Mass., whence he was called to Trinity Church, East New York, L.I. he died there, Dec. 19, 1865. See *Amer. Quar. Church Rev.* Oct. 1866, p. 485.

Cleveland. J. H.,

a Universalist minister, was a native of Kentucky. His ministry seems to have been confined to south-eastern Indiana, where he was considered a noble-hearted, zealous, talented minister. He entered the Union army, and was killed in the battle of Vicksburg, May 19, 1863. See *Universalist Register*, 1864, p. 21.

Cleveland, Nathaniel

a Methodist Episcopal minister, united with the Illinois Conference in 1841, and labored faithfully until his death, in 1850 or 1851. He was an ordinary preacher, but remarkably attentive to all his duties, and true to Church discipline. See *Minutes of Annual Conferences*, 1851, p. 673.

Cleveland, Newland,

a Methodist Episcopal minister, was a native of Pennsylvania. He experienced conversion when a lad; felt impressed to preach; sought earnestly for better intellectual preparation, but failed, became discouraged, and gave up his religion. He was reclaimed afterwards by the Wesleyans, and labored in the ministry with them about four years. In 1859 he was admitted into the Michigan Conference. After preaching a little over two years he resigned his charge for a lieutenancy in the 12th Michigan Regiment of infantry. He died in 1862. Mr. Cleveland was full of faith and good works; an earnest and successful minister. See *Minutes of Annual Conferences*, 1862, p. 206.

Cleveland, Richard Falley,

a Congregational minister, was born at Norwich, Conn., June 19, 1804. He graduated at Yale College in 1824, and studied theology for a time at Princeton, was ordained at Windham, Conn., in 1829, and served there three years; afterwards at Portsmouth, Va.; Caldwell, N. Y. Fayetteville, and Holland Patent, where he died, Oct. 1, 1853. Mr. Cleveland was for three years secretary of the central agency of the American Home Missionary Society, and was a frequent contributor to periodicals. See *Cong. Quarterly*, 1861, p. 264.

Cleverley, Asa P.,

a Universalist minister, was born at North Weymouth, Mass, March 22, 1807. He received a private preparation for the ministry, and also studied at Phillips' Academy, Andover, and in 1834 was ordained. His successive fields of labor were Provincetown and Chatham, Mass.; Nashua and New Ipswich, N. It., and Boston, Canton, Chelsea, and North Bridgewater, Mass. He died in Boston, July 22, 1871. Mr. Cleverley was an excellent man, diffident and unpretending. See *Universalist Register*, 1872, p. 149.

Clichtove (Or Clichou), Jossy

(Lat. *Jodocus Clichtoveus*), a Flemish theologian, was born at Nieuport. He commenced his studies at Louvain, and finished them at Paris in the College of Cardinal Lemoine under Jacques Lefevre d'Etaples. He taught philosophy at the College of Navarre, was admitted doctor in 1506, and appointed canon of theology at Chartres. He was one of the first men who

wrote against Luther doing so with sharpness, but without bitterness, and in pure Latin. He died at Chartres, Sept. 22, 1543. His principal works are, *Anti Lutherus* (Paris, 1523; Cologne, 1525): — *Propugnaculum Ecclesiae* (Paris, 1526): — *De Bello et Pace* (*ibid.* 159.3, 8vo): — *Introductio in Artium Divisione*, (*ibid.* 1526): — *De Sacramento Eucharistice* (*ibid.* eod.): — *Elucidarium Ecclesiasticum*: — *Improbatio Articulorum Mart. Luthera Veritate Catholica Dissidentium*: — *Supplementum Commentariorum Cyrilli Alex. ad Evangelium S. Joannis*:—*Comm. in Jo. Damasceni Libros de Orthodoxa Fide*. See Winer, *Handbuch der theol. Lit.* i, 625; Jocher, *Allgemeines Gelehrten-Lexikon*, s, v.; Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v. (B. P.)

Clichy, Councils Of

(*Concilium Clippiancense*), near Paris; provincial:

- (1) Summoned by Lothaire II, in 628, but nothing more is known of it;
- (2) Held A.D. 633, in the presence of Dagobert, respecting the sanctuary of St. Denis;
- (3) Held in 636;
- (4) Held A.D. 659, in which the king confirmed certain privileges to St. Denis.

Clidsdail, George,

a Scotch clergyman, took his degree at Glasgow University in 1600; was licensed to preach in 1602; presented to the living at Glasford in 1607, and died in January, 1627, aged about fifty-seven years. See *Fasti Eccles. Scoticanæ*, 2:284.

Clidsdale, James,

a Scotch clergyman, was licensed to preach in 1738; became chaplain to the earl of Lauderdale; was called to the living at Kilconquhar in 1739, and ordained, He died March 13, 1759, aged forty-six years. See *Fasti Eccles. Scoticanæ*, 2:438.

Cliffe, William,

a Methodist Episcopal minister, was a native of England. He was a local preacher in the Primitive Methodist Church; came to America in 1840; joined the Methodist Episcopal Church soon after his arrival, and in 1843 entered the Illinois Conference, in which he served the Church as an efficient minister twenty-three years, eight of them as presiding elder. He died suddenly, Sept. 17, 1866. Mr. Cliffe was a good preacher, and a Christian gentleman. See *Minutes of Annual Conferences*, 1866, p. 219.

Clifford, Zelotes S.,

a Methodist Episcopal minister, was born in New Hampshire in 1815. He removed westward with his parents in his childhood; received a very limited education; experienced conversion in 1840, and in 1843 entered the Indiana Conference. In 1860 he was transferred to the Southern Illinois Conference, he joined the 29th Regiment of Illinois Volunteers in 1861, and was appointed chaplain, in which capacity he labored three years. In 1865 he again entered the effective ranks, labored four years, then became superannuated, and died Oct. 23, 1872. Mr. Clifford was a man of fine personal appearance, an able minister, and a true friend. See *Minutes of Annual Conferences*, 1873, p. 137.

Clift, Aenas,

an English Baptist minister, fourth son of Rev. William Clift, was born near Westbury, Wiltshire. Feb. 2, 1783. In 1809 he received a license from the Church of which he was a member, to preach in the villages near his home. He became pastor of the Church at Crockerton, Wilts, and for twenty years walked five miles regularly to his place of worship every Sabbath. He died Dec. 20, 1862. See (Load.) *Baptist Hand-book*, 1861, p. 118. (J. C. S.)

Climent, Josef,

a Spanish prelate, was born March 21, 1706, at Castellon de la Plana, Valencia. He studied in his native town, and was made doctor of theology there. Immediately afterwards he was appointed successively professor of philosophy at the university, curate and theologian of the cathedral, and in 1766 was called to the bishopric of Barcelona. Having become the object of royal jealousy, he resigned in 1775, and died in his native town, Nov. 25, 1781. He translated into Spanish Fleury's *Maeurs des Isratelites et des*

Chretiens, and published also *Instructions on Marriage*, written by Le Tourneur, and translated by the countess to Montijo, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, S. V,

Climie, John,

a Canadian Congregational minister, was born at Cambuslang, near Glasgow, Feb. 19, 1807. He emigrated to Dalhousie, Ontario, in 1820; and in 1833 removed to Innisfil, near Lake Simcoe, where he was converted, and devoted himself to the ministry. He preached successively at Innisfil, two years at Scotch Corners, and thirteen years at Bowmanville; resigned the ministry in 1855, established a printing-office, and started the *Canadian Statesman*. In 1857 Mr. Climie removed to Belleville, where he died, Aug. 5, 1867. See (Load.) *Cong. Year-book*, 1868, p. 262.

Clinchamp, Gervais Giancolet De,

a French prelate, born in the early part of the 13th century, of noble parentage. Having been by turns archdeacon of Mans, canon and dean of Notre-Dame, at Paris, he was made cardinal, with the title of St. Silvestre, and of St. Martin des Montagnes, April 12, 1281. He died at Rome of the plague in 1287, leaving two letters, of which one was printed in the *Speculum Carmelitanum*, i, 89, and the other in the *Bullarium Carmelitanum*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cline, David,

a Lutheran minister, was connected with the synod of New York and New Jersey, for thirteen years was pastor of the Lutheran Church at Spruce Run, N. J., and died there Nov. 5, 1877. See *Lutheran Observer*, Nov. 213, 1877.

Clinet, Nicolas,

a French martyr, was a schoolmaster at Saintonge, and an elder of the Church in Paris. He was suspected by the judges of being a minister, and therefore was set to dispute with Dr. Maillard, of the Sorbonne. He was burned at Paris in 1558. See Fox, *Acts and Monuments*, iv, 431.

Cling, Conrad,

a Franciscan monk of Germany, and preacher at Erfurt, where he died, March 10, 1556, is remarkable as being the only priest who kept up the religious services of his Church at a time when the Romish churches were deserted and the people eagerly listened to evangelical truth, as preached by the Reformers and their disciples. He wrote, *De Securitate Catholicorum Conscientiae in Rebus Fidei: — Confutatio Mendaciorum a Lutheranis Adversus Librum Imperii seu Interim Editorum: — Loci Communes Theologici pro Ecclesia Catholica: — Summa Doctrinae Christianae Catholica*. See Molsehmann, *Erfordia Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Clinton, George H.

a minister in the Methodist Episcopal Church South, was born in St. Helena Parish, La., Jan. 7, 1835. He was converted at the family altar in his fourteenth year; graduated with honors at Centenary College, Jackson, La., in 1863, and in the following year entered the Mississippi Conference. In 1868 he was transferred to the St. Louis Conference, but early in 1870 was obliged to become a superannuate, and retired to Darlington, La., where he died, Dec. 29, 1870. Mr. Clinton was social and genial, honest and humble, entertaining and successful, energetic and devout. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 599.

Clinton, Isaac,

a Congregational minister, was born at West Milford, near Bridgeport, Conn., Jan. 21, 1759, and served in the revolutionary war. He graduated from Yale College in 1786; studied divinity with a private teacher; was ordained, and installed at Southwick, Mass., Jan. 30, 1788. In 1807 he removed to Lowville, N.Y. as pastor and first principal of the academy, continuing the former relation for ten years. He died there March 18, 1840. While in Southwick he published a work on *Infant Baptism*, and in his eightieth year he prepared and published a work on a kindred subject. See *Presbyterianism in Central N Y.* p. 500; Hough, *Amer. Biog. Notes*, p. 79.

Clinton, Osceola,

a colored Methodist Episcopal minister, was born a slave about 1844. He professed religion in early life, labored some time as local preacher, and in 1871 was admitted into the Alabama Conference. He served the Church faithfully until his death, March 30, 1873. See *Minutes of Annual Conferences*, 1873, p. 143.

Clinton, Thomas,

a pioneer preacher in the Methodist Episcopal Church South, was born of Irish parents in Philadelphia, Pa., in January, 1793. He was left an orphan in infancy, but received a careful bringing up in the family of a generous Methodist. In 1800 he removed with his guardian to Charleston, S. C., where he was apprenticed to a brick-mason. In 1808 he was converted, and after spending some time as exhorter and local preacher, he in 1820, united with the South Carolina Conference, and was sent to the missions on the Mississippi. Of the fifty-six years of his ministerial life, eighteen were spent on circuits, five on colored missions, four on districts, and twenty-nine as a superannuate. He died in St. Helena Parish, La., Oct. 28, 1875. Mr. Clinton was small in person; possessed a clear, full, manly voice; was a close student, and one of the foremost theologians of his conference. In his private life he was very exact and highly exemplary. See *Minutes of Annual Conferences of the Jr. E. Church South*, 1875, p. 201; Simpson, *Cyclop. of Methodism*, s.v.

Clio,

Picture for Clio

in Greek mythology, is the muse of history, the daughter of Jupiter and Mnemosyne, and, by Pierus, the mother of Hyacinthus. She is represented as sitting on an ancient chair, her head crowned with laurels, richly dressed. At her feet there stands an open box with rolls of hooks, and one in her left hand bears the inscription **ΚΑΕΙΩ ΙΣΤΟΡΙΑΝ**.

Clippiancense, Concilium.

SEE CLICHY COUNCILS OF.

Clipston, John,

an English Carmelite theologian, died in 1378, leaving *Expositorum Sacroram Bibliorum: — Exempla Sacrae Scripturce: — Quaestiones in Magistrum Sententiarum: — Sermones*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Clissold, Henry, A.M.,

a Church of England divine, was born in 1796. He graduated from Exeter College, Oxford, in 1818, and in 1830 was presented by lord Lyndhurst to the rectory of Chelmondiston, Suffolk, which benefice he held twenty-eight years. Part of the time, in connection with this, he was also, for thirty-three years, minister of Stockwell Chapel, Lambeth. Mr. Clissold was best known, however, as one of the leaders of the evangelical party in the Church, and as an author of several excellent religious works of a practical character. He died in London, Jan. 1, 1867. See *Appleton's Annual Cyclop.* 1867, p. 587.

Clitauc, King Of Brecknock

about A.D. 482, was the son of Citguin. The story is, that as he had resolved upon remaining unmarried, and as he was nevertheless beloved by a noble maiden who rejected all other suitors for his sake, one of the courtiers who aspired to her hand was instigated to murder him. He is commemorated as a martyr Aug. 19. See Rees, *Welsh Saints*, p. 318.

Cloaca

is a name applied by Gregory the Great to the baptismal font. *SEE BAPTISTERY.*

Cloake, John W.,

an English Wesleyan minister, was born at Pilaton, Cornwall. He entered the ministry in 1808, and labored for thirty-one years, until obliged by paralysis to retire. He died Aug. 7, 1846, aged sixty-seven. See *Minutes of the British Conference*, 1846.

Clochier

is a French name for a detached campanile. At St. Paul's, London, it contained the mote bell, which summoned the citizens to folkmotes, or muster of arms on their parade ground.

Clock.

A mechanical clock was made by Peter de Chains at Cluguy, in the middle of the 14th century. A contemporaneous clock, with automata to strike the hours, formerly at Glastonbury, is now preserved at Wells. In the 14th century abbot Wallingford gave an astronomical clock to St. Alban's, and in 1324. de Louth, treasurer, presented to Lincoln a clock "as was common in cathedrals and the greater conventual churches." At Padua, Bologna, and Paris, church clocks are mentioned of the same date. At Dijon, Wells, and Strasburg. there are curious processions of little moving figures occurring at the hours, which are struck also by automata. The invention of docks with a wheel and escapement is attributed variously to Pacificus, a deacon of Verona, in the 9th century, and to Gerbert of Rheims, subsequently pope Sylvester II, who died in 1003. Clocks to mark the hours in choir for commencing divine service remain at Toledo, with automata; at Rheims, in the north wing of the transept; at Westminster, in the south wing, near the vestry; and at Beauvais, in the north choir aisle. There is also a mechanical clock of 1508 at Lyons. The choir bell, or nota, was formerly hung at the entrance of the choir for the purpose, mentioned by Durandus, of giving due warning, and then the great campana in the belfry and the signs of the tower sounded the summons to tile faithful. The choir bell inside the church is also mentioned by Reginald of Durham.

Clodius, David,

a Lutheran theologian and philologist of Germany, who was born in Hamburg, became professor of Oriental languages at Giessen in 1671, afterwards professor of theology and preacher, and died there Sept. 10, 1687, is the *author of Grammatica Linguae Ebraeae* (Giessen, 1684): — *De Ritibus Precandi Vett. Ebrceorum* (ibid. 1674): — *An Speranda Supersit Insignis Aliqua Judaeorum Concersio* (ibid. 1683). He also edited a Hebrew Bible with various readings (1677): — Lud d Dieu's *Gramm. Linguarum Orientalium*, and Hanneken's *Tabulae Synopt. Gram. et Radd. Hebr.* See Furst, *Bibl. Jud.* i, 181; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Steinschneider, *Bibliog. Handbuch*, p. 37. (B. P.)

Clodius, Johann,

a Lutheran theologian of Germany, was born at Neustadt, Aug. 15, 1645. He studied at Wittenberg; was, in 1672, adjunctus to the philosophical faculty; in 1675 provost and superintendent at Slieben; in 1683 doctor of theology; in 1690 superintendent at Grossenhayn, and died June 14, 1733. He wrote, *Disputat, de Significatione Cameli ad Matth. 19:24*: — *De Spiritibus Familiaribus*: — *De Tuissatione Dei et Vossitatione Hominis*: — *Schola Philologica de Capillis Romanorum Veterum*: — *De Magia Sagittarum Nubuchodonosoris*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*. s.v. (B. P.)

Clodius, Johann Christian,

a German linguist, son of Johann, and professor of Arabic at Leipsic, where he died, Jan. 23, 1745, is the author of *Lexicon, Hebraicum Selectum*, etc. (Leips. 1744): — *Liturgiae Syriacae Septimamae Passionis* (ibid. 1720): — *De usu Linguae Arabicae in Exegesi Sacra*; and many other works. See Furst, *Bibl. Jud. i*, 181; Steinschneider, *Bibliog. Handbuch*, p. 37; Winer, *Handbuch der theol. Lit.* i, 624; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Clodoaldus

SEE CLOUD, ST.

Clodaenus.

SEE CHADAENUS.

Cloffan,

an early Welsh saint, was patron of Llangloffan, in Pembrokeshire. See Rees, *Welsh Saints*, p. 307.

Cloggie, William,

a Scotch clergyman, took his degree at Edinburgh University in 1603; was appointed to the second charge at Elgin in 1607; transferred to Inveravon in 1608; to Inverness in 1620, and retained the revenues till the synod of 1624 compelled his dismissal. He removed, but in 1640 a complaint was lodged against him, and, considering himself ill-used, he resigned, and

settled at Spynie in 1647. He died Dec. 28, 1659, aged about seventy-seven years, leaving a son, Alexander, who received a nominal chaplaincy from James VI in 1618. See *Fasti Eccles. Scoticanae*, 3:153, 172, 221,253.

Cloiseault, Charles Edme,

a French theologian, was born at Clamecy. He joined, in 1664, the Congregation of the Oratory, and became principal of the seminary and grand vicar of Chalom-sur-Saone, where he died, Nov. 3, 1728, leaving *Vie de Sabot Charles Borroredo*, transl, from the Italian of Guissano (Lyons, 1685, 4to): — *Vie de Francois de Saint-Pre* (1696, 12mo): — *Meditations des Pretres Derat et Apres la Messe* (Lyons, 1723, 12mo): — *Meditationes d'une Retruite Ecclesiaststique* (ibid. 12mo), with some other works which were not published. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cloissonne

is a French term for the older method of enamelling, where the hollows in the ground were made by thin strips of metal soldered on to it.

Cloister.

(*Claustrum*, all enclosure; *Germ. Kreuz-gang.*) We give additional details on this subject:

"It was known as *the laurel court* at Peterborough; *the palm cout* as connected with the ceremonial of Palm Sunday, at Wells; and the *Sprice* at Chester, a corruption of *Paradise*, as it was called at Chichester and Winchester, having been either filled with earth from the Holy Land, or, more probably, because it was tile Lord's garden, sown with the seeds of the resurrection 'harvest.' The enclosed portion of the forecourt of tile basilica was also called the paradise, and from the surrounding porticoes the cloister took its origin. Each alley of the quadrangle in a monastery was placed under the government of the obedientiary, or officer whose chequer or place of business adjoined it; it was considered to form part of the church. The usual arrangement was this: the refectory invariably on the side opposite or parallel to the minister; the dormitory on the east, or otherwise oil the west; sometimes the latter site was occupied by the guest-house, or the bedchamber of the convert or lax brothers; a large central space for air, light, and recreation was

thus secured in the utmost privacy, while pus-sages communicated with all the principal buildings. The alleys were allotted to various uses that lying next the hall being forbidden to the brethren at most times. The western alley was occupied by the novices, and tile northern alley by the monks in times of study the eastern side was used at the maundy, and the usual Sabbatical, feet-washing. The abbot, or superior, sat next the east door of the cloister, near the entrance of the Church.

"In some monasteries, as Fountains, Beaulien, Jorevalle, Netley, Stoneleigh, Wroxhall, Kirkstall, and originally at St. Alhan's, there were only, it would seem, alleys of timber-work, which have long since perished. Other cloisters, such as Durham and Peterborough. were enriched with a superb series of stained glass and the fantracried vaulting at Gloucester is a marvel of the most elaborate stone-work.

"At night four lanterns were lighted at the four angles of the cloister, and role in front of the chapter-house door. A procession was daily made through its entire circuit. In the 8th century abbots were frequently buried in the centre of the garth.

"Many secular cathedrals, as three in Wales, Lichfield, and York, and most collegiate churches, as Sonthwell, Ripon, and Manchester, were unprovided with cloisters. In many foreign minsters, as Maulbronn, Pay, Munster, Caen, Pontigny, Puy-en-Velay, Braga, Batalha, Siguenza, Leon, Toledo, Gerona, Huesea, Mayence, and Toulouse, the cloisters were on the north side, to secure shade in a hot climate, or rather, perhaps, for water-supply and drainage, as at Sherborne, Canterburv, Gloucester, Chester, Magdalen College (Oxford), Cartmel St. Mary Overye, St. David's, Tintern, Malmesbury, Milton Abbas, Moyne, Muckcross, Adare, Kilmallock, and the Dominican churches of Paris, Agen, and Toulouse. In some other churches they occupied an abnormal position, on the north of the choir at Tarragona and Lincoln, and southward of it at Burgos, Rochester, and Chiehester; and at Leridn, Olite, New College (Oxford), and Brantome on file west of the church. At Hereford there was a chantry of Our Lady's Arhour, over the vestibule of the chapter-house; and chapels, in the centre of the sward at Winchester College, Illidehelm, and Old St. Paul's,

ill which masses of requiem were Sung for the repose of the souls of persons buried in the garth. The cloisters of Verona, Pisa, and Subiaco, of Zurich, Batalha, Beauport, Fontenelle, and Caen are among the finest foreign examples. At Barnberg there are two cloisters, one on the north and another Oil the south; at Tarragona and Ratishon are two, on the north-east of the church; at Hildesheim the cloister is eastward of it. Sometimes the ordinary fourth alley of tile quadrangle is wanting, as at Wells, Toul, Canigo, and Hereford. At Evesham there were, and at Norwich there still exist, rooms over the cloisters. The infirmary in England had often its separate cloister, as at Gloucester, Westminster, and Canterbury; and in foreign monasteries tile subordinate cloister was allotted for the use of the copyists and communication with the lodgings of tile conventual officers. At St. Paul's there was a two-storied cloister, enclosing the chapter-house. There is another instance at San Juan in Toledo. The Carthusians built round their cloister cells or' solitaires, containing three rooms, in one of which *missce sicce* might be celebrated; the certosas at Florence and Pavia still preserve the arrangement, which, at tile foundation of monasteries, was a necessity, as we find the monks at Battle living at first ill little houses, and tit Stoneleigh the Cistercians occupying ' dwelling-places of tents,' while at Fountains the earliest brotherhood lodged under the yew-trees that grew upon the slopes. Marburg presents the remarkable type of two choirs, two rood-screens, two towel's at each cud, and two cloisters, due till the north and another on the south.

"The Eastern monasteries have usually a large central space, round which is a colonnade communicating with the houses of the inmates. In Ireland, Spain, Italy, and France the windows were unglazed, resembling open arcades."

Cloister Schools.

SEE SCHOOLS.

Clokie, Andrew,

a Scotch Independent minister, was born at Whitburn, Wigton, Scotland, March 12, 1833. He was educated at Glasgow University, and began his ministry in the service of the Reformed Presbyterian Church, Glasgow. He

labored in that city more than ten years, and then, after two years' retirement, engaged in Christian labor for the Congregational Church at Normanton, where he died, Aug. 24, 1872. See (Lond.) *Cong. Yearbook*, 1873, p. 320.

Cloppenburg, Johann Everhard,

a Reformed theologian of Holland, was born at Amsterdam, May 13, 1592. He studied chiefly in Leyden, was in 1616 preacher at Aalborg, in 1618 at Heusden, in 1621 at Amsterdam, and in 1630 at Briel. In 1640 he was appointed professor and preacher at Harderwick, in 1644 professor of theology and university preacher at Franeker, and died in France, Aug. 30, 1654. He wrote: *Sacrificiorum Patriarchalium Schola Sacra: — De die Comesti a Christo Agni Paschalis, Atque de Sttbatho Deuteroproto: — Syntagma Exercitium Electarum*, etc. His *Theologica Opera Omnia* were published at Amsterdam, 1684, 2 vols., and a second edition of his *Syntagma*, at Franeker, 1655. See Winer, *Handbuch der theol. Lit.* i, 19; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B. P.)

Clopton, Abner Wentworth,

a Baptist minister, was born in Virginia, March 24, 1784. After a partial course in a neighboring academy, he continued his studies in a private classical school, and finally graduated at the University of North Carolina, where he afterwards was a teacher till six years. He was licensed to preach in 1816, and in 1819 had calls to various places, but accepted one from Milton, N.C. In 1823 he joined the Appomattox Association, for which he furnished a circular letter on *Church, Discipline*, and another on *-Ministerial Ordination*, both highly creditable. He died March 4, 1833. Diligence, moral courage, and fervent devotion were distinguishing traits in his character. See Sprague, *Annals of the Amer. Pulpit*, 6:657.

Cloriviere, Pierre Joseph Picot De,

a French theologian, was born in Bretaguc about 1735. He was educated a Jesuit, but could not take the vow, as the society was suppressed in 1762 by the parliament of Bretagne. Cloriviere was appointed pastor of Parame, near St. Male, and continuing relations with the Jesuits and the royalist party, he was imprisoned by Napoleon I, in the Temple, for several years. On the return of the Bourbon family he was set at liberty, and eagerly

labored for the reunion of the Jesuitical order. He died Jan. 5, 1820, leaving, *Vie de Grignon de Montfort* (St. Malo, 1785, 12mo): — *Exercice de Deotion a Saint-Louis de Gonzague*, transl. from the Italian of Galpin (1785, 12mo): — *Considerations Sur l'Exercice de la Priere, et de l'Ortison* (1802, 12mo): — *Explication des Epilres de Saint-Pierre* (1809, 3 vols. 12mo). See Hoefler, *Nouv. Biog. Generale*, s.v.

Close

is a name for the enclosure of a cathedral, surrounded by a wall, and bordered by the houses of the dignitaries, canons, and minor members of the foundation. þ In the 14th century, Wells, Lichfield, Lincoln, and Exeter were enclosed with walls- and in tile rid-lowing century St. David's (Hereford) and St. Paul's, owing to the acts of violence perpetrated within the precinct by robbers, mid the danger accruing to the canons on their way to church. In the 12th century the canons in English cathedrals had their separate houses, and the dignitaries possessed oratories attached to them. The close included also a chapter-house, library, school, vicars' college and, in some instances, a cloister, as at Hereford, Chichester, Wells, Salisbury. St. Paul's, St. David's, Exeter, and Lincoln. Large gate-houses at various points gave access to the precinct. At Bury St. Edmund's the precinct, in the 10th century, was marked by four crosses, at the four cardinal points of the abbey jurisdiction. Some of the ancient houses remain at Chichester, Exeter, Wells, and Bayeux. Markets, fairs, and every kind of traffic were forbidden in the close, which usually extended to a distance of one hundred and eighty feet on each side pf the church. The well-kept close is peculiar to England.

Close, Francis, D.D.,

an Anglican prelate, youngest son of the Rev. Henry Jackson Close, sometime rector of Bentworth, near Alton, Hampshire, England, was born in 1797, and his early education was received from the Rev. Dr. Cherry, head master of Merchant Taylors' School, and the Rev. John Scott, the eldest son of the well-known commentator, tie graduated at St. John's College, Cambridge, in 1820, and soon alter became curate of Church Lawford, near Rugby in 1822 he became curate of Willesden and Kingsbury, Middlesex, and in 1824 went to Cheltenham as curate to the Roy. Charles Jervis. He succeeded the latter in 1826, and for thirty years devoted himself to his parochial duties at that place. His public advocacy of

the present system of government education, chiefly arising out of his laborious efforts to establish the Training College for school masters and mistresses at Cheltenham, received the acknowledgments of successive governments. During Mr. Close's incumbency the population of the place increased from 19,000 to 40,000, and he erected no fewer than five district churches, with schools, and contributed largely to the establishment of Cheltenham College. In 1851; he became dean of Carlisle, which position he resigned in August, 1881, on account of ill-health. At Carlisle he established a dispensary, and several schools and churches. He died Dec. 18, 1882. Dr. Close was author of many pamphlets, one of which, on the *Choral Service*, obtained a wide circulation. He was an earnest opponent of horse-racing, theatrical amusements, and the use of liquors and tobacco. See *Men of the Time* (10th ed.), s.v.

Close, Henry M.,

a Methodist Episcopal minister, entered the North Ohio Conference in 1851, and became a member of the Central Ohio Conference when it was organized. He labored therein with much acceptability and usefulness until 1866, when he became superannuated, retiring to his farm on Pioneer Circuit, Toledo District, where he performed what ministerial work his health would permit. He died in the latter part of 1880. See *Minutes of Annual Conferences*, 1881, p. 321.

Close, John (1),

an English minister of the Society of Friends, was born in 1680, and united with the Friends against the wishes of his father. He travelled extensively as a preacher in his native country, and in Scotland, Holland, and Wales, and died at Alloway, Cumberland, Nov. 27, 1715. His care over the Church was great; his advice seasonable, his judgment sound. See *Piety Promoted*, 2:115, 116. (J. C. S.)

Close, John (2),

a minister of the Reformed (Dutch) and Presbyterian Churches, was born at Greenwich, Conn., in 1737. He graduated from the College of New Jersey in 1763, and was licensed by the Presbytery of Dutchess County, N. Y., in 1765; served the Presbyterian Church at Huntington, from 1766 to 1773; at New Windsor and Newburgh, from 1773 to 1791, and the Reformed Church at Waterford and Middletown, from 1796 to 1804, and

died in 1815 (or 1813). See Sprague, *Annals of the Amer. Pulpit*, 3:43; Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 212.

Close (Or Clues), Nicholas,

an English prelate, was born at Bibreke, Westmoreland, and was one of the six original fellows whom Henry VI placed in his newly erected King's College, Cambridge. In fact, he committed the building of the house to Close's fidelity, who right honestly discharged his trust. He was bishop of Carlisle (1450), then of Lichfield, where he died shortly after his consecration, in Oct, 1459. See Fuller, *Worthies of England* (ed. Nuttall), 3:304.

Close, Titus,

an English Wesleyan minister, was born at Hanley, in the Potteries, June 10, 1795. His youth was that of a vagabond in the literal and moral sense: but in 1815 he was deeply convicted under Methodist preaching, and was converted at St. Astell. He soon commenced preaching, and on Nov. 2, 1819, embarked as a missionary to India. He labored *at*, Madras, visiting other points, until failing health compelled him to return home. In England he worked in the pastorate until his constitution utterly broke down. He died at Croft, near Darlington, June 10, 1833. He was "a willing servant of the Lord and the Church." See *Minutes of the British Conference*, 1833; *Wesleyan Meth. Magazine*, 1835, p. 401 sq.

Clotaire II,

son of Chilperic I and Fredegund, succeeded his father in 584. but only in Chilperic's original kingdom of Soissons. Clotaire, after many family strifes, became sole king of the Franks in 613. At an assembly in Paris, in 614, Clotaire issued art edict, which, among other provisions, decreed that election of bishops was to be by clergy and people (a *clero et populo*), with right of confirmation in the king, and reserving also a right of direct nomination to the king (c. 1). No bishop was to elect his own successor (c. 2). The clergy were only in special cases to be subject to the civil courts (c. 4). In disputes between the clergy and civilians, the cause was to be adjudged by a mixed tribunal (c. 5). Liberty of appeal was grained against oppressive taxation (c. 9); also liberty to relations of intestates to inherit (c. 6). In local administration natives of the locality alone were to be employed (c. 12). Finally, there was a clause that neither freeman nor slave, unless a

thief caught in the act, should be condemned to death without a hearing. Clotaire died in 628, and was succeeded by his son, Dagobert.

Cloterius (Or Clotterius), Anastasius,

a German theologian of the latter part of the 17th century, entered the Capuchin order of the Minors of St. Francis as a preacher, and became master of the novices, and guardian and definitor of the Roman province. He wrote, *Thymiana Devotionis* (Cologne, 1674): — *De Sacris Ritibus* (ibid. 1688). See Hoefer, *Nouv. Biog. Generale*, s.v.

Clothier, Charles E.,

a Baptist minister, was born in 1820. Being converted in early manhood, he united with Calvary Church, Philadelphia, and, when the Bethel was organized, entered zealously into the work among the sailors; he was elected chaplain of the 88th regiment of Pennsylvania Volunteers, and was ordained specially for that service. When the war was ended he returned to Philadelphia, and was elected deacon in the Church of which he was a member. About 1873 he removed to the *northern* part of the city, where he took an interest in Gethsemane Church. He died in Philadelphia, Dec. 5, 1881. "In all the relations of life he left the witness of a godly walk and conversation." See *National Baptist*, Dec. 15, 1881. (J. C. S.)

Clothe,

in Greek mythology, was the youngest of the Fates, or Parcae (q.v.). It was her office to spin the thread between her fingers, that is, to give life and continue it. She was represented holding the spindle, dressed in a long gown of several colors, and having on her head a crown with seven stars.

Clotilda (Chrotechildis, Or Chrotildis),

a French saint, daughter of Chilperic I and wife of Clovis, was born about 475. Although the daughter of an Arian, she was brought up a Catholic. According to Gregory of Tours, her uncle, Gundobald, gave her to Clovis (Chlodovicus) as a wife in 492, or 403. Clotilda baptized her first-born son, and took occasion to represent to Clovis the futility of the heathen worship. The child died soon after, and although Clovis believed that the Frankish gods were offended, yet he permitted the second child also to be baptized. It, too, sickened; but, notwithstanding the taunts of her husband, Clotilda prayed for it, and it recovered. Nor did she cease her entreaties

until the conversion of Clovis. After Clovis's death, Clotilda lived principally at Tom's. She was the real or reputed foundress of several religious houses, notably of St. Mary of Andelys, near Rouen, to which girls were sent for education from England in Bede's time. The original foundation was destroyed by the Normans. Clotilda, however, remained the patron saint of the place, and miracles were worked there in her name down to the Revolution, and have recommenced since. She died at Tours, June 3, 545, and was buried at Paris beside her husband, in the Church of the Apostles, afterwards St. Genevieve's. Her festival is on June 3. The only biography of any value is *Sainte-Clotilde et son Siecle*, by the abbe Rouquette (Paris, 1867). See Smith, *Dict. of Christ. Biog* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. .

Clotz, Stephan,

a Lutheran theologian of Germany, was born at Lippe, Sept. 13, 1606. He studied at different universities, was in 1020 archdiaconus of St. James at Restock, in 1632 professor, and in 1633 doctor of theology there. In 1636 he was appointed general superintendent of Schleswig and Holstein; in 1639 provost and pastor at Flensburg, and died in 1668. He wrote; *Pneumatica, sive Theologia Naturalis: — Tractatus de Angelolatria: — De Sudore Christi Sanguineo et Tristitia artque Cruciatibus Animae Ejus: — De Satisfactione Christi: — De Baptismo: — Historia Magorum: — Commentaria et Anntationes in Epistolas Pauli: — De Auctoritate et Perfectione Scripturae Sacrae*, etc. See Moller, *Cimbria Litterata* ; Jocher. *Allgemeines Gelehrten. Lexikon*, s.v. (B. P.)

Cloud (Clodoaldus), Saint,

a Frankish presbyter, was the youngest son of Clodomir, king of Orleans, and grandson of St. Ctotilda. He was born A.D. 522. and in 524 his father was killed in Burgundy. The two elder brothers of Clodoaldus were killed by their uncles, kings Childebert and Clotaire, but Clodoaldus escaped by the help of some powerful nobles. Consecrating himself to God, he renounced the throne of Orleans. In 551, yielding to a popular demand, Eusebius, bishop of Paris, ordained him a priest. Clodoaldus settled at Nogent (Novigentum), where he died, Sept. 7, 560. His festival is on Sept. 7. See *Patrol. Lat.* cxxxix 675; Le Cointe, *Annales Eccles. Franc.* (Paris, 1{;1;5.) 1:327, 348, 370.

Cloud (Clodulphe, Or Flondulphe), Saint,

an early French prelate, was born in 597. He was the son of St. Arnoul and of the blessed Duds. He was educated at the court of the kings of Austrasia. St. Cloud married. Ahmaberta, and had several children. He became minister of the state of Austrasia, and in 656 was elected by the people as successor of bishop Goda of Metz. The martyrology of Metz assigns his decease June 8, 656. His day is June 8. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cloud, Newton,

a Methodist Episcopal minister, was born in Stokes County, N. C., Nov. 30, 1804. He was converted in Logan County, Ky., in 1823, and in 1853 entered the Illinois Conference. In 1868 he retired, and remained a superannuate until his death, July 22, 1877. For two or three terms Mr. Cloud was a member of the Illinois legislature. He was a Christian gentleman. See *Minutes of Annual Conferences*, 1877, p. 134.

Cloud, Robert,

a Methodist Episcopal preacher, began his ministry in 1785, and filled the following appointments: 1785, Trenton; 1786, Newark; 1787, Elizabethtown; 1788, Long Island; 1789 and 1790, New York; 1791 and 1792, presiding elder of the territory in and about New York city; 1793, Chester, and in 1794 located, after which no trace of his life remains. See *Minutes of Annual Conferences*, 1785-94; Sprague, *Annals of the Amer. Pulpit*, vii, 225; Stevens, *Hist. of the M. E. Church*, it, 57.

Clouet (Or Clowet), Albert,

a Belgian engraver, nephew of Peter, was born at Antwerp in 1624, and studied under Cornelius Bloemaert. the following are his principal plates: *The Miraculous Conception; The Battle of Joshua with tile Amalekites*. He resided a long time in Rome, and afterwards in Florence, and died at Antwerp in 1687. See Spooner, *Biog. Hist. of the Fine Arts*, s.v. Hoefer, *Nouv. Biog. Generale*, s.v.

Clouet (Or Clowet), Peter,

a Belgian engraver, was born at Antwerp in 1606, and studied under Spierre and Bloemaert at Rome. The following are his principal works: *The*

Descent from the Cross; The Virgin Suckling the Infant Jesus; St. Michael Discomfiting the Evil Spirit. He died at Antwerp in 1668. See Spooner, *Biog. Hist. of Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Clough, James,

an English Methodist preacher, was born at Rochdale, Lancashire. He began to travel in 1760 in connection with the Wesleyan Conference, and, after laboring for about eleven years, he settled at Leicester, where he acted as a local preacher till his death in 1795. See Atmore, *Meth. Memorial*, s.v.

Clough, Philemon,

a Free-will Baptist minister, was born at Springfield, Vt., May 18, 1818. He united with the Church at the age of sixteen, and was ordained at Grantham, Nov. 7, 1861. A part of his ministerial life was devoted to itinerant labors in Vermont. For three years and a half he was pastor of a Church in Weare, N. H. For the last six years of his life he did not preach much, on account of ill-health. He died at Grantham, June 19, 1878. His sermons were original rather than scholastic. See *Morning Star*, Sept. 4.1878. (a. c. s.)

Clough, Simon,

a distinguished minister of the Christian Connection, was born at Monmouth, Me., in 1798, and employed on his father's farm till nearly twenty years of age. In 1812 he sought an academic training; in 1814, experienced conversion. He continued his studies first at a private seminary in Winthrop, and subsequently at the academy in Hebron, where his application to the Greek and Latin was so intense that his eyesight failed him, and he was obliged to refrain from books for several years. He began to preach in 1817; was soon after ordained as an evangelist, and, having gathered several new churches between Kennebec and Penobscot rivers, supplied, during the winter of 1818-19, the pulpit of the Christian Society at East-port. In the spring he visited Portland; thence removed to Boston, where he remained till 1824. In that year he went to New York, and established the first Christian Connection Church in that city. In 1833 he removed to Fall River, Mass., and in 1837 to the state of New Jersey, where his preaching was followed by remarkable success. He died May 20, 1844. Mr. Clough was distinguished for deep piety, strong mental

powers, and great fidelity in the discharge of all his duties. He published *A Series of Articles and Discourses, Doctrinal, Practical, and Experimental* (N. Y. 1843, 8vo). See *The Christian Examiner* (Boston), 1847, p. 227.

Clough, William,

an English Wesleyan minister, was born at Bishopthorpe, near York, May 30, 1799. He was converted in his sixteenth year, entered the conference in 1823, and was stationed at Epworth. From 1824 to 1830 he labored on the islands of St. Kitt's, Nevis, Montserrat, and Antigua, W.I. He returned to England and occupied several circuits, until his death, Dec. 10, 1846. See *Minutes of the British Conference*, 1847.

Clouston, Charles, LL.D.,

a Scotch clergyman, studied at Edinburgh University; was licensed to preach in 1821, and ordained in 1826, as assistant to his father, whom he succeeded at Sandwick and Stromness in 1832. There is no record of his death. Dr. Clouston published, *The Church in Orkney (1844)*: — *Address to Orkneymen* (1845): — *Account of the Parish and Observations on the County*; and wrote tile account of Orkney in the *Guide to the Highlands*. See *Fasti Eccles. Scoticanæ*, 3:, 403.

Clouston, William,

a Scotch clergyman, was presented to the living at Cross and Burness in 1773; transferred to Sandwick and Stromness in 1793, and died Aug. 20, 1832, aged eighty-five years. See *Fasti Eccles. Scoticanæ*, 3:403, 411.

Clove-Gillyflower,

or, carnation pink, a species of the *Dianthus*, archaically drawn, is frequently found in mediaeval MSS., symbolizing the graces of the blessed Virgin Mary.

Clovesho (Or Cliff's-Hoe), Councils Of

(*Concilium Cloveonense*). These were provincial, and the locality is unknown, except that it was in the kingdom of Mercia, and probably near London (Haddan and Stubbs, *Counc.* 3:122). It was selected by the Council of Hertford, A.D. 673, as the place for the yearly synod of the

English Church (ibid. 120), yet (singular to say) no Council of Clovesho was recorded until--

I. Held in 716, when the privilege of Wihtred of Kent to the churches of Kent was confirmed by a general synod of the English bishops, under Ethelbald, king of Mercia (Haddan and Stubbs, *Counc.* 3:300-302).

II. Held in 742; Ethelbald, king of the Mercians, and Cuthbert, archbishop of Canterbury, presiding. Several bishops attended, and diligent inquiry was made how matters relating to religion, and particularly to the creed, were ordered in the infancy of the Church of England, and in what esteem monasteries then were. The ordinance of king Wihtred, concerning the election and authority of the heads of monasteries, made in the Council of Beccaneld, in 692, was read, and renewed by Ethelbald in these words:

"I, Ethelbald, king of the Mercians, for the health of my soul and the stability of my kingdom, and out of reverence to the venerable archbishop Cuthbert, confirm it by the subscription of my own munificent hand, that the liberty, honor, authority, and security of the Church of Christ be contradicted by no man; but that she and all the lands belonging to her be free from all secular services, except military expedition, and the building of a bridge or castle. And we charge that this be irrefragably and immutably observed by all, as the aforesaid king Wihtred ordained for him and his." See Labbe, *Concil.* iv, 1532; Wilkins, *Concil.* i, 86.

III. Held in the beginning of September, 747, in the presence of Ethelbald, king of the Mercians, Cuthbert of Canterbury presiding; eleven bishops and several priests attended. Two letters from pope Zachary were read, after which thirty canons were drawn up.

1. Charges every bishop to be ready to defend his pastoral charge, and the canonical institutions of the Church of Christ, with his utmost endeavors, and to be an example of piety, not of worldliness, to his people, and to preach sound doctrine.

2. Exhorts bishops to unity and charity among themselves, so that, however far distant in sees, they may yet be joined together in mind by one spirit serving God in faith, hope, and charity, and praying for each other.

- 3.** Orders annual episcopal visitations, and directs the bishop to call the people of every condition together to convenient places, and to plainly leach them, and forbid then all pagan and superstitious observances, etc.
- 4.** Directs bishops to exhort all abbots and abbesses within their dioceses to exhibit a good example in their lives, and to rule well their houses.
- 5.** Orders bishops to visit those monasteries which, owing to the corruption of the times, were governed by laymen
- 6.** Directs due inquiry to be made concerning the good life and sound faith of candidates for priest's orders.
- 7.** Directs bishops, abbots, and abbesses to take care that their " families" do incessantly apply their minds to reading.
- 8.** Exhorts priests to the right discharge of their duty; to desist from secular business; to serve at the altar with the utmost application; carefully to preserve the house of prayer and its furniture: to spend their time in reading, celebrating masses, and psalmody, etc.
- 9.** Exhorts priests, in the places assigned to them by their bishops, to attend to the duties of the apostolical commission, in baptizing, teaching, and visiting, and carefully to abstain from all wicked and ridiculous conversation.
- 10.** Directs that priests should learn how to perform, according to the lawful rites, every office belonging to their order; that they shall also learn to construe and explain in their native tongue the Lord's Prayer and Creed, and the sacred words used at mass and in holy baptism; that they shall understand the spiritual signification of the sacraments, etc.
- 11.** Relates to the faith held by priests, orders that it shall be sound and sincere, and that their ministrations shall be uniform; that they shall teach all men that " without faith it is impossible to please God;" that they shall instil the creed into them, and propose it to infants and their sponsors,
- 12.** Forbids priests "to prate in church," and "to dislocate or confound the composure and distinction of the sacred words" by theatrical pronunciation; directs them to follow the "plain song" according to the custom of the Church; or, if they cannot do that, simply to read the words. Also forbids priests to presume to interfere in episcopal functions.

- 13.** Orders the due observation of the festivals of our Lord and Saviour and of the nativity of tile saints, according to the Roman martyrology.
- 14.** Orders the due observation of the Lord's day.
- 15.** Orders that the seven canonical hours of prayer be diligently observed.
- 16.** Orders that the Litanies or rogations be kept by the clergy and people, with great reverence, on St. Mark's day, and on the three days preceding Ascension day.
- 17.** Orders the observance of the "birthdays" of pope Gregory, of St. Augustine of Canterbury, who "first brought the knowledge of faith, the sacrament of baptism, and the notice of the heavenly country," to the English nation.
- 18.** Orders the observance of the ember fasts in the fourth, seventh, and tenth months, according to the Roman ritual.
- 19.** Relates to the behavior and dress of monks and nuns.
- 20.** Charges bishops to take care that monasteries, as their name imports, be honest retreats for the silent and quiet, not receptacles fin' versifiers, harpers, and buffoons forbids too much familiarity with laymen, especially to nuns: bids the latter not spend their time in filthy talk, junketing, drunkenness, luxury, nor in making vestments of diverse and vainglorious colors, but rather in reading books and singing psalms.
- 21.** Enjoins all monks and ecclesiastics to avoid the sin of drunkenness, and forbids them to help themselves to drink before three in the afternoon? except in cases of necessity.
- 22.** Admonishes monks and ecclesiastics to keep them selves always prepared to receive tile holy communion.
- 23.** Encourages boys among the laity to receive frequently the communion, while they are not yet corrupted; also bachelors and married men who avoid sin, lest they grow weak for want of the salutary meat and drink.
- 24.** Orders that laymen be well tried before they be admitted into the ecclesiastical state, or late monasteries.
- 26.** Relates to almsgiving.

27. Relates to psalmody, as used for the cure of the soul and as a satisfaction for Slit.

28. Forbids to receive greater numbers into monasteries' than can be maintained; relates to the dress of monk and nuns.

29. Forbids clerks, monks, and nuns to dwell with lay persons.

30. Enjoins, among other things, that prayer be made by all monks and ecclesiastics for kings and dukes, and for the safety of all Christian people.

See Labbe, *Concil.* vi, 1565; Wilkins, *Concil.* i, 94.

IV. Held in 794, called "Synodale Concilium," and "Sanctum Coucilium:" two grants are extant made there (Kemble, *Codex Diplomaticus* p. 164-167; Haddan and Stubbs, *Counc.* iii. 483-485).

V. Held in 798, referred wrongly by Spelman to 800: some charters were passed there (Kemble, *Codex Diplomaticus*, p. 175, 186, 1019; Haddan and Stubbs, *Counc.* iii, 512-518).

There are intimations also of the annual synod having been held, but without mention of the place (e.g. 704, and 736 or 737, both Mercian councils, and again, 755, Haddan and Stubbs, *Counc.* iii. 267, 337, 390), which may easily, therefore, have been Clovesho, and probably was so.

VI. Held in 800, by Athelhard, archbishop of Canterbury, in the presence of Kenulf, king of the Mercians. Laws were made for the preservation of Church property, and the faith of the Church declared to be substantially the same as that delivered by St. Augustine. See Labile, *Council.* vii, 1153; Wilkins, *Concil.* i, 162.

VII. Held Oct. 12, 803, by Athelhard of Canterbury, with twelve bishops of his province, and four priest abbots. The object of this council was to settle the primacy finally at Canterbury, and to restore the dioceses which had been taken from that province by king Offa and pope Adrian, viz. Lichfield, Worcester, Leicester, Sidnachester (probably Hatfield, in Lincolnshire), Hereford, Helman (probably Ehnham, in Norfolk), and Thetford. All these sees had been united to make a prevince for the archbishop of Lichfield, who at this time was Adulf Leo III, upon his at raining the popedom, favored the request of king Kenulf and Athelhard, that the dismembered dioceses should be restored to the archbishop-tic of

Canterbury, which was finally done in this council, which Adulf himself attended. It was decreed. "that the see archiepiscopal from this time forward, should never be in the monastery of Lichfield, nor in any other place but the city of Canterbury, where Christ's Church is, and where the Catholic faith first, shone forth in this island." The deed is signed by Athelhard and twelve bishops, each making beside his signature the sign of the cross. See Labbe, *Council*. vii, 1189; Wilkins, *Council*. i, 166.

VIII. Held in 822. Knulf, king of Mercia, having forcibly seized some of the Church lands in Kent, threatening the archbishop Wulfred with banishment in case of resistance, gave them to his daughter Wendritha, abbess of Winchcombe, in Gloucestershire. After the death of Knulf, Wulfred was enabled to obtain redress, and in this council the property of the Church was restored. See Labbe, *Concil*. vii, 1527; Wilkins, *Concil*. i, 172.

IX. Held in 824. In this council the difference which had existed between Herbert of Worcester and the monks of Berkeley, concerning the monastery of Westbury, was settled; the monastery being surrendered to the bishop. The decree, dated Oct. 30, was signed by the king, twelve bishops, four abbots, the pope's deputy, and several lords. See Labbe, *Concil*. vii, 1555; Wilkins, *Concil*. i, 175.

Clovio, Giulio Giorgio

(called *Il Macedone*), a very eminent miniature painter of Croatia, was born in 1498. He was educated for the Church, but was discharged from the priesthood by a dispensation from the pope. After learning the elements of design in his own country, he visited Rome and entered the ' school of Giulio Romano. He executed an immense number of works, which are highly valued. The most celebrated are *The Procession of Corpus Doings*-at, at Rome, painted in twenty-six pictures; and at Milan, in the Cistercian convent, a *Descent from the Cross*. He died in 1578. See Chalmers, *Biographical Dictionary*, s.v.; Spooner, *Biographical History of the Fine Arts*, s.v.

Clow, James,

a Scotch clergyman, a native of Ardoch, was licensed to preach in 1813; appointed chaplain to the East India Company at Bombay in 1815, and

ordained; resigned in 1833; returned to Scotland; emigrated to Melbourne; was first moderator of the Presbyterian Church of Victoria, Australia, after the Union in 1859, and died soon afterwards. See *Fasti Eccles. Scoticanæ*, i, 155.

Clow, Patrick,

a Scotch clergyman, took his degree at the University of St. Andrews in 1701; was licensed to preach in 1711; presented to the living at Leslie in 1713, and died in November, 1731, aged about fifty years. See *Fasti Eccles. Scoticanæ*, ii, 550.

Clowes, Francis,

an English Baptist preacher and educator, was born at Heacham, Norfolk, Jan. 10, 1805. He studied at Bristol College, from which he went to Aberdeen, Scotland. In 1831 he was called to the pastorate of the Thrinell Street Church in Bristol. and about live years afterwards was appointed classical tutor in Horton College, a position which he held fifteen years, He died suddenly, May 7, 1873. Mr. Clowes did much with his pen in promoting Baptist periodical literature, and was one of the editors of *The Freeman* for several years. "He was ardent and impassioned in his attachment to Baptist principles." See Catheart, *Baptist Encyclop.* p. 236. (J. C. S.)

Clowes, John,

an English clergyman, was born at Manchester, Oct. 31, 1743, and was a fellow of Trinity College, Cambridge. In 1769 he was made rector of St. John's Church, Manchester, and in 1773 became one of the first English disciples of Swedenborg, whose doctrines he was active in promoting, although he retained his rectorship for almost sixty years. He died at Leamington May 29, 1831, leaving *Restoration of Pure Religion*, two volumes of Sermons, and translated Swedenborg's *Arcana Coelestia*, and other works.

Clowes, Timothy, LL.D.,

an Episcopal divine anti scholar, graduated at Columbia College in 1808. He became president of Washington College, Md., in 1823, and was for many years a prominent educator, as well as a distinguished mathematician. He died at Hempstead, L. I., in 1847. See Drake, *Dict. of Am. Biog.* s.v.

Clowet.

SEE CLOUET.

Cloyd, Ezekiel,

a Cumberland Presbyterian minister, was born in Montgomery County, Va., Feb. 12, 1760. In 1789 he moved with his parents to North Carolina, and about 1800 settled in *Tennessee*, and became connected with the Church in Shiloh, Sumner County. He was licensed to preach by the Nashville Presbytery in 1814, and in July, 1822, was ordained at Sugg's Creek. After his ordination he travelled as a circuit-rider for several years. A short time he was pastor of Stoner's Creek congregation, within the bounds of which he spent the most of his life. When not travelling as a minister he was busily occupied on his farm. He died in Lebanon, Tenn., in August, 1861. See Beard, *Biographical Sketches*, 1st series, p. 192.

Clubbe, John,

rector of Wheatfield and vicar of Debenham in Suffolk, England, was the son of Rev. George Clubbe, of Catherine Hall, Cambridge, and was born in 1703. He graduated from King's Hall in 1725, and lost his sight some time before his death, March 2, 1773. He is the author of a single *Sermon*: — *History and Antiquities of Wheatfield* (1758): — and of the ironical pieces, *Physiognomy*, and *Free Advice to a Young Clergyman* (1763).

Clubbe, William,

Vicar of Brandeston, Suffolk England, was the son of the preceding, and died in 1814. having published some lyrical pieces.

Cludius, Herman Heimart,

a Protestant theologian of Germany, was born at Hilledheim. March 28, 1754. In 1777 he was preacher of St. George's at his native place, in 1787 superintendent and member of consistory, and died in 1803. He wrote, *Wahrheit der Christlichen Religion Insbesondere zur Widerlegung der Juden* (Bremen, 1782): — *Ursichten, des Christenthums nebst Untersuchung über Einige Bücher des Neuen Testaments* (Altona, 1808): — *Muhammed's Religion aus dem Koran Dargelegt, Erläutert und Beartheilt* (ibid. 1809): — *Betrachtungen über die Gesammten Lehren der Religion* (Bremen, 1783 87, 4 vols.). See Zuchold. *Bibl. Theol.* i, 231;

Furst, *Bibl. Jud.* i, 181; Winer, *Handbuch der theol. Lit.* i, 294, 528; it, 173, 317. (B. P.)

Cluge, Christian Gottlieb,

a Lutheran theologian of Germany, was born in 1700 at Nerichau, near Grimma. He studied at Wittenberg; was in 1721 magister; in 1729 archidiaconus at Wittenberg; in 1737 doctor of theology there, and died in 1759, leaving *.De Antiquitate et Origine Ritus Interrogandi Infantes ante Baptism.* (Frankeuhausen, 1729): — *De usu Formulae, qua Interrogamus Infantes ante Baptismum de Fide* (Wittenberg, 1734): — *Comm. de Baptismo Adami* (ibid. 1747): — *De Interpretatione Prophetiae Propriam Ipsius Scripturam Dissolvente* (ibid. 1754, 1757). See Winer, *Handbuch der theol. Lit.* i, 630; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Clugniacs.

Picture for Clugniacs

We add the following particulars:

"The chief peculiarity of their churches in France was a large ante-church for penitents. The transept was usually without aisles; but St. Bernard, in 1127, inveighed against the luxury, the enormous height, excessive breadth, empty space, and sumptuous ornament of their-churches. The dress of the order was a black frock, a pelisse, a hood of lamb's wool, red hose, a white woollen tunic, and black scapular: and in choir, copes of linen: in cloister and refectory, a white pall; and in limes of labor a white scapular. Their first churches, like those of Cistercians, were dedicated to St. Mary; their rule was a composition of those of St. Benedict and St. Augustine. They prohibited the use of organs, and all superfluous carving and pictures, 1)at allowed painted crosses of wood. In England their churches were very irregular in plan. At length they became tile most luxurious order in their mode of living; and Peter of Clugny upbraids them with their extravagance in no measured terms. Some of their monasteries were double, composed of men and women. The early peculiarities of their rule were, the dipping of the eucharist in the chalice; the use of furs for the sick or delicate; admission of novices before a year's probation: the reception of a fugitive monk, after three cases of offence: absence

of manual labor, and the custom for abbots to dine always with the brethren. The Clugniacs wore a cowl of scarlet cloth, to show their readiness to shed their blood for the sake of Christ. "They slept in their shirts. They had three or four courses at dinner, two being regarded as a caritas, and shared among two monks; electuaries, spiced and perfumed, and delicate cooking were used: the abbot entertained his guests, and ally monks whom he invited, in the hall. Women might enter the monastery; and convents Of nuns were placed under the rule of the abbots; the bishop appointed and deposed them, and acted as visitor in difficult cases. No manual labor was practiced, and conversation was freely allowed. The churches were beautifully and richly adorned; incense was much used, and the ceremonial was elaborate. The guests' feet were not washed, but in lieu three poor men were admitted to the lavanda. After vigils they returned to sleep in their dormitory. Their houses were built in populous places."

Clugny, Ferri De,

bishop of Tournay, cardinal and counsellor of the duke of Burgundy, was engaged by that prince in important missions, and died at Rome in 1483. See Hoefler, *Nouv. Biog. Generale*, s.v.

Clugny, Francois De,

a French theologian, was born at Aigues-Mortes, Sept. 4, 1637. He joined the Congregation of the Oratory at the age of fourteen, and was ordained priest at Easter in 1662. He was struck with total blindness, from which, however, he recovered after some time, so that, though not without difficulty, he could again read and write. He began preaching, but died at Dijon, Oct. 21, 1694. He published several works on practical religion, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Clugny, Guillaume De,

a French prelate, brother of Ferri, accomplished, like him, important missions under Philip the Good and Charles the Bold, dukes of Burgundy, and, after the death of the latter, went over to the service of Louis XI, of France, who made him bishop of Poitiers in 1479. He died at Tours the year following. See Hoefler, *Nouv. Biog. Generale*, s.v.

Clugston, William, A.M.,

a Scotch clergyman, a native of Glasgow, was licensed to preach in 1816; presented to the living at Forfar in 1817, and ordained. He joined the Free Secession in 1843, and died March 3, 1857, aged sixty-three years. Mr. Clugston published a sermon on *National Judgments* (1837), and another on *The Widow and the Fatherless* (1854). See *Fasti Eccles. Scotiæ*, iii, 762, 763.

Clulow, John,

an English Wesleyan minister, was born at Rushton, Staffordshire, March 22, 1818. He was appointed to the ministry in 1841, set apart to promote the success of Sunday-schools in 1864, and continued in that work for eleven years, contributing by his unfailing assiduity and marked ability much towards the efficiency of the Wesleyan Sunday and day schools. In 1875 he resumed circuit work, in which he was engaged until his death, which occurred at Plymouth, Dec. 18, 1879. Strict attention to duty, conscientious observance of the details of the work, allegiance to law, his amiability, manliness, and sincerity, made his life influential for good. See *Minutes of the British Conference*, 1880, p. 21.

Clulow, Thomas,

an English Wesleyan minister, was born at Macclesfield, March 6, 1833. He was called to the ministry in 1856, and died at Southwark, London, Jan. 22, 1869. His ministry was very successful. His life was pure, gentle, becoming. Affable manners, pastoral diligence, especially among the sick and the poor, endeared him to all. See *Minutes of the British Conference*, 1869, p. 18.

Clulow, William Benton,

an English Congregational minister, was born at Leek in 1802, and educated at Hoxton Academy. He first settled at Shal-don, Devonshire, where he remained twelve years, and then, in 1835, became classical tutor in Airedale College, Bradford. After eight years he resigned his position in the college, and lived in retirement the rest of his life, engaged in literary labors. In 1875 he removed to Leek, where he died, April 16, 1882. His published works include, *Truths in Few Words: — Aphorisms and Reflections: — Essays of a Recluse: — Sunshine and Shadow*. He also left

a volume of MS. notes on the Greek New Test. See (Lond.) *Cong. Year-book*, 1883, p. 269.

Cluniacensians.

SEE CLUGNY, CONGREGATION OF.

Clunie, David,

a Scotch clergyman, took his degree at Glasgow University in 1672; was bursar of divinity from 1673 to 1676; probationer at the first meeting of the Presbyterians after their liberty in 1687; appointed to the living at Cockburuspath in 1689; member of the general assemblies of 1690 and 1692, and died Nov. 29, 1700, aged forty-seven years. See *Fasti Eccles. Scoticanæ*, i, 371.

Clunie, John (1),

a Scotch clergyman, was licensed to preach in 1731; presented by the king to the living at Whitekirk in 1732; admitted to the united parish in 1761, and died June 17, 1784, aged seventy-five years. See *Fassti Eccles. Scoticanæ*, i, 386.

Clunie, John (2), LL.D.,

an English Congregational minister, was born in London, April 9, 1784. He was converted in early life, in 1803 entered Hoxton Academy, and studied during two sessions at the University of Glasgow. In 1808 he returned to England, and was ordained at Guildford the following year. His later years were diligently employed in various benevolent enterprises. He died June 23, 1858. Dr. Clunie published, *The Storm Improved: — The Path of Life: — A Scripture Diary*; and various *Sermons* on special occasions. See (Lond.) *Cong. Year-book*, 1859, p. 194.

Clunie, John (3),

a Scotch clergyman, was precentor at Markinch; licensed to preach in 1784; presented to the living at Ewes in 1790; transferred to Borthwick in 1791; was also chaplain to the second regiment of Mid-Lothian Volunteer Infantry? and died April 14, 1819, aged sixty-one years. He was gifted with a powerful, musical voice, and was extremely fond of singing. See *Fasti Eccles. Scoticanæ* i, 268, 637.

Clunies, Patrick,

a Scotch clergyman, a native of Ross, took his degree at King's College, Aberdeen, in 1662; was admitted to the living at Wick in 1682, and died in 1691, aged about forty-nine years. See *Fasti Eccles. Scoticanæ*, iii, 370.

Clup, William Mckendree,

a minister in the Methodist Episcopal Church South, was born in Barren County, Ky., Dec. 5, 1831. He removed to Missouri in 1845; professed religion in 1849, emigrated to California in 1854; was licensed to preach in 1857, and in 1858 admitted into the Pacific Conference, wherein he labored with great zeal, energy, and self-denial until his death, March 11, 1870. He was a sweet singer, an earnest preacher, and a faithful pastor. See *Minutes of Annual Conferences of the M. E. Church South*, 1870, p. 515.

Clustered Column,

in architecture, is a combination of several shafts to form one pillar.

Clydai,

a Welsh saint of the 5th century, is the reputed foundress of a church named Clydai, in Emlyn. See Rees, *Welsh Saints*, p. 151.

Clydog (Or Cledog),

a Welsh saint of the 5th century, was buried at Clodock Church, in Hereford-shire, of which he was the reputed founder. He was also patron of the chapels of Llanfenno (St. Benno), Longtown (St. Peter), and Creswell (St. Mary).

He is commemorated Aug. 19. See Rots, *Welsh Saints*, p. 145.

Cnopf, Ernst Friedrich Andreas,

a Protestant theologian of Germany, was born Dec. 21, 1752, at Nuremberg. He studied at Altdorf, and was in 1780 morning preacher at Nuremberg. In 1784 he accepted a call as pastor of the Lutheran Church at Vienna, and died April 3, 1789. He published some *Sermons*. See Doring, *Die Gelehrten theologen Deutschlands*, i, 259.

ADDENDA

Canada, Dominion Of.

— We, here bring down this article to the present date.

I. *Secular.* —

1. General — *This* confederation of provinces has almost completed the first quarter of a century of its existence. The census has been taken during the present year, 1891; and an estimate of the present population, made at Ottawa, places it at 5,250,000. The net public debt was, on June 30, 1889, \$237,530,042.

In 1886, the Canadian Pacific Railway was opened for passengers, and has made accessible for settlement an enormous territory of the richest agricultural and mineral resources, and of scenery surpassing in natural grandeur the famous countries of Europe. Towns have sprung up along the line with great rapidity, and commerce has opened up the resources of the ancient East for the benefit of the Dominion. Population on the Pacific coast has increased, and legal steps have been taken to found a university where, five years ago, a normal school was impossible.

2. Commerce. — *The* tonnage of Canada for the year ending on the 30th of June, 1889, was 16,054,221. Her exports were \$89,189,167, and her imports, \$115,224,931. Her exports to Britain were \$38,088,051, and to the United States, \$38,490,571. The year 1868 showed exports to the value of \$57,567,888, and imports, \$73,459,644.

The railway mileage of Canada on June 30, 1889, was 13,741 miles, placing her sixth on the list of nations in this respect.

New regulations place the interest on deposits in the Post-office Savings Bank at 3½ per cent.; and deposits may range from 25 cents to \$3000.

3. Literary and Artistic. — *The* Royal Society of Canada, founded by the Marquis of Lorne, recognizes and promotes literary eminence. It has four departments — French, English, mathematics, with physics and chemistry, and geology, with biology. The Royal Academy of Arts, founded by the Marquis of Lorne and the Princess Louise, does the same work for art.

II. *Ecclesiastical.* —

1. Church of England. — Up to August 15, 1890, the dioceses of this Church were not consolidated into one united whole. At a conference held in St. John's College, Winnipeg, on that date, a scheme for the formation of a general synod, to include the whole church of British North America, was adopted. This synod will consist of the bishops of the Church of England in Canada and Newfoundland, with clerical and lay delegates, chosen by the diocesan synods, where they exist, or appointed by the bishop of a diocese without a synod. Dioceses with fewer than 25 licensed clergymen send one delegate of each order; those with from 25 to 49 clergymen, inclusive, two such delegates; those with from 50 to 99, three such delegates; and those with 100 clergymen and upwards, four such delegates.

The synod shall have two houses — the upper, composed of the bishops, and the lower, composed of clergy and laity — each to sit separately, except by unanimous consent. The primate of the General Synod shall be elected by the upper house from the metropolitans. He shall hold office for life, or so long as he remains bishop of any included diocese, though he may resign. The General Synod shall deal with any matters affecting the whole Church, such as doctrine } worship, discipline; all agencies for promoting church work, missionary or educational; the adjustment between dioceses of funds for clergy, widows and orphans, and superannuation; the transfer of clergy between dioceses; the training of candidates for holy orders; the constitution and powers of a court of appeal; and the erection, division, and rearrangement of provinces. The expenses of the synod, including travelling expenses of members, shall be met by an assessment of the dioceses proportionate to their representation, dioceses having only one delegate of each order being exempt. The first meeting of the General Synod is appointed for Toronto, the second Wednesday in September, 1893, and is to be convened by the metropolitan senior by consecration. The Church of England in Canada has 20 dioceses and 20 bishops, about 450,000 members, 1019 clergy-meal. Her contributions, for the year ending July 31, 1890, for domestic and foreign missions, were \$37,968.33, those for foreign missions alone being \$15,190.40. She has 3 missionaries in Japan. Foreign missions include work among Chinese and other pagan races in Canada.

A college for boys ("Ridley College") has been founded in St. Catharines, Ontario, for the interests of Evangelical Protestants in the Church.

2. Presbyterians. — *The Presbyterian Church of Canada* has 5 synods, those of the Maritime Provinces, Montreal and Ottawa, Toronto and Kingston, Hamilton and London, Manitoba and the North-west Territories, besides the Presbytery of Indore, in India, with synodical powers; the presbytery of Honan, in China, and that of Trinidad, embracing 43 home and 3 foreign presbyteries. Besides these, there is the New Hebrides mission. The communicants number 171,240, of whom 6475 are on missions. There are 1039 ministers, including ordained missionaries.

The missions are among French Canadians, American Indians, in India, China, Trinidad, and the New Hebrides. The latter has 3 ministers as missionaries. Trinidad has 6. China has 8 Canadian and 2 native missionaries, besides a medical missionary, 2 nurses, with 50 native preachers and teachers. India has 5 ministers, 8 ladies and numerous other agents engaged in mission work, and at Indore College. Seven ordained missionaries are among the American Indians, and 37 among the French Canadians. There are 36 mission schools, 26 mission churches, and 92 stations for the French, with 1337 members.

One of the schools is at *St. Anne*, in Illinois. There are 5853 elders: Sunday scholars and those in Bible classes number 128,886. Workers in such schools number 15,441. The volumes in libraries are 197,998. Those who attend prayer-meetings number 50,661. Scholars who commit Scripture to memory are 60,865. Those who commit the Shorter Catechism are 67,555.

The income for all purposes, in 1890, was \$2,054,951, which, with \$38,327 from mission stations, gives a total of \$2,093,278. The amount paid for stipends in 1890 was \$800,209; to the college fund, \$56,259; and to mission funds, \$177,695.

A regular system of examinations, by paper, with examiners, sub-examiners, prizes anti diplomas, for Sunday scholars exists. The ages of candidates range from 10 to 25 years. The value of each paper is 200, of which 50 per cent. passes, from 75 to 90 per cent. gains a book prize, and 90 per cent. gains a silver medal. The time for each paper is two hours. Examinations are simultaneous at all centres.

3. Methodists. — *In this Church*, only one general superintendent is now employed.

During the four years ending with September, 1890, the number of probationers for the ministry has increased from 208 to 296; of ministers,

from 1610 to 1748; of local preachers and exhorters, from 2692 to 3142; of class-leaders, from 6641 to 7143; of members, from 197,469 to 233,868.

The infant baptisms for the same period have been 63,795, and the adult, 11,307.

There are 12 annual conferences, 3173 Sunday-schools, 28,411 Sunday-school officers and teachers, 226,050 scholars, 37,158 scholars in class, 25,677 children learning the catechism, 49,419 scholars pledged against liquors and tobacco, those against intoxicants alone being 41,522, and 217,388 volumes in libraries. There are 3092 churches, 1168 other preaching places, and 967 parsonages. The value of Church property is \$11,597,491.

There are 2 weekly newspapers, 1 monthly, 1 quarterly, 8 Sunday-school papers, of which 2 are weekly.

The amount invested in publishing interests is \$504,-316. The capital of the Book House in Toronto is \$256,370.05.

There are 14 colleges and other educational institutions, 157 professors and teachers, 3157 college graduates, and °522 college students. Value of institutions, 81,048,700.

There are 473 mission stations, 507 missionaries, 96 native assistants and teachers, 4265 members on mission stations, 4265 Indian members, 358 auxiliaries of the Women's Missionary Society, 8534 members of these auxiliaries, 4462 members of Mission Bands, and about 200 Epworth Leagues, with about 15,000 members.

During the aforesaid quadrennium, an annual conference has been established in Japan, and the membership there has grown from 591 to 1716; the contributions, from *yen* 903.04 to 6491.35; the value of Church property from *yen* 28,085 to 64,843, and the Sunday scholars from 542 to 1486.

Work has been undertaken among the Chinese in British Columbia, at Victoria, Vancouver, New Westminster, and Kamloops.

The missionary income has increased from 8201,-874.34 to \$220,026.43. Contributions for all purposes amounted to \$8,063,967.

The course of study for probationers not attending college has been improved, and Greek has been inserted as one of the requirements.

The relation of attendance upon class-meeting to membership in the Church has been placed upon the same basis as that upon other means of grace.

A movement which is likely greatly to affect the future of Canadian Methodism is the contemplated removal of her leading university, Victoria College, from Cobourg to Toronto, the affiliation of that college with the Provincial University of Toronto, and the renunciation by Victoria of her right to grant degrees, except in divinity, during the continuance of such confederation.

The scheme for this confederation was carried in 1886, and was confirmed in 1890 by the General Conference.

In 1882, Victoria and Albert universities were united. The varied claims of University College, in Toronto, and the denominational colleges led to a scheme for the consolidation of all the universities of Ontario as colleges under one provincial university. Certain branches of study were to be allotted to a university professoriate, so as to relieve the colleges of work. These branches, which may, under certain circumstances, be changed, are pure mathematics, physics, astronomy, geology, mineralogy, chemistry, zoology, botany, physiology, ethnology, comparative philology, history, logic, metaphysics, history of philosophy, Italian, Spanish, political economy, civil polity, jurisprudence, constitutional law, and engineering.

The lectures of this professoriate are to be free to all matriculated students of confederated colleges, and will include, as optional subjects, Biblical Greek and literature, Christian ethics, apologetics, the evidences or natural and revealed religion, and Church history.

Trinity College, of the Church of England, from dissatisfaction with the financial and educational provisions of the proposed scheme, refused to confederate. Queen's College, of the Presbyterians, from inability to comply with the requirement that confederating colleges must remove to Toronto, the need of a university in Eastern Ontario, and from the benefits of separate universities, as seen in Scotland, Germany, the United States, and even England, also refused confederation. The Baptists also refused, and erected McMaster Hall into a university, with an arts course, as well as one in theology.

The Methodists alone have decided to sink their leading university into a confederated college. Under this scheme, Victoria College secures five acres of University Park, at a nominal rental of one dollar a year while it remains confederated, and proposes to erect buildings at a cost of \$135,000. Opposition to the scheme was removed by a bequest, from William Gooderham, Esq, of Toronto, of \$200,000, conditioned on such federation and removal from Cobourg. Until the completion of the new buildings, degrees will be conferred by Victoria College only by special arrangements.

The union of the Methodists of Canada has been followed by the appearance of a new denomination, called the Free Methodist Church of Canada, with 5 conference officers and 17 ministers.

Two churches of colored Methodists still retain their separate existence, one with 17 and the other with 21 ministers.

4. *Conongregationalists.* — *This* body has two unions, that of Ontario and Quebec and that of Nova Scotia and New Brunswick. It reports 126 churches, 70 other preaching stations, 91 ministers, 5 district associations, 1 college, 1 missionary to Japan, and 10,245 members; 134 church buildings, valued at \$782,700, and parsonages to the value of \$69,150.

The doctrinal statement omits from the Apostles' Creed the passage about the descent into hell.

Financial difficulties have led to the resignation of the missionary superintendent.

The Foreign Missionary Society was originated in 1881. Two missionaries are in Africa, and one, a lady, at Bombay. The income of the Missionary Society has increased in 8 years, to June 4, 1890, from \$4000 to \$15,728.73.

The Indian mission at French Bay has been given over to the Methodists.

The debts on Church property in Ontario and Quebec are \$180,205. The alumni of the college number 109. The salary of the professor of Hebrew and Greek exegesis is \$600 a year. The contributions to the college amount to \$1.00 for each member of the Church from Quebec, 20 cents a member from Ontario, and 6½ cents from Nova Scotia and New Brunswick. The expenses exceeded the income by \$900 a year from 1887 to 1889. There

are 9 professors and lecturers, at salaries amounting to \$3400. This college receives \$1207.28 from the Colonial Missionary Society of England. The endowment is \$32,997.83.

The branches of the Provident Fund for Widows and Orphans and Retired Ministers has a capital of \$19,-774.06. The free contributions to this fund show a growing decrease

5. Baptists. — *This* denomination is divided into two groups — those of Ontario, Quebec, Manitoba and the North-west Territories and those of the Maritime Provinces. For the sake of convenience, they may be called the Western and the Eastern Baptists. The Western have 285 ministers, 33,252 members, and 2930 persons were baptized during the year 1890, with 19 associations, 28,824 Sunday scholars, 3408 officers and teachers, and 9 publications.

The amount expended on Sunday-schools was, in 1890, \$12,734.67. In-the foreign mission field, among the Telugus, are 11 churches, 11 missionaries, and 60 assistants. Six new workers have gone forth during 1890 — two men and their wives, one lady, and one artist who proposes to paint, for his support, during part of the year, and to spend the remainder in mission work.

For the support of missions, Ontario is divided into 17 associations and 147 sub-circles.

There is one university, called McMaster, from the founder, with 4 colleges connected with it — Woodstock College, Moulton Ladies' College, the Toronto Arts College, and the Theological College. The assets available for college purposes are \$989,437.37.

The *Canadian Baptist* realizes a profit, but the book-room is maintained at a loss.

There was raised for all purposes, in 1890, \$304,635.01. During that year, 12 churches were dedicated.

A superintendent of missions has been appointed, after the former example of the Congregationalists and the present example of the Presbyterians.

The Eastern Baptists have 8 associations, 389 churches, 41,480 members, and have had 1171 baptisms during the year ending May 31, 1890. They

have 498 Sunday-schools, 29,333 scholars, and 2651 teachers and officers. Of the scholars, 474 were baptized (during the year above mentioned).

They have, as educational institutions, Acadia College, Horton Academy, and Acadia Seminary, with Chipman Hall.

They have expended, for the year ending August, 1890, \$15,053.88 for foreign missions, and \$7616.59 for home missions.

The number of Baptist churches in all Canada is 850, with 78,497 members.

The arts department of McMaster University was opened Oct. 10, 1890.

6. Roman Catholics. — *The following statistics are taken from Le Canada Ecclesiastique, Almanach-annuaire pour l'Annee 1891.* This Church has seven ecclesiastical provinces, those of Quebec, Montreal, Ottawa, Toronto, Kingston, Halifax, and St. Boniface; 24 dioceses; 2 apostolic vicariates, those of Athabaska-Mackenzie and Pontiac; 1 apostolic prefecture, that of the Gulf of St. Lawrence; 21 communities of men and 38 of women; 1,988,142 adherents, 2284 priests, 379 convents, and 51 colleges and schools.

The Jesuits have 14 establishments in Canada, with 230 so-called religious persons (*religieux*), all Canadians, except 16 who are Europeans. The Provincial House was founded in 1842, on the 1st of June, by Father Felix Martin, who was the first rector of it. He had five companions. There are colleges in Montreal and St. Boniface. The fathers and novices are scattered through the dioceses of Montreal, Quebec, Ottawa, Hamilton, Peterboro, and St. Boniface.

There is one cardinal, who is also archbishop of Quebec, and six other archbishops, 22 bishops, and one apostolic prefect. One of these bishops, Monseigneur Begin, of Chicoutimi, is the author of a work, *Holy Scripture and the Rule of Faith*, of which the boast is made that it has never been answered. It proceeds from the ordinary evangelical arguments on the Scriptures to the Roman conclusions.

The Victoria Medical School, the medical department of the Methodist Victoria University, has been brought into connection with the Level University.

The long-existing claims of the Roman Catholic Church to the forfeited Jesuit estates has been settled

by the grant to the Church by the Provincial government of \$400,000, and to the Protestants of \$60,000, for educational purposes. The Romanists succeeded, also, in obtaining a grant of a large common at Laprairie, near Montreal. A succinct account of this transaction, from an authorized source, is as follows: Prior to the English occupation of Canada, the Jesuits had obtained, by grants from the kings of France, by gifts from citizens, and by purchase, lands in Quebec, Montreal, and Three Rivers. When the English took Canada in 1759, the Jesuits were incorporated. In 1773, Pope Clement XIV. abolished them. In 1800, George III issued a warrant confiscating these lands to the Crown, by right of conquest. The government took them in 1856, and the greater part of them remained with the government in 1867. From 1800 to 1867, the Roman clergy protested that these estates belonged to the Church, as confiscation by conquest was contrary to the actual civil laws and to the Treaty of Paris. In 1874 and 1875, the greater part of the estates were given to the province of Quebec, except the *Champ de Mars* in Montreal, still held by the Dominion government. In 1876, M. Mercier, the Quebec premier, found a formal promise of the government to settle the question. This promise was registered in Rome anti Canada. The pope commanded M. Mercier to have the property restored. This, however, in a mixed community, was declared to be impossible. Both political parties agreed to a compromise, the payment to the Roman Church of \$.100,000, and to the Protestants of \$60,000, for education. The act by which this was effected was passed on July 3, 1888. The estates were valued at from \$400,000 to \$2,000,000.

While successful in this, the Roman Church has been defeated in Manitoba, where separate schools have been by law abolished. The law has been confirmed on appeal.

7. *Minor Bodies.* — *The* Evangelical Association returns 67 ministers; the Universalists, 9 ministers and 402 members; the United Brethren, 23 ministers; the Evangelical Lutherans, 53 ministers; the Reformed Episcopal Church, 24; and the New Jerusalem Church, 8.

8. *Manitoba and the North-west Territories.* — *The* census of 1886 gives, in Manitoba, 14,651 Roman Catholics, 23,206 Church of England, 28,406 Presbyterians, 18,648 Methodists, and 3296 Baptists.

The census of 1885 for the North-west Territories gives 9301 Romanists, 9976 Church of England, 7712 Presbyterians, 6910 Methodists, and 778 Baptists.

9. As a conclusion to the ecclesiastical facts in this article, there may be noticed a strong and practical movement towards Christian unity between churches that had hitherto consolidated their own scattered forces. This movement arose in the synod of the diocese of Toronto, of the Church of England, on motion of Rev. James Roy, LL.D., seconded by Rev. Rural Dean Langtry. This was taken up by the Provincial Synod, and has resulted in several meetings of the representatives of the three leading Protestant churches, who have together discussed the possibility of union between them. The chief obstacles are the claims of what is called the "historic episcopate," on the one hand, and the determination to uphold the legitimacy and sacramental efficiency of the non-episcopal ministry, on the other. What is the historic episcopate; whether any variation from it is ever legitimate; under what circumstances it is so, if it is so at all, and on what principles each is imperative, seem to be the chief questions a settlement of which delays the consummation of a union not more difficult than some that have already taken place, and more desirable than any or all of those which now exist.

The discussions, on the whole, speak well for the spirit of all persons who seek, in this way, to heal what must be called the "unhappy divisions" of our common Christianity. (J. R.)