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Coales, Thomas Thompson - Constantia

by James Strong & John McClintock

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Coales, Thomas Thompson

an English Congregational minister, was born at Aldwinkle, Northamptonshire, in 1784 or 1785. He studied at Cheshunt College, and labored successively at Ashbourne, Birmingham, Thrapston, Ebley, Gower, Hereford, Sleaford, St. Ives, Middleton, Kidderminster, Alfriston, Farringdon, and East Gripstead. In 1850 he returned to Ashbourne, where he remained till his death, October 26, 1853. See (Lond.) *Cong. Year-book*, 1855, page 209.

Coan, George Whitefield, D.D.

a Presbyterian minister, was born at Bergen, Genesee Co., N.Y., December 30, 1817. He graduated from Williams College in 1846, and from the Union Theological Seminary in 1849; was licensed to preach, and ordained June 6 of the same year. He selected Persia as the field of his labors, and in October he sailed for Ooroomiah, where he continued the labors of Perkins, Grant, Stoddard, Fisk, and Rice. After thirteen years of labor there his health failed, and he was compelled to return to America, but, two years later, having recruited his strength, he again sought his mission field, in 1864. Ten years of faithful toil again broke his health, and once more he sought its restoration in his native clime. Dr. Coan's heart was still-with his brethren, and he availed himself of every opportunity to present the claims of Persia to the various Presbyterian churches in this country. He died at Wooster, O., Dec. 21, 1879. See *N.Y. Observer*, January 1, 1880. (W.P.S.)

Coan, Leander Samuel

a Congregational minister, was born in Exeter, Maine, November 17, 1837. He attended the Exeter and Garland high-schools, and graduated from Bangor Theological Seminary in 1862. He was acting pastor in Amherst and Aurora, from May 1862, to June 1863, when he was ordained as pastor of that parish. In May, 1864 he was dismissed to enter the army. From August 1865, to September 1867, he was acting pastor in Boothbay; from November 1867, to November 1870, preached in Brownville, and, the following year in Somerset, Massachusetts. From 1872 to 1874 he was city missionary in Fall River; from December 1875, to June 1879, he preached in Alton, N.H. When the Constitutional Convention of New Hampshire convened in 1877, he was elected its chaplain. He died September 24, 1879. See *Cong. Year-book*, 1880, page 16.

Coanes, John

an English Congregational minister, was born at Mile End, London, in 1777. He became a member of the Church in early life, entered: Homerton College before he was twenty, and settled as a minister at Walworth, where he labored ten years. He afterwards labored successively at Morley, near Leeds, Reeth, in Yorkshire, Aylesbury, Folkestone, in Kent, Wycliffe Chapel, London, and Watford, Herts, where he remained five years, then resigned the active ministry, and retired to Hunton Bridge, near Watford. Here he taught a day-school, and preached occasionally for two years. His last days were spent at Bexley Heath, where he died November 6, 1862. Mr. Coanes was noted for his blameless life and faithful exhibition of evangelical truth. See (Lond.) *Cong. Year-book*, 1863, page 216.

Coarb

(Cowarb, or Comharba in Latin, *corba*; meaning *conterraneus*, or, of the same region) is the title in the Celtic-Irish and Scottish churches of the abbatial successor of the original founder of a monastery. So an abbot of Hy would be called the, coarb of Columba; of Armagh, the coarb of Patrick, etc. The common use of the word dates from late in the 8th century, when such abbacies had become hereditary in many cases, and not only so, but had passed into the hands, in some instances, of laymen, while a prior discharged the spiritual office. Later the coarb became to a monastery what the *herenach* or *airchinneach* (i.e., lay advocate) was to any church, monastic or not. A female. coarb occurs once or twice (Reeves, *ad Adamn. Vita St. Columbce*, add. notes, page 404). Coarbs that were still clergy became styled in Ireland, later, plebani-rural deans, or archpresbyters, or chorepiscopi (in the later sense of the word), i.e., the head of a "plebs ecclesiastica," viz. of clergy who served chapels under him as rector. See Reeves, *Coltorio Visitation*, page 4 n., 145, 209; Robertson, *Early-Scot.* 1:330.

Coat, The Holy

Its miracles are commemorated on October 1 in the *Georgian Calendar*.
SEE HOLY COAT OF TREVES.

Coate, Michael

a Methodist Episcopal minister, was born at Burlington, N.J., in 1767. He was converted in 1794; served the Church as an exhorter and local preacher, and in 1795 became a member of the New York Conference. He died a member of the Philadelphia Conference, August 1, 1814. Mr. Coate was remarkably meek and devout, lively and zealous, practical and exemplary; See *Minutes of Annual Conferences*, 1815, page 255; Sprague, *Annals of the Amer. Pulpit*, 7:253.

Coate, Samuel

a Methodist Episcopal minister, entered the New York Conference in 1794, and after traveling Flanders Circuit, N.J., and Albany Circuit, N.Y., went in 1806 to Canada as a co-laborer with Dunham, Coleman, and Wooster. In 1806 he was stationed at Montreal. His later history is unrecorded. See Stevens, *Hist. of the M.E. Church*, 3:195, 476; 4:274; Sprague, *Annals of the Amer. Pulpit*; 7:255, 256.

Coates, Alexander

an English Wesleyan preacher, a native of North Britain, was converted young; began his ministry in 1741, and died at Newcastle-upon-Tyne, October 6, 1765. He was the oldest preacher in the connection. His abilities were extraordinary; he was very popular, and his conversation wonderfully pleasant and instructive. See Atmore, *Meth. Memorial*, s.v.; Myles, *Chinol. Hist. of the Methodists* (4th ed.), page 168; Stevens, *Hist. of Methodism*, 1:420; Wesley, *Journals*, October 7, 1765.

Coates, John

an English Wesleyan minister was born at Iron-Acton, Gloucestershire, in 1783. He was received into the sacred office in 1806, toiled with unwearied assiduity for forty-five years, and died, February 8, 1860. "His success may be traced in the circuits he travelled." See *Minutes of the British Conference*, 1860, page 404.

Coates, Richard

an English Methodist preacher, began to travel in connection with the Wesleyan Conference in 1764, being appointed to the Staffordshire Circuit. The severity of the winter and his excessive labors brought on a disorder of

which he died, at Wednesbury, Staffordshire, in 1765, aged twenty-eight. He was a lively, pious, zealous, and useful young man. See Atmore, *Meth. Memorial*, s.v.

Coatlantanna

in Mexican mythology, was the *Flora* of the Mexicans, in whose honor great floral festivals were held.

Coats, Calvin S.

a Methodist Episcopal minister, was born in Orangeville, Wyoming County, N.Y., May 15, 1809. He experienced conversion at the age of sixteen; spent some time as an exhorter and local preacher, and in 1831 entered the Genesee Conference, wherein he labored with marked zeal and fidelity until failing health, in 1868, caused him to become a superannuate, which relation he held to the close of his life, February 11, 1875. Mr. Coats was remarkable for the activity of his intellect, the strength of his convictions, and his restless zeal in Christian work. See *Minutes of Annual Conferences*, 1875, page 119.

Coatts, William (1)

a Scotch clergyman, held a bursary of theology at the Glasgow University in 1702; was licensed to preach in 1714; called to the living at Dalmellipgton in 1717, and ordained; resigned in August, 1755, and died February 6, 1757. See *Fasti Eccles. Scoticanae*, 2:109,110.

Coatts, William (2)

a Scotch clergyman, took his degree at Glasgow University in 1725; was licensed to preach in 1726; became tutor in the family of Dunlop; was presented to the living at Kilmaurs in 1735, but was opposed and hindered by heritors and parishioners for a long time; was ordained in May 1739, and died May 2, 1777. See *Fasti Eccles. Scoticanae*, 2:180.

Coaxtitli

Picture for Coaxtitli

in Mexican mythology, was a rude deity apparently the God of the fruit-bearing earth. He is represented as, a sitting, long-haired man, with closed eyes, grasping something in his clumsy hands, perhaps a loaf of bread. The

strange decoration of his head seems to characterize him as a priest; at least, the latter, carried something similar, as we know from designs and busts.

Cob, Thomas

an English martyr, suffered death by burning, in Suffolk, August 12, 1555, for his confession of Christ. See Fox, *Acts and Monuments*, 7:382.

Cobain, Edward

an Irish Wesleyan minister, was converted in youth, commenced preaching on the Newry mission in 1810, and died August 16, 1856. His long labors were blessed with many gracious revivals. See *Minutes of the British Conference*, 1857.

Cobali

(Κόβαλοι, *rogues*), in Greek mythology (similar to the German *Kobolden* i.e., "goblins"), were small, tantalizing spirits, which played all manner of possible tricks. They were worshipped by the ancient Sarmatians, viz. the Borussi, Samogitse, Lithuanians, Livonians, etc. These spirits, they believed, dwelt in the most secret parts of their houses. The people presented to them the daintiest meats.

Cobard, Jacques

a French martyr, was a schoolmaster in the city of Saint-Mihiel, in Lorraine, who maintained against three priests that the sacrament of baptism and of the Lord's Supper did not avail unless received with faith.. For this, and also for his confession, which he, being in prison, sent of his own accord by his mother to the judge, he was burned, most quietly suffering, in 1545, in Lorraine. See Fox, *Acts and Monuments* 4:401.

Cobarrubias, Alonzo De

an eminent Spanish architect, flourished about 1450. He first introduced Roman architecture into Spain; erecting, among other works, the magnificent cathedral of Toledo, and, at Valentia, the monastery and temple of the order of San Girolamo.

Cobb, Alden

a Free-will Baptist minister, was born in New York, in March, 1802. He was converted in 1833. and soon afterwards was publicly set apart to the ministry. His labors were chiefly in the state of New York, especially at Dansville, Middlesex, North Potter, Sparta, Italy, Scottsburg, and Jerusalem. He died in Middlesex, August 10, 1868. See *Free-will Baptist Register*, 1870, pages 75, 76. (J.C.S.)

Cobb, Allen H.

a Methodist Episcopal minister was born at Barnstable, Massachusetts, November 21, 1780. He joined the Church in early life, and in 1802 was admitted into the Maine Conference, in which he served faithfully until poverty compelled him in 1809 to locate, when he retired to New Gloucester, and nine years later moved to Durham, where he died, September 15, 1856. Mr. Cobb represented Durham nine years in the legislature, was two years a senator from Cumberland, and a two years a member of the executive council. He was emphatically the friend of the poor, the widow, and the orphan. See *Minutes of Annual Conferences*, 1857, page 286.

Cobb, Alvan

a Congregational minister, was born about 1788, his ancestors being early settlers in Plymouth, Massachusetts. He graduated from Brown University in 1813, and was installed pastor of the West Church in Taunton in 1815, where he continued for nearly forty-six years. At his house was formed the Doctrinal Tract and Book Society, since enlarged into the Congregational Board of Publication, of which he was director until his death at Taunton, April 2, 1861. Mr. Cobb instructed several young men in theology, published several *Sermons*, *Doctrinal Tract*, No. 23, besides thirty periodical articles. In theology he was an Emmonsite. See *Cong. Quarterly*, 1861, page 308.

Cobb, Archibald Parritt

a Presbyterian minister, was born at Parsippany, Morris County, N.J., November 9, 1821. He prepared for college at home, entered the sophomore class at Princeton, from which he graduated in 1850; then from the Princeton Theological Seminary in 1853, remaining there one year

longer as tutor. He was licensed to preach in Montclair, April 20, 1853, and was ordained April 19, 1854, when he became a stated supply in the Witherspoon (colored) Presbyterian Church at Princeton. The following year he was installed pastor. of the South Street Presbyterian Church, Philadelphia, where he remained six years, and was then called to the pastorate of the Tennent Church, Freehold, N.J., where he remained until the close of his life, February 2, 1881. See *Necrol. Report of Princeton Theol. Sem.* 1881, page 70. (W.P.S.)

Cobb, Asahel

a Congregational minister, was born at Abington, Massachusetts, May 8, 1793. After pursuing a preparatory course of study in Litchfield, Connecticut, he graduated from Hamilton College in 1823, and from Andover Theological Seminary in 1826. On December 12 of that year he was ordained assistant pastor at Mattapoisett, Massachusetts, from which he was dismissed in 1830. The following year he was installed at Sandwich, where he served eleven years. From 1844 to 1848 he was acting pastor at North Falmouth, the succeeding year at West Yarmouth, and in 1854 at Little Compton, R.I. For about eleven years he was pastor of First Church, New Bedford, but was not regularly dismissed until 1870. He resided thereafter, without charge, at Sandwich, Massachusetts, and died there, May 2, 1876. He served two terms in the Massachusetts Legislature — the first in 1843 and 1844, and the second in 1852 and 1853. See *Cong. Quarterly*, 1877, page 413.

Cobb, Edward

held for many years the stations successively of elder and minister in the Society of Friends' (Orthodox), and died in Portland, Maine, November 3, 1832, aged fifty-seven years. See *The Friend*, 6:56.

Cobb, Frank, Woodbury

a Congregational minister, was born at Durham, Maine, November 20, 1851. After preliminary study at the Lewiston High School, he graduated from Bates College in 1873, and five years afterwards from Yale Divinity School (?). He was ordained pastor of the Church at Three Rivers, in Palmer, Massachusetts, February 12, 1879, and died there, September 4, 1880. See *Cong. Year-book*, 1881, page 20.

Cobb, Henry K.

a Methodist Episcopal minister, was born at Randolph, Orange Co., Vermont, May 7, 1827. He received an early Unitarian training, was converted when about fifteen, lapsed into sin, and several years later was reclaimed by the Methodists. In 1853 he was admitted into the Vermont Conference; in 1869 was transferred to the West Wisconsin Conference, to fill a difficult appointment in the city of Madison, and labored there until his sudden death, November 25, the same year. Mr. Cobb was an effective speaker, a beloved pastor, an ardent friend. See *Minutes of Annual Conferences*, 1870, page 251.

Cobb, James E.

a minister of the Methodist Episcopal Church South, entered the Arkansas Conference in 1848, was agent of the American Bible Society in 1850, editor of the *Memphis Christian Advocate* from 1852 to 1855; transferred to St. Louis Conference in 1856; to the Washita Conference in 1857; appointed to Columbus African Mission in 1858; president and agent of Arkadelphia Female College in 1862; agent for Trans-Mississippi Army Tract Society in 1864, and afterwards served on charges in the Little Rock Conference until 1870, when he was transferred to the Louisiana Conference, and appointed president of Homer College, which position he filled four consecutive years. The remainder of his life was spent as presiding elder. He died April 28, 1879, about fifty-five years old. Mr. Cobb was intensely earnest as a preacher, and deeply pious in his daily life. See *Minutes of Annual Conferences of the M.E. Church-South*, 1879, page 37.

Cobb, John

a Scotch clergyman, took his degree from the University of St. Andrews in 1682, became a helper in the parish of Birsay and Harray, and was transferred to Kirkwall in 1689, being the last minister appointed before Episcopacy was abolished. He was promoted to Stronsay and Eday in 1696, transferred to St. Andrews and Deerness in 1700, and died before January 1719, aged about fifty-seven years. See *Fasti Eccles. Scoticanæ*, 3:378, 386, 393, 408.

Cobb, Nathaniel

a Congregational minister, son of Reverend Oliver Cobb, was born at Rochester, Massachusetts, March 9, 1800. He graduated from Brown University in 1821, and from Andover Theological Seminary in 1825. The following year he served as a home missionary in Harwich. Having been ordained at Dartmouth, October 31, 1827, as an evangelist, he labored as acting pastor in Nantucket for two years, and then (1829-30) in Bloomfield and Huntsburg. In October of the latter year he was installed pastor in Hampden and Kirtland. From Kirtland he was dismissed in 1833, and from Hampden in 1834. Meanwhile he was serving as acting pastor (1832-33) in Mesopotamia, and from 1833 to 1835 in Bristol and Parkman; also, during the same time was acting pastor in Southington. From 1835 to 1837 he labored in the Presbyterian Church at Clear Creek; the three years following he preached at Mount Eaton, and from 1841 to 1845 at Salem. Twice he was engaged as a Bible agent and colporteur, viz., in 1840 and 1841, and from 1845 to 1849. The year succeeding the last date he was city missionary in New Bedford, Massachusetts; in 1851 he was acting pastor in North Falmouth, and in 1852 and 1853 in Chilmark. Subsequently he resided, without charge, in Kingston, and died at Taunton, November 15, 1878. See *Cong. Year-book*, 1879, page 39.

Cobb, William Alexander McKendree

a minister of the Methodist Episcopal Church South, son of Reverend Jesse B. Cobb, was born in Granville County, N.C., September 2, 1817. He became religious very early, studied earnestly, began preaching in 1838, and in 1839 entered the Tennessee Conference, in which he travelled a few months, and was transferred to the Arkansas Conference. In 1849 he was transferred to the Indian Mission Conference, and served the Creeks and Cherokees until 1854, when ill-health obliged him to retire from active service. In 1861 he undertook the presidency of the Female College in Cross County, Arkansas, where he did excellent service till the institution was broken up by the war in 1864. In 1866 he entered the White River Conference, and labored zealously until his decease, January 2, 1873. Mr. Cobb excelled in all ministerial duties. See *Minutes of Annual Conferences of the M.E. Church. South*, 1873, page 885.

Cobb, William Newell

a Methodist Episcopal minister, was born at McLean, Tompkins County, N.Y., July 15, 1818. He received an excellent common-school education; at the age of eighteen engaged in civil-engineering, which he followed six years; experienced religion during the time; served two years as class-leader; in 1842 entered the Genesee Conference; was transferred to the Oneida Conference the following year, and died August 3, 1878. Mr. Cobb's labors were highly acceptable. In the pulpit he was always practical, logical, and eminently edifying. In daily life he was judicious, solicitous, energetic, and faithful. See *Minutes of Annual Conferences*, 1879, page 67.

Cobban, Robert

a Methodist Episcopal minister, was born in Aberdeen, Scotland, September 10, 1824. He emigrated with his parents to Canada when seven years old, experienced conversion at the age of sixteen, and joined the Wesleyan Methodists, who soon after licensed him to preach. He removed to Fond du Lac County, Wisconsin, in 1851, and in the same year entered the Wisconsin Conference. Failing health obliged him to locate in 1859, and he retired to his farm in Chippewa County. In 1860 he re-entered the effective service in the Northwest Wisconsin Conference, and after two years' labor was put upon the supernumerary list, in which relation he served on circuits until 1867, when he again entered the effective ranks, and continued zealous and faithful until his death, January 4, 1870. Mr. Cobban was prompt in every duty as a minister, and highly esteemed by all who knew him. See *Minutes of Annual Conferences*, 1870, page 251.

Cobbe, Charles

an Irish prelate, was born at Winchester, England, where he received the rudiments of his education. He then went to Trinity College, Oxford, but took his degree of D.D. in the University of Dublin, March 9, 1735. His first ecclesiastical preferment was to the rectory of Skreen, in the diocese of Meath. He was afterwards appointed dean of Ardagh, whence he was promoted to the see of Killala and Achonry, May 30, 1720. In 1726 he was translated to the see of Dromore, and from that, March 1731, to Kildare, with which latter dignity he held the deanery of Christ Church, Dublin, and the preceptory of Tully, in the county of Kildare. On July 19, 1734, he was sworn privy-councillor, and was finally translated to the see of Dublin,

March 4, 1742. He was one of the spiritual lords who desired leave of absence from the trial of lord Netterville by protestation in 1743; and also one of the council who subscribed the proclamation of February 1744. In 1745, on the breaking-out of the rebellion in Scotland, he sent a letter to his clergy to remind them of the excellence of the Protestant faith, and to entreat them to be steadfast in the profession of it. In 1759 archbishop Cobbe was very active in procuring the investment of the charitable donations of Andrew and the Reverend William Wilson, in the county of Westmeath, for the purpose of building a hospital for aged Protestants. He died at St. Sepulchre's, April 12, 1765. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 339.

Cobbin, Ingram

an English Congregational minister, was born in London in December 1777. He entered Hoxton College in 1798, and was ordained pastor at South Molton in 1802. His health being very uncertain, he changed location frequently, soon leaving South Moulton for Banbury, and thence removing to Holloway. After preaching awhile at Putney, and then at Crediton, he became assistant secretary to the British and Foreign Bible Society, and two years later attempted the pastorate at Worcester, but broke down in his first sermon. A similar attempt was made subsequently at Lymington, and with a like result. In 1819 he interested himself, with other ministers and gentlemen, in the formation of the Home Missionary Society, and became its first secretary. His health continuing feeble, he relinquished public life in 1828, and died at Camberwell, March 10, 1851. Mr. Cobbin published, among other works, *Evangelical Synopsis: — Bible Remembrancer: —* and various *Commentaries*. See (Lond.) *Cong. Year-book*, 1851, page 212.

Cobden, Edward, D.D.

all English divine and chaplain in ordinary to George II. was educated at Trinity College, Oxford, and King's College, Cambridge, where he took his master's degree in 1713. Early in life he was chaplain to bishop Gibson, to whom he was indebted for preferment to the united rectories of St. Austin and St. Faith, in London, with that of Acton, in Middlesex, a prebend in St. Paul's, another at Lincoln, and the archdeaconry of London. Dr. Cobden collected his whole works in 1757, under the title of *Discourses and Essays*. Another noted work was *Concio ad Clerum, XI Cal. Maii* (1752).

He died April 22, 1764. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Coberley, William

an English martyr, was a native of the county of Wiltshire, and a farmer by occupation. He openly asserted that the bishop of Rome was Antichrist, and God's enemy. He was examined and condemned to be burned, March 25, 1556. See Fox, *Acts and Monuments*, 8:102.

Cobhran

an Irish saint, is said by St. Engus to have been the son of Neuaini, or Euain, and of Mineloth, sister of St. Columba; but as there are in the calendars a Cobhran of Cluain, or Cluain-Euach, commemorated July 9, and Cobhran of Cluain-Cuallacta, commemorated August 2, it is difficult to decide which dedication belongs to the nephew and disciple of St. Columba.

Cobia, Daniel

a Protestant Episcopal minister, was born at Charleston, S.C., September 13, 1811. On leaving school he entered Charleston College, from which he graduated in 1829. In 1830 he entered the General Theological Seminary in New York city, from which he duly graduated. In 1833 he was ordained deacon and immediately took charge of St. Stephen's Chapel, Charleston, especially interesting himself in Sunday-school work. Three churches in his native city having invited him to become pastor, he accepted the invitation from St. Philip's, beginning his ministry there in September, 1834. He was ordained priest September 13, 1835. After spending a short time at Wilmington, N.C., and at St. Mary's, Georgia, for the benefit of his health, he sailed for the island of St. Thomas, and, a few days after, for the island of St. Croix, where his health improved somewhat; but he soon began rapidly to decline, and died in Charleston, S.C., February 8, 1837. Mr. Cobia was a remarkably eloquent preacher, and his chief characteristic was his religious zeal. One volume of his sermons was issued after his death. Sse Sprague, *Annals of the Amer. Pulpit*, 5:719.

Cobleigh, Nelson Ebenezer, D.D., LL.D.

a Methodist Episcopal minister, was born at Littleton, N.H., November 24, 1814. He studied in the common school at Newbury, Vermont, and

worked his way through Wesleyan University, Connecticut, graduating in 1843. In 1844 he entered the New England Conference, and, in 1853, accepted the chair of ancient languages in McKendree College, Illinois. The following year he was elected to the same position in Lawrence University, Wisconsin, and in 1857 was recalled to McKendree College, as president. In 1863 he became editor of *Zion's Herald*, Boston. Overwork and the rigorous climate obliged him to retire from all active labor in 1867, and he sought the milder climate of East Tennessee, where he was soon elected to the presidency of Wesleyan University, at Athens, Tennessee. In 1872 he was elected editor of the *Methodist Advocate*, Atlanta, Georgia, in which capacity he labored with marked zeal and ability to the close of his life, February 1, 1874. Dr. Cobleigh was in the truest and highest sense a great and good man. He was intellectually earnest, deeply and uniformly pious, thoroughly devoted to his work, a cheerful, energetic laborer; had few equals as an educator; was pathetic, logical, and powerful as a preacher; as a writer, clear, pure, and graceful. See *Minutes of Annual Conferences*, 1874, page 131; Simpson, *Cyclop. of Methodism*, s.v.

Coblentz, Council Of

(*Concilium Confluentinum*), a provincial synod, was held in 922 by order of the two kings, Charles the Simple, of France, and Henry, of Germany. Eight bishops were present, Hermann, archbishop of Cologne, presiding, who drew up eight canons, of which no more than five have come down to us. The only one of any importance is the sixth, which directs that all monks shall submit in everything to, the jurisdiction and control of the bishop of the diocese; also marriages between relations, as far as the sixth degree, are forbidden. See Labbe, *Concil.* 9:579; Landon, *Manual of Councils*, s.v.

Cobo, Bernabe de

a Spanish Jesuit, was born at Lopera, in the province of Jaen, in 1582. He was missionary to Mexico and Peru for fifty years, and, on all his journeys, studied with ardor natural history, and particularly botany. He died at Lima, September 9, 1657, leaving works in MS., which were brought to Spain and placed in the library of Seville; they consist of ten volumes, including a history of the Indians. See Hoefler, *Nouv. Biog. Generale*, s.v.

Cobo, Juan

a Spanish Dominican, was born at Alcazar dea Consuegra, near Toledo. He became a monk at Ocafí, and engaged first in teaching in different convents of his order, and afterwards attached himself to foreign missions. Cobo sailed for Mexico in May 1586, where, in a short time, he became very famous as a preacher, but was soon afterwards sent to the Philippine Isles. Cobo arrived at Manilla in June 1588, and, in order to instruct the Chinese resident there, studied that language. In 1592 he was appointed to the chair of theology at Manilla, but was soon after sent to the emperor of Japan, on an embassy of alliance, which he accomplished successfully. On his return, in November, 1592, the vessel was cast upon the coast of Formosa, and all the passengers were massacred by the inhabitants. Cobo composed several works for the use of missionaries, especially on the Chinese language, for which see Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Cobthach

an early Irish Christian, the son of Brendan, and brother of St. Baithen, St. Columba's successor at Iona, is mentioned among the companions of St. Columba in crossing from Ireland, to Iona. Camerarius, without authority, places him in the calendar on August 7. — Smith, *Dict. of Christ. Biog.* s.v.

Coburn, David Nichols

a Congregational minister, was born at Thompson, Connecticut, September 11, 1808. He received his preparatory education at Monson Academy, Massachusetts, and graduated at Amherst College in 1838, and from the theological institute at Hartford in 1841. He was ordained at Ware, Massachusetts, September 21, 1842, where he remained until April 17, 1845. From thence he removed to Monson, where he remained without charge until his death, December 7, 1877. Mr. Coburn published *A Historical Discourse*, delivered at Ware, May 9, 1851, on the centenary of the first Church there. See *Hist. Cat. of the Theol. Inst. of Conn.* 1881, page 30. (W.P.S.)

Coburn, Jesse

a Baptist minister, was born at Fitzwilliam, N.H., in 1787, and removed with his parents to Braintree, Vermont, in 1797. He was converted at the

age of thirteen; was subsequently ordained in Cornish, N.H., and for several years labored in churches in that state and Vermont until in 1818 he moved to Hanover, N.H., and took charge of the Church in that town, preaching much, also, in all the region round about. He died December 22, 1833. (J.C.S.)

Coburn, John R.

a minister of the Methodist Episcopal Church South, was born in Charleston County, South Carolina, September 18, 1799. He was converted in 1827, joined the South Carolina Conference in 1828, and continued in the regular work of the ministry until 1877, when he was placed on the superannuated list. During the greater part of this time he was a missionary to the blacks on the Atlantic coast. He died in Florence, S.C., September 29, 1880. Mr. Coburn was faithful, self-sacrificing, zealous, and abundantly successful. See *Minutes of Annual Conferences of the M.E. Church South*, 1880, page 213.

Cob-wall

is a wall built of unburnt clay, mixed with straw. This material is still used in some parts of the country for cottages and outbuildings, and was formerly employed for houses of a better description: it is supposed also to be the material of which the domestic edifices of the ancients, including even the Greeks and Romans in their most civilized period, were chiefly built.

Cocagne, Jean Baptiste

a Methodist Episcopal minister, was born at Rosibres, France, October 1, 1821. He received a careful Roman Catholic training; emigrated with his parents to Cape Vincent, Jefferson County, N.Y., in 1831, and was there apprenticed to a Protestant family, in which he experienced religion. After uniting with the Methodists, receiving license to exhort, and supporting himself during a four-year course at Gouverneur and Fairfield seminaries, he entered the Black River Conference in 1846. In 1851 he had charge of the French mission in New York city; in 1852 was transferred to the Michigan Conference to take charge of the French mission in Detroit, and in 1856 received a retransfer to the Black River Conference. He sailed November 1, 1856, for a visit to his native land, in the steamer *Lyonnaise*, which was wrecked on the following Sabbath night, and he was drowned.

Mr. Cocagne was kind, frank, generous, and ardent. See *Minutes of Annual Conferences*, 1857, page 365; Simpson, *Cyclop. of Methodism*, s.v.

Cocca

(Coga, Choca, or Cuach), of Cill-Choca, a female Irish saint, commemorated January 8 and June 6, is supposed to be the same as elsewhere called *Ercuat* (q.v.) or *Erguat*, the cook and embroideress or robemaker of St. Columba, *Cocca* being a form of "Coqua," a *cook* (Todd and Reeves, *Mart. Doneg.* page 379; O'Hanlon, *Irish Saints*, 1:136.

Coccius

(or Coccyus, i.e., Kochlin), Huldetic, a German theologian, was born at Freiburg in 1525. He studied at Basle, and became preacher in 1564, professor of exegesis of the New Test. in 1569, and doctor of theology. He died in 1585, leaving, *Index et Praefatio in Opera D. Gregorii Pontificis* (Basle, 1551): *Jo. Lud. Opera* (ibid. 1555). See Hoefler, *Nouv. Biog. Generale*, s.v.

Coccius, Jodocus (1)

a canon of Julich, who was born of Lutheran parentage, and died about 1618, is the author of *Thesaurus Catholicus* (Cologne, 1599, fol.; 1619, 2 volumes). See Hartzheim, *Bibl. Colon.* p. 210; Rass, *Convertiten*, 8:500; Streber, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B.P.)

Coccius, Jodocus (or Jos) (2)

a German Jesuit, born in 1581 at Trier, was for some time professor of theology and first chancellor of the theological academy at Molsheim, in Alsatia, and died October 25, 1622, at Ruffach. He wrote, among other works, *Parallelon Biblicum* (Molsheim, 1618): — *Theses Theologicae* (ibid. 1619): *De Arcano-Scripturae Sensu* (ibid. 1620): — *De Antichristo* (ibid. 1621): — *S. Misses Sacrijcium ab Haereticorum Injuriis Vindicatum* (ibid. 1622). See Streber, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Generate*, s.v.

Coccopani, Giovanni

an Italian painter and architect, was born at Florence in 1582, and executed a number of pictures for the churches of Lombardy. In 1622 he was invited to Vienna, where he was employed by the emperor in the wars as state engineer. He was appointed professor of mathematics at Florence on the death of Castelli, and was afterwards invited to Rome to fill the chair in the academy of that city, but he refused to quit Florence. He died there in 1649. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Cocha

of Ros-bennachair (County Clare), an Irish saint, is commemorated June 29. In the *Life of St. Ciaran*, of Saighir, there is an account of the many services St. Ciaran did to St. Cocha, and of their lasting friendship. She was St. Ciaran's nurse, and through him her monastery at Rosbanagher was founded in the 6th century (Todd and Reeves, *Mart. Doneg.* pages 183, 379; Lanigan, *Ecol. Hist. of Ireland*, 1:405).

Cochelet, Anastase

a French Carmelite, was born at Mezières in 1551. He was a noted preacher, and for a time had to retire to Antwerp. He returned in 1617, and died at Rheims in 1624, leaving a number of works against the Reformers, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Cochin, Charles Nicolas (1)

a French designer and engraver, was born in Paris in 1688, and studied painting until he was nineteen, when he devoted himself to engraving. The following are some of his principal plates: *The Meeting of Jacob and Esau*; *Jacob and Laban*; *Jacob Pursued by Laban*; *Rebekah with the Servant of Abr'ham*; *The Trinity and the Assumption*; *The Lame Man Cured*. He died in 1754. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Cochin, Charles Nicolas (2)

son of the foregoing, an eminent French designer and engraver, was born in Paris in 1715, and was instructed by his father. He wrote several books relating to the arts, which were highly valued. He died April 29, 1790. The

following are some of his plates: *The Infant Jesus Holding a Cross*; *The Virgin*; *The Crucifixion*. See Chalmers, *Biog. Diet.* s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.; *Biog. Universelle*, s.v.

Cochin, Jacques Denis

a French theologian and philanthropist, was born in Paris, January 1, 1726. He was made pastor of St. Jacques-du-Haut-Pas in 1756, and became famous by his zeal and charity. In 1780 he conceived the idea of founding a hospital for the poor in the faubourg St. Jacques, himself subscribing 37,000 Francs for that purpose, and, with the liberality of others, the building was finished in July 1782. Abbe Cochin died June 3, 1783, at Paris, leaving several devotional works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Cochin, Jean Denis Marie

a French philanthropist, was born in 1789. He occupied several civil offices, but is best known as the founder of the asylum homes of Paris, and by his efforts to improve and extend public primary instruction. He died in 1841, leaving some works on these benevolent subjects. See Hoefer, *Nouv. Biog. Generale*, s.v.

Cochin, Nicolas (or Natalis)

a French designer and engraver, was born at Troyes, in Champagne, about 1619. He settled at Paris, where he engraved a great number of plates, among them, *Melchizedek and Abraham*; *Abraham Sending away Hagar*; *The Children of Israel Crossing the Red Sea*; *St. John Preaching in the Wilderness*; *The Repose in Egypt*; *The Conversion of St. Paul*; *The Adoration of the Magi*; *Pharaoh and his Host Swallowed up in the Red Sea*. He died in 1695. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Cochlear

SEE SPOON.

Cochran, Hugh

a Scotch clergyman, chaplain to Sir Alexander Maxwell's family, was licensed to preach in 1715; presented to the living at Kilmaurs in 1722,

ordained in 1723, and died April 9, 1733, aged forty-eight years. See *Fasti Eccles. Scoticanae*, 2:179.

Cochran, Isaac C.

a Methodist Episcopal minister, was born in Vermont about 1821. He joined the Presbyterians in early life; removed to Michigan at the age of seventeen; spent several years successfully as a school-teacher; became principal of Clarkston Academy in 1853; joined the Methodists, and in 1861 entered the Detroit Conference. During 1865 and 1866 he was supernumerary, and principal of Owosso Union School. He died in the midst of his ministerial labors at Utica, Michigan, October 25, 1867. Mr. Cochran had a cultured mind and heart. See *Minutes of Annual Conferences*, 1868, page 174.

Cochran, John (1)

a Scotch clergyman, took his degree at Edinburgh University in 1646; was admitted to the living at Strathblane in 1650, and ordained; took the side of the Resolutioners in 1651; submitted to episcopacy in 1662, and resigned in July, 1690. See *Fasti Eccles. Scoticanae* 2:372.,

Cochran, John (2)

a Scotch clergyman, was called to the living at Symington in 1712, and ordained. He died before April 25, 1722. See *Fasti Eccles. Scoticanae*, 2:145.

Cochran, Joseph Gallup

a Presbyterian minister, was born at Springville, N.Y., February 5, 1817. He graduated from Amherst College in 1842, and from Union Theological Seminary in 1847; was ordained June 10 of the same year, and commissioned by the Presbyterian Board as a missionary to Seir, Persia, where for eight years he labored earnestly. In 1865 he returned to the United States, and, in 1867 again sought, with renewed zeal, his foreign field ee, here, after four years more of faithful service, he died at Ooroomiiah, Persia, November 2, 1871. See *The Presbyterian*, February 17, 1872. (W.P.S.)

Cochran, Samuel

a Methodist Episcopal minister, was born in Halifax, Vermont, August 31, 1778. He was converted in 1800; labored some time as exhorter and local preacher, and in: 1804 entered the New York Conference, wherein he served the Church faithfully thirty-eight years. He died in the spring of 1845. Mr. Cochran was energetic, devoted, and successful in his ministry, and kind in all his social relations. See *Minutes of Annual Conferences*, 1846, page 31.

Cochrane, John

a Scotch clergyman, was licensed to preach in 1811; became assistant minister at Lilliesleaf, and afterwards minister to the Presbyterian congregation at Falstone, and then that at North Shields; was presented to the living at Hawick in 1823, and died September 12, 1832, aged forty-two years. See *Fasti Eccles. Scoticanae*, 1:499.

Cochrane, Sylvester

a Congregational minister, was born at Antrim, N.H., May 8, 1796. He graduated from Dartmouth College in 1823, and was ordained at Poultney, Vermont, in 1827, where he labored six years with great success. In 1837 he removed to Michigan, and preached in Vermontville and Howell, and for the Presbyterian Church in Northville. He died March 14, 1860, at Northville. Mr. Cochrane was an able and faithful minister, and an advocate of all moral reforms. See *Cong. Quarterly*, 1860, page 344.

Cochrane, William

a Scotch clergyman, took his degree at Edinburgh University in 1639; .was licensed to preach, and became a helper to Mr. Naine at Dysart in 1651; was elected schoolmaster of that parish, admitted to the living there in 1657, conforming to episcopacy, and was instituted in 1666. There is no further record of him. See *Fasti Eccles. Scoticanae*, 3:410.

Cock

Picture for Cock

in Christian Art. Representations of this bird frequently occur on tombs, from the earliest period. When not associated with the figure of St. Peter, it

appears to be a symbol of the resurrection, our Lord being supposed by the early Church to have broken from the grave at the early cock-crowing. A peculiar awe seems always to have attached to that hour, at which all wandering spirits have, through the Middle Ages, been supposed to vanish from the earth. *Hamlet* and the ancient ballad called *The Wife of Usher's Well* occur to us as salient examples of a universal superstition. Prudentius's hymn *Add Galli Cantumn* (*Cathem.* 1:16) adopts the idea of the cock-crowing as a call to the general judgment. See Aringhi, 2:328, 329 (in a complete list of animal symbols).

Fighting-cocks seem to symbolize the combat with secular or sensual temptations. The practice of training them for combat has probably always existed in the East, and certainly was in favor at Athens (comp. Aristoph. *Av.*; ~~1~~ 1 Corinthians 9:27). See Bottari, 3:137.

Two cocks accompany the Good Shepherd in Bottari, plate 172 (from the tympanum of an arch in the cemetery of St. Agnes).

Cock, Alexander

a Scotch clergyman, was licensed to preach in 1777; presented to the living at Cruden in 1778, and ordained. He died July 10, 1837; aged eighty-one years. See *Fasti Eccles. Scoticanae*, 3:606.

Cock, James

a Scotch clergyman, was called to the living at Keithhall and Kinkell in 1738, and died February 17, 1776, aged seventy-seven years, leaving two sons in the ministry, Alexander at Cruden, and William at Rathlen. See *Fasti Eccles. Scoticanae*, 3:585.

Cock (or Kock), Jerome

a Flemish painter and engraver, was born at Antwerp in 1510. He applied himself chiefly to engraving. The following are some of his principal plates: *Moses with the Tables of the Law*; *Daniel in the Lions' Den*; *Samson and Delilah*; a set of eight female figures, *Jael*, *Ruth*, *Abigail*, *Judith*, *Esther*, *Susanna*, the *Virgin Mary* and *Mary Magdalene*; *The Resurrection*; *The Last Judgment*; *The Temptation of St. Anthony*. He died in 1570. See Hoefler, *Nouv. Biog. Generale*, s.v; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Cock, William

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1776; was licensed to preach in 1782; presented to the living at Culsalmond in 1794, and ordained in 1795; transferred to Rathen in 1801, and died July 1, 1848, aged ninety-one years. See *Fasti Eccles. Scoticanae*, 3:579, 639.

Cockayn, George

an English Independent minister, was descended from an ancient family in Derbyshire. He is said have been educated at Cambridge, and in the time of the civil wars held the living of St. Paneras, Soper Lane, London. He was a celebrated preacher, and in November 1648, preached the fast-day sermon before the House of Commons., He became chaplain to one of Oliver Cromwell's lords, and in 1657 published a funeral sermon with the title *Divine Astrology*. He was ejected from his living in 1660, when he founded the Church at Hare Court, London, and was the first preacher there.. He had distinguished citizens in his Church, yet he suffered much persecution from the royalists; He was a man of ability and learning, took part in compiling an English-Greek Lexicon, in 1658, and died in 1689. See Wilson, *Dissenting Churches*, 3:279.

Cockburn, Henry

a Scotch clergyman, took his degree at the University of St. Andrews in 1613; and was presented to the living at Channelkirk in 1625. He was a member of the General Assembly in 1638, but was suspended by that of 1648, and deposed in 1650 for praying in public for the army in England under the duke of Hamilton. He afterwards suffered great misery and privation, but was restored to the ministry in 1659, and had an act of parliament in his favor in 1661. He was employed at Earlston for fifteen months, and returned to Channelkirk in 1662. See *Fasti. Eccles. Scoticanae*, 1:521, 522, 523.

Cockburn, John, D.D.

a Scotch clergyman, nephew to the bishop of Aberdeen, where he was educated, was called to the living at Udney in 1676; transferred to the living at Old Deer in 1681; scrupled at taking the test imposed by parliament, but did so in 1682, and was transferred to Ormiston in 1683. He was the first who projected a periodical account of literature in Scotland, and secured a

license to print the monthly transactions and account of books out of the *Universal Bibliothek*, which was recalled in 1688, and die was forbidden to print any more. He was deprived by the privy council in 1689, for not praying for the king and queen, and other acts of disloyalty. In 1698 he was appointed by the bishop of London as minister of the Episcopal congregation at Amsterdam, and in 1709 was promoted to the rectory of Northall, Middlesex, where he died November 20, 1729. His son Patrick was an English vicar. His publications were, *Jacob's Vow* (1686): *Bibliotheca Universalis* (1688): — *Eight Sermons on Sevveral Occasions* (1691): — *Inquiry into the Nature, Necessity, and Evidence of the Christian Faith* (1696, 1697): — *Fifteen Sermons on Various Subjects* (1697): — *Bourignoaniaism Detected* (1698): — *Right Notions of God and Religion* (1708): — *Answer to Queries Concerning Important Points in Religion* (1717): — *History and Examination of Duels* (1720): — *Specimen of Remarks Concerning Affairs and Persons in Scotland* (1724.). See *Fasti Eccles. Scoticanæ*, 2:301; 3:617, 620; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cockburn, Patrick (1)

a Scotch clergyman, was educated at St. Andrews; entered into holy orders when young; went to Paris and taught Oriental languages in the university there, with approbation; but embracing the Protestant faith, returned to Scotland, and was appointed, in 1562, the first Protestant minister at Haddington. He had to supply certain kirks monthly, and was chaplain of Trinity Aisle in 1563. Complaints were made that he neither attended provincial nor general assemblies. He died in 1568. His publications were, *Oratio de Utilitate et Excellentia Verbi Dei* (Paris, 1551): — *De Vulgars Sacrae Scripture Phrasi* (ibid. 1552): — *In Orationem Domnini campia Meditatio* (1555): — *In Symbolum Apostolicum Comment.* {Lond. 1561}. See *Fasti Eccles. Scoticanæ*, 1:311; Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.

Cockburn, Patrick (2)

an English clergyman, husband of the noted writer Catharine Cockburn, was born about 1678, and was many years vicar of LongHorseley, Northumberland. He died in 1749. He wrote, *Penitential Office* (1721): — *Praying for Superiors*, etc. (1728, 1739): — *An Inquiry into the Truth and*

Certainty of the Mosaic Deluge (1750). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Cockburn, Robert

a Scotch clergyman, was promoted to the see of Ross in 1508, and was still bishop there in 1515. He died in 1521. See Keith, *Scottish Bishops*, page 190.

Cockburne, James

a Scotch clergyman, took his degree at Edinburgh University in 1653; was licensed to preach in 1662; presented to the living of Abbey St. Bathians in 1664, and ordained; ten years later was censured for immorality, and transferred to Pencaitland in 1674. Under accusation of scandal he resigned in 1684, and died in April 1687. See *Fasti Eccles. Scoticanæ*, 1:348, 406.

Cockburne, John

a Scotch clergyman, took his degree at the University of St. Andrews in 1612; was presented to the living at Humble in 1617; instituted in 1618, and resigned before August 23, 1648, owing to age and infirmity. See *Fasti Eccles. Scoticanæ*, 1:337.

Cockburne, Samuel

a Scotch clergyman, took his degree at Edinburgh University in 1600; was appointed to the living at Kirkmichael, Banffshire, in 1601, having also Inveraven in charge; was transferred to Minto in 1609, and died before August 5, 1624. See *Fasti Eccles. Scoticanæ*, 1:506; 3:237.

Cockburne, William

a Scotch clergyman, took his degree at the University of St. Andrews in 1627; became chaplain to John, earl of Cassillis, and was admitted to the living at Kirkmichael in 1638. In 1651 he did not take part with either Resolutioners or Protesters, but was confined to his parish in 1662 for nonconformity, and died in August 1677, aged about seventy years. See *Fasti Eccles. Scoticanæ*, 2:119.

Cocke, Stephen F.

a Presbyterian minister, was born in Virginia. He was a student in Union Seminary, Virginia, and then spent part of a year in Princeton Seminary. He was ordained by the Presbytery of West Hanover in 1836 as pastor at Bethany, Virginia; stated supply at Fincastle in 1837; pastor at same place from 1839 to 1844; pastor at Little Rock, Arkansas, in 1846; stated supply at Victoria, Texas, from 1846 to 1849; home missionary at Port Lavacca from 1849 to 1852; served in some agency in Indianola from 1852 to 1856, and died in the latter year. See *Gen. Cat. of Princeton Theol Sem.* 1881, page 81.

Cocker, Thomas

an English Congregational minister, was born at Ashton-under-Lyne, April 9, 1840. He early became a member of the Congregational Church and a village preacher, and was educated for the ministry in an academy and in Lancashire Independent College, where he studied from 1860 to 1865. In the latter year he became pastor of Copeland Street Chapel, Stoke-upon-Trent, in which relation he continued during the remainder of his life. He was two years secretary to the North Staffordshire Congregational Union, and was also its president. He was accidentally killed, February 1, 1881. See (Lond.) *Cong. Year-book*, 1882, page 289.

Cockerton, Thomas

an English Baptist minister, was born at Soham, Cambridgeshire, July 26, 1839. He was converted under the preaching of Reverend C. H. Spurgeon, in whose "Pastor's College" he pursued his studies. He was settled at Thorpe-le-Soken, Essex, three or four years; was then for over two years at Castle Dolington; afterwards removed to Daventry, but, after laboring a short time, ruptured a blood-vessel, and died in his native place, June 4, 1868. See (Lond.) *Baptist and-book*, 1869, pages 137, 138. (J.C.S.)

Cockin, John

an English Congregational minister, was born at Thornton, near Bradford, in 1783. In youth he was remarkable for his studious habits. When about eleven years old he was led to Christ by reading Doddridge's *Rise and Progress of Religion in the Soul*, and some years afterwards was admitted

to Church fellowship at Queen Street, Sheffield, where he was apprenticed to a bookseller. In 1804 he entered the Independent Academy, Idle, and at the close of his course settled at the Lane Chapel, Holmfirth, near Huddersfield, where he remained forty-three years, during which period he was kept from his work only one Sunday by illness. The last twelve years of his life were spent almost in seclusion at Halifax, where he died, October 17, 1861. Both in the pulpit and on the platform Mr. Cockin was effective and popular. In conversation he excelled. He had a great ascendancy over others, and possessed a strong character. He wrote and published a *Life* of his father, the Reverend Joseph Cockin, *Sketches after Reading*, and one or two controversial pamphlets on Calvinism. See (Lond.) *Cong. Year-book*, 1862, page 226.

Cockin, Joseph

an English Congregational minister, was born at Frizinghall, near Bradford, March 12, 1852. He conceived a desire to become a missionary in early childhood, and from that time read and studied with this end in view. He was educated at Cheshunt College by the London Missionary Society, for service in the foreign field; was ordained at Salem Chapel, Bradford, March 12, 1877, and sailed on the 29th for his station at Hope Fountain, Central Africa. He entered heartily upon his work, but his robust constitution yielded to the deadly climate, and he died February 3, 1880. See (Lond.) *Cong. Year-book*, 1881, page 363.

Cocking, Samuel

a Wesleyan Methodist missionary, sent out by the British Conference, died at Bangalore, a few months after landing in India, April 30, 1861. He was a pious, humble, diligent young man. See *Minutes of the British Conference*, 1861, page 27.

Cocking, Thomas

an English Wesleyan minister, entered the sacred work in 1819, and for more than half a century was a practical, earnest preacher, greatly beloved. He died at Alford, October 6, 1870, in his eighty-first year. Mr. Cocking wrote, *A Sketch of Wesleyan Methodism, with its History in the Grantham Circuit* (1836, 12mo): — *Sabbath Desecration* (London, 1847, 2d ed. 12mo), an excellent practical tractate. See *Minutes of the British Conference*, 1871, page 13.

Cocks, John

an English Baptist minister, was born at Great Farrington, Devon, October 12, 1783. He was a dissipated youth; came to London in early life; met with religious companions; was converted under the ministry of Dr. Jenkins; joined the Church at Orange Street, and began to preach. In 1817 he became pastor of a Church at Calstock, but went to Crediton, Devon, in 1821, and became a successful home missionary. In 1826 he removed to Minehead; in 1833 to Highbridge, and in 1834 became pastor of the Church at Twerton, Bath. In 1841 he was called to Amersham, Bucks, where he remained till his death, December 12, 1850.

Cocks, William Francis

an English Wesleyan missionary, was born in the parish of St. Agnes; Cornwall. He was converted at fifteen; began to preach at nineteen; entered the conference at twenty-four, and was appointed to the mission work. After two years and a half spent in study at Richmond he was sent to the St. Vincent District, West Indies. He died in July, 1881, in the thirty-first year of his age. See *Minutes of the British Conference*, 1882, page 43.

Cocq, Florent De

a Flemish theologian of the Premonstrant Order, lived in the latter half of the 17th century, and wrote, *Principia Totius Theologicæ Moralitatis: et Speculativæ* (1683): — *Conversio Vera et Apostolica*: (Liege, 1685): — *De Jure et Justitia*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Cocquault, Pierre

a French historian, a native of Reims, was canon of the Church of that place, and died in 1645, leaving, *Memoires pour Servir a l'Histoire Ecclesiastique de Reims*, preserved in MS. at the library of Reims: — *l'Memoires pour la Revendication des Eglises des Pays-Bas*, in MS. (*ibid.*): — *Table Chronologique del'Histoire de Reims* (*ibid.* 1650). See Hoefler, *Nouv. Biog. Generale*, s.v.

Cocquelin, Nicolas

a French poet and theologian, was born at Corberie, near Lassay, district of Orne, in 1640. He was chancellor of the Church, and of the University of Paris, and sought to prevent the revocation of the edict of Nantes. He died

at Paris in 1693, leaving *Interpretation des Psaumes et des Cantiques* (Paris, 1686; Bordeaux, 1731; Limoges, s.v.): — *Le Manuel d'Epictete* (Paris, 1688), mostly in verse: — *Traite de ce qui est di aux Puissances* (*ibid.* 1690).. See Hoefler, *Nouv. Biog. Generale*, s.v.

Cocytus

in Greek mythology, was the name of the muddy stream which Charon crossed in carrying the souls of the dead to the kingdom of shades. It is a tributary of the Acheron.

Coda, Bartolommeo

(surnamed *Ariminense*), an eminent Italian painter, son and pupil of the following, was born in Ferrara, and lived till 1558. His chief painting is a *Virgin between Sts. Roche and Sebastian*, in the Church of San Rocco at Pesaro. See Hoefler, *Nouv. Biog. Generale*, s.v.

Coda (or Codi), Benedetto

a Ferrarese painter, was born about 1460, and studied under Giovanni Bellini. He is said to have painted several pictures for the churches at Rimini. The principal are *The Marriage of the Virgin*, in the cupola Of-the cathedral, and his picture of *The Rosary*, in the Church of the Dominicans. He died about 1520. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Coddeus, Gulielmus

(*Willem van der Codde*) a Dutch Orientalist, born at Leyden in 1575, was appointed in 1601 to the chair of Hebrew in his native city, but deprived in 1619 for refusing to subscribe to the statutes of the synod of Dort, and died about 1630, His principal works are, *Notae ad Grammaticam Hebrceam* (Leyden, 1612): — *Hoseas Propheta cum Commentariis*, etc. (*ibid.* 1621): — *Fragmenta Comnediarum Aristophanis* (*ibid.* 1625). See Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Coddaeus, Petrus

(*Pieer van der Codde*), a Dutch theologian of the order of the Oratory, was born at Amsterdam in 1648. In 1683 he was made pastor at Utrecht,

and in 1688 titular archbishop of Sebaste, and apostolic vicar of the united provinces. Being accused of holding the principles of Jansenism, he went to Rome in 1700, in order to justify himself, but in 1704 his doctrine was condemned by a decree of the Inquisition, and he was deprived of the spiritual administration of the Catholics of Holland. He died at Utrecht. December 18, 1710, leaving *Declarationes super Pluribus Interrogationibus*, etc. (Rome, 1701). See Hoefer, *Nouv. Biog. Genirale*, s.v.; Jocher, *Allgemeines Gelehrten, Lexikon*, s.v.

Coddiani

was, according to Epiphanius (*Haer.* 26, page 85), a nickname given to an impure sect of Gnostic heretics. He explains the word as "plattermen," deriving it from a Syriac word, *codda* (Aram. **ܕܘܩ**), a platter or dish; and says they got the name because, on account of their "pollution," no one could eat with them, and it was necessary that their food should be given to them separately.

Codding, Ichabod

a Congregational minister and lecturer, was born at Bristol, N.Y., in 1811. He early manifested the eloquence and zeal for reform which characterized his whole life, becoming a popular speaker on temperance at the age of seventeen. At twenty he entered Canandaigua Academy, and prepared for college, teaching in the English department at the same time. In 1834 he entered Middlebury College, and began a fervid attack upon slavery, which resulted in his leaving the college. For the next five years he traversed the New England States and New York, as the agent of the American Anti-slavery Society, and though persecuted and often seriously injured by mobs, never lost his self-command, nor displayed a violent or vindictive spirit. In 1842 Mr. Codding went West, and having entered the Congregational ministry, spent the remainder of his life as pastor successively at Princeton, Lockport, Joliet, Baraboo, Wis., and Bloomington, Ill., lecturing meantime in almost all parts of Illinois against slavery. He died in Baraboo, Wisconsin, June 17, 1866. See *Appleton's Annual Cyclop.* 1866, page 567.

Coddington, Eli H.

a Methodist Episcopal minister, was born in Champaign County, Illinois, July 1, 1837. He removed with his parents to Henry County, Iowa, in his

boyhood; was converted in his nineteenth year; soon after entered the Iowa Wesleyan University, and in 1861 enlisted in the Fourteenth Iowa Infantry. He lost his left arm at the battle of Fort Donelson; was discharged, and on returning home re-entered college, but soon rejoined the army as captain of Company H, Forty-fifth Iowa Infantry. After serving his full term he again resumed his college course; graduated with credit in June 1866; was admitted into the Iowa Conference in the following September, and in 1873 closed his effective services and entered upon the superannuated relation, which he sustained to the close of his life, July 30, 1877. Mr. Coddington was intensely patriotic, studious, and devout. *See Minutes of Annual Conferences*, 1877, page 85.

Codex

For the important Biblical MSS., see each under its specific name; as *SEE AMIATINE*; *SEE ANGELIC*; *SEE ARIENTEUS*, etc.

Codington, George Spencer

a Congregational minister, was born at Seneca Falls, N.Y., April 8, 1838. After having studied at the Syracuse High School, he went to sea, returning in 1860, after three years' absence. In 1861 and 1862 he was a student in Michigan University, During the three years following he served in the army, and then entered the Commercial College in Indianapolis. In 1870 he graduated from the Chicago Theological Seminary, and was ordained an evangelist July 1 of that year at Lacon, Illinois, where he was acting pastor till 1871. In 1872 he removed to Dakota, there organized churches at Dell Rapids and Medway, in charge of which he remained until death, at Ann Arbor, Michigan, September 19, 1878. He was a representative in Dakota legislature in 1876. *See Cong. Year-book*, 1879, page 40.

Codomann, Lorenz

a German Protestant chronologist, was born at Flotz, September 15, 1529. He was successively co-rector at Amberg, rector at Hof, pastor at Eger, and superintendent at Gernersheim and at Bayreuth, where he died, April 2, 1590. His principal works are, *Supputatio Praeteritorum Annorum Mundi* (Leipsic, 1572): — *Annales Sacrae Scripturae* (Wittenberg, 1581). *See* Hoefler, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Codratus

SEE QUADRATUS.

Codurc, Philippe

a French theologian, was a native of Annonay. Having been minister at Nismes, he renounced Protestantism, and became a Catholic. He was versed in the Oriental languages. He died in 1660. His principal works are, *Commentarii in Jobum*, explanatory of every Heb. term from the Rabbins (Paris, 1651): *Traduction des Livres de Job et Solomon*, with notes (ibid. 1647, 1657). See Hoefler, *Nouv. Biog. Generale*, s.v.

Coduri

(*Abul Hosein*), AHMED, a learned Mussulman doctor, of the sect of Abu Hanefi, was born at Nissabur in 367 of the Hegira. He held the office of *reis* of the Hanefi sect in Irak, and died in 428 of the same mera (A.D. 1037). Among his works the most celebrated is a *Treatise on Dogmas of Hanefi*, founder of the sect which bore his name. See D'Herbelot, *Bibliothèque Orientale*, s.v.

Coe, Harvey

a Presbyterian minister, was born at Granville, Massachusetts, October 6, 1785. He was converted in 1804; graduated at Williams College in 1811; was licensed to preach in 1812, and settled in what was then called the Connecticut Western Reserve. He joined Portage Presbytery in 1833, and was appointed agent of the American Board of Commissioners for Foreign Missions. He died March 9, 1860. He entered the ministry with patriotic zeal, and the blessing of the Lord crowned his labors. See Wilson, *Presb. Hist. Almanac*, 1861, page 158.

Coe, James R.

a Protestant Episcopal clergyman, was rector, in 1854, at Bethlehem, Connecticut; in 1857, of St. James's Church, Winsted; in 1860, of St. John the Evangelist's Church, Stockport, N.Y., where he remained until 1865. He then removed to Oakfield, as principal of Carey College Seminary, and became rector of St. Michael's Church, in connection with which he performed missionary work until his death, March 16, 1874, at the age of fifty-six years. See *Prot. Episc. Almanac*, 1875, page 144.

Coe, Jonas, D.D.

a Presbyterian minister, was born March 20, 1759. He was educated at Rutgers College, New Brunswick, N.J.; studied theology privately; was taken under the care of the New York Presbytery in 1790, and was licensed to preach in 1791. In 1792 he accepted a call to the united congregations of Troy and Lansingburg, where he labored effectually for eleven years, and afterwards at Troy alone, until his death in 1842. He was a faithful pastor and an able minister. See Sprague, *Annals of the Amer. Pulpit*, 3:576.

Coe, Jonathan

an Episcopal minister, was born at Winsted, Connecticut, and graduated at Wesleyan University in 1839. He pursued his theological studies under the tuition of Rev. Dr. Jarvis, of Middletown, was ordained in 1843, and in that and the following year had charge of parishes in Bethlehem and Northfield. From 1847 to 1852 he was rector of the parish in Winsted; from 1852 to 1866, of parishes in Athens and Coxsackie, N.Y. He died April 25, 1866. See *Wesleyan University Alumni Record*, page 33; *Amer. Quar. Church Rev.* July 1866, page 311. (J.C.S.)

Coe, Noah

a Congregational and Presbyterian minister, was born at Durham, Connecticut, May 24, 1786. He graduated at Yale College in 1808; pursued his theological studies in part at Andover in 1809 and 1810; was ordained July 3, 1811, and preached in Chester, N.Y., for two years. In 1814 he was installed over the Presbyterian Church in New Hartford, where he remained until 1835. In 1836 he commenced preaching in the Second Congregational Church in Greenwich, Conn., where he was installed May 23, 1837. He was dismissed May 20, 1845, and was not again a settled pastor, though he preached and labored almost continuously until he was over seventy. From 1848 to 1854 he was engaged as a city missionary in New York city, and in Williamsburg, Long Island. He then removed to New Haven, Conn. From November, 1854, to February, 1856, he served as stated supply of the Congregational Church in Northfield, Conn., and for the succeeding year supplied the Congregational Church at New Preston Hill. He died at Hartford, May 9, 1871. He was vigilant and diligent in his parish, instructive and faithful in the pulpit. See *Obituary Record of Yale College*, 1871; *Presbyterianism in Central N.Y.* page 216.

Coe, Philemon Elmer

a Protestant Episcopal minister, was born in New York City, June 20, 1815. He graduated at the College of New Jersey in 1834, spent two years thereafter in Princeton Theological Seminary, and graduated at the Union Theological Seminary in 1839. He was ordained to the ministry in the Protestant Episcopal Church, June 30, 1843; became rector at Hammondsport, N.Y., in 1844, and was home missionary at Medina and Royalton, from 1845 to 1850. His next engagements were as home missionary at Stafford, rector at Plainfield and Scotch Plains (1851-59), and at Westfield, N.J., where he died, December 20, 1873. (W.P.S.)

Coe, Samuel Goodrich

a Congregational minister, son of Rev. Noah Coe, was born at New Hartford, Oneida County, N.Y., October 22, 1819. He graduated at Yale College in 1838, and immediately entered the Yale Law School. In 1840 he established himself in the practice of the law at Berlin, Connecticut, but soon after entered the Yale Divinity School, and graduated in 1843. He was ordained over the Church at Middlebury, Vermont, July 14, 1844, and remained there until compelled to leave by failing health, in November, 1850. December 13 of the same year he was installed pastor of the First Church, Danbury, Conn. Here his strength again gave way, in 1864, and he resigned, and did not again accept a permanent pastorate. He resided four years at Ridgefield, and supplied the Church there until 1868. A period of illness followed this service, but in 1869 he so far improved in health as to preach for six months in the Second Presbyterian Church in Cleveland, Ohio. He died at New Haven, Connecticut, December 7, 1869. Mr. Coe was master of a vigorous style, and was a very impressive preacher. See *Cong. Quarterly*, 1870, page 302.

Coeddi

SEE CAETI.

Coeffeteau, Guillaume

a French theologian, was born at St. Calais, Sarthe, in 1589. Having completed his theological studies and been ordained priest, he became rector of Bagnolet, near Paris. He declined to be coadjutor of the bishop of Marseilles, his brother, and contented himself with a pension of two

thousand livres. In 1623 he resigned at Bagnolet, in order to retire to the college of Bayeux, where he composed the greater part of his works. He died at Paris at the Dominican house, Rue Sainte-Honore, in 1660, leaving an edition of the poem of Simon Nanquier, with notes: *De Lubrico Temporis Curriculo* (Paris, 1616): — *Compendiosa Formandae Orationis Concionisque Ratio* (ibid. 1643). His posthumous works were published by his nephew, James Hallier, under the title, *Florilegium*, etc. (ibid. 1667). See Hoefler, *Nouv. Biog. Generale*, s.v.

Coëffeteau, Nicolas

a celebrated French theologian and preacher, was born at St. Calais, a little village near Le Mains, in 1574. At the age of fourteen he entered the Dominican order, in the city of Mans. Later, being sent to Paris, he completed his studies with honor at the convent of St. Jacques, and entered upon a course of philosophy with brilliant success. Henry IV chose him, in 1602, as his ordinary preacher; his brotherhood, after having appointed him definitor of the congregation of France, elected him by acclamation prior of the convent of St. Jacques, and although he was unable to fulfil the required conditions, he was allowed, through the interposition of Henry IV, to assume the position. In 1606 he was appointed vicargeneral of the congregation of France. His writings against Peter Du Moulin, James I, king of England, and Duplessis Mornay, added to his celebrity. In 1617 he was made bishop of Dardania, *inpartibus infidelium*, and as suffragan of the bishop of Mentz, he went to govern this diocese, where Calvinism was rapidly gaining ground. In return for this service he was appointed, in 1621, bishop of Marseilles, but his failing health did not permit him to assume this position. Abbe deMarolles, in his *Memoires*, gives an account of the death of Coëffeteau, which occurred at Paris, April 21, 1623. From a large number of works we mention the following: *L'Hydre Abattue par l'Herculen Chretien* (Paris, 1603): — *Examen du Livre de la Confession de Foi Public sous le Nom du Roy de la Grande-Bretagne* (ibid. 1604): — *La Defense de la Sainte-Eucharistie* (ibid. 1606): — *Le Montagne Sainte de la Tribulation* (ibid. eod.): — *Premier Essai des Questions Theologiques*, etc. (ibid. 1607), which the Sorbonne prohibited him from completing: — *Le Sacrifice de l'Eglise Catholique* (ibid. 1608): — *Tableau des Passions Humainas* (ibid. 1615, 1621, 1623; translated into English, under the title *Picture of Human Passions*, Lond. 1621): — *Tableau de la Penitence de la l'Madeleine* (Paris, 1620): — *Tableau de l'Innocence* (ibid. 1621): — *La Marguerite Chretienne* (ibid. 1627): — a

collection of theological works, entitled (*Euvres du R.P. Cofeteau, Contenant un Nouveau Traite des Noms de l'Eucharistie*, etc. (ibid. 1622): — See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Coelchus

SEE COLGA.

Coelestiani

SEE COELESTINE; SEE PELAGIUS.

Coelestinus

a French theologian of the Capuchin order, was born about 1596 at Mont de Marsan, and died at Toulouse in 1659. His principal works are, *Synopsis Prosopochronica Historice Ecclesiasticce* (Toulouse, 1644) *Prosopochronica S. Scriptz* Paris, 1648): — *Clavis David, sive Arcana Scripturce S.* (Bordeaux, 1650): — *Speculum sine Macula* (ibid. 1651). See Hoefler, *Nouv. Biog. Generale*, s.v.

Coellacus

SEE CEOLLACH.

Coello, Alonso Sanchez

an eminent Portuguese painter, was born in 1515, and resided chiefly in Spain. He painted a number of works for the churches of Madrid. His master-piece is in San Geronimo, representing *The Martyrdom of St. Sebastian*, with the figures of Christ and the Virgino He died in 1590. See Spooner, *Biog. Hist. of the Fine Arts*, s.v; Hoefler, *Nouv. Biog. Generale*, s.v.

Coello, Gaspar

a Portuguese missionary of the Jesuit order, was born at Oporto in 1531. He preached the Gospel upon the coast of Malabar for eighteen years and went to Japan in 1571, where he became noted for the zeal with which he labored for the conversion of the idolaters. In 1581 he became vice-provincial of the mission, and died at Conzuka, in Japan, May 7, 1590. His

letters have been published in the *Relations d'Japon* (1575, 1582, 1588). See *Biog. Universelle*, s.v. ; Hoefer, *Nouv. Biog. Generale*, s.v.

Coemaca (or Coemoca)

SEE CAEMHOG.

Coeman

SEE CAEMIHAN.

Coemgen

(Caoimhghen, or Kevin), abbot of Glendalough, commemorated June 3, was born possibly in A.D. 498. In Celtic his name signifies "fair begotten," and he belongs to the second order of Irish saints. He was early made a priest. Having fled to Glendalough, through fear of being elected abbot, he founded a monastery there in A.D. 549. He died in A.D. 618 (Lanigan, *Ecclesiastical History of Ireland*, 2:43 sq.; Butler, *Lives of the Saints*, 6:69, 70).

Coemptio

(*mutual purchase*) was one of the methods of contracting marriages among the ancient Romans, in which the parties solemnly bound themselves to each other by giving and receiving a piece of money. *SEE MARRIAGE.*

Coen, John

a Methodist Episcopal minister, was born January 19, 1827. He joined the Church in 1846, was licensed to preach in 1848, and in 1850 was received into the Pittsburgh Conference, wherein he labored with acceptability and success until his death, February 14, 1861. Mr. Coen was pleasant and companionable, consistent and uniform in his daily life; clear, logical, and convincing as a preacher, and abundantly successful as a pastor. See *Minutes of Annual Conferences*. 1861, page 34.

Coena

SEE ETHELGERT.

Coena Domini

SEE MAUNDY-THURSDAY.

Coena Pura

SEE GOOD-FRIDAY.

Coenae

SEE AGAPAE.

Coenburga (or Quoenburga)

is the name of two early English saints:

1. A daughter of Heriburg, being abbess of Watton, York, and a nun in that house, was cured of an infirmity by Johnlbishop of York, about A.D. 686 (Bede, *H.E.* 5:3).
2. An abbess, associated with the abbess Cueriburga and others in a proposal for mutual intercessory prayer (Haddan and Stubbs, *Councils*, 3:342). *SEE CUENBURH.*

Coenferth

one of two presbyters from the diocese of Worcester, attesting an act of the Council of Clovesho, October 12, 803 (Haddan and Stubbs, *Councils*, 3:546).

Coengils

SEE CENGILLE.

Coengilsus

SEE CENGILLUS.

Coenobium

(κοινόβιον, from κοινός, *common*, and βίος, *life* is equivalent to *monastery* in the *later* sense of that word. Cassian says "monasterium" may be the dwelling of a single monk, "coenobium" must be of several; the former word expresses only the place, the latter the manner of living (*Coll.* 18:10). The neglect of this distinction has led to much inaccuracy in attempting to fix the date of the first "coenobia or communities of monks iunder one roof and under one government. Thus Helvot. ascribes their origin to Antony, the famous anchorite of the Thebaid in the 3d century

(*Ordres Relig. Diss. Prelim.* § 5). But the counter opinion, which ascribes it to Pachomius of Tabenna a century later, is more probable; for it seems to have been the want of some fixed rule to control the irregularities arising from the vast number of eremitae, with their cells either entirely isolated from one another or merely grouped together casually, which gave the first occasion to "coenobia." In fact, the growth of coenobitism seems to have been very gradual. Large numbers of ascetics were collected near the Mons Nitrius *SEE CELLITE*, and doubtless elsewhere also, long before Pa'chomius had founded his coenobium. But the interval is considerable between this very imperfect organization of monks thus herding lawlessly together and the symmetrical arrangement of the Benedictine system. Very probably the earliest coenobia were of women; for, though the word "virgins," in the account of Antony having his sister in the charge of devout women, is by no means conclusive, the female eremites would naturally be the first to feel the need of combination for mutual help and security. The origin of the coenobitic life is traced back to the time before the Christian era. Something similar is seen in the pages of Plato (*Legg.* 780:1), and the Pythagoreans are described by Aulus Gellius as living together and having a community of goods (*Noctes Atticae*, 1:9).

Opinions have been divided among the admirers of asceticism as to the comparative merits of the solitary life and the coenobitic. Cassian (*Coll.* 19:3) looks up to the life of perfect solitude as the pinnacle of holiness, for which the coenobitic life is only a preparatory discipline. Theophylact (*St. Narc.*, 4:20) interprets "those who bear fruit an hundred-fold" in the parable as virgins and eremites. Basil (*Reg.* c. 1), On the contrary, and the sagacious Benedict (*Reg.* c. 1), prefer the life of the coenobite as safer, more edifying, less alloyed by the taint of selfishness. Even Jerome (*EBpp. ad Rustic. p. ad Rutc* 125; *Ad Heliod.* 14), his monastic fervor notwithstanding, prefers life in the community to life in utter solitude, though at first he seems to have been a zealous upholder of the contrary opinion. Doubtless experience had impressed on him the perils of solitude. Legislators found it expedient to curb the rage for eremitism. Justinian ordered monks to stay within the "coenobia." Similarly Charlemagne discouraged hermits, while protecting coenobitic monks, and the seventh council of Toledo censured roving and solitary monks. Even in the East the same distrust prevailed of persons undertaking more than they could bear. Thus the council in Trullo enjoined a sojourn of some time in a coenobium as the preliminary to life in the desert. Benedict aptly illustrates the

difference, from his point of view, between these two forms of asceticism. The solitary, he says, leaves the line of battle to fight in single combat. *SEE MONASTICISM.*

"Coenobium" is used sometimes in mediaeval writers for the "basilica," or church of the monastery. "Cloister" and "convent" are frequently used for "coenobium." *SEE ASCETICISM; SEE BENEDICTINE RULE; SEE MONASTARY.*

Coenred

king of the Mercians, succeeded his uncle, Ethelred, on the resignation of the latter in 704. In 709 he followed the example of his uncle, resigned his crown, and went to Rome in company with Offa, king of the East-Saxons, where he remained for the rest of his life. In Rome, Constantine being pope then, Coenred was shorn and made a monk "ad limina apostolorum," continuing to his last hours in prayers, fastings, and alms-deeds (Bede, *H.E.* 5:19). Coenred was the fifth of the Anglo-Saxon kings who abdicated on religious grounds, following Ethelred.

Coens, Henricus

a minister of the Reformed (Dutch) Church, sailed from Holland October 7, 1725. He served at Aquackanonck (now Passaic), N.J., Second River (now Belleville), Pompton (now Pompton Plains); at Ponds from 1730, and died Feb. 14, 1735. He wrote to Holland a detailed account of the troubles between the churches of Second River and Aquackanonck. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 213.

Coenuald

(Coenwald, or Kenwald), a monk, was sent by archbishop Theodore to Rome, bearing written charges against Wilfred before pope Agatho. Malmesbury represents him as supporting the charges in harsh and bitter terms.

Coenwalch

(or Coenuath) was the eleventh bishop of London. His episcopate falls between 789, when Eadgar was bishop, and 796, when Eadbald, his successor, died. His name is attached to a questionable or spurious charter of Offa, dated 793.

Coetivy, Alain De

a French prelate; was born in Brittany, November 8, 1407. He was successively bishop of Dol, of Carnouailles, and of Avignon, and was regarded as one of the most, virtuous ecclesiastics of his time. He was made cardinal in 1448, performed many important missions, and died at Rome, July 22, 1474. See Hoefer, *Nouv. Biog. Generale*, s.v.

Coetlogon, Francis De

coadjutor of the bishop of Quimper in 1666, afterwards titular bishop in 1668, was born in Brittany, France, June 3, 1631. He founded in his diocese a large seminary, as well as a house of retreat, and participated in the labors of the assembly of bishops in July, 1699 — the assembly which condemned the *Maximes des Saints* of Fanelon. He died at Quimper, November 6, 1706, leaving *Reflexions, Sentences, et Maximes tirees des Oeuvres de Saint Francois-de-Sales* (Paris, 1698). See Hoefer, *Nouv. Biog. Generale*, s.v.

Coetlosquet, Jean Giles De

a French prelate, was born at Saint-Pol-de-Leon, Sept. 15, 1700. He was chancellor of Bourges, and became bishop of Limoges in 1789; was preceptor of the duke of Berry, then of Louis XVI and his brothers, which functions, according to custom, admitted him into the French Academy in 1761. He died in Paris, March 21, 1784. See Hoefer, *Nouv. Biog. Generale*, s.v.

Coetus

(a *coming together*, or *assembly*) is the same of an ecclesiastical association or assembly in the Reformed (Dutch) Church in America. It was organized in 1747, being designed to supply the want of a classis or synod in this country, and was composed of ministers and elders who were in favor of the independence of the Church. Its powers were too limited to enable it to accomplish all that was hoped from its organization. For a full account, *SEE REFORMED CHURCH IN AMERICA*. A similar body also existed in the *SEE GERMAN REFORMED CHURCH IN AMERICA* (q.v.). (W.J.R.T.)

Coeur, Pierre Louis

a French prelate, was born at Tarare (Rhône), March 14, 1805. In 1820 he became a Carthusian monk, and spent several years in the study of theology. In 1824 he was made professor at the seminary of L'Argentiere, and afterwards in the seminary of Saint-Irene, where he wrote an *Essai sur l'Indifference en Matière Religieuse*. He became subdeacon in 1825, deacon in 1826, and priest in 1829. In 1827 he went to Paris to attend the Sorbonne and the Collège de France. He next devoted himself to preaching for several years, with marked-success, and obtained a membership in the academy at Clermont-Ferrand. In 1834 he was canon of Nantes, in 1838 of Bordeaux; in 1839 he was appointed vicar-general of Arras, and in 1841 titular canon of the metropolis. He afterwards taught sacred eloquence with great success. He was appointed to the episcopal see of Troyes Oct. 16, 1848, and consecrated February 25, 1849. He died October 16, 1860. He was a collaborator on the *Revue Religieuse et Edifiante*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Coffen

an early Welsh saint, was patron of Llangofen, in Monmouthshire, and of St. Goven Chapel, in Pembrokeshire (Rees, *Welsh Saints*, page 307).

Coffin

Picture for Coffin

The following additional particulars are from Walcott, *Sac. Archaeol.* s.v.: "The early Christians adopted the custom of the heathens in using coffins. Stone coffins were ordered for the interment of monks, by abbot Warin, of St. Alban's, 1183-95; they had hitherto been buried under the green turf. In the 10th and following two centuries a low coped coffin of stone, with a hollow for the body, and a circular cavity for the head, was in use; one palm deep in St. Anselm's time. The boat shape is the most ancient, the ridge being next in point of age. St. Richard of Chichester, in the 13th century, was buried in a wooden coffin. Those of the Templars, in the Temple Church, London, are of lead, decorated with ornaments of elaborate design in low relief. An old legend represents St. Cuthbert, in his stone coffin, floating down the Tweed."

Coffin, Charles (1)

a French hymnist, was born October 4, 1676, at Buzanvc. He studied at Beauvais and at Plessis. In 1718 he succeeded the celebrated historian, M. Rollin, as rector of the Paris University, which position he held until his death. in 1749. At the instance of Monsieur de Vintimille, archbishop of Paris, he composed the hymns for the new Paris breviary. To grace of rhythm they join the most touching simplicity and tenderness. His works were published in 2 volumes, Paris, 1755. Several of his hymns were also translated into English by Mason Neale and John Chandler. A number of these translations are also found in *Lyra Messianica*, pages 16, 36, 41, 160, 164, 169, 181, 264, 372. See Miller, *Singers and Songs of the Church*, page 142; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Coffin, Charles (2), D.D.

a Presbyterian minister, was born at Newburyport, Massachusetts, August 15, 1775; graduated at Harvard College in 1793; studied theology privately, and was licensed by Essex Middle Association, May 14, 1799. He spent several years raising the endowment for Greenville College, Tennessee, of which he became vice-president, and in 1810 president. In 1827 he became president of East Tennessee University at Knoxville and remained there until 1833. He died June 3, 1853. See Sprague, *Annals of the Amer. Pulpit*, 4:246.

Coffin, Charles B.

a Protestant Episcopal clergyman, was inducted into the ministerial office in 1868. In 1870 he was assistant minister of St. Luke's Church, New York city, which relation he sustained until 1873. In the following year he became rector of Trinity Church, Haverstraw, N.Y. He died July 9, 1875, aged forty-six years. See *Prot. Episc. Almanac*, 1876, page 149.

Coffin, Nehemiah Cogswell

a Presbyterian minister, was born in New Hampshire in 1816. He graduated from Dartmouth College in 1836; studied theology for one year (1839) in Andover Theological Seminary, and graduated from Lane Theological Seminary in 1841. He was ordained September 10, 1843; was stated supply at Fearing, Ohio, from 1842 to 1845; at Bethel and Bremen,

in 1845 and 1846; at Hebron, from 1846 to 1851; teacher at Granville Female College, in 1851 and 1852; stated supply at Piqua, from 1852 to 1860; was without charge at Sandusky, in 1860 and 1861, and at Marblehead .from 1861 until his death there, January 9, 1868. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 140.

Coffin, Stephen

a Free-will Baptist minister, was born at Alton, N.H., March 8, 1792, the youngest of fourteen children. He was converted at the age of twenty-one, and in 1839 became a member of the Church in Wolfborough. In the winter of 1841 he was ordained, and afterwards labored as an evangelist, spending most of the autumns and winters in preaching to destitute churches, and holding protracted meetings for nearly a year in Wisconsin and Illinois. He died in Dover, N.H., March 4, 1867. See *Free-will Baptist Register*, 1868, page 88. (J.C.S.)

Coffing, Jackston Green

a Congregational minister, was born at Redstone, Pennsylvania, September 21, 1824. He graduated at Marietta College in 1853; was a student at Union Theological Seminary from 1853 to 1856; then a resident licentiate in 1856 and 1857; was ordained November 9, 1856; was a foreign missionary at Aintab, Western Asia, from 1857 to 1861; also at Hajin and Adana, in 1861 and 1862, and was assassinated at Alexandretta, March 26, 1862. See *Gen. Cat. of Union Theol. Sem.* 1876, page 77.

Coggeshall, Freeborn

a Protestant Episcopal clergyman, was born at Newport, R.I., December 31, 1845. When he was a child his parents removed to Providence, and he fitted for college in the high-school of that city. He graduated with the highest honors of his class at Brown University in 1867. He immediately entered the General Theological Seminary in New York, where he was a student for three years, with the exception of six months, which were spent in travel in the old world. He was ordained a deacon June 12, 1871, and commenced a mission at Elmwood, near Providence. He was ordained presbyter December 22 of the same year, and for about a year was assistant rector of the "House of Prayer" in Newark, N.J. He was assistant rector of the Church of the Advent in Boston, from the fall of 1872 until June, 1874, when he resigned his office and went abroad, intending to spend three or

four years in theological and literary study, at the University of Oxford. While engaged in his studies he performed ministerial duties in Oxford and the neighboring villages. Two years were devoted to most congenial work, and he had made his arrangements to return to his native country, when he died at Oxford, October 6, 1876. See *Brown University Necrology*, 1877. (J.C.S.)

Coggeshale, Ralph De

a learned English Cistercian and historian, is chiefly known by his *Chronicle of the Holy Land*, which is valuable because he was an eye-witness of the facts related. He was at Jerusalem, and was wounded there during the siege of that city by Saladin. He died about 1228. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Coggin, David

a Congregational minister, was born in Massachusetts in 1817; graduated from Dartmouth College in 1836, and from Andover Theological Seminary in 1841; was ordained May 11, 1842; was pastor at Westhampton, Mass., and remained there until his death, April 28, 1852. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 145.

Coggin, Jacob

a Congregational minister, was born at Woburn, Massachusetts, September 5, 1782. He graduated from Harvard College in 1803; studied theology with his pastor, Reverend Jonas Chickering, and was ordained in Tewksbury, October 22, 1806. Here he was sole pastor for more than forty years. Twice he represented Tewksbury in the legislature; was chosen, in 1852, a presidential elector, and in 1853 was a delegate to the convention for revising the constitution of the state. Governor Clifford appointed him one of the inspectors of the state's alms-house, upon the establishment of that institution, and he was chaplain of it till his decease, December 12, 1854. See *Necrology of Harvard College*, page 41. (J.C.S.)

Coghill, Donald R.M.

an English Wesleyan minister, was born in Glasgow, Scotland, where he was converted at: the age of fifteen, and was educated at the university there. He was received by the conference in 1834, and sent to Hexham, next to Aberdeen, and finally to Wigton. In 1840 bodily affliction

compelled him to give up the active work. He died April 9, 1842. See *Minutes of the British Conference*, 1842.

Cogitosus

a monk of Kildare, is commemorated on April 18, in the *Mart. Tallaght*, where he is called "the wise." There is great diversity in the dates of his life, as given by different writers, but Lanigan and Petrie prove incontestably that Cogitosus must have written previously to A.D. 831, when Kildare was first plundered, and must have flourished at latest in the beginning of the 9th century (Lanigan, *Eccles. Hist. of Ireland*, 1:379 sq.).

Cogler, Nerignandus

a German poet of the Benedictine order, who lived in the early part of the 17th century, wrote *Stillce Poeticae et Praofanae* (Augsburg, 1730). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cognac, Councils Of

(*Concilium Copriniacense* or *Campaniacum*), were French provincial synods as follows:

I. Held on the Monday after the octave of Easter, 1238, by Gerard de Malemort, archbishop of Bordeaux, together with his suffragans. Thirty-eight canons, or articles of regulation, were published, among which we find some that show what great abuses had then crept into the monastic system.

9. Orders that each bishop shall take care that sentences of excommunication pronounced by a brother bishop be enforced. within his own diocese.

12 and **13.** Forbid priests and monks to act as advocates in any cause, save that of their own churches or of the poor.

18. Fines those who continue forty days in a state of excommunication.

19. Directs that not only those persons who maltreat a clergyman shall be excluded from holding any ecclesiastical office or preferment, but their descendants also to the third generation.

20. Forbids abbots to give money to their monks in lieu of board, lodging, and clothing; also to take any entrance-fee from new-comers. Orders that, if the revenues of the house are too small for the maintenance of a large number of monks, the number shall be reduced.

22. Forbids monks to leave their walls without leave, and to eat abroad.

25. Orders that if either monk or canon shall be found to possess any property, he shall be deprived of church burial.

29. Forbids them to eat their meals with lay persons.

30. Forbids their living alone in priories, etc. See Labbe, *Concil.* 11:556.

II. Held in 1255, by the same archbishop, in which thirty-nine canons were published. The first seventeen are but a repetition of those of the Council of Cognac in 1238.

19. Relates to fasting and abstinence.

20. Prohibits, under pain of excommunication, to eat flesh in Lent, especially on the first Sunday.

21. Contains a list of festivals to be observed throughout the year.

22. Declares that there are but ten prefaces.

23. Forbids the laity to enter the choir during service.

24. Directs that women about the time of their confinement shall confess and communicate.

26. Excommunicates those who attend fairs and markets on Sundays or festival days.

38. Forbids the married clergy to exercise any ecclesiastical jurisdiction.

39. Forbids to bury any corpse within the church, except that of the founder, the patron, or the chaplain. See Labbe, *Concil.* 11:746.

III. Held in 1260, by Pierre de Roncevaux, archbishop of Bordeaux. Nineteen statutes were made.

1. Forbids night-service or vigils either in the church or church-yard, on account of the disorders committed by the people who attended.

2. Forbids an ancient custom of dancing within the church on the day of the festival of the Holy Innocents, and choosing a mock bishop.

5. Forbids a priest to marry parties belonging to another parish without the license of the chaplain or prior belonging to that parish.

7. Forbids, under anathema, cock-fighting, then much practiced in schools.

15 and 16. Forbid extra-parochial burial without the curate's permission. One object of this canon was to prevent the ecclesiastical burial of excommunicated persons. See Labbe, *Concil.* 11:799.

IV. Held in 1262, by the archbishop of Bordeaux. Seven statutes were published.

1. Lays under an interdict those places in which ecclesiastical persons or property were forcibly detained.

5. Enjoins the clergy to say the office within churches with closed doors in places under interdict, and forbids any of the parishioners attending.

Another council was held by the same archbishop in the following year; the place is uncertain. Seven articles were agreed upon, of which the second declares that a person under sentence of excommunication for twelve months shall be looked upon as a heretic. See Labbe, *Concil.* 11:820-822.

Cognatus

SEE CAGNAZZO.

Cognatus (or Cousin), Johannes

A Flemish historian and theologian, lived in the early part of the 17th century; was canon of the cathedral of Tournay, and wrote, *De Fundamentis Religionis* (Douay, 1597): — *De Prosperitate ex Exitio - Salomonis* (ibid. 1599): — *Histoire de Tournai* (in French, ibid. 1619, 2 volumes): — *Historia Sanctorum* (ibid. 1621). See Hoefer, *Nouv. Biog. Generale*, s.v.

Cogshall, Israel

a Methodist Episcopal minister, was born near Schenectady, N.Y., September 22, 1820. He was converted at the age of nineteen; soon afterwards received license to exhort; removed to Michigan, where he was

licensed to preach, and, after spending some time teaching school and preaching, was admitted into the Michigan Conference in 1843. At the opening of the Rebellion, he was appointed chaplain of the 19th regiment of Michigan Volunteers; on his return from the army served two years as agent of Albion College, and then again entered the regular itinerant ranks, in which he remained faithful until his death, April 7, 1879. Mr. Cogshall was thoroughly devoted to all the interests of the Church. He was a man of decided opinions and strong convictions, kind, sympathetic, active, studious, and successful. See *Minutes of Annual Conferences*, 1879, page 65.

Cogswell, James, D.D.

a Congregational minister, was born at Saybrook, Connecticut, January 6, 1720. He graduated at Yale College in 1742, and was ordained in 1744 over the Church in Canterbury, where he labored twenty-seven years. His next charge was Scotland, from 1772 to 1804. He died at the house of his son, Dr. Mason Fitch Cogswell, in Hartford, January 2, 1807. He was "learned, social, benevolent, submissive." He published six *Sermons*. See *Cong. Quarterly*, 1859, page 353.

Cogswell, Jonathan, D.D.

a Presbyterian minister, was born at Rowley, Massachusetts, September 2, 1782. He was converted when seventeen years of age, was educated at Harvard College, ordained in 1810, and stationed at Saco, where he labored with great success for eighteen years. In 1829 he was called to New Britain, Conn., where he labored faithfully for five years. In 1834 he was elected professor of ecclesiastical history in the theological seminary at East Windsor. He retired from public life on account of failing health, in 1844, and resided at New Brunswick, N.J., until his death, August 1, 1864. See Wilson, *Presb. Hist. Almanac*, 1865, page 85.

Cohana Forseh

Picture for Cohana

in Lamaism, is an idol of the Tartars and Kalmucks, which seems to bear a resemblance to Siva, of India — at least, he is the destroyer. In one of his eight hands he holds a human head by the hair and a skeleton head in another; out of the fire which surrounds him there is a skull visible. A

broad chain of similar ornaments hangs below the breast and thigh. His three eyes see the present, the future, and the past; his eight hands are armed with all sorts of instruments of torture for his victims. At his feet there is a woman, whose head he seems to be about to cutoff. He lives entirely in flames, and in these he kills every one who approaches him; therefore Cohana Forseh is the most terrific idol in the entire Tartar circle of deities.

Coheri, Abraham Ben-Sabata

a Jewish scholar, was born at Zante in 1670. He died in 1729. He composed a *Paraphrase of the Psalms* in Hebrew verse, published at Venice in 1719. See Hoefler, *Nouv. Biog. Generale*, s.v.; Furst, *Bibl. Jud.* s.v. Zanti.

Cohen, Moses

a French rabbi of the 3d century, was born at Lunel, in Languedoc. He combated the principles of the famous Maimonides, and gained the esteem of his co-religionists by various works which have not been published. See Hoefler, *Nouv. Biog. Generale*, s.v.

Cohon, Anthyme Denis

a French prelate, was born at Craon, in Anjou, in 1594. He was sent to his uncle, canon of the cathedral of Mans, to commence his studies, and thus had no difficulty in gaining admittance to the college of Angers. He hesitated for a time between oratory and law, but finally chose the former. On the resignation of his uncle he became canon of Mans, and later bishop of Nismes. His conduct during the pestilence of 1640 was worthy of much praise. In 1641 he assisted at the assembly of Nantes. On the death of cardinal Richelieu, who had been his patron and protector, he attached himself to cardinal Mazarin. But the Protestants and even the Catholics became his enemies, and Mazarin was obliged to remove him, and he accordingly sent him to the see of Dol. Cohon soon after abdicated in favor of Robert Cupif. After spending two years at the priory of St. Lonan, Cohon returned to the court, and rendered valuable service to Mazarin. At the consecration of Louis XIV he occupied the pulpit of the church at Rheims, and pronounced a discourse. Having already received the abbey of Flaran, after the consecration the young king also gave to him the abbey of Le Tronchet. His recall to the bishopric of Nismes only surrounded him

again with trouble and difficulties, and he died there November 7, 1670, leaving, *Lettre a. M. le Cardinal de Lyon*, found in MS. in the national library: — *Lettre Contenant la Cabale Secrete avec Mazarin* (Paris, 1649): — *A qui Aime la Verite* (anonymous): — *Ordonnances Synodales du Diocese de Nismes* (1670). See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Coifi

was the chief of the heathen priests of Edwin, king of Northumbria, in A.D. 627. He advised his master to accept Christianity at the preaching of Paulinus, and he himself desecrated the temple at Goodmanham, where he had so often officiated (Bede, *H.E.* 2:13).

Coimbra, Bernardo de

a Portuguese Benedictine of the convent of Alcobaca, an encyclopaedist of the middle ages, of whom little is known. His book, still in MS., contains, *De Coelo et Terra, de Luce, Aquis, Sole, Luna et Stellis, de Picibus et Avibus; de Paradiso de Formatione Primi Hominis; de Adam, Eva et Serpente, de Sex Diebus et Septimana;*; *de Adam, Eva et Filiis Eorum; de Enos, Enoch et Noe; de Arca et Diluvio; de Corvo et Columba; de Iride; de Vinea Noe et Inebriatione Ejus;* and in the fourth part, *de Corporali et Spirituali Fornicationi; de Lapsu Cujusdam Virginis; de Violatore Virginis*, etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

Coimbra, Manoel de (1)

a Portuguese theologian born at Obidos, Brazil, was an indefatigable translator, and died in the 17th century, at the age of eighty years, leaving a large number of works, among which we cite, *Banquete da Alma* (1687): — *Practica dos Exeracicios Spirituaes de Santo Ignacioa* (Lisbon, 1687): — *Astro Vespertino, de S. Lucar Theresa de Jesus* (1689): — *Relagam do Sumptuoso Apparato na Canonisa ao de Cinco Santos S. Laurencco Justiniano, S. Joao Capistrano, S. Joao de Sahagun, S. Joao de Deos e S. Paschoal Baylon* (ibid. 1691).

Coimbra, Manoel de (2)

a Portuguese theologian, was born in the 17th century, in Coimbra, and belonged to a noble family. He entered the order of St. Francis, and became guardian of the convent of San Francisco de Covilhao in 1695; and

occupied the same position at Coimbra about 1706. He became definitor of his order in the chapter of 1709, and died in 1727, leaving *Epitome Historial da Vida e Virtudes e Portentos do Invicto e Glorioso Padre S. Jodo Capistrano*, etc. (Lisbon, 1692).

Coinchenn (or Conchenn)

was the name of two Irish virgin saints in the 7th and 8th centuries:

1. COINCHENN OF CAEL-ACHADH is commemorated August 20. Her monastery was probably at Killeigh, King's County, and she died about A.D. 743, according to the Irish annals (Colgan, *Acta Sanctorua*, page 607).
2. COINCHENN, THE DEVOUT, flourished, according to Colgan, in Ulster, in the beginning of the 7th century. She became abbess of Cill-Sleibhe, and died in 654. She is commemorated on March 13 (Lanigan, *Eccl. Hist. of Irelandi*, 1:38 sq.; O'Donovan, *Four Masters*, 1:168 n., 267).

Coiner, Erasmus T.

a Methodist Episcopal minister, was born in Ross County, Ohio, February 2, 1832. He removed, at the age of sixteen, with his parents to Des Moines County, Iowa.; experienced religion in 1852; entered Mount Pleasant Collegiate Institute the same year; graduated at Iowa Wesleyan University in 1857; received license to exhort the same year, and entered the Iowa Conference. In 1861 he enlisted in the Fourth Iowa Cavalry, and was made first lieutenant of company D, in which capacity he proved himself a good soldier and officer, as well as an exemplary Christian. He died at Jacksonport, Arkansas, June 28, 1863. See *Minutes of Annual Conferences*, 1863, page 156.

Coiningen

in the Irish martyrologies, is called the pupil of St. Mac. Tail, bishop of Cill-Cuilinn, who died about A.D. 548. and is said to have. been denounced by the clergy of Leinster on her account. She is identified with "St. *Cuach* of Cill-Fionmaighe" in the County Wicklow, and is commemorated April 29.

Coinsi Gautier Dre

a French ecclesiastic and poet, was born at Amiens in 1177. He was successively prior of the abbey of Vic-sur-Aisne, and of that of St. Medard of Soissons. He died in 1236, leaving in manuscript a French translation in verse of the *Miracles de Notre Dame*, written originally in Latin by Hugh Farsi, Heranan, Guibert of Nogent, etc. Several copies of this MS. are found in the imperial library of Paris. Some of the accounts of Coinsi were published by Legrand d'Aussi in his *Recueil des Fabliaux*. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle* s.v.

Cointa

SEE QUINTA.

Coinualch

(Coinwalch, or Cenwalh), king of Wessex, succeeded his father Cynegils in 648, being still a heathen.. In 645. having been driven from his country by Penda, king of Mercia, he took refuge with Anna, king of the East Angles, at whose court he was converted to Christianity, and baptized by Felix, the bishop of the East-Angles. After three years of exile he returned and introduced Christianity into his dominions. The West-Saxon kingdom was greatly developed during his reign. He is the traditional founder of the see and cathedral of Winchester (Bede, *H.E.* 3:7; 4:12). He died in 672.

Coislin, Henri Charles De Cambout

duke of, a French prelate, nephew of the following, was born at Paris, September 15, 1664. He became successively princebishop of Metz, first almoner of the king, and member of the French Academy. Like his uncle, he displayed remarkable charity towards his diocesans; but he had a controversy with Rome, particularly on the bull *Unigenitus*. He bequeathed to the abbey of St. Germain. the celebrated library inherited by him from chancellor Seguier. Montfaucon gave a catalogue of the Greek manuscripts of the large collection, to a, great extent destroyed by a fire in 1793, the remains of which have been collected in the national library. Coislin died in, 1732, having published a *Choix des Statuts Synodum* of his predecessors in 1699: — *Rituel* (1713). See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Coislin, Pierre de Cambout De

a French prelate, was born at Paris in 1636. He became bishop of Orleans, first almoner of the king, then grand almoner of France, and cardinal. He was held in high veneration for his benevolence, and the wise manner in which he accomplished the duties of his office, and for the aid which he rendered the Calvinists in allaying the persecution directed against them by the government after the revocation of the edict of Nantes. He died February 5, 1706. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Coit, Gurdon Saltonstall, D.D.

a Protestant Episcopal minister, was born in Connecticut in 1809. He graduated at Yale College in 1828; studied theology in Andover Theological Seminary one year; was ordained deacon Aug. 8, 1830, and presbyter at St. John's Church, Bridgeport, Connecticut, in 1863; was rector of Christ Church, West Haven, in 1864 and 1865; of St. Michael's Church, Naugatuck, in 1866. After this time he preached occasionally, and died at Southport, November 10, 1869. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 97.

Coit, John Calkins

a Presbyterian minister, was born at New London, Connecticut, in 1799. For a time he studied and practiced law, and was president of a bank in Cheraw, S.C. He was finally ordained and installed pastor of an old-school Presbyterian Church in Cheraw. His ecclesiastical and political sentiments were of a very decided character. During the last few years of his life he was without pastoral charge, and, for the improvement of his health, resided in Wisconsin, North Carolina, and South Carolina successively. He died in Cheraw, February 6, 1863. See *Obituary Record of Yale College*, 1864.

Coit, John Summerfield

a Methodist Episcopal minister, was born in New Jersey in 1828. He received a careful religious training; was apprenticed to a carpenter in Newark at the age of seventeen; experienced religion about this time; served the Church as class-leader, exhorter, and local preacher; spent a year and a half in hard study at Pennington Seminary; and in 1853 was

admitted into the New Jersey Conference. In 1867 he was transferred to the Des Moines Conference, and in it served zealously until his death January 7, 1868. Mr. Coit was emphatically a good man, and an humble, devoted, and useful preacher. He was ever ready and a courageous. His preaching was sound, practical, and earnest. See *Minutes of Annual Conferences*, 1868, page 283.

Coit, Joseph

a Congregational minister, was born at New London, Connecticut, April 4, 1673. He graduated at Harvard College in 1697, and was settled for several years on the Quinebaug, being ordained in 1705 and dismissed in 1748. His territory included what is now Plainfield and Canterbury. He died July 1, 1750, universally lamented. See *Cong. Quarterly*, 1860, page 289.

Coit, Joseph Howland, D.D.

a Protestant Episcopal clergyman, was born in New York City, November 3, 1802. He graduated from Columbia College in 1820; studied two years thereafter in Princeton Theological Seminary; was ordained deacon in 1825; spent nearly the whole of his ministerial life, after 1832, as rector of Trinity Church, Plattsburgh, N.Y., and died there, October 1, 1866. See *Prot. Episc. Almanac*, 1867, page 101; *Gen. Cat. of Princeton Theol. Sem.* 1882, page 39.

Coit, J. Townsend

a Presbyterian minister, was born at Buffalo, N.Y., May 8, 1824. He graduated at Yale College in 1844; during his college course was converted; entered the theological seminary at Andover, Mass., in 1845; after completing his studies, sailed for Europe in 1849, and remained there two years. In 1851 he was licensed by the Niagara Presbytery; in 1854, accepted a call from the Church at Albion, N.Y., where he labored for five years; in 1860, accepted a call from the Church of St. Peter's in Rochester, and died January 23, 1863. See Wilson, *Presb. Hist. Almanac*, 1864, page 105.

Cok, James

a Scotch clergyman, was admitted the first Protestant minister at Ladykirk in 1585, and was before the assembly in 1597 "for tryal of the ministers of

Orkney." There is no further record of him. See *Fasti Eccles. Scoticanæ*, 3:412.

Cok, Thomas

a Scotch clergyman, took his degree at Edinburgh University in 1612; was admitted to the living of Cross and Burnessa before July, 1624, the first minister after the parish was formed; transferred to Ladykirk in 1635, and died Jan. 28, 1646, aged about fifty-four years. See *Fasti Eccles. Scoticanæ*, 3:409, 412.

Cokburne, James

a Scotch clergyman, was presented by the king to the parsonage and vicarage of Ayr in 1573, with the gift of the emolument of Kilmoir; in 1576; had a presentation to the living at Muckhart in 1585, and was deposed for non-residence in 1591. See *Fasti Eccles. Scoticanæ*, 2:776.

Coker, George W.

a Baptist minister, was born in Macon County, Tennessee, June 11, 1818. He united with the Church in 1837, and soon after was licensed to preach. In March 1841, he moved to Wayne County, south-east Missouri, where he was ordained in April 1843. He next took up his residence in Bollinger County, where he lived about twenty years, and during that time had the pastoral care of several churches, itinerating much in that region, and acting as missionary of the Cape Girardeau Association. He moved to Carlyle, Illinois, in 1864, where he gathered a church, of which he was pastor, and subsequently had charge of one or two other churches. He died May 25, 1874. See Borum, *Sketches of Tennessee Ministers*, 150-152. (J.C.S.)

Cola, Gennaro Di

an old Neapolitan painter, was born in 1320, and studied under Maestro Simone. The principal works of this artist are the altar-piece in Santa Maria, Naples, representing the *Virgin and Dead Christ*, with angels holding the instruments of the passion; *A Magdalene* in the chapel of the same church; — *The Nativity* and *The Annunciation*, in the tribune of San Giovanni. He died in 1370. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Colachus

SEE CELLACH.

Colan, Wilson

a Free-will Baptist minister, was born at Newmarket, N.H., in 1775. In early life he removed to Berwick, Maine, and in 1800 removed to Waterville, where he became a Christian, and united with the Church. Subsequently he was ordained. In 1812 he removed to Fairfield, a few miles from Waterville, where he had purchased a farm. He preached on the Sabbath, and attended the meetings of his denomination, quarterly and yearly. Thus he spent fifteen years, and then devoted himself wholly to ministerial work, travelling among the poor churches, seldom receiving anything for his services, but rather contributing from his own resources to help his needy brethren. He died at Fairfield, August 1, 1846. See *Free-will Baptist Register*, 1848, pages 79, 80. (J.C.S.)

Colangelo, Francesco

an Italian theologian and scholar, was born at Naples, November 25, 1769. In 1783 he entered the congregation of the Oratory of Italy, in which he occupied high positions, and in 1820 was raised to the episcopal see of Castellamare. In 1825 he was appointed president of the Council of Public Instruction in the kingdom of Naples. He died January 15, 1836, leaving, *Opuscoli Scientifici di Filalete: — Raccolta di Opere Appartenenti Alla Storia Letteraria: — Il Galileo Proposto Alla Gioventui. — Vita del Pontano: — Vita di Antonio Beccadelli, detto il Panarmita: — Vita di Gio. Battista della Porta: — Vita de San Nazzaro: — La Irreligiosa Liberta di Pensare: — Apologia della Religione Cristiana: — Istoria de Filosofi e Matematici Napolitani: — Omelia di S. Gio. Crisostomo Intitolata che Cristo sia Dio*, translated from the Greek, with notes. See Hoefer, *Nouv. Biog. Generale*, s.v.

Colas, Jean Francois

(also called *de Guyenne*), a French scholar, was born at Orleans in 1702. He entered the Jesuit order, but withdrew on account of his health, and became successively canon of Saint-Pierre-Empont and of the royal church of Saint-Aignan. Hedied November 3, 1772, leaving, *Oraison Funebre de Louis d'Orleans* (Orleans, 1752): — *Discours sur la Pucelle d'Orleans*

(ibid. 1760): — *Le Manuel du Cultivateur dans le Vignoble d'Orleans* (ibid. 1770). See Hoefer, *Nouv. Biog. Generale*, s.v.

Colb, Andrew

a Scotch clergyman, was the first Protestant minister to the parish of Redgorton, appointed in 1574, having Luncarty in charge; was presented to the vicarage in 1577, and continued in 1591. See *Fasti Eccles. Scoticanæ*, 2:655.

Colbenschlag (or Colbenius), Stephen

a German engraver, was born at Salzburg in 1591. He visited Italy early, and afterwards Rome, where he resided chiefly, and engraved several plates after the Italian masters, among which are, *The Descent from the Cross; The Adoration of the Shepherds*. He died in 1683. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Colberg, Ehregott Daniel

a Lutheran theologian of Germany, was born at Colberg, in Pomerania, Jan. 26, 1659. He studied at the different universities, was for a time professor of ethics and history at Greifswald, afterwards pastor and member of consistory at Wismar, where he died, October 30, 1698. He wrote, *De Tolerantia Diversarum Religionum in Politia: — De Origine et Progressu Haeresium et Errorum in Ecclesia; De Sapiencia Veterum Hebraeorum: — Platonisch-hermetisches Christenthum*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:501. (B.P.)

Colberg, Johann

father of the preceding, died doctor and professor of theology at Greifswald, September 19, 1687, leaving, *De Syncretismo: — De Libris Symbolicis: — De Verbo Dei*. See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Colbert, Michel

a French ascetic theologian, was born about 1633. He entered the order of Prsemonstrants, and became abbot-general in 1670. He died at Paris, March 29, 1702, leaving *Lettres d'un Abbe a ses Religieux* (Paris): —

Lettres de Consolation, addressed to his sister on the loss of her husband. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Colbert De Seignelay

a French prelate and statesman, was born in 1736 at Castle Hill, in Scotland, the original seat of the Colbert family. Being sent while young to France, he embraced the ecclesiastical calling, shortly after obtained the abbeys of Val-Richer and Soreze, and became vicar-general of Toulouse at the age of twenty-six. He was appointed, in 1781, bishop of Rode, and held various important positions in the ecclesiastical affairs of his time. Colbert joined great knowledge with sincere piety and pure morals. He died about 1808. See Hoefler, *Nouv. Biog. Generale*, s.v.

Colburn, Hanford

a Methodist Episcopal minister, was received into the Oneida Conference at its organization in 1832, ordained deacon, and sent to Danby Station, which then had only three members, without church, parsonage, or salary, but before a year closed he had a great revival. Subsequently he served Newark, Owego, and Binghamton. He was then made financial agent of Cazenovia Seminary, and in 1840 elected to the principalship of that institution. Being driven by sickness in his family to enter the mercantile business, he located at Elmira; also practiced medicine, which he had studied in his youth, at Albion. At the time of his death, in 1881, he was a member of the Central New York Conference. Mr. Colburn was a wise counsellor, a faithful friend, and a man of God. See *Minutes of Annual Conferences*, 1881, page 330.

Colburn, Jonas

a Congregational minister, was born at Dracut, Massachusetts, October 25, 1789. He studied at Phillips Academy, Andover, graduated at Middlebury College in 1817, and at Andover Theological Seminary in 1820; travelled a year in western New York as a missionary, and then returned, and preached for a short time in several villages in New England, when he was ordained, in 1824, over the Church in Leverett, Massachusetts. His other charges were Stoneham, Massachusetts, and Wells, Maine, whence he was dismissed in 1844; and did not again take a settled charge, but preached in various villages according to opportunity.. He died in Chicopee,

Massachusetts, November 19, 1862. See *Cong. Quarterly*, 1862, page 191.

Colburn; Moses McLellan

a Congregational minister, was born at Fair Haven, Vermont, September 17, 1819. He studied at Burr Seminary, Manchester, and graduated from the University of Vermont in 1844; then taught in Montpelier two years, and graduated from Andover Theological Seminary in 1850. The next year he was ordained pastor of Pacific Church, New Bedford, Massachusetts; in 1852 was installed at South Dedham (now Norwood), where he remained until 1866; in that year became acting pastor at Waukegan, Illinois; and after a four years' service assumed the same relation to the Church at St. Joseph, Mich., where he remained until his death, January 26, 1876. Mr. Colburn was a conscientious student and an instructive preacher. See *Cong. Quarterly*, 1877, pages 413, 431,

Colburn, Samuel S.

a minister in the Methodist Episcopal Church South, was born in Greene County, Tenn., May 1, 1807. He removed to Lafayette County, Missouri, in 1831, was converted in 1832, licensed to preach in 1833, and in 1835 entered the Missouri Conference, laboring therein continuously until 1859, when he became superannuated; but still continued to preach, as health permitted, until his death, August 26, 1875. Mr. Colburn was a man of thorough consecration, untiring energy, and living piety. See *Minutes of Annual Conferences of the M.E. Church South*, 1875, page 235; Simpson, *Cyclop. of Methodism*, s.v.

Colburn, Samuel W.

a Congregational minister, was born in Lebanon, N.H., about 1785. He graduated from Dartmouth College in 1808, was ordained at West Taunton, Massachusetts, August 29, 1809, and remained there until December 9, 1812. For some months he performed missionary labor in the state of Rhode Island. His health having been restored, he became pastor of the Third Church in East Abington, Massachusetts, October 13, 1813, and remained until February 5, 1830. His subsequent pastorates, which were not of long duration, were at Newark, N.J., West Attleboro, and Sandwich, Mass., and Little Campton, R.I. He died in New York city,

December 19, 1854. See *Memorials of R.I. Congregational Ministers*. (J.C.S.)

Colburn, Zerah

for several years an itinerant minister of the Methodist Church, was born at Cabot, Vermont, September 1, 1804. He was remarkably precocious, and so noted, as a child, for talent in computation that his father exhibited him in different cities in America and in Europe. Zerah spent three years in the Westminster school in London. On the death of his father in London, in 1824, he returned to the United States, and became a member of the Congregational Church in Burlington, Vermont, but not long afterwards joined the Methodists. Mr. Colburn is said to have displayed no uncommon ability as a preacher, and to have lost his peculiar mathematical power. He died at Norwich, Vermont, March 2, 1839. (J.C.S.)

Colby, Gardner

a distinguished Baptist layman and philanthropist, was born at Bowdoinham, Maine, September 3, 1810. When but twenty years of age he opened a store in Boston, and steadily rose in mercantile success, carrying on for many years the manufacture of woollen goods, in connection with Hon. J. Wiley Edmunds, and during the late civil war becoming a large government contractor for the army. In 1870 he was interested in the building of the Wisconsin Central Railroad, and in securing the government appropriation of lands along its line. Early in his business life he formed the habit of cheerful giving; for years was a trustee and treasurer of the Newton Theological Institution; and gave liberally to Brown University, of which he was a trustee for nearly a quarter of a century. The cause of missions, both home and foreign, found in him an efficient helper. In 1867 the name of Waterville College was changed to that of Colby University, in testimony of the appreciation of the corporation of a gift of \$50,000 made to the institution by Mr. Colby. He died at his residence in Newton Centre, April 2, 1879. See *The Boston Advertiser*, May 3, 1879; *The Watchman*, April 10, 1879; Cathcart, *Baptist Encyclop.* s.v. (J.C.S.)

Colby, John

a Baptist minister, was born in Sandwich, N.H., December 9, 1787, but at fifteen years of age moved to what is now Sutton, Vermont. He made a profession of his faith by baptism December 8, 1805, about four years after

was licensed to preach, was ordained November 30, 1809, and spent nearly the whole of 1811 in New Hampshire as an itinerant. His work was greatly blessed, revivals of religion everywhere following his labors, especially in Montville, Maine, where many were converted. Mr. Colby continued his itinerant work for the next year or two, visiting many sections of New England, and preaching with great zeal and unction. On his way south for the benefit of his health, he died at Norfolk, Virginia, December 23, 1818. See Barrett, *Memoirs of Eminent Ministers*, pages 55-63. (J.C.S.)

Colclazer, Thomas

a Methodist Episcopal minister, was born in Georgetown, D.C., April 5, 1811. He was converted, in Ohio in 1830, and in 1851 entered the North Indiana Conference, in which he labored with zeal and fidelity until his death, September 26, 1865. Mr. Colclazer was a plain, earnest man, a good preacher, and a faithful Christian. See *Minutes of Annual Conferences*, 1866, page 69.

Colcu

SEE COLGA.

Colczawa, Charles

a Bohemian scholar of the Jesuit order, who lived in the early half of the 18th century, wrote, *Exercitationes Dr amatice* (Prague, 1703, 3 volumes): — *Progymnasmata in Triplici Genere Chriarum* (ibid. 1708). See Hoefler, *Nouv. Biog. Generale*, s.v.

Colden

is the family name of several Scotch clergymen, of whom we notice the following:

1. ALEXANDER, took his degree at the University of Edinburgh in 1675; became minister to the Presbyterian congregation at Enniscorthy, Ireland; was called to the living at Bonkle, Scotland, in 1690; was a member of the General Assembly the same year, and also in 1692; was transferred to Dunse in 1693, and promoted to Oxnam in 1700. He scrupled to take the oath of abjuration, but did so in 1719. He died June 29, 1738, aged eighty-three years. Mr. Colden wrote the preface to Boston's *Crook in the Lot*,

and was a true friend of that author, and a minister of true piety, learning, wisdom, and diligence. See *Fasti Eccles. Scoticanae*, 1:404-408, 510, 511.

2. GEORGE, took his degree at the University of St. Andrews in 1627, was presented to the living at Kinross in 1641, and died while attending a meeting of the synod at St. Andrews, April 5, 1665, aged sixty years. See *Fasti Eccles. Scoticanae* 2:596.

3. JAMES, son of the minister at Oxnam, was licensed to preach in 1722; presented to the living at Whitsome in 1723, and ordained; and died September 20, 1754, aged fifty-eight years. See *Fasti Eccles. Scoticanae*, 1:451.

4. JOHN, second Protestant minister at Borthwick in 1586; was transferred to Newlands, but was refused in 1592; resigned in 1594, and was admitted to Kinross. He, with two others, was appointed to sharply rebuke the earl and countess of Morton for entertaining in their house the earl of Huntly and others. He was a member of the assembly in 1602, and was one of forty-two who signed a protest to parliament in 1606 against the introduction of episcopacy. He opposed the archbishop taking the moderator's chair at the synod in 1607, for which he was censured and restricted to his parish. He died before October 6, 1640. His son George succeeded to the benefice. See *Fasti Eccles. Scoticae*, 1:252, 266; 2:596.

5. ROBERT, took his degree at the University of St. Andrews in 1626; was first a minister in Ireland, but was driven off by the cruelty of the rebels, and a collection was made for him in the kirk at Dunfermline in March, 1643. He was appointed minister at Bonkle, Scotland, in 1650, and died after March 29, 1664. See *Fasti Eccles. Scoticanae*, 1:408.

6. THOMAS, took his degree at the University of St. Andrews in 1657, was appointed to the living at Dalmeny in 1664, transferred to Carsphairn in 1669, and continued in March, 1672. See *Fasti Eccles. Scoticanae*, 1:181, 705.

Colding, Paul Janus

a Danish scholar, who lived in the early half of the 17th century, and preached at Winding, in the isle of Zealand, wrote *Etymologicum Latinum, cum Interpretatione Donica* (Rostock, 1622). See Hoefler, *Nouv. Biog. Generale*, s.v.

Cole, Albert (1)

a Congregational minister, was born at Saco, Maine, February 19, 1809. He graduated from Bowdoin College in 1834; studied at the Theological Institute of Connecticut, and completed his course at Bangor, Maine, in 1837; was ordained at Blue Hills, October 24, the same year, and, after a successful pastorate, was dismissed August 23, 1843. He died at his native place, March 23, 1845. See *Hist. Cat. of Theological Institute of Connecticut*, page 15. (J.C.S.)

Cole, Albert (2)

a Congregational minister, was born at Cornish, Maine, July 15, 1818. He studied at Limerick Academy, and graduated from Bangor Theological Seminary in 1846; was ordained pastor of the Church in Winslow March 24, 1847, and dismissed December 31, 1850. About three years he was acting pastor in Sanford, and held the same position in Limerick from 1853 until December 1855, when he was installed pastor. Although he resigned this parish in March 1857, he was hiot dismissed until March 1860. He was acting pastor in Cornish from 1858 until his death, January 29, 1881. See *Cong. Year-book*, 1882, page 25.

Cole, Baxter

an English Independent minister, studied under Dr. Marryat in London. He was first a teacher at Peckham, then morning preacher at Ropemaker's Walk, Moorfields. In 1765 he removed to Wymondham, Norfolk; but in 1766 returned to London, and devoted himself to literary pursuits, for which his learning, piety, diligence, and sound judgment qualified him. He was actively employed in publishing Dr. Lardner's works; in 1793 in editing the *Protestant Dissenters' Magazine*, and several other publications. He died in Essex (his native place), October 13, 1794, aged about seventy years. See Wilson, *Dissenting Churches*, 2:554.

Cole, Benjamin (1)

a Baptist minister, was born in Maine about 1760, and was licensed by the Lewiston Conference (so called), and ordained an evangelist in 1801. In 1802 he was chosen pastor of the Church in Lewiston, and continued in this relation nearly forty years, with the exception of a few short intervals, when he was engaged in missionary labors in destitute sections of the state

of Maine. He died in September 1839. See Millett, *History of Baptists in Maine*, page 440. (J.C.S.)

Cole, Benjamin (2)

a Canadian Methodist minister, was born in Quebec in 1825. He was converted in 1849, entered the Wesleyan ministry in 1855, retired in 1870, and died at Abbotsford, August 2, 1870. He was generous, cheerful, social, an enthusiastic musician, a true friend, and deeply pious. See Carroll, *Case and his Contemporaries* (Toronto), 1867, 5:250.

Cole, Charles

an English Baptist minister, was born at Wellow, Somerset, May 20, 1733. He was brought up in the Church of England, converted in 1753 under a Baptist minister, baptized in 1756; began to preach in May 1758, at Whitchurch, and for fifty-four years continued to minister there and in some villages around; his church increasing fourfold. He died December 3, 1813. Mr. Cole published some hymns in 1789 with the title *A Threefold Alphabet of New Hymns*. See Gadsby, *Hymn-writers*, page 39.

Cole, Clifford

a Free-will Baptist minister, was born at Stark, N.H., February 19, 1813. He was converted at the age of fifteen, and united with the Methodist Episcopal Church, of which his parents were members, but subsequently joined a Free-will Baptist Church. He was licensed to preach in 1842; ordained January 13, 1845, and became pastor of the Stark and Milan Church, where, for twenty years, he continued to be loved and respected in the community and blessed in his labors. He died June 10, 1882. See *Morning Star*, July 12, 1882. (J.C.S.)

Cole, Erastus

a Presbyterian minister, was born at Colesville, N.Y., August 13, 1796. He was educated in Oneida Academy, and began his ministerial labors in Colesville. In 1839 he removed to Litchfield, Ohio, where he was pastor for two years; then to Huron, in 1841, where he remained for six years. He died October 18, 1862. Mr. Cole was regarded by his associates as an able, evangelical, and earnest preacher of the Gospel. See Wilson, *Presb. Hist. Almanac*, 1863, page 290.

Cole, George (1)

an English Baptist minister, was born at Bodiest, Northamptonshire, Jan. 13, 1798. He was converted at the age of fifteen, joined the Wesleyans, and became a local preacher. In 1823 he united with a Baptist church in Kimbolton. He studied under his pastor, and in 1826 was ordained in Lynn, Norfolk; in 1828 became pastor in Kenilworth, in 1831 in Leamington, and in 1838 removed to Evesham, Worcestershire. In 1842 he accepted a call to the Church Street Church, Blackfriars, London. His next pastorate was in Exeter, and his last in Naunton, Gloucestershire, where he died, December 31, 1857. See (Lond.) *Baptist Hand-book*, 1858, page 48. (J.C.S.)

Cole, George (2)

a Baptist educator and editor, was born at Sterling, Connecticut, June 22, 1808, and graduated from Brown University in 1834. From that year to 1837 he was professor of mathematics in Granville College (now Denison University), Ohio. In 1838 he became editor of what is now *The Journal and Messenger* at Cincinnati, which office he held for nine years. For several years he was engaged in secular business, being, for a part of the time, one of the editors of the *Cincinnati Gazette*. In 1856 he returned to his old position as editor of *The Journal and Messenger*, and remained in this position until 1864. He died in Dayton, Kentucky, July 14, 1868. See Cathcart, *Baptist Encyclop.* page 245. (J.C.S.)

Cole, George Washington

a Protestant Episcopal minister, was born at Saco, Maine, January 5, 1805, and graduated from Bowdoin College in 1830. After teaching in Germantown, Pennsylvania, for a year, he pursued a course of theological study in the General Theological Seminary of New York. For two years thereafter he was a professor in Bristol College, Pennsylvania; was next rector of a parish in Westchester for a year; of a parish in Tecumseh, Michigan, four years; and had entered upon his ministerial duties in Kalamazoo when he died, in 1840. See *Hist. of Bowdoin College*, page 408. (J.C.S.)

Cole, Isaac D.

a minister of the Reformed (Dutch) Church, was born at Spring Valley, N.Y., January 25, 1799. His early life was passed in the Collegiate Church of New York city, under the instructions of Drs. J.H. Livingston, J.N. Abeel, and G. Kuypers; and from 1807 to the date of his conversion, in 1818, under the ministry of Christian Bork. Owing to repeated attacks of blindness, brought on by excessive study, his attempts to enter college were defeated. In 1826 he became a successful teacher in New York city. The difficulty with his eyes having passed away, he graduated from New Brunswick Seminary in 1829; was licensed by the Classis of New York, August 4 of that year; and ordained by the Classis of Paramus, May 24, 1831. He was assistant pastor at Tappan from November, 1829, to May 24, 1831; colleague at Tappan until December 12, 1832; Second Church, Totowa, till December 16, 1833; Tappan again, to February 9, 1864; and afterwards remained without a charge, but occasionally supplied the Presbyterian Church at New Hempstead, N.Y., till August 30, 1878, when he died. He was a plain, strong, clear, honest, earnest, loving man and preacher. See Corwin, *Manual of the Ref. Church in America* (3d ed.), page 213.

Cole, James

an English Baptist minister, was born in 1776, converted in early life, and became pastor of an Independent Church in Bury St. Edmunds. In 1801 he was baptized by immersion, and became, in 1806, the pastor of the Baptist Church in the same place in which he began his ministerial work. Here he remained until 1817, and then removed to Otley, where, for more than sixteen years, he labored with much acceptance and success. He died May 26, 1837. See (Lond.) *Baptist Hand-book*, 1838, page 22. (J.C.S.)

Cole. Jirah D., D.D.

a Baptist minister, was born at Catskill, N.Y., January 14, 1802. He was converted under the ministry of Dr. Howard Malcom, then a youthful pastor in Hudson; was baptized in Catskill, March 4, 1821. He pursued his literary and theological studies at Hamilton, graduating in 1826. After supplying the Church in Greenville for a short time, he was ordained, September 12, 1827, and was pastor in Ogden until November 21, 1831; for three years at Fredonia; then supplied the Second Church, Rochester, several months; supplied the Church at Parma Corners for a time, and for

two years and a half preached at Fabius. After this he became the soliciting agent of the Missionary Union, one year in New York and another in Ohio, Indiana, Illinois, and Missouri. The two following years he was pastor in Ithaca, N.Y.; then agent of the American Baptist Home Society for Maine, New Hampshire, and Vermont; for five years (1843-48) pastor at Whitesborough, N.Y., and meanwhile acted as corresponding secretary of the New York Baptist Convention. From 1848 to 1850 he was pastor at Nunda. In 1850 he received an appointment to the north-western agency of the Missionary Union, and had his headquarters at Chicago. This position he held for seven and a half years; then became pastor in Delavan, Illinois, and in 1860 in Barry. His other pastorates were in Galva, Cordova, Atlanta, Lockport, and Rosetta, Illinois, and Valparaiso, Indiana. He died in Chicago, March 27, 1883. During this long period of service he performed a large amount of work as an author and compiler. He was one of the editorial committee appointed to prepare the memorial volume of the first half century of Madison University, and was also the author of a *History of the Rock Island Association*. As the appointed historian of the Baptists of Illinois, he left, at his decease, a work in MSS., which is represented as being one of great value. See the *Chicago Standard*, April 5, 1883; Cathcart, *Bapt. Encyclop.* page 246. (J.C.S.)

Cole, Joseph

an English Wesleyan minister, commenced his ministry in 1780; retired in 1815, residing at Carmarthen, and died January 8, 1826, aged seventy-eight. He had peculiar tact in rebuking sin with effect, yet without giving offence. See *Minutes of the British Conference*, 1826.

Cole, Leroy

a Methodist Episcopal minister, was born in Essex County, Virginia, June 5, 1749. He was converted in 1777; the same year was licensed to preach, and admitted into the travelling connection. He began his ministry in North Carolina; preached regularly until long after the Revolution; served the Church some years as a local preacher, and spent his latter life as a superannuate of the Kentucky Conference, dying triumphantly, February 6, 1830. See *Minutes of Annual Conferences*, 1831, page 115.

Cole, Nathaniel

a Baptist minister, was born at Swansea, Massachusetts, July 14, 1780. In his youth he removed to Otsego County, N.Y., where he was employed partly as a mechanic, and partly in teaching. In 1806 he settled as a merchant in Southfield, Madison County, where he was also a magistrate, and then county judge. In 1812 he represented the town in the New York Assembly. In 1816 he was baptized by Rev. Nathaniel Moore, and united with the Church in Fenner. With but limited preparation for the Christian ministry, he was ordained April 8, 1818, continued to preach for nine years, and died July 4, 1827. Mr. Cole was a peacemaker, yet firm, bold, decided, quick, ready, and communicative. See Haynes, *Bapt. Cyclop.* 1:181. (J.C.S.).

Cole, Robert W.

a minister in the Methodist Episcopal Church South, was born in East Tennessee in 1818. He received an early religious education; became eminently pious in youth, and at the age of eighteen entered the Tennessee Conference. In 1841 he was transferred to the Memphis Conference; spent 1843 and 1844 very usefully as a local preacher; re-entered the effective ranks in 1845, and was appointed to the Belmont Circuit, where he died, October 8, 1846. Mr. Cole was extremely modest and retiring, and never appeared to be conscious of his intellectual powers. He was sound in judgment and doctrine, and eminently equipped with all the Christian graces. See *Minutes of Annual Conferences of the M.E. Church South, 1846*, page 78.

Cole, Samuel (1)

a Congregational minister, was born at Mexico, N.Y., January 18, 1807. He received his preparatory education at Oneida Institute and at Oberlin, and graduated from Oberlin Theological Seminary in 1838. In 1839 he was ordained an evangelist at Oberlin, and labored as such for some years. He was acting pastor at West Tisbury, Massachusetts, from 1851 to 1855; at Weymouth, Ohio, from 1855 to 1861; West Gloucester, Mass., from 1861 to 1867; at Saybrook, Ohio, from 1867 to 1871; at Randolph, from 1872 to 1876. From thence he removed to Kingsville, where he remained without charge until his death, March 15, 1877. (W.P.S.)

Cole, Samuel (2)

a Baptist minister, was born in Massachusetts in 1823. He graduated from Waterville College in 1850, and from the theological seminary in Rochester in 1852. He had a vigorous intellect, and took high rank as a scholar. His ordination took place in Belfast, Maine, July 27, 1853. During his short pastorate he gave himself to work with an intensity of devotion rarely excelled. "Humble, studious, and spiritual, success attended his efforts, and a brilliant future opened before him." Prostrated by disease brought on by overwork, he went to his father's house in Beverly Massachusetts, and died there, November 11, 1854. See *Watchman and Reflector*, December 21, 1854. (J.C.S.)

Cole, Thomas (1)

an English divine was born in 1726. He was educated at Queen's College, Cambridge where he took the degree of LL.B. in 1751. At the time of his death, June 6, 1796, he was vicar of Dulverton. He was the author of *The Arbour, or, The Rural Philosopher* (1756, 4to): — *Discourses on Luxury, Infidelity, and Enthusiasm* (1760, 12mo): — *The Life of Hubert*, a narrative, descriptive, and didactic poem (1795, 8vo). See *The (Lond.) Annual Register*, 1796, page 62.

Cole, Thomas (2)

a celebrated painter, was born at Bolton-le-Moors, Lancashire, England, February 1, 1801. His parents, who had previously lived in America, returned in 1819, and settled in Philadelphia, where young Cole applied himself to wood-engraving. and music. In 1820 he began portrait-painting in Steubenville, and afterwards took up historical painting. In 1825 he removed to New York city, and laid the foundation of his fame by painting scenes among the Catskills. His finest pictures are the four called *The Voyage of Life*, which have been engraved. He died at Catskill, N.Y., February 11, 1847. A *Memoir* of him has been written by Reverend L.L. Noble (N.Y. 1855).

Cole, Thomas (3)

a Presbyterian minister, was born in Delaware. He spent over two years (1824, 1825) in Princeton Theological Seminary, and was then ordained by the Presbytery of Gallipolis, Ohio. He was in 1830 and 1831 stated supply

for a church in New Richmond; labored as missionary in Ohio in 1832 and 1833; was pastor in Augusta, Kentucky, in 1836, for a Congregational Church; agent for the American Bible Society, St. Louis, Missouri, from 1855 until his death, July 18, 1870. See *Gen. Cat. of Princeton Theol. Sem.* 1881, page 49.

Cole, William

an English clergyman and an eminent antiquary, was born at Little Abington, Cambridgeshire, August 3, 1714. He was educated at SaffronWaldeni, Eton, and. Clare Hall, Cambridge, where he was admitted to one of Freeman's scholarships in April, 1734. During 1736 and 1737 he travelled in Flanders and Portugal. In 1739 he was made commissioner of peace in the county of Cambridge. He was ordained deacon in 1744, and was for some time curate to Dr. Oakes, rector of Wethersfield, in Suffolk. He was admitted to priest's orders in 1745, and elected a fellow of the Society of Antiquaries in 1747. He went to France in 1768, after having been rector for some years of Bletchley, in Buckinghamshire, which place he resigned March 20, 1767. He then removed to Waterbeche, and from thence to Milton, near Cambridge, where he died, December 16, 1782. Among his works are *Grose's Antiquities*: — *Bentham's Ely*: — *Life of Cardinal Pole*: — *Collection of Poems*, and some *Sermons*, which he left to Cambridge University. See *Chalmers, Biog. Dict.* s.v.; *Allibone, Dict. of Brit. and Amer. Authors*, s.v.

Cole, William J.

a Methodist Episcopal minister, was born about 1843. He began preaching at the age of eighteen, under the direction of the Canadian Wesleyan Conference; removed to Charleston, S.C., in 1865; immediately connected himself with the South Carolina Mission Conference, and in its active ranks died, July 13, 1867. Mr. Cole possessed uncommon mental power, a remarkable winsomeness of manner, a prepossessing personal appearance, and an energy and perseverance that knew no hinderance. See *Minutes of Annual Conferences*, 1868, page 1.

Colebrooke, Thomas

a famous Sanscrit scholar, was born in London, England, in 1765. In 1782 he went to India, where he devoted himself to the study of Sanscrit. After an absence of thirty years he returned to London, and died there in 1837.

He was one of the first scholars who made Europe acquainted with the religion, legislation, history, and science of the Hinduts. His essays, published in the *Transactions of the Asiatic Society at Calcutta* and London, were reprinted in 1837, under the title, of *Miscellaneous Essays*. His paper on the philosophy of the Hindius was translated into French by Pauthier. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Colefax, Wiliam

an English Congregational minister, was born near Nantwich in 1792. He was left an orphan in early childhood; converted in his twentieth year; received his ministerial training at Idle Academy, and was ordained pastor in 1821 at Hexham. In 1833 he removed to Pudsey, Yorkshire, where he continued till 1846, when he resigned the ministry. He died March 6, 1872. See (Lond.) *Cong. Year-book*, 1873, page 321.

Coleman, Andrew (1)

an extraordinary young Irish Methodist preacher, was born in Coleraine, County Antrim. At the age of seventeen he had mastered the usual studies of a college curriculum. He was converted under the ministry of Thomas Barber, a Wesleyan evangelist; in 1785 was recommended to the Dublin Conference, and sent to the Sligo Circuit. After a few months' exhausting labor he returned to Coleraine, and died, June 18, 1786, aged eighteen years. Coleman's was a lovely character — humble, modest, affectionate, and thoroughly consecrated. He had a brilliant mind and a wonderful memory. See Etheridge, *Life of Dr. Adam Clarke*, page 51; Clarke, *Miscellaneous Works* (edited by Everett), 12:348; Everett, *Wesleyan Centenary Takings*, 1:229.

Coleman, Andrew (2)

a Methodist Episcopal minister, was born in West Virginia, April 5, 1790. He entered the Pittsburgh Conference in 1825; in 1842 was transferred to the Rock River Conference; in 1844 became a member of the Iowa Conference, and in 1856 of the Upper Iowa Conference. The following were his appointments: Dubuque, Rock Island, Burlington, Burlington District, De Moines District, Pittsburgh Circuit, Iowa City District, Pioneer Circuit, Lisbon, De Witt, Cedar Rapids, Rockdale, La Motte, Iowa City Circuit, De Witt Circuit. In 1872 he became superannuated, and resided at

Oskaloosa, Iowa, where he died, May 4, 1881. Mr. Coleman was an eminently godly man, of catholic spirit and ardent zeal. See *Minutes of Annual Conferences*, 1881, page 321.

Coleman, Henry

an English Congregational minister, was born at Harrold, Bedfordshire, March 11, 1809. He was educated at Newport-Pagnell College, and settled at Wickhambrook, in Suffolk, in 1838. Here he labored with eminent success until the beginning of 1864, when he removed to Halesworth, and thence, in 1868, to Penryn, Cornwall, where he continued ten years. He retired finally from active service in August 1879, and died at Southampton, August 11, 1882. See (Lond.) *Cong. Year-book*, 1883, page 271.

Coleman, Isaiah B.

a Free-will Baptist minister, was born March 7, 1809. He was licensed to preach May 10, 1834; ordained in March 1835, and served as pastor of the Church in West Stephentown, N.Y., about forty years. He assisted in the organization of several churches of his denomination, and was ever ready to respond to calls upon his services as a minister of the Gospel. He died March 14, 1883. See *The Morning Star*, April 4, 1883. (J.C.S.)

Coleman, James

a Methodist Episcopal minister, was born in Black River Township, N.J., October 30, 1766, of Presbyterian parents, who removed west of the Alleghanies in 1777, and settled on the Monongahela river. About the close of the Revolution he was converted, licensed to exhort, and in 1791 entered the itinerant ranks, and was appointed to Ohio, Circuit. Subsequently he served several years as a missionary in Upper Canada, where he endured dreadful privations, and exhibited wonderful zeal and fidelity. His latter years were spent as a superannuate in the New York Conference. He died at his residence in Ridgefield, Connecticut, February 5, 1842. Mr. Coleman was a man of very limited intellectual culture, but of many Christian graces. His great faith, singleness of heart, and marvellous unction in prayer made him powerful in the extension of Christ's kingdom. See *Minutes of Annual Conferences*, 1842, page 309.

Coleman, James A.

a Methodist Episcopal minister, was born at Baltimore, Maryland. He was converted at the age of fourteen, licensed to exhort two years later, two later to preach, and at the age of nineteen was employed as junior preacher on Castle Fin Circuit, Baltimore Conference. In 1851 he became a member of the conference, was sent as junior preacher to Shrewsbury Circuit, and afterwards in turn to Westminster, Liberty, and Hampstead, Maryland; was appointed to Alleghany Circuit in 1855; afterwards served Bedford Circuit, Cassville, and Birmingham Circuit, Pennsylvania; became chaplain in the United States navy on board a receiving-ship in the harbor of Brooklyn, N.Y., and thirteen months later removed to Philadelphia, Pennsylvania, where he remained a superannuate, until his death, March 30, 1879. Mr. Coleman was affable, earnest, affectionate, and pre-eminently successful. See *Minutes of Annual Conferences*, 1880, page 23.

Coleman, John

a Protestant Episcopal minister, was a native of Bath Parish, Dinwiddie County, Virginia. He was educated and prepared for the ministry principally by the Reverend Devereux Jarratt; but the war of the Revolution prevented his obtaining orders in England. In 1780 he became a Methodist local preacher, but left that Church in 1784. In 1787 he was admitted to holy orders, and became minister of St. John's and St. James's parishes, in Baltimore County, Maryland. For four years (1799-1803) he was rector of St. Thomas's Parish, in the same county, and then returned to that of St. James. He died in Baltimore County, January 21, 1816, aged fifty-eight years. Mr. Jarratt committed to Mr. Coleman the publication of his *Autobiography*. For seventeen years the latter was a member of the Standing Committee, and five times was a delegate to the General Convention. In 1804 he was named as a candidate for the suffragan episcopate of Maryland, but failing health prevented his election. See Sprague, *Annals of the Amer. Pulpit*, 5:220.

Coleman, Lyman, D.D.

an eminent Presbyterian or Congregational divine and educator, was born at Middlefield, Massachusetts, June 14, 1796. He graduated at Yale College in 1817, and for three succeeding years was principal of the Latin Grammar School in Hartford, Connecticut; next a tutor in Yale College for four years, during which time he studied theology. From 1828 to 1835 he

was pastor of the Congregational Church at Belchertown, Mass. After this he taught, first at the Burr and Burton Seminary in Vermont, next for seven years as principal of the English department of Phillips Academy, Andover. He then made a visit to Germany, and spent seven months in study with Neander, the eminent historian, which resulted in the preparation of his learned work, *Primitive Christianity*. On his return he was made professor of German in Princeton College. He continued there and at Amherst and Philadelphia — the next fourteen years, having also a connection with various other institutions. In 1856 he revisited Europe, and extended his travels to the Holy Land, the Desert, and Egypt. In 1861 he succeeded Dr. Cattell in the chair of ancient languages in Lafayette College, but after 1862 devoted himself solely to Latin. For many years he continued his lectures to the students on Biblical and physical geography. He was also professor of Hebrew, conducting classes in that study for fifteen years. He died at Easton, Pennsylvania, May 16, 1882. Eminent in solid abilities, in accurate scholarship, in stores of accumulated learning, — in extended usefulness, Dr. Coleman was *no* less eminent in the graces of the Spirit. His principal published works are, *The Antiquities of the Christian Church: — The Apostolical and Primitive Church: Historical Geography of the Bible: — Ancient Christianity Exemplified: — Historical Text-book and Atlas of Biblical Geography: — A Manual on Prelacy and Ritualism*; all of which have been republished in England. See *The Presbyterian*, March 25, 1882; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Kellogg, *Commemorative Sermon* (Easton, 1882). (W.P.S.)

Coleman, Reuben

a Methodist Episcopal minister, entered the travelling ministry in connection with the Texas Conference, in 1870, and labored faithfully until his decease, December 3, 1875. Mr. Coleman was a man of commanding presence, irreproachable character, and of earnestness and effectiveness in the ministry. See *Minutes of Annual Conferences*, 1876, page 8.

Coleman, Seymour

a Methodist Episcopal minister, was born in Litchfield County, Connecticut, December 23, 1794, of devout Huguenot parents. About 1812 he removed with them to Fulton County, N.Y., where he engaged in school-teaching from the age of eighteen to thirtyone, meanwhile zealously continuing his study of books and men. He was also, during this time,

admitted to the bar of Fulton County; but soon after gave up his profession, began preaching, and in 1828 entered the New York Conference. In 1832, on the formation of the Troy Conference, he became a member of it. His appointments extended through all the districts of that large conference. He died at his post, January 23, 1877. Mr. Coleman was endowed with a forcible intellect, and natural heroism. His religious experience was rich, and his daily life unsullied. See *Minutes of Annual Conferences*, 1877, page 67.

Coleman, Thomas (1)

a Puritan divine, was born at Oxford, England, in 1598. He was vicar of Blyton, and subsequently rector of St. Peter's, Cornhill, London, and died in 1647. He published sermons and theological treatises (1643-46). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Coleman, Thomas (2)

an English Congregatioal minister, was born at Kettering in 1798, and was studiously and religiously inclined from childhood. He was refused admission to Hoxton Academy on account of the loss of one of his eyes, yet he persevered in the work of self-improvement. In 1822 he became pastor of the Independent Church at Wollaston, Northamptonshire, and in 1831 at Ashley and Wilbarston. Failure of health in 1867 compelled him to resign. Subsequently he became totally blind, yet, from the tenacity of his memory and his disciplined habits of thought, he continued to preach almost to the end of his life, frequently conducting the whole service himself. He died at Market Harborough, December 30, 1872. Mr. Coleman is spoken of as being "a strenuous student." His historical acquirements, especially, were very considerable. He published, *Memorials of the Independent Churches in Northamptonshire: — The Two Thousand Confessors of 1662: — The English Confessors after the Reformation to the Days of the Commonwealth*; also other works, chiefly expository, as well as contributing many articles to denominational periodicals. See (Lond.) *Cong. Year-book* 1874, page 318.

Coleman, Thomas Clarke

a minister of the Methodist Episcopal Church South, was born in Jefferson County, Georgia, February 8, 1794. He was left an orphan when but a few months old; was converted about 1810 licensed to exhort in 1826, to

preach in 1832, and in 1835 entered the Georgia Conference. For about twenty years he labored on circuits, and in mission fields in Georgia and Florida. Failure of health then obliged him to retire from all stated services, and he spent the following years in great bodily suffering. He died July 25, 1875. Mr. Coleman had scarcely any early educational advantages. His wife taught him to read. His mental habits were fixed before he entered the ministry, and he never acquired the capacity for sermonizing; yet he was a preacher of rare success through the power of his exhortations and prayers. He was all aflame with zeal and devotion. His life was exemplary, full of pathos, sympathy, and deep devotion. See *Minutes of Annual Conferences of the M.E. Church South*, 1875, page 173.

Coleman, William (1)

an English Baptist minister, was born in 1776. His first settlement in the ministry was at Lessness Heath, Kent, where he was ordained in 1809. Here he remained from 1809 to 1823, and then removed to Colnbrook, Bucks, where he was pastor from 1823 to 1845. In 1846 he accepted a call to the Church at Bexley Heath, Kent, where he died, October 4, 1848. See (Lond.) *Baptist Hand-book*, 1849, page 41. (J.C.S.)

Coleman, William (2)

a Canadian Methodist minister, was a Cornishman. He was converted at nineteen; emigrated to Canada in 1831; was a lay evangelist for six years; entered the ministry in 1837, retired in 1872, and died at his home at Scarborough, Ontario, May 27, 1879, aged seventy-one years. Mr. Coleman was a man of thorough consecration and of strong and constant piety. See *Minutes of the Toronto Conference*, 1879, page 15.

Coleman, William A.

a Baptist minister, was born of Episcopal parentage, near St. John, New Brunswick, November 1816. He united with the Baptist Church at Portland, December 25, 1840; was ordained at North Esk in 1845; labored in several fields, baptized one thousand and fifty persons, and died at Sackville, March 7, 1877. He was characterized by executive ability, judgment, dignity, calmness, and humility. See *Minutes of Baptist Convention of N.S.*, etc., 1877; Bill, *Fifty Years with the Baptists*, page 537.

Colendal, Heinrich

a German theologian of the Jesuit order, was born at Cologne, April 15, 1672. He was successively missionary, professor of theology at Osnabruck, royal chaplain at Dresden, preacher and rector at Cologne. He died January 23, 1729. His principal works are, *Confabulatio Catholicum inter et Lutheranum* (Cologne, 1710): — *Osnabrugensis Rusticus Edoctus* (ibid. eod.): — *Nullitas Sacerdotii Lutheranorum* (ibid. 1713). See Hoefer, *Nouv. Biog. Generale*, s.v.

Coleoni, Celestini

an Italian historian and theologian of the Capuchin order, a native of Bergamo, lived in the early half of the 17th century. His principal works are, *Istoria Quadripartita di Bergamo* (Bergamo and Brescia, 1617, 1619, 3 volumes): — *Vita S. Patritii*, etc. (Brescia, 1617): — *De Matrimonio Gratae Virginis* (ibid. 1719): — *Vita Firmi et Rustici*. (ibid. 1618). See Hoefer, *Nouv. Biog. Generale*, s.v.

Colenso, John William, D.D.

an Anglican prelate, was born at St. Austell, Cornwall, January 24, 1814. He took all but the highest mathematical honors at Cambridge in 1836; was successively a master at Harrow (1838), a resident fellow and private tutor at St. John's College, Cambridge (1842); rector of Forncett St. Mary, near Norwich (1846), and was consecrated bishop of Natal on the creation of that see in 1853. Great excitement was caused by his publication of *St. Paul's Epistle to the Romans, newly Translated* (1861), in which he denied the doctrine of eternal punishment. But a still greater agitation was caused by his *Pentateuch and Book of Joshua Critically Examined* (in seven parts, 1862-79), in which he questioned the authenticity of the Pentateuch. This called forth innumerable replies and criticisms, and even severe Church discipline. The bishop of Capetown, who, by the various letters patent, was metropolitan of the Church of England in South Africa, summoned the bishop of Natal to his tribunal on a charge of heresy, and deposed him from office. The judicial committee of the privy council set aside, on constitutional grounds, the sentence of deposition. The trustees of the Colonial Church Bishopricks' Fund nevertheless withheld bishop Colenso's salary, and he sued for it before lord Romilly, master of the rolls. That judge declared that heresy would be a justification for withholding the salary, and that, if the charge were preferred, it would be his duty to try it

in accordance with the law of the Church of England. But the charge was not preferred, and, of course, the Capetown deposition could not be held a justification. Thus the bishop of Natal continued to enjoy his salary and the property of his see, and with a good conscience, for it was the opinion of his friends that a charge of heresy could not have been maintained against him under the standards of the Church of England. He died at Natal, June 20, 1883. Besides a series of mathematics for schools, and some minor works, bishop Colensot published, *Lectures on the Pentateuch and the Moabite Stone* (1873): — the *New Bible Commentary — Critically Examined* (1871-74). He also translated the New Test. and part of the Old Test. into the Zulu language, and published a Zulu grammar with dictionary. (B.P.)

Coler, Jakob

a Lutheran theologian of Germany, was born at Gratz, in Voightland, in 1537. He studied at Frankfort-on-the-Oder, was in 1564-pastor at Lauban, in Upper Lusatia, and in 1573 at Neukirch, where he held a colloquy with L. Crentzheim and M. Flacius, concerning original sin. In 1575 he was made doctor of theology and professor of Hebrew at Frankfort; in 1577 he was called to Berlin as member of consistory; became in 1600 superintendent of the Guistrow district in the duchy of Mecklenburg, and died March 7, 1612. He assisted Hutter in the edition of his famous Hebrew Bible, and wrote, *De Immortalitate Animae: — De Exorcismo: — De Libero Arbitrio*. See Koller, *Wolaviographia*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Coler, Johann Christoph

a German Protestant theologian and bibliographer, was born September 7, 1691, at Alten-Gonttern, near Langensalza. He studied at Wittenberg, and was made adjunct to the philosophical faculty in 1716. In 1720 he became pastor at Brucken, but four years later went to Weimar, as teacher at the gymnasium. In 1725 he was appointed pastor of St. James's, in 1731 court preacher, and died at Weimar, March 7, 1736. His principal works are some academical dissertations: *De Ephraemo et Joanne Damasceno* (Wittenberg, 1714): — *Historia Gothofr. Arnoldi* (ibid. 1718): — *Acta Litteraria Academiae Wittebergensis* (ibid. 1719): — *Bibliotheke Theologische* (Leips. 1724-36): — *Anthologia, seu Epistolae Varii Argumenti* (ibid. 1725): — *Acta Historico-ecclesiastica*, an ecclesiastical

gazette, written in German (Weimar, 1734). See Hoefer, *Nouv. Biog. Generale*, s.v.

Coler, Johann Jakob

a German theologian, was born at Zurich in the 16th century. He was one of the pupils of Theodore Beza, and wrote *An Anima Rationalis sit ex Traduce* (Zurich, 1586). The success of this little treatise was very great, and Rodolphe Goclenius printed it a second time in his collection of writings upon the origin and nature of the soul, *De Hominis Perfectione* (Marburg, 1694). We are also indebted to Coler for *Praefatio in Epistolas Hutteni*, with a collection of letters from Hutten (Nuremberg, 1604). See Hoefer, *Nouv. Biog. Generale*, s.v.

Coleridge, John

an English clergyman, father of the poet, was vicar of Ottery St. Mary, in Devonshire, and died about 1781. He published *A Critical Latin Grammar.* — *Miscellaneous Dissertations Arising from the 17th and 18th Chapters of the Book of Judges* (1768). He is said to have been a man of learning and research. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Coleridge, William Hart

a bishop of the Church of England, was appointed to the see of Barbadoes at its erection in 1824, and resigned the bishopric in 1841. Upon the establishment of St. Augustine's College, Canterbury, he was chosen its first warden, possessing eminent talent for the education of missionaries. He died at Ottery St. Mary, Devonshire, December 21, 1849, in the sixtieth year of his age. His scholarship was unquestionable. See *Amer. Quar. Church Rev.* 1850, page 160.

Coles, John

an English Baptist minister, was born at Luton, Bedfordshire, in 1782. He was ordained November 5, 1813, pastor at Poplar, Middlesex, and remained there until 1818. His next settlement was at Workingham, Berkshire, where he remained from 1819 to 1839. Besides performing his home duties, he labored extensively in the 'neighboring villages. On completing his term of service, he retired from ministerial labor. He died in

London, January 9, 1842. See (Lond.) *Baptist Hand-book*, 1842, page 24. (J.C.S.)

Coles, Thomas

an English Baptist minister, was born in the parish of Hawling, Gloucestershire, August 31, 1779. Soon after joining the Church of which the Rev. Benjamin Beddome was the pastor, he entered the college at Bristol, where he studied for a time, and then became a student in Marischal College, Aberdeen, where he graduated A.M. In Scotland, he devoted himself with great zeal to the spiritual welfare of the young. He was ordained at Bourton, November 17, 1801, where he remained during his entire ministerial life, nearly thirty-nine years, "highly esteemed by his brethren, and very useful in the public denominational institutions of the county." He died September 23, 1840. See *Report of English Baptist Unions*, 1841, page 33. (J.C.S.)

Colette, Saint

a French nun and reformer, whose family name was *Boilet*, was born at Corbie, in Picardy, January 13, 1380. From infancy she was remarkable for her piety. After having lived successively at the house of the Beguines, the sisters of the third order of St. Francis, then in a hermitage, she entered the order of the nuns of St. Clare, and conceived the thought of working a reform. Benedict XIII, Pedro de Luna, the acknowledged pope at Avignon, approved her design, and invested her with the necessary power to accomplish it. She failed in France, but succeeded in Savoy, Burgundy, the Netherlands, and Spain. She died at Ghent, March 6, 1446, and her canonization was pronounced March 3, 1807, by Pius VII. See Hoefler, *Nouv. Biog. Generale*, s.v.

Coletti (or Coleti), Giovanni Domenico

an Italian scholar of the Jesuit order, brother of Niccolo, was born in 1727. He was for ten years missionary to Mexico. On his return to Italy he resided at the College of Bagnacavallo, and retired to his family after the suppression of his order. He died at Venice in 1799. His principal works are, *Vida de S. Juan Apostoli* (Lima, 1761): — *Dizionario Storico-Geografico dell' America Meridionale* (Venice, 1771): — *Notize Istoriche della Chiesa di San Pietro in Sylvis di Bagnacavallo* (ibid. 1774): — *Memorie Istoriche Intorno al Cav. Cesare Ercolani* (ibid.

1776): — *Luciferi Episcopi Calaritani Vita, cum Notis, Operibus Praefixa* (ibid. 1778): — *Hispellates Inscriptiones Emendatae* (ibid. 1780): — *De Nova Ovarii Voce et Officio* (ibid. 1781): — *Notae et Siglae quae in Nummis et Lapidibus capud Romanos Obtinebant Explicatae* (ibid. 1785): — *Lettera Sopra l'Iscrizione Pemmoniana dell' Altare di San Martino di Cividale Friuli* (ibid. 1789): — *Triclinium Opiterginum* (ibid. 1794), also a large number of MSS., preserved by his family. See Hoefer, *Nouv. Biog. Generale*, s.v.

Coletti (or Coleti), Jacopo (or Giacomo)

an Italian scholar of the Jesuit order, lived at the close of the 18th century. On the suppression of the Jesuits, he returned to his family and devoted himself to study and ecclesiastical labors. His principal works are, *Dissertazione Sugli Antichi Pedagogii* (Venice, 1780, inserted in the *Opusculi Ferraresi*): — *De Situ Stridonis, Urbis Natalis S. Hieronymi* (ibid. 1784). Coletti also worked on a continuation of the *Illyricum Sacrum* of Daniele Farlati, and the publication of the work of Lucifero, bishop of Cagliari, by his brother Giovanni Domenico. See Hoefer, *Nouv. Biog. Generale*, s.v.

Coletti (or Coleti), Niccolo

a learned Italian ecclesiastic, was born at Venice in 1680. He resigned the direction of a library and printing establishment which he had formed at Paris, in order to devote himself entirely to the study of history and ecclesiastical antiquities. Coletti died in 1765. He published a new edition of the *Italia Sacra* of Ughelli, purged of several errors, and continued it from 1648, where the author had left it, down to the 18th century. This edition, commenced in 1717, was completed in 1733, ten volumes, in fol. Coletti likewise worked on a new edition of the *Collection des Conciles* of Labbe, which he enriched with notes and valuable additions. He also wrote, *Series Episcoporum Crenzonensium Aucte* (Milan, 1749): — *Monumenta Ecclesiae Venetae S. Moisis* (1758). — See Hoefer, *Nouv. Biog. Generale*, s.v.

Coley, Charles H.

a Protestant Episcopal clergy-man, resided, in 1857, in Madison, Georgia, while yet a deacon, and subsequently, in 1859, became rector in that place of the Church of the Advent. In 1861 he was assistant minister of Christ

Church, Savannah, a position in which he remained until 1868, when he became rector of the Church of the Redeemer, Shelbyville, Tennessee; in 1870 was rector of St. Mark's Church, Brunswick, Georgia; in 1872 officiated in Christ Church; Savannah; and in 1873 became rector of Trinity Church, Demopolis, Alabama. He died March 26, 1874, aged forty-three years. See *Prot. Episc. Almanac*, 1875, page 144.

Coley, James M.

a Baptist minister, was born at Cazenovia, N.Y., in 1806. He pursued his studies in the literary and theological institution at Hamilton, where he graduated in 1828. Subsequently he spent one year (1833-34) at the Newton Theological Institution, and was ordained at Charlemont, Mass. For two years he was pastor at Beverly, which place he left in February, 1836. His other settlements were in Binghamton and Carmel, N. Y., Norwich, Connecticut, Albany and Waverly N.Y. His labors at Albany were especially blessed, On giving up the pastoral office he removed to Auburn, Illinois. A few years after, he went to California for his health, and died at San Jose, January 8, 1883. He was an able preacher, of commanding presence, and an uncommonly impressive delivery. See *The Watchman*, March 29, 1883. (J.C.S.)

Coley, Samuel

a Wesleyan minister, was born at Birmingham, England, February 17, 1825. He was converted when about six years of age, joined the Wesleyans at twelve, began to preach at sixteen, and after a three years' residence at the theological school at Richmond, received an appointment to the Hastings Circuit in 1847. He filled some of the most important stations of the Church. In 1873 he was appointed theological tutor at Headingly. He resigned this position in 1880, and in August of the same year settled at Warwick, and died October 30 following. "As a preacher he stood in the first rank of the most popular men of the day." His theological lectures "were models of clearness in the exposition of truth." He published comparatively little. His *Life of Thomas Collins* is one of the best of Christian biographies. See *Minutes of the British Conference*, 1881, page 20.

Colfridus

SEE CEOLFRID.

Colga

(or Colchu; Irish, *Coelchu*), is the name of several early Irish saints:

- 1.** COLGA, "*the Wise*," lector of Clonmacnoise was a man of eminent piety and learning, and acquired the name of chief scribe or master of all the Scots. He was appointed to preside over the great school of Clonmacnoise; was a special friend and correspondent of Alcuin, at Charlemagne's court, and composed the *Scopa Devotionis*, or *Besom of Devotion*, a collection of most ardent prayers in the form of litanies, and full of the warmest devotion to God. He died about A.D. 796, and is commemorated on February 20 (Lanigan, *Eccl. Hist. of Ireland*, 3:228 sq.; Todd and Reeves, *Mart. Doneg.* page 55).
- 2.** COLGUS, or COLGANUS, was of the powerful family of the Hy-Fiachrach, in *Connaught*. He is chiefly known in connection with St. Columba. He finished about A.D. 580, and probably died in his native land, according to St. Columba's promise (Lanigan, *Eccl. Hist. of Ireland*. 2:328).
- 3.** COLGIUS, or COLCIUS, son of Cellach, was another disciple and associate of St. Columba. According to the Irish annals he died about A.D. 622 (Lanigan, *Eccl. Hist. of Ireland*, 2:328; Colgan, *Acta Sanctorum*, pages 381, 382).
- 4.** COLGA, abbot of Lusk, in Leinster, flourished about A.D. 694, and was one of the chief prelates who attended the synod at Armagh, convened by Flann Febhla and St. Adamnan about A.D. 697 (Lanigan, *Eccl. Hist. of Ireland*, 3:140).
- 5.** COLGA, or CAOLCHU, of Lui-Airthir, is commemorated September 24 (Todd and Reeves, *Mart. Doneg.* page 257).

Colgan, Thomas

a missionary of the Church of England, came to America in 1726 to take charge of the Church in Rye, N.Y., under the direction of the Society for the Propagation of the Gospel in Foreign Parts; but afterwards became assistant to the Reverend William Vesey, rector of Trinity Church, New York city, and remained in that position until 1732, when he became minister of the Church in Jamaica, Long Island. He died there in 1755. See Sprague, *Annals of the Amer. Pulpit*, 5:16.

Colhard, Christian

a German poet and theologian, who lived in the early part of the 18th century, wrote, *Ara Eucharistica* (Frankfort, 1704, 1728): — *Epistolae Familiares Carmine Elegiaco* (Berlin, about 1720): — *Epistolographia Metrica* (ibid. 1724). See Hoefer, *Nouv. Biog. Generale*, s.v.

Coli, Giovanni

an Italian painter, was born at Lucca in 1634, and studied under Pietro da Cortona. Some of his works are in the churches of Rome. The most celebrated were the frescos in the tribune of the Church of San Martino, in Lucca. The whole cloister of the monastery of the Carmelites was painted by him. He died in 1681. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Colidi

SEE *CULDEES*.

Coligny (or Coligne), Odet De

a French prelate, son of marshal de Chatillon and Louise de Montmorenci, was born July 10, 1517. When hardly sixteen years of age he was appointed one of the cardinals who were to elect the pope. He went to Rome to take his place in the consistory, and assisted in the election of Paul III, who made him archbishop of Toulouse in 1534, and relieved him from the obligation of residig at Rome. He was raised to the episcopal see of Beauvais in 1535, and took a great interest, not only in the affairs of, his country, but also promoted aarts and sciences. In 1550 he was called to Rome to assist in the election of pope Julius II. In 1554 he gave to his diocese the *Constitutions Synodales*, which were intended to suppress certain abuses. The firm attitude of the Parisian parliament against the house of Guise, in 1558, which sought to bring France under the yoke of the inquisition, delivered Coligny from a snare, since he was designed to be one of the three inquisitor-generals. Without pronouncing himself openly for the new faith, to which his brothers already adhered, he put himself politically on their side and against the Guises, assisted at the assembly held in Fontainebleau in 1560, and finally broke with the Church of Rome in 1561 by celebrating at Beauvais the Lord's Supper in accordance with the Protestant rite. A tumult which soon broke out endangered his life. He

gave up his ecclesiastical dignities, and assumed the title of count of Beauvais. During the first religious war he accompanied his brothers and Conde to Orleans, and after the peace of Amboise he returned to the court of France. In the meantime he had been reported to the inquisition at Rome as a heretic; and on his refusal to appear before the tribunal, the pope hurled at him a bull of excommunication, March 31, 1563. He was henceforth called by his family name, *Chatillon*, although he himself retained his title of cardinal Coligny. In 1568 he negotiated the peace which followed the siege of Chartres. The violation of the peace by Catharine de' Medici necessitated the retreat of Conde and Coligny to La Rochelle. Chatillon's life, as well as that of Conde being endangered, he succeeded in sailing to England, where he hoped to serve the cause of his brothers and of liberty. He publicly married Elizabeth de Hauteville. Queen Elizabeth treated him with due respect, and his influence often neutralized the measures of the French ambassador, Lamothe-Fenelon. After the peace of 1570, the latter changed his attitude towards the cardinal, and even entered into direct relations with him in the hope of securing his cooperation. Chatillon, upon an invitation of Gaspard de Coligny to return to France, made his preparations for the journey, but died February 14, 1571, under suspicion of being poisoned, which a postmortem examination justified. He was buried at Canterbury. In Odet de Coligny the French Protestants lost one of their firmest supporters. See De Bouchet, *Pr. de Christ. de la Maison de Coligny*, pages 347-1442; Brantome, *Homines Illust.* s.v., "Le Cardinal de Chatillon;" Dupont-White, *La Ligne a Beauvais; Corresp. Diplom. de Lamothe-Fenelon*, 1, page 16 sq.; 2, page 49 sq.; 3, page 17 sq.; 4, page 12 sq.; Delaborde, in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v.: (B.P.)

Colla

SEE EOLLA.

Collace

is the family name of several Scotch clergymen:

1. ANDREW, took his degree at King's College, Aberdeen, in 1611; was presented to the living at Gariock in 1615, transferred to Ecclesgreig in 1619, to Dundee in 1635; deposed in 1639 for drunkenness, sacrilege, and disobedience to the General Assembly was settled at Dunse in 1663, and

died September 13, 1664, aged about seventy-three years. See *Fasti Eccles. Scoticanae*, 1404; 3:689, 863, 870.

2. DAVID, was appointed to the living at Drainie in 1633, and ordained, and died June 3, 1681. See *Fasti Eccles. Scoticanae*, 3:161.

3. FRANCIS, took his degree at Edinburgh University in 1610; was presented to the vicarage of Channelkirk in 1614, and admitted to the living in 1615; signed the protestation for the liberties of the kirk in 1617; was transferred to Gordon in 1625, and died in 1647, aged about fifty-seven years. See *Fasti Eccles. Scoticanae*, 1:521, 525.

4. JOHN, was appointed to the living at Fettercairn in 1580; had Newdosk under his care in 1585, and died March 16, 1587. See *Fasti Eccles. Scoticanae*, 3:866.

Collaceroni, Agostino

an Italian painter, was a native of Bologna, and studied under Padre Pozzi. He was an eminent perspective artist, and was much employed in adorning the churches at Rome, Bologna, and other cities. He flourished about 1700.

Collado, Diego

a Spanish Dominican, was born at Mezzadas, in Estremadura. He assumed the habit of his order at Salamanca in 1600. After having taught belles-lettres, he embarked for Japan in 1619, and, in spite of persecution, preached the Gospel for several years. In 1625 his superiors sent him to Rome to solicit of the pope more extended powers. While in Europe he published several works, the material for which he had collected in his travels. Urban VIII having at length delivered a brief favorable to the wishes of the missionaries, Collado went to Spain in 1632, obtained of the king letters-patent for the foundation of a convent of his order in the Philippine Islands, and embarked again in 1635. Arriving there, he met with much opposition from the governor, but nevertheless succeeded in carrying out his project. Being recalled to Spain in 1638, he embarked, but the ship was wrecked, and he perished. His works are, *Ara Grammatica Linguae Japonicae* (Rome, 1631): — *Dictionarium sive Thesauri Linguae Japonice* (ibid.; compendium, 1632): — *Historia Ecclesiastica de las Successas de la Christiandad de Japon* (Madrid, 1632): — *Modus Confitendi et Examenandi Poenitentem Japonensem*, etc. (Rome, 1631):

Dictionarium Linguae Sinensis (still unpublished). See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict* s.v.

Colladoin, Nicolas

a Swiss Protestant theologian of French origin lived in the latter part of the 16th century. He left Bourges, where he was minister, retired to Geneva, and became, in 1564, rector of the academy of that place. Two years later he succeeded Calvin as professor of theology. The boldness of his preaching brought him into difficulty with the sovereign council of Geneva, and he retired to Lausanne, where he taught belles-lettres. He translated into French Beza's work, *De Haereticis Gladio Puniendis* (1560); and wrote *Methodus Facillina ad Explicationem Apocalypseos Johannis* (Morges, 1591): — *Jesus Nazarenus, ex Matthaeo*, chapter 2, 5:32 (Lausanne, 1586). See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Collaert, Adrian

a Flemish designer and engraver, was born at Antwerp about 1520, studied in his native city, and died there in 1567. The following are his principal works: *The Last Judgment*; *The Israelitish Women Celebrating the Destruction of the Egyptian Host in the Red Sea*; *The Calling of St. Andrew of the Apostleship*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict*; s.v.

Collaert, Hans

a Flemish engraver, son and scholar of Adrian, was born at Antwerp about 1540. He visited Rome for improvement, afterwards returning to Flanders, where he executed a number of plates dated from 1555 to 1622. The following are the principal: *St. John Preaching in the Wilderness*; *Moses Striking the Rock*; and the subjects from the lives of Christ and the Virgin. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Collar

The neck-cloth worn by the clergy does not date earlier than the beginning of the 18th century. The ruff of the time of Elizabeth fell into desuetude before the falling collars of the time of James and Charles I.

Collas

a learned French missionary and astronomer, of the Jesuit order, was born at Thionville about 1731. He taught mathematics at the University of Lorraine, and in 1767 went to Peking, where he acted as mathematician to the emperor of China. He died January 22, 1781, leaving several very important sketches, inserted in a collection of the *Memoires* upon the Chinese, viz.: *Etat des Reparations et Additions Faites a l'Observatoire Vati depuis Longtemps dans le Maison des Missionnaires Franvais a Pekin*, and others. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Collatines

SEE OBLATES.

Collatio

is a term for the reading from the lives or *collationes* of the fathers, which St. Benedict (*Regula*, c. 42) instituted in his monasteries before compline. Such compilations as the *collationes* of John Cassian were read. Ardo Smaragdus, however, says that this service was called *collatio* because the monks questioned each other on the portions to be read. The Benedictine practice is to hold this service in the church, and this is probably in accordance with the founder's intention, for he evidently contemplated the collation being held in the same place as compline (Ducange, s.v.).

Collation

is

- (1) the free assignment of a vacant canonry or benefice;
- (2) reading of devout books from the pulpit by the reader of the week, followed by an exposition from the superior in chapter;
- (3) a sermon after a funeral;
- (4) a lecture on the catechism established in 1622;
- (5) the monastic supper.

During the first four centuries there was but one full, meal taken daily by monastics, and that was supper (*coena*). When the mid-day meal was

adopted, a slender repast of bread, wine, and dry fruit, not worthy of the name of supper, was taken after vespers, during the reading, or "collation," of the Scripture or fathers and so the name was given to then meal, and adopted by laymen and priests. The *jentaculum*, or breakfast, consisted of a basin of soup.

Collatius, Petrus Apollonius

an Italian priest and poet, a native of Novarra, lived at the close of the 15th century. He wrote, *De Eversione urbis Jerusalem. Carmen Heroicum* (Milan, 1481; republished under the title *Apollonius, de Excidio Hierosolymitano*, Paris, 1540; Antwerp, 1586), a poem on the destruction of Jerusalem under Vespasian: — *Heroicum Carmen de Duello Davidis et Golica, Elegice et Epigrammata* (ibid; 1692; republished several times). See Hofer, *Nouvi. Biog. Generale*, s.v.

Colle, Raffaellino Dal

an Italian painter, was born at Colle, near Borgo San Sepolcro, in Tuscany, about 1490, and was a pupil of Raphael: Later in life Colle resided at Borgo San Sepolcro, where he kept a school of design. He died at Rome in 1530. His works are to be found at Urbino, at Perugia, at Pesaro, and at Gubbio. The best are, *The Resurrection* and an *Assumption*, in the churches at Borgo Sani Sepolcro. See *Encyclop. Brit.* (9th ed.) s.v.; Hofer, *Nouv. Biog. Generale*, s.v.; Rose, *Biog. Dict.* s.v.; Graves's ed. of Bryan's *Dict. of Painters*, s.v.

Collect

is

- (1) a church appointed as the startingpoint and place of assembly of a procession going to a station, as, for instance, the collect was at Santa Sabina, on the Aventine, when the station was fixed at the basilica of St. Paul;
- (2) a prayer so called, because collected into one form out of many petitions, or from the people being joined in as one, or because offered for the whole collective Church, or a particular Church. Most collects end "through Jesus Christ," because the Father bestows his gifts through the mediation of Christ only. The five parts of a collect are the *invocation*; the *reason* on which the petition is founded; *the petition* itself; the *benefit*

hoped for; and *ascription* of praise, or mention of the Lord Jesus, or both. The collects in the mass were composed by pope Gelasius. At St. Albans, in the 12th century, they were limited to seven. The collects were included in the Collectarium, and the collects at the end of the communion service, matins, and even-song, etc., fulfil the definition of micrologus, as the concluding prayer in an office, in which the priest gathers up and collects all the prayers of the people, to offer them to God. Out of the eighty-three used in the English Church, fifty-nine are traceable to the 6th century.

Collecta

SEE CORNELIA.

Collecta, in liturgical phraseology, is

- (1) the collecting of alms or contributions of the faithful. From Leo the Great we learn that such a collection was sometimes made on a Sunday, sometimes on Monday or Tuesday, for the benefit and sustenance of the poor. These collections seem to have been distinct from oblations.
- (2) The gathering together of the people for divine service. Jerome (Epist. 27) states that the sound of *Alleluia* called monks to say their offices (*ad collectam*). Pachomius (*Regula*, c. 17) speaks of the *collecta* in which oblation was made; he also distinguishes between the *collecta domus*, the service held in the several houses of a monastery, and the *collecta major*, at which the whole body of monks was brought together to say their offices. In this rule, *collecta* has very probably the same sense as *Collatio*.
- (3) A society or brotherhood. So in the 15th canon of the first council of Nantes (Hincmar, *Capitula ad Presbyt.* c. 14).

Collectarium

is a book of collects or short prayers, anciently called a "coucher." The latter word appears to be thus derived: collectarium, collectier, colctier, coulctier, couctier, couchier, coucher. The term "coucher" is frequently found in English mediaeval MSS., and occasionally in church inventories and churchwardens' accounts.

Collectio

is a name, in the Gallican missals, for certain forms of prayer and praise. The principal of these are the *Collectio post Nomina*, which follows the

recitation of the names on the diptychs; the *Collectio ad Pacem*, which accompanies the giving of the kiss of peace; the *Collectio post, Sanctus*, which immediately follows the "Holy Holy, Holy," and the *Collectio post Eucharistiam*, after communion.

Colledge, Thomas

an English Congregational minister, was born at Wirksworth, July 6, 1804, of pious parents. He joined the Church at the age of seventeen, and at twenty-three began preaching. In 1832 he entered Rotherham College, and at the close of his course became pastor at Reeth, Yorkshire. Thence he removed to Riddings, where he died, August 23, 1875. See (Lond.) *Congregational Year-book*, 1876, page 323.

College of Augurs

was the institution. of sooth-sayers among the ancient Romans. *SEE AUGUR.*

Colleges of Piety

were associations for the study of the Bible and the promotion of personal piety among certain of the Lutherans in the 17th century. *SEE PIETISM.*

Collegia de Propaganda Fide

SEE COLLEGIA PONTIFICA; SEE PROPAGANDA.

Collegium Dendrophorium

(*the College of the Dendrophori*, from *δένδρον*, a tree, and *φέρω*, to carry), were a class of heathen (probably priests) whose duty it was to carry branches of trees in processions in honor of the gods.

Collen

a Welsh saint of the 7th century, was patron of Llangollen, in Denbighshire, and is commemorated on May 20 (Rees, *Welsh Saints*, page 302).

Colleoni, Girolamo

an Italian painter, was born at Bergamo about 1495. His paintings in the Church of San Antonio dell' Ospitale, at Bergamo, were destroyed by fire.

There is one in San Erasmo, near Bergamo, which represents *The Virgin and Infant; with Magdalene and Saints*, and is one of his most esteemed works. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Rose, *Gen. Biog. Diet.* s.v.

Colleschi, Francesco

a learned Italian theologian, who died in 1746, wrote, *Dissertazione della Letteratura de' Sacerdoti Antichi*, in the *Raccolta Caloger.* volume 34: — *Dissertazione della Religione degli Indiani*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Collet, Pierre

a French theologian and doctor of divinity, was born at Terney, near Montoire (Loir-et-Cher), September 6, 1693. From his youth he was employed at the house of the brothers of Saint-Lazare, and taught theology in several houses of his order. He was afterwards principal of the College des Bons-Enfants in Paris, and died there October 16, 1770. He wrote a large number of works, among them, *De Quinque Jansenii Propositionibus* (Paris, 1730): — *Traite des Dispenses en General* (ibid. 1742, 1746, 1752, 1758, 1759, 1777, 1788, 1828; Avignon, 1829): — *Institutiones Theologiae* (Paris, 1744, 1756): — *Institutiones Theologiae Moralis* (ibid. 1758, which is the fifth edition, the dates of the others being unknown): — *Institutiones Theologiae Scholasticae* (Lyons, 1765, 1767, 1768; Paris, 1775): — *Viede Saint-Vincent-de-Paul* (Nancy, 1748; Paris, 1818, with some writings from St. Vincent de Paul): — *Lettre d'un Theologien au R.P.A. de G.* (Antony of Gasquet) (Brussels, 1763): — *Traite des Devoirs de la Vie Religieuse* (Lyons, 1765; Paris, 1773): — *L'Ecolier Chretien* (ibid. 1769): — *Le Devotion au Sacre Cour de Jesus* (ibid. 1770): — *Traite des Exorcismes de l'Eglise* (ibid. eod.): — *Instructions sur les Devoirs des Gens de la Compagne* (ibid. eod.). See Hoefler, *Nouv. Biog. Generale*, s.v.: Chalmers, *Biog. Dict.* s.v.

Collett, Thomas

an English Congregational minister, was born at Lostwithiel, Cornwall, February 8, 1797. He joined the Church in early manhood; received his ministerial training at Hackney Academy; began his ministry at Witney, Oxfordshire; and finally settled at Dawlish, on the south coast of Devon, in 1824. In June, 1866, Mr. Collett resigned his pulpit, but continued to

reside among the scenes of his lifelong labors, beloved by all who knew him, until his death, June 10, 1869. See (Lond.) *Cong. Year-book*, 1870, page 281.

Colley, Benjamin

an English Wesleyan minister, was born at Tollerton, near Easingwold, Yorkshire. He united with the Methodists in 1761; and, having received Episcopal ordination, was in that year invited by Wesley to officiate in the Methodist chapels in London, which he did. In 1762 he was "carried away by the enthusiasm of George Bell and Thomas Maxfield." He was soon restored, however, by John Manners; and in July, 1763, was engaged in the work at Newcastle-upon-Tyne. Thereafter, until his death in 1767, he was a faithful and godly worker. Although he deeply regretted his slip, he was ever after subject to strong temptations; and, as Wesley (who believed his backsliding cost him his life) says, "he went heavily all his days." See Atmore, *Meth. Memorial*, s.v.; Wesley, *Journal*, November 8, 1767.

Colley, Thomas

an English minister of the Society of Friends, was born at Smeaton, near Pontefract, Yorkshire, in 1742. He was brought up in the Established Church; religiously awakened before he reached his majority and joined the Methodists, among whom he was zealous, active, and much esteemed. About 1764 he united with the Friends, and in 1768 began his ministry. In 1779, in company with Philip Madin, of Sheffield, he visited the West India islands, and performed considerable Christian labor there. Some years after he travelled extensively in North America. Subsequently he itinerated much in his native land, and was very useful in his vocation. He died in Sheffield, June 12, 1812. See *Piety Promoted*, 4:29, 33. (J.C.S.)

Colli, Antonio

an Italian painter of the Roman school, flourished about 1700, and studied under Andrea Pozzi. He painted the great altar in the Church of Sari Pantaleo. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Collie, William

a Scotch clergyman, took his degree at King's College, Aberdeen, in 1718; became schoolmaster at Drainie in 1732, and assistant minister at Duffus;

was presented to the living at Drainie in 1741, and ordained. He died April 29, 1768, aged about seventy years. See *Fasti Eccles. Scoticanae*, 1:161.

Collier, Arthur

an English metaphysician and divine, was born at the rectory of Langford Magna, near Sarum, October 12, 1680, and was educated at Salisbury Grammar School and Pembroke College, Oxford. In 1704 he was presented to the benefice of Langford Magna, where he continued until his death, in 1732. In religion he was an Arian, and also a High Churchman, on grounds which his associates could not understand. The following are some of his works: *Treatise on the Logos*, in seven sermons (1732): — *New Inquiry after Truth*, on the non-existence of an external world: — *Specimen of True Philosophy*. See *Encycl. Brit.* 9th ed. s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Collier, Ephraim Robins

a Baptist minister, who died in 1840, graduated at Harvard College in 1826, and had rare classical tastes and excellent scholarship. See Sprague, *Annals of the Amer. Pulpit*, 6:378.

Collier, Ezra W.

a (Dutch) Reformed minister, was born at Plymouth, Massachusetts, about 1832. He graduated at Rutgers College in 1849, and at New Brunswick Theological Seminary in 1854. He was noted in his student life for close application, literary culture, and scholarly enthusiasm. His first settlement was with Manhattan Reformed Church, New York city (1854-56). For the next ten years he was pastor in Freehold, N.J. His health being greatly impaired he removed to Coxsackie, N.Y.; but after a year was obliged to relinquish all active duties. He lingered in great feebleness until his death in 1869. He was one of the most brilliant and devoted of the younger ministers of his Church, and heroic in the utterance of his views a true scholar, and a Christian gentleman. His studies took a wide range beyond mere professional requirements. In 1865 he edited a volume of posthumous *Sermons* by his brother, Reverend Joseph A. Collier, to which he prefixed an interesting biographical sketch. (W.J.R.T.)

Collier, Francis

an English Wesleyan minister, was converted at the age of twenty under the preaching of John Nelson; commenced his ministry at Derby in 1796; travelled twenty-three circuits, becoming a supernumerary in 1837 at Taunton, and died June 25, 1851, aged eighty-two. He was an able preacher, and stood high in the connection. See *Minutes of the British Conference*. 1851.

Collier, F.G.

an English Congregational minister, was born at Hartlepool, February 6, 1847. He was educated at the Lancashire Independent College, and ordained at Wigan in 1871. He accepted the pastorate of New Chapel, Horwich; which, after four years, he was forced to resign on account of failing health. He died at West Kirby, Cheshire, March 30, 1881. See (Lond.) *Cong. Year-book*, 1883, page 273.

Collier, Joseph

an English Wesleyan minister, was born at Stockport, October 31, 1770. He was converted at the age of fourteen; admitted into the ministry in 1795; was prostrated on the Bradford Circuit, but still labored; became a supernumerary in 1811, first residing in Bury, subsequently in Exeter and at Kingsdown, Bristol; resumed his ministry at Haverford-West in 1813, and travelled several circuits. His last was Nottingham, where he died, May 27, 1842. See *Minutes of the British Conference*, 1842 *Wesl. Meth. Mag.* 1850, page 337 sq.

Collier, John (1)

a Scotch clergyman, took his degree at the University of St. Andrews in 1650; was presented to the living at Firth and Stenness in 1662; transferred to Carrington in 1663; deprived for refusing the test in 1681; and died in Edinburgh November 13, 1691, aged about sixty-two years. See *Fasti Eccles. Scoticanæ*, 1:270; 3:396.

Collier, John (2)

an English Wesleyan Methodist minister, was born at Little Houghton, Northamptonshire, in 1803. He united with the Church in 1821; was received by the Conference for the ministry in 1829; toiled for thirty-five

years on some of the most laborious circuits; became a supernumerary in 1864; and died at Torquay, February 27, 1870. Mr. Collier was instrumental in saving many souls, and was earnest, faithful, and amiable. See *Minutes of the British Conference*, 1870, page 26.

Collier, Richard

a Lutheran minister, was a native of Dundalk, Ireland. Arriving in America in his youth, he settled in Easton, Pa., and for many years was engaged in teaching. In 1833 he was licensed by the New York Synod; in 1834 was ordained pastor at Spruce Run, N.J., and served there twenty-seven years. He died in New York city, January 1, 1861. See *Lutheran Observer*, January 18, 1861.

Collier, Thomas

an English Baptist minister, was born about 1600. For some time he preached with great success in the island of Guernsey, although his enemies spoke in bitter terms of him. In 1645 Mr. Collier, in order to vindicate himself, published *Certain Queries or Points, now in Controversy, Examined*, in which he maintained, like Roger Williams, that magistrates have no power whatever to establish Church government, or to compel any persons to observe the government of Christ. He was the author of several other works of a controversial character. See Haynes, *Baptist Cyclop.* 1:178. (J.C.S.)

Collier, William

an English divine, was born in 1742. He was for many years a tutor in Trinity College, Cambridge; rector of Orwell, Cambridgeshire; and Hebrew professor from 1771 to 1790. He died August 4, 1803, at which time he was senior fellow of Trinity College. Mr. Collier published, by subscription, *Poems on Several Occasions, with Translations from Authors in Different Languages, Dedicated to Prince William of Gloucester* (1800, 2 volumes, 12mo). See *The (Lond.) Annual Register*, 1803, page 516; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Colliette, Louis Paul

a French antiquarian of the middle of the 18th century, was curate of Gricourt, near St. Quentin, and wrote, *La Vie de St. Quentin* (St. Quentin,

1767): — *Memoires Ecclesiastiques* (Cambray, 177172, 3 volumes). See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Colliflower, William F.

a minister of the (German) Reformed Church, was born in Washington County, Maryland, February 14, 1814. He received his education in the Reformed High School and, Theological Seminary at York, Pennsylvania; was licensed to preach by the Classis of Maryland in 1836; soon afterwards entered upon the ministerial work in Virginia, being ordained and installed as pastor of the Mill Creek charge. He labored successively in Virginia, Maryland, and Pennsylvania, and died in Frederick, Maryland, April 30, 1882. Mr. Colliflower was a man of fair talents, great energy, and sincere piety; popular and successful as a preacher. (D.Y.H.)

Collin, Friedrich Eberhard

a Lutheran theologian of Germany, was born at Worms, December 25, 1684. In 1709 he was appointed preacher at Dertingen; in 1724 was called as deacon to Zeulenroda and in 1725 to Lobenstein, where he died, June 15, 1727. He wrote, *Eigentliche Gestalt eines Christen* (Giessen, 1711): — *Das Wersk des Glaubens in Kraft* (Wertheim, 1719): — *Grosser Ernst des Wahren Christenthums* (Halle, eod.): — *Warnung Christi vor den Falschen Propheten* (Frankfort, 1723): — *Gemeinschaft der Schmach Christi* (ibid. 1724): — *Kampf und Sieg der Ersten Blutzeugen Christi nebst Seinem Leben* (Berlin, 1744). See *Nachrichten von Rechtschaffenen Predigern* (Halle, 1775), volume 1; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Collin, Jean

a French theologian of the Jesuit order, was born at St. Junien, and lived about the middle of the 17th century. He was almoner to the king, and preached with success at Val-de-Grace, and in the principal cities of the kingdom. He published, among other works, *Le Prelat de Saint-Gregoire* (Paris, 1640): — *Histoire Sacree des Principaux Saints dui Diocese de Limoges* (imoges, 1672). He left also a large number of MSS., a catalogue of which was published by abbe Nadaud. See Hoefler, *Nouv. Biog. Generale*, s.v.

Collin, Nicholas, D.D.

a Swedish missionary, was born in 1745. He received a classical education in his native country, and intended to join the army, but as he grew to manhood his attention was turned towards the ministry. He arrived May 12, 1770, in the Delaware river, as a sort of assistant at large to the rectors of the Swedish churches in New Jersey and Pennsylvania. He is claimed as a minister of the Protestant Episcopal Church, because the parishes, with which he was connected as a missionary all united with that body; but he was ordained in Sweden, and to the Swedish Church he always considered himself as owing allegiance. His assistant ministers were always of the Episcopal Church, and he used its liturgy. In consequence of the recall of Rev. John Weisell to Sweden, Dr. Collin was appointed rector in his stead in 1773 at Raccoon, Pennsylvania, and Penn's Neck, N.J., and remained there until July 1786, his residence being at Swedesborough. In 1778 he urged his own recall upon the archbishop of Upsal, Sweden, but the king desired that the Swedish missionaries should remain in America until the result of the war should be known; so that it was not until 1783 that he received permission to sail for Sweden. In that year, however, he did not consider it wise to leave his field of labor, and at his suggestion he was permitted to remain, and to assume charge of the churches of Wicaco (now a part of the city of Philadelphia), Kingsessing, and Upper Merion. In July, 1786, he removed from Swedesborough to Philadelphia. During seven years of his residence at the former place he was provost (or superintendent) over all the Swedish churches in Pennsylvania. He died in Philadelphia, in October 1831. Dr. Collin was a man of considerable learning, being acquainted with at least twelve languages. For many years he was a member of the American Philosophical Society, The only work which he left is a MS. translation of Acrelius's *History of New Sweden*, undertaken in 1799 at the request of the Historical Society of New York. See Sprague, *Annals of the Amer. Pulpit*, 5:277.

Collin, Nicolas

a French theologian, was born about the commencement of the 18th century. He was canon-regular of the strict Observatists of the Premonstrant order, and prior of Rengeval. He died at Nancy in 1788, leaving *Observations Critiques sur le Traite des Dispenses* (Nancy, 1765; Paris, 1770): — *Du Signe de la Croix* (Paris, 1775): — *De l'Eau Benite* (ibid. 1776): — *Du Pain Benit*, etc. (ibid. 1777): — *Des Processions de*

l'Eglise Catholique (ibid. 1779): — *Du Respect aux Eglises* (ibid. 1781). See Hoefer, *Nouv. Biog. Generale*, s.v.

Collin, Richard

a German designer and engraver, was born at Luxemburg in 1626. He visited Rome while young, and studied under Sandrart; but afterwards returned to Antwerp and Brussels, where he was appointed engraver to the king of Spain. The following are some of his principal works: *Esther before Ahasuerus*; *Christ bearing his Cross*; *St. Arnold*.

Collina

one of the inferior rural deities, supposed by the Romans to reign over the hills.

Collina, Abondio

a learned Italian Camaldule, was born at Bologna in 1691. For ten years he was professor of geography and nautical science at the Institute of Sciences, and of geometry at the university of his native city. He died in December, 1753, leaving *Antiche Relazioni dell' Indie e della China* (Bologna, 1749): — a translation of a part of *Voyages de Deux Ardabes*, published in French by abbe Renaudot. Collina wrote numerous poems and dissertations. See Hoefer, *Nouv. Biog. Generale*, s.v.

Collina, Bonifacio

an Italian scholar of the order of Camaldules, brother of Abondio, was born at Bologna in 1689. He taught philosophy at the university of his native city, and died in 1770. He published a large part of his writings under the title, *Opere Diverse* (Bologna, 1774) in which we find academical memoirs, tragedies; and scraps of prose upon religious subjects. He also wrote several *Lives* of the Camaldule saints. See Hoefer, *Nouv. Biog. Generale*, s.v.

Colings, John, D.D.

an eminent English nonconformist divine, and voluminous writer, was born at Boxstead, in Essex, in 1623; educated at Emmanuel College, Cambridge; and died at Norwich, Jan. 17, 1690. He wrote many books of controversy and practical divinity, the most singular of which is his

Weaver's Pocketbook. In Poole's *Annotations on the Bible*, Collings wrote those on the last six chapters of Isaiah, the whole of Jeremiah, Lamentations, the four Evangelists, the epistles to the Corinthians, Galatians, Timothy, Philemon, and the Revelations. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Collings, William

an English Baptist minister, was born in Walworth, August 8, 1814. He was baptized March 2, 1836, and began at once to preach. In 1842 he commenced his pastorate at Kingston-on-Thames, and remained until 1856, when he accepted a call to the Church in Gloucester, and was successful in bringing it up from a depressed state to one of strength and prosperity. He died September 10, 1869. See (Lond.) *Baptist Hand-book*, 1870, pages 190, 191. (J.C.S.)

Collington, John

an English clerical writer of the last part of the 16th and the first part of the 17th centuries, was a native of Somersetshire; educated at Lincoln College, Oxford; made priest on the Continent; returned to England, and was cast into the Tower of London; condemned, afterwards reprieved, set free, and sent out of the country. He returned, and for thirty years zealously advanced his own (Roman Catholic) religion. Though in restraint, he was alive in 1611, and an old man. See Fuller, *Worthies of England* (ed. Nuttall), 3:106.

Collins

an English martyr, was a prominent lawyer in London, burned at Smithfield in 1538, for rebuking the priest. See Fox, *Acts and Monuments*, 5:251.

Collins, Abel

administer of the Society of Friends, died at North Stonington, Connecticut, September 17, 1834, aged sixty-four years. See *The Friend*, 8:20.

Collins, Augustus Baldwin

a Congregational minister, son of general Augustus Collins, was born at Guilford, Connecticut, May 24, 1789. He studied at Yale College, but did

not complete his course. Reverend Drs. Andrew Yates and T.M. Cooley were his tutors in theology. In 1817 he was acting pastor at Montgomery, Massachusetts, and in the following year was ordained pastor at Andover, Connecticut, from which charge he was dismissed in 1827. In the beginning of 1828 he was installed as minister at Preston, where he served until 1847, when he became acting pastor at West Stafford. He was regularly installed there May 10, 1848, and left April 19, 1852. About two months after he entered upon his duties as acting pastor at Barkhamsted. In 1858 he held the same position at Wolcott, also at Long Ridge, in Stamford. After 1852 he resided at Norwalk, without charge. He died there, March 16, 1876. See *Cong.. Quarterly*, 1877, page 413.

Collins, Barnabas V.

a minister of the Reformed (Dutch) Church, graduated from Lafayette College, Easton, Pennsylvania, and in 1842 from the theological seminary at New Brunswick, N.J. He was licensed by the Classis of New York the same year; served the Church at West Farms, N.Y., until 1845; Ponds, Bergen County, N.J., until 1867, and thereafter was without a charge till his death, in 1877. See Corwin, *Manual of the Ref Church in America*, 3d ed. page 218.

Collins, Benjamin

a Methodist Episcopal minister, was born in Sussex County, N.J., in 1785. In 1819 he joined the Philadelphia Conference, in which he remained energetic and faithful until his death, in August, 1831. See *Minutes of Annual Conferences*, 1833, page 162.

Collins, Britton Estol

a Presbyterian minister, was born in Philadelphia, Pennsylvania, February 2, 1801. He entered Princeton Seminary in 1824, and remained two years; was licensed by the Presbytery of Philadelphia in April 1828; received under the care of the Huntingdon Presbytery, April 8, 1830, and ordained as an evangelist June 16 following. His first pastoral charge was at Millerstown, then in the bounds. of Huntingdon Presbytery, he being installed there in October 1832. He resigned his charge in 1839, and in October of same year was called to Shirleysburgh. This call he did not accept, but agreed to act as stated supply, in which relation he continued till October 1853, when he retired. During the remaining years of his life,

so long as he was able to preach, he spent his time in missionary labor in different parts of the presbytery — chiefly in the churches of Moshannon, Unity, and Mapleton, successively. The last of these owes its existence largely to his liberality and indefatigable labors. He died April 12, 1876. Mr. Collins was a man of humble and undoubted piety; of great simplicity of character; a diligent, faithful, and self-denying pastor; universally respected and loved. See *Necrol. Report of Princeton Theol. Sem.* 1877, page 22.

Collins, Charles, D.D.

a minister in the Methodist Episcopal Church South, was born in North Yarmouth, Maine, April 17, 1813. He received an elementary education at Portland, and the Maine Wesleyan Institute; after several years of school-teaching entered Wesleyan University, Middletown, Connecticut, and before he was twenty-five years of age graduated, taking the first honors, and was elected as the first president of Emory and Henry College, near Abingdon, Virginia. During the years of his student life he had embraced religion, and dedicated all his energies to it and education, and having united with the Holston Conference, labored abundantly and effectively in the pulpit during his service in Emory and Henry College. His controversial papers against Romanism, in 1844, exhibit his talent and ability in polemic theology; as do also his tracts, published in 1848, entitled *Methodism and Calvinism Compared*. He was also at this time editor of the *Southern Repertory and College Review*, and was a regular contributor to the *Ladies' Repository*, and various church papers and periodicals. In 1852 he was elected president of Dickinson College, and filled that position eight years, during which time he declined the presidency of Centenary College, Louisiana, and of Central College, Missouri; the chancellorship of the University of Missouri, of, Michigan, and of Southern University, Greensborough, Alabama. In 1860 he was transferred to the Memphis Conference, and took charge of the State Female College at Memphis, Tennessee, becoming sole proprietor of the buildings and grounds, and placing it under the patronage of the Memphis Conference. In the service of that college he closed his life and labors, July 10, 1875. Dr. Collins was amiable, grave, sympathetic, studious, learned; a popular, able writer; an humble, earnest preacher, and an exemplary Christian. See *Minutes of Annual Conferences of the M.E. Church South*, 1875, page 210; Simpson, *Cyclop. of Methodism*, s.v.

Collins, Daniel

a Presbyterian minister, was a native of Guilford, Connecticut; graduated from Yale College in 1760; studied theology under the Reverend Dr. Bellamy; was ordained pastor in Lanesborough, April 17, 1764, and died August 26, 1822, aged eighty-three. See Sprague, *Annals of the Amer. Pulpit*, 3:498.

Collins, Elisha

a Baptist minister, was born in Halifax County, Virginia, October 20, 1788. He was converted in 1815; was baptized April 23, 1823; licensed December 6, the same year; studied with Reverend Abner W. Clifton, and was ordained November 5, 1825. His first pastorate was with the Salem Church, near the Prince Edward County line. He became one of the earliest advocates of temperance in the country. In 1835 he removed to Tennessee, where, for a time, he found himself in an uncongenial atmosphere. A large majority of Baptists were opposed to missions, and forbade his preaching in their houses. Gradually the opposition gave way, and he became at different times pastor of the McLemoresville, Bible Union, Lexington, and other churches. He died near Lexington, in September, 1854. See Borum, *Sketches of Tenn. Ministers*, pages 131-134. (J.C.S.)

Collins, Elizabeth

a minister of the Society of Friends, was born January 4, 1755, in Upper Evesham, N.J. In 1779 she was appointed a minister, and travelled through many of the states, doing efficient work for the Master. The most striking characteristic in her life was her intense interest in and concern for the poor. She died February 1, 1831. See *Annual Monitor*, 1834, page 99.

Collins, George D.

a Methodist Episcopal minister, was born at Medford, N.J., July 9, 1845. He was converted in 1865; studied two and a half years in Pennington Seminary; served one year as assistant on Columbus Circuit, and in 1872 was admitted into the New Jersey Conference, and stationed at Dennisville. He served in 1873 and 1874 at Groveville, where one hundred and fifty were added to the Church; from 1875 to 1877 at Union Street Church, Trenton, where two hundred were converted; in 1878 at Washington, South River, where he had some success, and was returned in

1879. He labored until April 20 of that year, when he was prostrated with fever, then attacked with hemorrhage of the lungs, and died August 3 following. Mr. Collins was pre-eminently a man of one work, giving all his time and energies to the ministry. See *Minutes of Annual Conferences*, 1880, page 91.

Collins, Hiram B.

a Methodist Episcopal minister, was born at Vincennes, Indiana, May 4, 1829. He was left fatherless in childhood; received a careful religious training; spent some years as a teacher; was received by the Methodist Episcopal Church by letter from the Presbyterian Church in 1858; was given license to exhort the same year, and in the following was admitted into the South-eastern Indiana Conference, wherein he served with zeal and fidelity until his death, September 4, 1864. Mr. Collins brought into the ministry a well-developed intellect, refined taste, superior literary attainments, an energetic character and; a heart in living sympathy with the interests of humanity and religion. He was a sound theologian, an excellent preacher, and a faithful and successful pastor. See *Minutes of Annual Conferences*, 1864, page 162.

Collins, Isaac

a Methodist Episcopal minister, was born in Baltimore County, Maryland, June 11, 1789. He was converted in 1810; served in the war of 1812 under general Harrison, being known as a praying soldier; received license to preach in 1819, and in 1823 was admitted into the Baltimore Conference. He became supernumerary in 1859, and superannuated in 1862, and died May 25, 1870. Mr. Collins was a plain, earnest, able, useful preacher. See *Minutes of Annual Conferences*, 1871, page 19.

Collins, Isaac Foster

a Methodist Episcopal minister, was born at Wolcott, Wayne County, N.Y., August 24, 1819. He was converted in 1838, removed to Arkansas in 1840, and in the following year entered the Arkansas Conference, and was appointed to teach and preach among the Cherokee Indians. In 1843 he was sent to the Lower Cherokee mission; in 1844 was set off with the Indian Mission Conference, and in 1845 was sent among the Choctaw Indians, to teach in Morris Seminary. In 1846 he located and went to Michigan; began regular work the next year in the Michigan Conference; in

1853 returned to the Arkansas Conference, and was appointed among the Cherokees; in 1854 was transferred to the Missouri Conference, and employed on the Omaha mission. On the formation of the Kansas and Nebraska Conference, in 1856, he became one of its members, and, on its division, he fell within the bounds of the Kansas Conference, and died a member of its active ranks, April 26, 1862. Mr. Collins was decidedly a true friend, an honest man, an exemplary Christian and a thorough, uncompromising Methodist preacher. He was dignified in appearance, humble in spirit, and very neat in person. See *Minutes of Annual Conferences*, 1863, page 22.

Collins, Isaac Wright

a Presbyterian minister, was born in Crawford County, Pennsylvania, August 25, 1833. He was educated at Westminster College, New Wilmington, and studied theology in the Allegheny Seminary. He was licensed to preach by Lakes Presbytery in 1862, and became pastor successively at Neshannock and West Salem, Wisconsin. He died May 20, 1865. He was an earnest, pious, and zealous laborer in the Master's vineyard. See Wilson, *Presb. Hist. Almanac*, 1866, page 259.

Collins, James

an English Methodist minister, was born in Devon, England, February 20, 1841. He was converted in early life. While yet young, he removed to Canada, and settled in the Pickering mission, where he became a local preacher among the Bible Christians, and was recommended to the conference of 1867. He labored on the Hampton, Cobourg, Hungerford, Wiarton, Lindsay, Fenelon, and Berrytown stations. He died March 6, 1875. He was a diligent student, an earnest preacher, a man of unquestioned piety, and a successful minister of the gospels. See *Minutes of the Conference*, 1875.

Collins, John (1)

a Scotch clergyman, was licensed to preach in 1631; presented to the living at Campsie in 1639, after long opposition, was ordained in 1641, and was murdered about Martinmas, 1648. See *Fasti Eccles. Scoticanae*, 2:63.

Collins, John (2)

an English Independent minister, came over to America with his father in his youth; in 1649 was a fellow of Harvard College, Cambridge; Massachusetts, and, returned to England when Oliver Cromwell was lord protector. He became chaplain to general Monk. He was silenced but not ejected in 1662, and became pastor at Lime-street Independent Church, London. He was one of the first six persons chosen to deliver the Merchants' Lecture at Pinner's Hall in 1672. He died in London, December 3, 1687. He was a minister of uncommon ability, and an eloquent preacher, so that few persons went from his preaching unaffected. See Wilson, *Dissenting Churches*, 1:225-229.

Collins, John (3)

an English Independent minister, son of the foregoing, was born in London about 1673. He studied at the University of Utrecht; returning to England, was ordained co-pastor at Lime Street, with the Reverend Robert Bragge, in 1698, and was chosen one of the Merchants' lecturers. In 1702 he assisted at the ordination, in Mark Lane, of Dr. Isaac Watts. He was a good preacher, a friend of Matthew Henry, who informs us that he fell dead suddenly at his study door, March 19, 1714. See Wilson, *Dissenting Churches*, 1:240, 241.

Collins, John (4)

a minister of the Society of Friends, was born at Charlestown, R.I., December 12, 1716, his father being also, a minister in the same denomination. He became an eminent preacher among the Friends, and for many years sat at the head of the New England Yearly Meeting. He had a thorough acquaintance with the disciplinary affairs of the society, and "was much engaged, and took much pains, in endeavoring to have the Africans or negroes freed from slavery, and often testified against that wicked practice." He died at Stonington, Connecticut, October 1, 1778. See *R.L. Biographical Cyclop*; page 100. (J.C.S.)

Collins, John (5)

a Methodist Episcopal minister, was born in Sussex County, Delaware, in April 1764. He grew up to be a man of great bodily strength, and fierce and revengeful passions; but married a woman of remarkable amiableness,

and shortly afterwards was converted. He immediately began exhorting and preaching, and in 1803 entered the Philadelphia Conference, wherein he labored without intermission until within a few weeks of his death, which occurred March 30, 1827. Mr. Collins had some very objectionable qualities in his character, still he labored with untiring zeal and did much good. See *Minutes of Annual Conferences, 1827*, page 542; *Methodist Magazine*, 10:289.

Collins, John (6)

a Presbyterian minister, was born in Somerset County, Maryland, February 16, 1769. He was licensed by the Presbytery of Lewes in 1791. After graduating at Princeton College, he assumed the presidency of Washington Academy, in his native county. In 1797 he purchased an estate in New Castle County, Delaware, whither he removed, and became and continued to be pastor of the Presbyterian Church in St. George's until his death, April 12, 1804. See Alexander, *Princeton College in the 18th Century*.

Collins, Joseph Lansfield

an English Congregational minister, was born at Stowmarket, Suffolk, in 1843. He was converted and joined the Church in his youth, and in 1863 entered Cheshunt College, where he spent three years. He was two years in the pastorate at Ipswich, and in January 1869, accepted a call to the Church at Finchingfield, where he remained until his death; March 31, 1881. See (Lond.) *Cong. Year-book*, 1882, page 290.

Collins, J.B.

a Free-will Baptist minister, was born in 1821; converted in 1839, and united with the Church in Morristown, Vermont. Four years after, he commenced his ministerial labors, removed to Clinton County, N.Y., in 1845, and shortly after settled in Franklin, where he was ordained. After several years he removed to St. Lawrence County, and labored in that section and in Jefferson County until 1877. He preached successively in Morristown, Depauville, Philadelphia, Keeseville, and other places. In 1877 he took charge of the Church in Dickinson Centre; in 1880 he became pastor of the Church in Underhill Centre, Vermont, and preached a part of the time at East Cambridge. He died in March, 1883. See *Morning Star*, July 25, 1883. (J.C.S.)

Collins, Levi

a Presbyterian minister, was born at Somers, Connecticut, February 12, 1777. After receiving a careful academic education, he graduated at Yale College in 1802. He was ordained by the Holland Association in 1832. On account of ill-health he did not take a pastoral charge, but spent most of his time in teachings. He was principal of Monroe Academy, Mass., for eight years, and died at Belvidere, Illinois, December 10, 1859. See Wilson, *Presb. Hist. Almanac*, 1861, page 159.

Collins, Nathaniel (1)

a Congregational minister, graduated at Harvard College in 1660, was ordained at Middletown, Connecticut, November 4, 1668, and died December 28, 1684. See *Sprague, Annals of the Amer. Pulpit*, 1:183.

Collins, Nathaniel (2)

a Congregational minister, graduated at Harvard College in 1697, was ordained at Enfield, Conn., the same year, and died in 1756, aged. seventy-nine years. See *Sprague, Annals of the Amer. Pulpit*, 1:183.

Collins, Nicholas

an English Methodist preacher, was born at St. Breward, Cornwall, December 28, 1806. He was converted at twenty; joined the Bible Christians; was a useful local preacher several years; entered the ministry in 1833, and for six years did good work. among the people. In 1839 his health failed, and he died at Limehead, July 7, 1841.

Collins, Robert H.

a Methodist Episcopal minister, was born in Kent County, Delaware, May 12, 1833. He was converted near Memphis, Missouri, in 1858; licensed to preach in 1859, entered the Des Moines Conference in 1863, and was afterwards transferred to the Missouri Conference. His health failing in, 1874, obliged. him to become a superannuate, and he died January 26, 1875. Mr. Collins was a consistent Christian gentleman, an unusually good preacher, and an excellent pastor. See *Minutes of Annual Conferences*, 1875, page 46.

Collins, Robert S.

a minister, in the Methodist Episcopal Church South, son of Reverend McKissey Collins, was born in Greenville District, S.C., August 11, 1811. He removed to western Tennessee in 1823, where he experienced religion in 1829; received license to preach in 1831, and in 1833 was admitted into, the Tennessee Conference. In 1834 he was transferred to the Mississippi Conference; in 1839, located; in 1840 re-entered the conference, and died June 9, 1848. As a man, Mr. Collins was high-minded and honorable; as a Christian, eminently meek and gentle; as a preacher, systematic, able, impressive, popular, and useful; and in his: domestic relations exemplary. See *Minutes of Annual: Conferences of the M.E. Church South*, 1848, page 183.

Collins, Samuel (1)

a scholar of the 17th century, was the son of Baldwin Collins, who was born at. Coventry, a pious preacher, very bountiful to the poor, and whom queen Elizabeth constantly called father Collins. Samuel was born and educated at Eton; became fellow of King's College, Cambridge; afterwards provost and. regius professor there, being a man of admirable wit and memory, and the most fluent Latinist of the age. He retained his professorship throughout his life read his lectures twice a week for forty years, declined the bishopric, of Bristol, and died in 1651. See Fuller, *Worthies of England* (ed. Nuttall), 1:209.

Collins, Samuel (2)

a Congregational minister, was born at Columbia, Connecticut in 1747. He graduated from Dartmouth College in 1775; was ordained pastor in Sandown, N.H., in 1780; in 1788 was installed pastor of the Presbyterian Church in Hanover Centre, and in 1795 removed to Craftsbury, Vermont, where he was pastor of the Congregational Church until 1804. He died January 7, 1807. Se *Cong. Quarterly*, 1864, page 157.

Collins, Samuel (3)

an English Baptist minister, was born at Culworth, Northamptonshire, December 22, 1798. He was received into the Church at the age of twenty, and manifested a desire to preach, in 1826 went to supply the pulpit at Grundesburgh, and after preaching one year was chosen pastor of the

society, in which relation he continued for nearly fifty years. He took an active part in the organization of the Suffolk County Home Mission in 1831, and was its secretary for more than forty years. He originated, in 1833, the *Gospel Herald*, a low-priced Baptist magazine, and edited it for twenty-five years. He was unable to preach during the last three years of his life, and died June 17, 1881. See (Lond.) *Baptist Hand-book*, 1882, page 298.

Collins, William (1)

an English Baptist minister, studied under the famous Dr. Busby at Westminster School; travelled on the continent for increased knowledge; had valuable offers in the Church of England, but accepted a joint pastorate with Dr. N. Cox at the Baptist Church (now New Broadstreet), London, in 1675. He was also distinguished as a physician, and signed the Baptist Confession of Faith drawn up and issued in 1688. He occupied a prominent and useful position in London, and died October 30, 1702. See Wilson, *Dissenting Churches*, 2:181-185.

Collins, William (2)

an English painter of very considerable merit, was born in London in 1788. In 1821 he was elected a royal academician; in 1837 visited Italy, and in 1840 produced *Our Saviour in the temple*. Some of his paintings have been sold at a very high price. He died in London, in February 1847. See Spoonier, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Collins, William P.

a Methodist Episcopal minister, was born at Northumberland, Saratoga County, N.Y., August 16, 1811. In 1834 he entered the New York Conference, and for thirty-six years, without interruption, ardently pursued his sacred calling, turning many to righteousness. He died March 21, 1870. Mr. Collins was a man of more than ordinary intellect, a very practical, spiritual preacher, and an indefatigable pastor. See *Minutes of Annual Conferences*, 1870, page 105.

Collinson, Septimus, D.D.

an English divine, was born about 1739. He took his degree of M.A. in 1767; in 1796 became provost of Queen's College, Oxford; and in 1798

was elected Margaret professor of divinity there. In his office of professor he labored with unexampled efficiency and zeal. The lectures on the *Thirty-nine Articles*, which he delivered in that capacity, evinced deep research, sound judgment, and great moderation. Dr. Collinson was a liberal benefactor to all public institutions of acknowledged utility. He died in 1827. See (Lond.) *Christian Remembrancer*, February 1827, page 128.

Collinsworth, John

a Methodist Episcopal minister, was born in Virginia, February 22, 1786. He embraced religion in his thirteenth year, and in 1807 was admitted into the South Carolina Conference. In 1816 he located, on account of ill-health; re-entered the effective ranks in 1827, and died at his post, September 4, 1834. Mr. Collinsworth was laborious and useful. See *Minutes of Annual Conferences*, 1835, page 345; Sprague, *Annals of the Amer. Pulpit*, 7:443.

Collios (or Colius), Francesco

an Italian theologian, was born near Milan towards the close of the 16th century. He was grand penitentiary of the diocese, and died at Milan in 1640; leaving *De Sanguine Christi libri Quinque* (Milan, 1617): — *An Christus Oblatum sibi in Circumcisione Praeputium Rursus in Resurrectionem. Acceperit*: — *De Animabus Paganorum Libri Octo* (ibid. 1622, 1623.) See Hoefler, *Nouv. Biog. Generale*, s.v.

Collison, George

an English Independent minister and educator, was born in Beverley, Yorkshire, January 6, 1772. He received a superior education for that period, and when about seventeen years of age was articled to a solicitor. In 1792, having experienced religion, he entered Hoxton College in 1797 became assistant-tutor in that institution, and on September 14 of the same year was ordained pastor of the Independent Church at Walthamstow, which office he held jointly with his tutorship. In 1801 he relinquished his engagements at Hoxton, and in 1803 became tutor in the Hackney Theological Seminary, which was just then founded. He resigned his pastorate at Walthamstow in 1837, but held his office in Hackney until his death, February 6, 1847. Mr. Collison was a man of great purity of character, a sound divine, and eminently catholic in spirit. He was one of the founders of the London Missionary and Religious Tract societies, and

an ardent supporter of all similar institutions. See (Lond.) *Evangelical Magazine* 1847, page 137; 1848, page 1.

Collison, John Wesley

an Irish Wesleyan minister, was born near Armagh, March 11, 1853. He was converted at the age of seventeen, joined the Methodist Society, and became a prayer leader, tract distributor, and a local preacher. After passing through the usual course of study he was duly admitted to the ministry. He died at Clontarf, near Dublin, July 27, 1880. His life was short, but eminently successful as a preacher of Christ and winner of souls. See *Minutes of the British Conference*, 1881, page 54.

Colln, Wilhelm Von

(or *William of Cologne*), a celebrated old German painter, was born at Herle, near Cologne, and was settled as early as 1370 at the latter place. His principal works are the picture of the tomb of Cerno von Falkenstein, in St. Castors Church at Coblenz, painted in 1388; the large altarpiece of the Church of St. Clara at Cologne, in twenty-six parts, representing the *Life and Passion of Christ* which is now in the cathedral. He has a *Crucifixion* and an *Infant Jesus* in the Wallraf Museum at Cologne.

Collobium

SEE COLOBIUM.

Collocatio

designates a custom among the ancient Greeks and Romans of laying out the corpse of a dead person on, a bed or couch, and placing it outside the house (afterwards at the threshold), to give ocular proof that the person was really dead, or, perhaps, that the death had not been by violence. A honey-cake was laid beside the corpse as a gift to Cerberus, and painted earthen vessels were arranged beside the bed, and buried with the corpse. The ceremony lasted two days.

Collombet, Francois Zenon

a French Catholic writer, was born at Sieges (Jura), March 28, 1808. In 1827, wishing to embrace the ecclesiastical calling, he was sent to the Seminary of St. Irsnaeus at Lyons; but his progress in theology not being

great, he renounced the project of entering orders. Having formed an intimate friendship with one of his co-disciples, M. Gregoire, he prepared, in connection with: him, various works. He died at Lyons, October 16, 1853, leaving numerous translations and other productions, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Collop-Monday

is a name for the Monday after Quinquagesima Sunday; so called because on that day the faithful began to leave off the use of flesh-meat — “collop” being a name descriptive of a piece of meat or flesh.

Collord, Isaac

a Methodist Episcopal minister, was born in New York city, June 25, 1794. He labored at sailmaking in his youth, became a member of the John Street Methodist Church in 1810, removed to Cincinnati in 1811, and with his father engaged in the fanning business; served in the war of 1812, received license to preach in 1188, and in 1819 entered the Ohio Conference. In 1848 he became superannuated, which relation he sustained until his death, March 8, 1875. Mr. Collard lived an eventful, zealous, faithful life. He was eminently genial and companionable. See *Minutes of Annual Conferences*, 1875, page 222.

Collow, John

a Scotch clergyman, was called to the living at Penpont in 1736, and died January 12, 1766. See *Fasti Eccles. Scoticanæ*, 1:669.

Colluthians

were an heretical sect of the 4th century founded by Coluthus (q.v.), a presbyter of Alexandria. His tenets resembled those of the Manichaeans (q.v.), holding that God did not create the wicked, and that he was not, he author of the evils that befall men. Colluthus was deposed by the Council of Alexandria (324), and died before 340, after which the sect rapidly disappeared.

Collithus

is the name of several persons in the early Church:

1. A martyr under Maximian in the Thebaid, commemorated on May 19.

2. A presbyter and founder of a sect at Alexandria early in the 4th century. He assumed to exercise episcopal functions, but the Council of Alexandria, under Hosius (A.D. 324), decided that he was only a presbyter and consequently Ischyras and others ordained by him were to be accounted mere laymen (*Athanas. Apol. Coitr. Arian. 12:75-77, 80, 106, 152*). Colluthus was regarded as a schismatic rather than a heretic. Epiphanius mentions in general terms (*Haer. 69:728*) that Colluthus taught some perverse things, and founded a sect, which was soon dispersed (Tillemont, 6:231).
3. A monophysite, extracts from whose writings were read at the Lateran Council, A.D. 649.

Collyer, Isaac J.P.

a Methodist Episcopal minister, was born in Seekonk, Massachusetts, May 19, 1814. He was converted and licensed to exhort in his youth, and in 1844 entered the New England Conference, in which he labored until his death, May 7, 1872. Mr. Collyer was remarkable for his noble, manly form and bearing; the strength, independence, quickness, penetration, and earnestness of his mind; his strong imagination, practical good sense, and ardent piety. See *Minutes of Annual Conferences, 1873, page 53*.

Collyer, William

an English Baptist minister, was born at Ivinghoe, Bucks, in 1793. About the year 1814 he gave his heart to God, but was not baptized until August 29, 1822, and was received into the Church October 6, following. In 1824 he began to assist his own pastor in the Ivinghoe Church, and at the death of the latter took the oversight of the flock. About 1831 he was urged to accept ordination as regular pastor, which at first he declined, but on Easter Tuesday, April 1, 1834, he was ordained pastor of the Particular Baptist Church at Ivinghoe. His labors were eminently successful for many years. He died June 9, 1879. See (*Lond.*) *Baptist Hand-book, 1880, page 291*.

Collyer, William Bengg, D.D., LL.D., F.S.A.

an English dissenting minister, was born at Blackheath Hill near London, April 14, 1782. He studied at Homerton College under Dr. J. Pye Smith, and became pastor of a dissenting church at Peckham, now a suburb of

London, before he was twenty years of age, which post he occupied with great honor and usefulness to the end of his life. At his ordination in 1801 the church numbered only one hundred and ten members, but it soon increased in membership, and in 1818 Hanover Church was built for about twelve years he was pastor of Salter's Hall Chapel; which afterwards became a Baptist Church. For half a century Dr. Collyer was the most popular dissenting minister in London attracting large audiences to his church. He died in London, January 9, 1854. His lectures were published at intervals, from 1809 to 1823, and embraced *Scripture Prophecy, Facts, Miracles, Parables, Doctrines, Duties, Comparisons*. In 1812 he printed a collection of hymns for the use of his congregation, nine hundred and seventy-nine in all, fifty-seven of which were his own. In 1837 he published *Services Suited to the Marriage Service*, to which were attached eighty-nine hymns by himself. See *New York Observer*, June 10, 1880; *Cong. Yearbook*, 1855, page 210. (W.P.S.)

Collyrides

were a species of cakes of kneaded dough, which were anciently offered to the gods as sacred gifts, from the notion, entertained by the heathens of all ages, that the gods delighted in the same things that were pleasing to men. *SEE COLLYRIDIANs*.

Collyva

is an oblation used in the Greek Church in commemoration of the resurrection of the dead. It consists of cakes made principally of boiled wheat and currants, the surface of the top being ornamented with the edible grains of the pomegranate, almonds, etc., and is presented on a plate before the chancel of the church. They are brought on certain days by the friends of those who have died within a year or two. The friends claim that the soul of the deceased comes down during the service and eats a grain or two of the wheat.

Colma (or Columba)

an Irish virgin-saint of Leitir, and her sisters, were pupils or foster-children of St. Comgall of Bangor. She is commemorated January 22 (O'Hanlon, *Irish Saints*, 1:401, 402).

Colman

is a very common name in Irish hagiology. In the table of the *Mart. Doneg.* are given 97 Colmans, and in the index 113. Colgan enumerated more than 130; and Usher says there are upwards of 230. We notice here only those best known. They all seem to have flourished about the 6th or 7th century.

- 1.** The son of Comgellain, was a man deeply versed in legal and ecclesiastical learning, and a great friend of St. Columba. He died in the year of the eclipses, A.D. 625 (Lanigan, *Eccl. Hist. of Ireland*, 2:238).
- 2.** Son of Daire, bishop of Doire-mor, is commemorated May 20 and July 31. He was a friend and neighbor of St. Pulcherius. Colman must have flourished in the beginning of the 7th century (Colgan, *Acta Sanctorum*, page 169; c. 2, 173, 593; c. 22; Lanigan, *Eccl. Hist. of Ireland*, 1:401, 402; 2:210 sq.).
- 3.** Son of Duach, of Cill-mac-Duach, commemorated February 3, was a man of great virtue and miracles. He followed Christ from his youth, and at length retired to a hermit-cell, near the place where afterwards the Church of Kilmacduagh was built. The day of his commemoration there is October 27 (Colgan, *Acta Sanctorum*, 245 sq.; Lanigan, *Eccl. Hist. of Ireland*, 2:341 sq.; *Dublin Penny Journal*, 1:200).
- 4.** Son of Eochaidh, is commemorated January 1. There are several other Colmans in the calendars having this patronymic, two being celebrated on September 6, and a fourth on October 27. The present Colman is first mentioned as driving St. Columba for a whole day in a cart without a linchpin, and is said to have been the founder of the monastery which in the native dialect is called Snamluthair. He must have been a young man in the days of St. Columba (O'Hanlon, *Irish Saints*, 1:26).
- 5.** Son of Fintan, is commemorated December 14 in *Mart. Doneg.*, but others call him son of Finnbar, and about A.D. 703 the Irish annals give the obit of Colman, son of Finnbar, abbot of Lismore (Colgan, *Acta Sanctorum*, page 793). See No. 25.
- 6.** Son of Lenin, of Cluain-uamha (Cloyne), commemorated November 24, is regarded by Lanigan among the saints of the second order in Ireland, and believed to have flourished in the 6th century. He was brother of St. Brigida (q.v.), daughter of Lenin, and was one of the saints belonging to the family of St. Foilan. He seems at first to have been a poet attached to

the court of AEdh Caemh, king of Cashel, about the middle of the 6th century, and after his conversion to have attended St. Jarlath's school at Clonfois, where he was next in order of sanctity to St. Brendan of Clonfert. He died about A.D. 604. His character as a poet appears in the very elegant metrical *Life of St. Senan*, which he composed, and of which we have now but a fragment; the substance of it is incorporated into Colgan's second *Life of St. Senan (Acta Sanctorum, page 104, c. 2, 533; c. 22, 539; Lanigan, Eccl. Hist. of Ireland, 2:41 sq., 212 sq.; Todd, St. Patrick, page 208; Ware, Irish Antiq. page 144).*

7. Son of Lugaidh, priest of Cluain Bruchais, is commemorated July 12. He was a grandson of Laeghaire, king of Ireland, and is given among those of that race who embraced the faith (Colgan, *Acta Sanctorum, 3, c. 3*). He lived not later than the middle of the 6th century.

8. Son of Murchu, has had attributed to him and his two brothers (Colman, the oldest, being a bishop, and the others priests) the authorship of a hymn in praise of Michael the archangel; it is given in the *Book of Hymns*, and edited by Dr. Todd. He seems to have belonged to Connaught, and for a time, at least, was engaged in missionary labors on the Continent before becoming abbot of Moville, where he died, A.D. 735 (Todd, *Book of Hymns, Fasc. 2:165 sq.*).

9. Son of Roi, of Reachrainn, is commemorated June 16. His mother, Eithne, was the mother also of many other saints, such as St. Columba, St. Maedoc of Ferus, and St. Comgan of Glen-Uissen. He is also called Colman the Deacon, and received from St. Columba the church which that saint had built at Reachrainn (Todd and Reeves, *Mart. Doneg. page 171; Reeves, Adamnan, page 70, 164; and Eccl. Antiq. page 292*).

10. Son of Ronan, is commemorated March 30. Colgan places him among the disciples of St. Columba.

11. Son of Tighernach, is commemorated January 3. He is classed among the disciples and relatives of St. Columba. He was the brother of St. Begbile, St. Co-nandil, and St. Cuan Caein (Todd and Reeves, *Mart. Doneg. page 15; O'Hanlon, Irish Saints, 1:195*).

12. Son of Ua Laoighse, is commemorated May 15. He was a bishop at Tulach-mic-Comghaill. He was a contemporary of St. Columba, and is twice mentioned in the life of that saint. St. Colman died probably some

time between the death of St. Fintan and St. Columba (Lanigan, *Eccl. Hist. of Ireland*, 2:177, 229 sq.).

13. Surnamed *Mac-Ui-Tealduibh*, is commemorated February 8 and December 12. This is *Columbanus*, one of the bishops to whom pope John IV, A.D. 640 (while yet but pope-elect), addressed the well-known letter urging the Scots to observe the true Easter, and avoid the Pelagian heresy (Bede, *Eccl. Hist.* 2, c. 19). He was bishop of Clonard, and according to the Irish annals died about A.D. 654 (Lanigan, *Eccl. Hist. of Ireland*, 2:412; Reeves, *Eccl. Antiq.* page 149 n.).

14. Of Ardbo, is commemorated February 21. He was the son of Aedh, and descended from Colla Uais, monarch of Ireland in the beginning of the 4th century. His church was on the margin of Loch Eachach, in the north-east of Ireland (Todd and Reeves, *Mart. Doneg.* page 55).

15. Abbot of Cam-Achadh (where he is commemorated March 31), and of Cammus (commemorated October 30). See No. 24.

16. Of Cill-mic-Eoghain, is commemorated October 1. This saint was surnamed *Cille*. He was the son of Eugenius, son of Murdoch, and descended from the family of the Oirgbialli (Oriell) in Ulster (Todd and Reeves, *Mart. Doneg.* page 265; Colgan, *Acta Sanctortun*, page 713, c. 4).

17. Of Cill-Ruaidh, is commemorated October 16. He is only mentioned in connection with St. Ailblhe, who died, according to Irish annals. after the beginning of the 6th century.

18. Of Cluain-Eraird (Clonard, in Meath), is commemorated February 9. Among the saints; prelates, and illustrious men in the school and church of Clonard, Colgan (*Acta Sanctorum*, page 406, c. 5) cites from the *Four Masters*, A.D. 700, the death in that year of Colman-ua-heirc, abbot aof Clonard. He must not be confounded with No. 13.

19. Of Comhraire, at Uisneach, is commemorated September 25. *Mart. Doneg.* (by Todd and Reeves) page 259) says Bronach, daughter of Milinc, son of Buan, with whom Patrick was in bondage, was his mother.

20. Of Druimmor (Dromore), is commemorated June 6 and 7. This saint is likewise known as *Colmoc*, probably, too, as *Calmaiq*. In the Irish martyrologies he is usually called *Mocholmog*, bishop of Dromore. The dates of his birth and death are unknown, but he evidently flourished in the

very beginning of the 6th century, and is not to be confounded with Colman Ela, who flourished half a century later. About 500, he founded the noble monastery of Dromore. He compiled, like others of his time, a rule for his monks. He was buried in Dromore. As Colmac, Colmoc, and Calmaig, he appears to have several dedications in Scotland. In the Scotch calendars his feast is June 6, and in the Irish, June 7 (Todd and Reeves, *Mart. Doneg.* page 149; Lanigan, *Eccl. Hist. of Ireland*, 1:424, 431 sq.; Todd, *Book of Hymns*, Fasc. 1:100 sq.; and *St. Patrick*, page 131).

21. Of Glendalough, was the son of Uithecar. His festival is December 12. He died A.D. 660, and was contemporary with several other Colmans in the third class of Irish saints (Lanigan, *Eccl. Hist. of Ireland*, 3:4; Forbes, *Kal. of Scott. Saints*, page 304).

22. Of Glem-Delmhaic, is commemorated November 12. The history of this Colman is very obscure, but his memory is preserved in the dedication at Clara or Claragh, in Kilkenny.

23. Of Lindisfarne and Inis-bo-finn, being connected with two countries, has a double commemoration, in Scotland on February 18, and in Ireland on August 8. He was consecrated, A.D. 661, as bishop Finan's successor in the see of Lindisfarne. He attended the council of Whitby in 664 on the Easter controversy, where he represented the Scottish party and was defeated. *SEE WILFRID*. Accompanied by all his Scottish or Irish monks, and about thirty of the English, St. Colmane returned to his parent monastery of Hy. Soon after, A.D. 668, he sailed to the west of Ireland, and dwelt on the island called Inishbofin. Owing to a dispute between his disciples, he built another monastery at Mayo, where he placed his English monks, while he and the others remained at Inishbofin, where he died August 8, A.D. 676, and where the ruins of his church are still to be seen in the town-land of Knock (*Bede, Eccl. Hist.* 3, c. 25; 4, c. 4; Lainigain, *Eccl. Hist. of Ireland*, 3:59 sq.; Neander, *Gen. Church Hist.* [Edinb. 1849] 5:28 sq.; Forbes, *Kal. of Scott. Saints*, pages 303, 304).

24. Of Linn-Uachaille, or Lann, is commemorated March 30. Colgan (*Acta Sanctorum*, pages 792, 793), who has collected all the scattered notices regarding this saint, says that his mother was Lassara, and he was a native of Ulster. He had two or three churches, in which he is commemorated as above, and also October 30. He died March 30, A.D. 699., according to the *Four Masters*. This saint is often called *Mocholmoc* (Lanligan, *Eccl.*

Hist. of Ireland, 3:146; Todd and Reeves, *Mart. Doneg.* pages 91-289; O'Donovan, *Four Masters*, 1:300 n.).

25. Otherwise called *Mocholmog*, of Lismore, is commemorated January 21. His father was Finbarr. Colman flourished in the reign of Cennfaeladh, king of Ireland, who died A.D. 769. After the death of St. Jarula, or Hierlog, January 16, A.D. 699, Colman succeeded him as bishop and abbot of Lismore, whither scholars were attracted from all quarters. Colman died January 22, A.D. 703 (Colgan, *Acta Sanctorum*, pages 154, 155; Lanigani *Eccl. Hist. of Ireland*, 3:145-147; O'Hanlon, *Irish Saints*, 1:397 sq.).

26. Also called *Alainn*, is commemorated December 14. His identity is uncertain.

27. Otherwise known as *Dubhchuilenn*, of Dun in the Renna, and of many other places, is commemorated November 24. He flourished A.D. 570, and was contemporary with saints Kevin, Mobhi, Clairenech, Colman of Doiremor, Colman Ela, etc. He must be distinguished from Colman of Cloyne, whose festival is on the same day (Colgan, *Acta Sanctorum*, page 193, col. 1).

28. Surnamed *Eala*, *Ela*, or *Colmanellus*, is commemorated September 26. He was the son of Beognai. By his mother, Mor, he was a nephew of St. Columba. He was born in Glennaichle, now Glenelly, A.D. 555. He founded the monastery at Lann-Eala, in Ferceall (now Lynally). He probably died A.D. 611 (O'Donovan, *Four Masters*, 1:235; Lanigan, *Eccl. Hist. of Ireland*, 2:304 sq.). Many places in Ayrshire and Argyleshire were dedicated to his memory (Forbes, *Kal. of Scott. Saints*, page 305).

29. Otherwise named *Finn*, is commemorated April 4. In the days when it was customary to join companions under one leader for Christian teaching and practice, we find Colman Finn in the litany of St. Aengus (Colgan, *Acta Sanctorum*, page 436 n2; Reeves, *Adamnan*, page 300). He died A.D. 771, according to the *Four Masters*, who call him "Colum Finn the anchore."

30. Also called *Imramha*, of Fathan Beg, in Inis Eoghain, is commemorated July 8. Among the abbots and saints of the Church of Fahau, where Colgan says there was at one time a noble monastery, and now there is only a parish church, there is cited, without date, "S. Colmanus cogn. Imromha, etc." He is placed in the list before St. Murus or

Mura, who must have died sometime before A.D. 658, as that is the date given for the death of Cellach, St. Mura's successor" (Lanigan, *Eccl. Hist. of Ireland*, 2:37, 38).

31. Surnamed *Itadach*, or "The Thirsty," is commemorated March 5. His name does not appear in the calendars, yet his faithfulness is duly chronicled in the *Life of St. Patrick*, by Evinus and Jocelyne. In his strict observance of the rule of fasting he would not quench his thirst in the harvest-field, and died in consequence at Trian Conchobuir about A.D. 445 (Lanigan, *Eccl. Hist. of Ireland*, 1:319).

32. Also called *Mor*, son of Luachan, is commemorated June 17.

33. Surnamed *Muilinn*, "of the Mill," is commemorated January 1. He is said to have been of Doire Chaochain (now Derrykeighan). In St. Aengus's tract on the *Mothers of the Irish Saints*, his mother is given as Bronach, the daughter of Milchu, son of Buan, with whom St. Patrick was in captivity. This Bronach is also given as the mother of St. Mochaoi, or Caelan, who died A.D. 497, and others, which is the only clue we have to the period when he lived (Todd and Reeves, *Mart. Doneg.* page 3; O'Hanlon, *Irish Saints*, 1:18).

34. Surnamed *Priscus*. A.D. 800, is not to be found in the calendars, but Hector Boethuis gives a Colmanus Priscus, who, with St. Medan, St. Modan, and St. Euchinus, was preacher among the Picts and Scots (*Scotor. Hist.* lib. 7, fol. 151 a, ed. 1575). He was patron saint of the Church of Llangolman and of Capel Colman, in Pembrokeshire (Rees, *Welsh Saints*, page 190).

35. Also called *Stellain*, of Tir-da-Glas (now Terryglass, in Tipperary), is commemorated May 26. Little appears to be known regarding him. He died A.D. 624 (Colgan, *Acta Sanctorum*, page 247 n2; Lanigan, *Eccl. Hist. of Ireland*, 2:24).

36. Otherwise named *Ua Cluasaigh*. This Colman is of unknown parentage. He was *Fer-Leghinn*, or lecturer in the theological school at Cork, and is best known as the tutor or master of St. Cumin Foda of Clonfert. He wrote a panegyric on his pupil. It is quoted by the *Four Masters* at A.D. 661. He composed a hymn, intended as a protection against the plague; it is given, with translation and notes, in the *Book of Hymns* edited by Dr. Todd. He died during a pestilence in Ireland, about

A.D. 661 or 662 (Todd, *Book of Hymns, Fasc.* 1:86, 93; 2:121 sq.; O'Donovan, *Four Masters*, 1:271, 272).

37. Also styled *Ua Fiachrach*, of Senbotha (now Templeshambo, in Wexford), is commemorated October 27. He was the son of Eochaidh Brec, and was related to Niall of the Nine Hostages. This Colman was a contemporary of St. Colman Macduach, and of St. Maidoc of Ferus, who flourished in the beginning of the 7th century. His monastery was situated at the foot of Mount Leinster. The year of his death is unknown (Lanigan, *Eccl. Hist. of Ireland*, 3:2, 5; Todd and Reeves, *Mart. Doneg.* page 287).

38. Also designated as *Ua Eirc*, was abbot of Clonard, and died A.D. 700. His chief feast was December 5, but he appears to have been also commemorated February 9 (Colgan, *Acta. Sanctorum*, page 406, c. 5; Todd and Reeves, *Mart. Doneg.* page 327). See No. 18.

39. Likewise styled *Ua Liathain*, "doctor," A.D. 725, is commemorated July 25. Colgan calls him bishop of Lismore and a famous doctor, and says he died about A.D. 725, which is the year given in the *Four Masters* as the date when "S. Colman O'Liadain, a select doctor died."

40. Of Uamhach (Huamacensis), scribe of Armagh, died in 725. and is commemorated November 24 (Todd and Reeves, *Mart. Doneg.* page 317).

41. Commemorated October 1, is supposed to be Colman of Cill-mic-Eoghain, who is of the race of Colla-da-Chrioch. See No. 16. Colgan numbers among the saints of the family of Oirghialli (Oriel), and race of Colla-da-Chrioch, St. Colman, surnamed *Kille*, son of Eoghain, etc., and gives his feast as Oct. 1.

Colman, Ebenezer

a Congregational minister, was born at Ashby, Massachusetts. In 1815 he graduated from Brown University; subsequently studied theology at Rindge, N.H., under the tutorship of Reverend Seth Payson, and after three years was ordained pastor at Tiverton, R.I. His fields of labor comprised much of Rhode Island and New Hampshire until 1842, when he removed to western New York, where he remained until 1855. The last three years of his ministry were spent with the Church at Lamoille, Illinois. He resided in Detroit, Mich., during the last year of his life, and died there, June 15,

1859, aged sixty-nine years. His preaching is said to have been solemn and convincing. See *Cong. Quarterly*, 1860, page 84.

Colman, Henry

a Unitarian minister, was born in Boston, Massachusetts, September 12, 1785, and graduated at Dartmouth College in 1805. He was ordained, and installed minister of the Second Congregational Church in Hingham in 1807, where he remained until 1820. From 1825 to 1831 he officiated as pastor of a new Unitarian society in Salem, and afterwards moved to Deerfield, where he devoted himself to farming. He was appointed agricultural commissioner of the state of Massachusetts, and after passing considerable time in making a tour of inspection in that state, and in preparing several reports, spent six years (1842-48) in Europe. The results of his observations during this time were published on his return. In 1849 he revisited Europe in the hope of benefiting his health, but died in London soon after his arrival, August 14, 1849. He published a great number of single *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 8:213.

Colman, James

a Baptist missionary, was born in Boston, Massachusetts, February 19, 1794. He was ordained there September 10, 1817, having received his appointment as a missionary the May previous. He arrived at Calcutta April 15, 1818. After remaining for a time in Rangoon, he removed to Chittagong, and thence to Cox's Bazaar, November 12, 1821. He died of jungle fever, July 4, 1822. Mr. Colman was a young man of sincere piety, and consecrated to his work. (J.C.S.)

Colman, Robert

an English Wesleyan minister, was born at Holt, Norfolk, in 1805. He united with the Church in London in his sixteenth year; entered the ministry in 1829; retired from the active work in 1867; resided first at Hardway, Gosport; went to St. Helen's in October 1871, and died there, November 17 ensuing. He clearly explained and earnestly enforced the doctrines and duties of Christianity. See *Minutes of the British Conference*, 1872, page 17.

Colmar, Johann

a Lutheran theologian, was born at Nuremberg, June 19, 1684. He studied at Altdorf, where, in 1709, he became magister, on presenting his *De Stoicorum et Peripateticorum Circa Gradum Necessitatis Honorum Externorum ad Summam Becatitudinem Disceptatione*. Having completed his studies at Jena, he was appointed, in 1715, inspector of the alumni at Altdorf. In 1719 he was called to his native place as rector of the hospital-school, and died April 2, 1737. He wrote, *Antihenoticon seu de Causa Negati Lutheranos Inter et Calvinianos Unionis Successus Disquisitio Methodo Mathematica Instituta* (1714): — *Disp. de Summa Judaeorum Astorgia, ad Mich. 2:5* (1716): — *De Affectuum Caussis* (1719). See Wills, *Nurnberger Gelehrten-Lexikon*; Jocher, *Allgemeines Gelehrten-Lexikon*, s. (B.P.)

Colmar, John

an English Wesleyan missionary, was sent to the West Indies in 1816, where he labored until his sudden death, on the island of Tortola, September 15, 1818. Colmar was a young man of genuine piety. See *Minutes of the British Conference*, 1819.

Colmar, Joseph Ludwig

a Roman Catholic theologian of Germany, was born at Strasburg, June 22, 1760. Having received holy orders, he was appointed professor at the royal college of his native place. In 1802 he was made bishop of Mayence, and died December 15, 1818. Besides sermons and pastoral letters, he published *Senentiae S. Ignatii pro Quolibet die Mensis Distributae* (Mayence, 1809-12). See Doring, *Die Gelehrten Theologen Deutschlands*, 1:261 sq.; Winer, *Handbuch der theol. Lit.* 2:113, 147. (B.P.)

Colmenares, Diego De

a Spanish historian, was born at Segovia in 1586. He entered the priestly order while very young, and was for a long time rector of the Church of St. John of Segovia. At the age of thirty-four he resolved to write the history of his native city, and spent fourteen years in collecting the necessary information. At last, in 1634, he published his book, the first of the kind written in Spain. It was entitled *Historia de la Insigne Ciudad de Sigovia y*

Compendio de las Historias de Castilla (Segovia, 1634). He died in 1651. See Hoefler, *Noouv. Biog. Generale*, s.v.

Colmus

an early Scotch saint, is said by Camerarius and Dempster to have been a bishop of the Orkney islands and is commemorated on March 9 and June 6. But the name probably belongs to two or more individuals, and may be the same as the *Colmach*, *Colman*, and *Colme* of the Scotch calendars, and of the litany of Dunkeld (Forbes, *Kal. of Scottish Saints*, pages 305, 306).

Colobium

(*κολόβιον*) was a tunic with very short sleeves only, and fitting closely about the arm. The tradition was that Sylvester, bishop of Rome, ordered that *deacons* should wear dalmatics in offices of holy ministry, in place of the colobia, which had previously been in use. From this circumstance of the colobium being regarded as the special vestment of a deacon, it is sometimes called *lebiton* (i.e., *leriton*) or *lebitonarium*, a word which reappears in ecclesiastical Greek of the 5th and later centuries (*λεβιτών*). The monastic colobium in Palestine, if not elsewhere, had upon it a purple "sign," probably a cross, used, perhaps, as a mark of service under Christ. Examples of the Greek colobium may be seen in the ancient mosaics of the 4th century, in the church of St. George at Thessalonica.

Cologna, Abraham Da

an Italian rabbi, was born at Mantua in 1755. Having devoted himself from youth to the study of Jewish theology and philosophy, he was made a member of the College of the *Dotti* at Mantua, and in 1806 was called to Paris as ecclesiastical member of the body of distinguished Israelites assembled by Napoleon. In 1808. he was appointed one of the three grand rabbis of the central consistory; in 1812 its president, and in 1826 left Paris to assume the office of first rabbi at Trieste. He died there in 1832.

Cologna was one of the principal collaborators of the *Israelite Frangais*, a periodical, published for some time at Paris. He also left a pamphlet upon the work of M. Bail, *Les Juifs au Dix-Neuvieme Sidcle*, and another on the same work, addressed to Sylvester of Sacy. See Hoefler, *Nouv. Biog. Geneiale*, s.v.

Cologne, Councils Of

(*Concilium Coloniense* or *Agrippinense*), were provincial synods as follows:

I. Said to have been held A.D. 346, to condemn Euphratas, bishop of Cologne (for denying our Lord's divinity), who was, however, at Sardica as an orthodox bishop the year after (*Pagi ad an.* 346, n. 6; Mansi, *Concil.* 2:1371-1378). Baronius and Cave think the council spurious. Sirmond supposes that Euphratas recanted; others that he was acquitted; others that there were two successive bishops of Cologne so named.

II. Another council is reported to have been held in 782, under Charlemagne, but this was apparently a political council; nothing is known of it ecclesiastically (Labbe and Cossart, *Concil.* 6:1827, from Eginhard).

III. Held April 1, 887. In it the ancient canons were confirmed, and censures pronounced against those who pillaged the property of the Church, oppressed the poor, and married within the forbidden limits. See Labbe, *Concil.* 11:396.

IV. Held March 12, 1260, by Conrad, archbishop of Cologne. In it were drawn up fourteen canons of discipline for the clergy, and eighteen for monks. Among the former:

1. Is directed against those of the clergy who kept mis. tresses: forbids them to be present at the marriage of their children, or to leave them anything by will.

3. Declares that all clergy should know how to read, and to chant the praises of God, and orders such as cannot do so to provide a deputy.

7. Orders that in churches belonging to canons, if there be no dormitory, one shall forthwith be built, and that the said canons shall occupy it, that they may always be ready to assist at matins; also forbids them to eat or sleep out of the confines of their church, i.e., the dormitory. See Labbe, *Concil.* 11:784.

V. Held in 1266, by Engelbert, archbishop of Cologne. Fifty-four canons were drawn up, which are chiefly against the plunderers of the Church, and those who killed, injured, and defrauded ecclesiastics. The last orders that

the names of sacrilegious persons shall be kept in a book, and constantly read out. See Labbe, *Concil.* 11:835.

VI. Held in 1280, by Sifridus (Sifroi), archbishop of Cologne. Eighteen canons were drawn up.

1. Relates to the life and conversation of the clergy, and forbids them to play at games of chance; directs them to say daily the office of the Blessed Virgin.

3. Relates to the state, etc., of the religious, and forbids monks or nuns to have any sort of property.

7. Treats at length of the sacrament of the altar, and directs that before celebrating the communion the priests shall have said matins and prime, and have confessed, if they have the opportunity.

8. Treats of the sacrament of penance.

9. Of orders.

10. Of matrimony. See Labbe, *Concil.* 11:1107.

VII. Held about the year 1300, by Wichbold, archbishop of Cologne; twenty-two canons were, published.

I. Orders deans to deliver in writing a list of all nonresident incumbents in their deaneries.

15. Orders all priests in the diocese to excite their parishioners to contribute towards the fabric of the cathedral of Cologne.

17. Orders that the clerks appointed to ring the bells shall not be illiterate persons, but, if occasion require, able to assist the priest at the altar. See Labbe, *Concil.* 11:1439.

VIII. Held March 9, 1310, by Henry, archbishop of Cologne, and three bishops; twenty-nine canons were published.

11. Directs that the epistles and gospels shall be read only by persons in holy orders.

16. Directs that those persons whose office it is to ring the church bells shall know how to read, in order that they may be able. to make the responses; and also that they shall wear the alb during divine service.

17. Directs that the rural deans shall provide that all their churches be furnished with proper ornaments.

21. Forbids to pronounce a curse against any person in the church, or to sing the *Media Vita* against any one, without the bishop's leave.

23. Directs that in future the year shall commence at the festival of Christmas, according to the use of the Roman Church. Others forbid parishioners to receive the holy communion, at Easter, at the hands of any but their own Curates; order nuns to keep close to their cloisters, and monks to observe strictly the rule of poverty. See Labbe, *Concil.* 11:1517.

IX. Held in 1423, by Thierry, archbishop of Cologne; eleven canons were decreed.

Among other things, it was ordered that clergymen convicted of incontinence should be deposed, if, after due warning, they did not amend their scandalous life; that priests alone shall be named to preach indulgence and to collect alms; that canons and other clerks refrain from talking during divine service, under penalty of losing allowance.

The ninth canon is directed against the doctrines of Wycliffe and John Huss. See Labbe, *Concil.* 12:360.

X. Held in 1452, by cardinal Cusa, legate *alatore* for Germany.

Here it was decreed that a provincial council should be held at Cologne every three years, so that a synod should occur annually in one of the three dioceses; that all Jews, of both sexes, should have their dress marked with a circle, in order to distinguish them; that the clergy should keep their hair cut short; also, that processions with the holy sacrament should not be permitted to take place too frequently, and then that all should be done with extreme reverence. See Labbe, *Concil.* 13:1378.

XI. Held in 1536, by Hermann, archbishop of Cologne, assisted by his suffragans, and several others. The acts of this council are divided into fourteen articles, each article containing several decrees relating to the discipline of the church.

Art. I. Consists of thirty-six canons, and treats of the duties of bishops, especially in ordaining and visiting. Among other things: 4. Buying and selling of benefices, and worldly motives in giving them, are denounced as detestable; also, 32. Pluralities are condemned, and those who have the pope's license for a plurality of benefices are bidden to inquire of their consciences whether they have God's license also.

Art. II. Relates to the offices of the Church, etc., and contains thirty-two canons. Bishops are exhorted to reform their breviaries, where they are defective, and to purge out all false or doubtful legends, which have been inserted (*nescimus qua incuria*) instead of passages from Holy Scripture; directions are given that the breviary be recited with reverence and attention, and that the mass be celebrated with proper devotion. 15. Defines the proper use of organs, which, it states, are intended to excite devotion, and not profane emotions of joy. With regard to the morals and conduct of the clergy, it states (22) that pride, luxury, and avarice are the principal causes of their evil reputation; and (in 23, 24, 25) that they ought to abstain from great feasts and good living, and from drunkenness and other like vices.

Arts. III, IV, and V relate to cathedral and other churches, and those who serve them, to the mendicant friars, etc., and contain in all fifty-seven canons. Canons are ordered to live canonically, as their name imports, to remember the original intention of their institution, which was, that they should dwell together, etc.; if they fail on any occasion to be present at mass after the epistle, or at the hours after the first psalm, they shall be deprived of their allowance. Non-residence is forbidden. Persons having cure of souls are exhorted to be careful to exhibit a pattern to their flocks.

Art. VI. Relates to the preaching of the word of God, and contains twenty-seven canons; states that the preacher ought constantly to read in and meditate upon the Holy Scriptures; to accommodate his discourse to the understanding of his hearers; to avoid profane eloquence and worldly declamation, and everything tending to the ridiculous; shows how the clergy are to instruct the people upon controverted subjects, and to repress vice. Canon 26. Directs that the decalogue and creed shall be plainly recited immediately after the sermon.

Art. VII. Relates to the sacraments of the Church, and contains fifty-two canons. It reckons seven sacraments; directs that the clergy should instruct the people that the visible part of a sacrament is but the sensible

sign of the effect produced upon the soul; it treats of each of the seven sacraments in detail. Among other things, it declares that, in order to be admitted to the communion, it is necessary to have a pure conscience, a heart truly penitent, and a lively faith, to realize the truth of Christ's body offered and his blood poured forth in that sacrament. With regard to the communion in both kinds, canon 15 directs the priest to teach those of his parishioners who are hurt at the denial of the cup, that the layman, who receives the bread only, receives as fully and completely both the body and the blood of our Lord as the priest does, who receives in both kinds; that the Church, out of reverence to the sacrament, and for the salvation of the faithful, hath thought proper so to order it, and that, consequently, the laity, being assured that they do receive both the body and blood of Christ, should submit to its judgment.

Art. VIII. Containing seven canons, is upon the subject of the maintenance of the clergy: it forbids any fee for the administration of the sacraments or for burials; it also enjoins the restoration of tithes by those laymen who had usurped them.

Art. IX. Containing twenty-one canons, speaks of the usages and customs of the Church; directs that fasting, being an ordinance of the Church, may not be neglected, and declares that to eat sumptuous breakfasts on days appointed to be observed with fasting, is not obedience to the spirit of the Church's injunction; it also explains the appointment of Rogation days, and declares that Sunday is to be observed and kept holy; that on that day it is the duty of the faithful to hear mass and the sermon, and to sing the psalms and hymns; forbids fairs to be held on that day, and the frequenting of taverns.

Art. X. Contains nineteen canons, and relates to monastic discipline.

Art. XI. Contains eight canons, relating to almshouses, hospitals, and similar establishments; states that it is the bishop's duty to look after the repair of those which have fallen into decay, and to provide for the spiritual care of those persons who dwell in them.

Art. XII. Contains nine canons, relating to schools, libraries, etc.

Art. XIII. Relates to contests about ecclesiastical jurisdiction, etc.; and contains four canons.

Art. XIV. Relates to episcopal and other visitations, and contains twenty-four canons. See Labbe, *Concil.* 14:484.

XII. Held in 1549, by Adolphus, archbishop. Several statutes were made for the reformation of the Church; the six principal methods recommended are the following:

1. It was ordered that the education of the young should be confided to those persons only whose purity of faith and life was known, and who had undergone an examination by the ordinary, or by persons approved by him. That no suspected or heretical works should be allowed in colleges or universities.

2. It is declared that the examination of candidates for orders, and of persons. to be instituted to benefices, belongs to the bishop alone, or to persons authorized by him; and that those who desire to be ordained shall give public notice of the same.

3. The clergy are ordered to inflict the penalty enjoined by the canons upon those whose sins have deserved it, and not to remit it for money. Pluralities are forbidden.

4. The end of episcopal visitations is declared to be the correction of vice, and the restoration of purity of life and discipline. Bishops are exhorted to take but few followers with them in their visitations, to avoid burdening their clergy.

5. The necessity of holding ecclesiastical synods is shown, in order to preserve the faith and discipline of the Church in their integrity, and to maintain purity of morals, to insure the reformation of abuses.

6. Treats of the re-establishment of ecclesiastical discipline. These statutes were approved by the emperor's letters-patent. See Labbe, *Concil.* 14:627. — Landon, *Man. of Councils*, s.v.

Cologne, Daniel and William Of

SEE COLLIN.

Colomb, Jean

a learned French theologian, was born at Limoges, November 12, 1688. He entered the Benedictine order in 1707, and died in 1773. Having become

collaborator of Rivet, he continued, after the death of that scholar, the *Histoire Litteraire de la France*. He also wrote *Histoire de l'Abbaye de Saint-Vincent du Mans* (still in MS.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Colomba, Saint (1)

a Christian virgin, called the first martyr of Celtic Gaul, suffered at Sens under Marcus Aurelius, according to one authority, but according to other and more probable accounts, under the emperor Aurelian, about 273. In the 7th century she was an object of great veneration at Paris, and Dagobert caused a magnificent shrine to be placed in the Benedictine church at Sens, in honor of her. This was destroyed when the church was pillaged by the Calvinists. She is commemorated as St. *Columba* on December 31. See Hoefer, *Nouv. Biog. Generale*, s.v.

Colomba, Saint (2)

a Spanish martyr, was born at Cordova. While very young she was placed under the care of her sister, Elizabeth, in the monastery of Tabenne. Being driven from this place, together with the other nuns, by the Moors, she took refuge at Cordova, and, when arraigned, boldly declared herself a Christian, and was beheaded October 17, 853. Her body, which was thrown into the Guadalquivir, was recovered by the Christians and interred in the Church of St. Eulalia at Cordova. An order of St. *Columba* was founded in 1379 by John I, but it did not survive its founder. See Hoefer, *Nouv. Biog. Generale*, s.v.

Colomban

SEE COLUMBANUS.

Colombano, Antonio Maria

an Italian painter, a native of Correggio, flourished from 1596 to 1616. There are fifteen pictures mentioned as executed by this artist, representing subjects from the life of the Virgin and the infancy of Christ.

Colombel, Nicolas

a French painter, was born at Sotteville, near Rouen in 1646, studied under Lesueur, and subsequently visited Rome for improvement. He was elected

professor of the Royal Academy of Paris in 1705. Among his best productions, at Versailles, are *Moses Saved by Pharaoh's Daughter* and *Moses Defending the Daughters of Jethro*. He died at Paris in 1717. See Spooner, *Biographical History of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Colombiere, Claude De La

a French Jesuit, was born at Saint-Symphorien, near Lyons, in 1641. He was two years court-preacher to the duke of York, afterwards James II of England, but was eventually banished, and retired to Parai, in Burgundy, where he died, February 15, 1682. He was a famous preacher, and became noted for his "devotion to the Sacred Heart of Jesus," a sentiment which the notorious Marie Alacoque carried to the extreme of fanaticism. His *Sermons* were published (Lyons, 1757, 6 volumes), also a few treatises on practical religion.

Colombini, Giovanni

a painter of the Venetian school, was born at Trevigi about 1700, and studied under Sebastiano Ricci. His chief works are in the convent of the Dominicans at Trevigi.

Colombini, San Giovanni

a noted Italian ecclesiastic, was a member of a distinguished family in Sienna, and a magistrate there. It is said that one day, being obliged to wait for his repast, his wife gave him as a means of diversion the *Lives of the Saints* to read. This so impressed him that he resigned his civil office, proceeded to distribute a great part of his goods to the poor, turned his house into a hospital, and collected a number of disciples, who received from the people the name *Jesuates*, because they often spoke the name of Jesus in a loud voice. Urban V approved this novel institution, under the order of St. Augustine. These Jesuates were originally laymen, and applied themselves to the preparation of medicaments, but in 1606 they received permission to take sacred orders. They were suppressed in 1669 by Clement IX. Colombini died July 31, 1367. See Hoefer, *Nouv. Biog. Generale*, s.v.

Colomies (Lat. Colomesius), Paul

a learned French Protestant, was born at La Rochelle, December 2, 1638. He studied philosophy and theology at Saumur, learned Hebrew under the celebrated Cappel, allied himself at Paris with Isaac Vossius, and accompanied him to Holland. In 1681 he went to England, and became librarian to Sancroft, archbishop of Canterbury; lost this place in consequence of the disgrace of his protector, and died of chagrin at London, January 13, 1692. He wrote, *Gallia Orientalis* (Hague, 1665): *Exhortation de Tertullien aux Martyrs* (ibid. 1673): — *Rome Protestante* (Lond. 1675): — *Theologorum Presbyterianorum Icones* (1682): — *Parallele de la Pratique de l'Eglise Ancienne et de Celle des Protestants de France* (eod.): — *Bibliothèque Choisie* (La Rochelle, eod.; Amsterdam, 1699): — *Ad Gulielmi Cave Chartophylacem Ecclesiasticum Paralipomena: Accedit de Scriptis Photii Dissertatio, et Passio S. Victoris Massiliensis* (Lond. 1686, 1689; Leips. 1687): — *Lettre a M. Justel*, etc. (Lond. 1686). John Albert Fabricius published the greater part of the works of Colomies in a volume entitled *Colomesii Opera, Theologi, Critici, et Historici Argumenti, Junctim Edita* (Hamb. 1709). Colomies was also the editor of the following: *S. Clementis Epistolae duae ad Corinthios, Interpretibus Patricio Junio, Gottifredo Wendelino, et Joh. Bap. Cotelario* (Vienna, 1682), and others. See *Biog. Universelle*, s.v.

Colomme, Jean Baptiste Sebastien

a French theologian, was born at Pau, April 12, 1712. He was superior of the Barnabites, and died at Paris in 1788, leaving *Dictionnaire Portatif de l'Ecriture Sainte* (Paris, 1775; first published under the title *Notice sur l'Ecriture Sainte*, ibid. 1773): — *Manuel des Religieuses* (ibid.: 1779): — *Eternite Malheureuse* (transl. from the Latin of Drexelius, ibid. 1788). He also wrote a translation of the *Opuscula* of Thomas a Kempis (ibid. 1785), and an enlarged edition of the same, entitled *Vie, Chretienne, ou Principes de la Sagesse* (1774; Avignon, 1779). See Hoefler, *Nouv. Biog. Generale*, s.v.

Colon, Bernard

a learned French theologian of the Benedictine order, who died in 1709, wrote *Traite des Vers Latins* (Paris, 1664), and several memorial sermons. See Hoefler, *Nouv. Biog. Generale*, s.v.

Colonatus

In the *Mart. Doneg.* (by Todd and Reeves, page 191) there are two entries at July 8, but Dr. Todd shows that they both belong to the same persons, namely, to St. Cilian (q.v.) and his companions, who evangelized Wiirzburg, and suffered there. Colonatus is said to have been honored in the Enzie, Banffshire (Forbes, *Kal. of Scott. Saints*, page 306). *SEE COLMAN.*

Colonia, Andre de

a French theologian of the Minorite order, who was born at Aix, in Provence, in 1617, and died at Marseilles in 1688, wrote some theological and other works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Colonia, Dominique de

a French scholar and antiquarian, was born at Aix, in Provence, August 25, 1660. He became a Jesuit, and resided at Lyons for fifty-nine years, where he taught successively the lower studies, rhetoric, and elementary theology. He died at Lyons, September 12, 1741, leaving many works, among which we cite *Anliquites de la Ville de Lyon: — Pratique de Piete* (Paris, 1717): — *La Religion Chretienne Autorisee par le Temoignage des.Anciens Paiens* (ibid. 1718; ibid. and Besangon, 1826): — *Bibliotheque Janseniste* (ibid. 1722, 1731, and elsewhere under different titles). In the *Journal de Trevoux* various memoirs by Colonia are found. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Colonica

SEE MACARIUS.

Colonna, Ascanio

an Italian prelate, was born about 1560; was made cardinal in 1586, afterwards viceroy of Aragon, and died at Rome, May 17, 1608, leaving *De Monarchia Siciliae*, which is a critique upon the treatise of Baronius, *Monarchia Siciliana*, and is found, with the response of Barolius, in the *Thesaurus Antiquitatum Siciliae* of Grsevius. See Hoefer, *Nouv. Biog. Generale*, s.v.

Colonna, Egidio

SEE AEGIDIUS.

Colonna, Francesco

an Italian scholar, was born at Venice about 1449. While young he entered the Dominican order, was professor of grammar and belles-lettres in the convent of that order at Treviso in 1467, and in 1473 was made doctor of theology at Padua. He died in 1527, leaving a very singular work, a kind of allegorical romance, entitled *Hypnerotomachia Poliphili*, intended to show that human passions are but dreams (originally published at Venice in 1499; an inferior edition, *ibid.* 1545; transl. into French, Paris, 1546, also 1554, 1561; improved version, by Vernille, *ibid.* 1600; literal translation by Le Grand, *ibid.* 1804; Parma, 1811; English transl. Lond. 1592, not complete). See Hoefler, *Nouv. Biog. Generale*, s.v.

Colonna, Giacomo (1)

an Italian prelate, was made cardinal by Nicholas III, and afterwards chief counsellor of the papal court, while his relatives were loaded with similar honors by Nicholas IV. But Boniface VIII stripped the Colonna family of their privileges, and Giacomo retired to France. He is believed to have taken part in the conspiracy of Sciarra Colonna, in concert with Nogaret, against the pope. The dignity of cardinal was restored to him by Clement V, December 17, 1305, and the bull against the Colonnas was recalled at the intercession of Philip the Fair. Giacomo died in 1318. See Hoefler, *Nouv. Biog. Generale*, s.v.

Colonna, Giacomo (2)

an Italian prelate, lived in the early part of the 14th century. Pope John XXII appointed him bishop of Lombez in return for the courage he manifested in publishing at Rome the excommunication pronounced against Louis of Bavaria. As a protector of Petrarch, Colonna contributed much to bring about the coronation of that poet at Rome in 1341, and Petrarch addressed to him a *canzone*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Colonna, Giovanni

an Italian prelate, was made cardinal by pope Honorius in 1216, and was present as legate at the taking of Damietta by St. Louis. Falling into the

hands of the Saracens he was condemned to be sawn, asunder, but his courage won the admiration of his captors, and he was set at liberty. He founded the hospital of the Lateran at Rome, and died there in 1255, leaving *Historia Sacra*, which is in MS., besides some *Letters on the Holy Land*, to be found in Ughelli. See Hoefler, *Nouv. Biog. Generale*, s.v.

Colonna, Giovanni Paolo

one of the greatest Italian musical composers, was born in 1640. He received, his education at Rome, where Carissimi, Benevoli, and others were his teachers. He then made Bologna his residence, where he soon became the head of the musical school, and died November 28, 1695. His compositions are for the most part of a religious character. The most important he issued in twelve collections, published at Bologna. The first appeared as Op. 1, under the title *Salmi Brevi a 8 Voci* (1681), and the last as Op. 12, under the title *Psalmi ad Vesperas* (1694). See *Biog. Universelle*, s.v. (B.P.)

Colonna, Pompeo

an Italian prelate, was at first bishop of Rieti. Turbulent and passionate, he gave himself up to his fondness for arms: and took an active. part in all the revolutions of the Roman court, but was nevertheless a patron of literature. He had the legateship of the March of Ancona, the bishopric of Aversa, the archbishopric of Montereale, and was viceroy of Naples. He died at Naples; June 28, 1532, leaving *De Laudibus Mulierum*, a poem, in MS. See Hoefler, *Nouv. Biog. Generale*, s.v.

Colorbasians

SEE COLARBASUS.

Colorites

were a congregation of Augustinian monks, founded in the 16th century by Bernard of Rogliano, in Calabria. The name is said to have been derived from Colorito, a hill in the district of Naples, on which there is a church dedicated to the Virgin Mary. The order was not fully established until 1591, and a few years later they avowed submission to the general of the Augustinians. Their habit consisted of a darkcolored gown and a mantle that reached only to the knees.

Colors, Ecclesiastical

The following details are from Walcott, *Sac. Archaeol.* s.v.: "In some foreign churches the dignity of feasts was attempted to be shown by a graduated scale of colors. A curious analogy has been traced between the three common chord notes, the third, fifth, and eighth, and the three primary colors of the solar ray; also of the seven notes of the major diatonic scale and the colors of the solar spectrum, so that various instruments have being geniously represented as colors — the oboe as yellow, the flute white, the trumpet scarlet, etc. "Jerome mentions that one dress was worn in sacred ministrations, and another in ordinary life; and pope Stephen III enjoined the ecclesiastical vestments to beh used only in church. Possibly about the 6th century the fashion of vestments became fixed. Salvian, Paulinus of Nola, and pope Celestine, in 428, allude to the adoption of a distinct dress by priests. In France it was the practice in, the 5th century; and the monks, by the adoption of a habit, promoted the movement. At Constantinople, in the 4th century, the Catholics wore black, and the Novatians white, out of doors. Chrysostom celebrated in white, which he mentions as the church-dress. In the early times of the church white was used, certainly in the 4th century, as appears from the writings of Jerome, Gregory of Tours, Isidore of Seville, and Fortnnatus. Anastatius speaks of it in the lives of Popes Leo III and IV, Gregory IV, and Sergius II; and in the mosaics at St. Paul's without, at Rome, white robes, sometimes adorned with bands of violet or gold, appear, as worn by the early popes. From the 9th century red, blue, and green were gradually permitted in vestments, but prescript colors were not generally adopted until the 11th or 12th century, white being retained for the amice, alb, surplice, and the cope and chasuble on feasts of the Nativity, Epiphany, All-Saints, and St. John the Baptist. They are first mentioned by the author of the l'Treatise on Divine Offices about the 11th century, and afterwards in the 13th century, by Duranduss, bishop of Mende, and Innorcent III. The Greeks, about the same period, adopted these colors, reserving red, however, for fast-days and memorials of saints. The Greek Church requires white at Christmas, Epiphany, and Easter; blue or violet in Prassioln Week, in Advent, Lent, and at burials; and white and green at Pentecost. No doubt the common color for altar-cloths which is red, and the ordinary color of the Salisbury rite was observed in England, owing to the Sarum use being prescribed for the whole southern province in 1541. The national custom differed greatly from the Roman, as in the use of red instead of

violet on Sundays in Lent, and from Septuagesima to Easter, on Ash-Wednesday, Monday-Thursday, Good-Friday, and the Great Saturday, or Easter eve, on Sunday in Trinity, and in processions; while gold color was used instead of white on confessors' days. "Festivals were usually distinguished by *white*, as emblematical of the purity of the life of saints, although sometimes by red, as symbolical of the heroism of the death of martyrs. Catechumens wore white robes during the octave after their baptism. The pope wears white; and on great days the bishop's chair was draped in white to represent divine truth. The dead were wrapped in white, in memory of our Lord's winding-sheet. *Violet*, mentioned by Durandus, in addition to white, red, black, and green, was used on common days, and in Advent, Lent, and on vigils, as the penitential color nearest to black. Violet, worn on Embers and vigils, being a mixture of black for sorrow and red for love, betokens penitence, grief for sins, inspired by the love of Christ. Our Lord wears violet sometimes, as a type of the Man of Sorrows. Nuns wore violet; so did Benedictine abbots until recent times, and penitents in primitive times. Violet was the color of the parchment used for church books in the time of Jerome, and at a later date. Violet typified truth, deep love, and humility. *Jaenth* represents Christian prudence; *purple royalty* and justice. At burials, masses for the dead, and on Good-Friday, *black* is worn. By the Salisbury use, *crocus* or *safron*, gold color, is prescribed on feasts of the confessors, as emblematical of the preciousness of their faith; but at Laon on Good-Friday, in allusion to the envy of the Jews. Pale yellow, as in the dress of Judas, signifies deceit. *Red*, by the Salisbury use, was enjoined on Ash-Wednesday, Sundays in Lent, and the three latter days of Holy Week, as the symbol of sin (²³⁰¹⁸Isaiah 1:18); as the sign of majesty and might on Sundays (²⁸⁰¹Isaiah 58:1); and of blood, in the commemoration of the passion, death, and burial of our crucified Lord; and so on Good-Friday at Biourges, Sells, Mans, and by the Ambrosian rite. The latter requires it also on Corpus Christi, as the great mystery of Christ's love, and, like the Church of Lyons, on the Circumcision, in memory of the first shedding of his blood, and the first act of his love; whereas the Roinaln use employs white on the former day, an allusion to the mystery of faith; red on Pentecost personifies, the divine love of the Holy Spirit; and in funeral services of the Greeks, and the ancient rites of France, and by the pope on Good-Friday, as showing that love is the cause of their sorrow. Red is the ordinary color of the Salisbury and Amubrosian rites, as green is of the Roman. Red was used in Lent, being the vigil of the Passion, from Septuagesima to Easter eve, at Bourges, Nevers, Sells, and

Maans. Black chasubles with red orphreys were used from Passion-Sunday to Easter at Paris, and at funerals in parts of Germany and Flanders. Red and white were the Dominical colors in England. Martyrs were buried in a scarlet colobium or dalmatic, the symbol of charity and blood-shedding. *Blue (indicum, blodium)* was worn on the Continent, like violet, on All-Saints' Day, in Advent, and on Septuagesima, and on feasts of St. Mary, as in England, in Spain, and Naples. It was probably used at Salisbury on ferials in Advent. Our Lord and the Virgin Mary wear red and blue. Blue, the color of heaven, was the emblem of piety, sincerity, godliness, contemplation, expectation, love of heavenly things."

Colossae

Picture for Colossae

We give a few additional particulars of this place from Kitto's *Pict. Bible*, note to Colossians 4:

"Though a town of considerable note, it was by no means the principal one of Phrygia; for when that great province was ultimately divided into Phrygia Pacatiana and Phrygia Salutaris, it ranked but as the sixth city of the former division. The town was seated on an eminence to the south of the Meander, at a place where the river Lycus began to run under ground, as it did for five furlongs, after which it again rose and flowed into the Meander. This valuable indication of the site of Colosse, furnished by Herodotus (1:7, c. 30), establishes the truth of the received conclusion, that the ancient city is represented by the modern village of *Khonas*. The approach to Khonas, as well as the village itself, is beautiful, abounding in tall trees, from which vines of most luxuriant growth are suspended. In the immediate neighborhood of the village are several vestiges of an ancient city, consisting of arches, vaults, squared stones, while the ground is strewn with unbroken pottery, which so generally and so remarkably indicates the sites of ancient towns in the East. That these ruins are all that now remain of Colosse there seems no just reason to doubt." The town now contains about four thousand inhabitants, and has a khan. The ruins, which lie three miles north of the town, are of the Roman period, but they contain no inscriptions. See Murray, *Hand-book for Asia Minor*, page 326.

Colossianus

SEE FIRMUS.

Coloumelle, Landulfe De

a French chronicler, was canon of Chartres after his uncle Balph, about 1330. He wrote a chronicle from the foundation of the world down to his own time, entitled, *Breviaire Historial*; twice published in full in Latin (Poitiers, 1479; Paris, eod.). Labbe printed some fragments in the first volume of his *Library of Manuscripts*, among others, the eulogies on Philip the Fair, king of France, and his two sons, Louis the Stubborn and Philip the Long. See Hoefer, *Nouv. Biog. Generale*, s.v.

Colpias

(*Wind*) was, in Phoenician mythology, the primaeval deity of the wind, who, with his wife Baan, or night, begot AEon and Protogonus, the first mortal men.

Colquhoun, James

a Scotch clergyman, took his degree at Glasgow University in 1635; was called to the living at Whithorn in 1664; transferred to Penningham in 1665. Having persecuted some of his parishioners, he was ousted by them in 1689, when he went to Ireland, got a benefice there, and died at an advanced age. See *Fasti Eccles. Scoticanae*, 1:743, 748.

Colquhoun, John (1)

a Scotch clergyman, received a bursary of theology at the Glasgow University in 1735; was licensed to preach in 1739; presented by the king to the living at Baldernock in 1745, and ordained; anal died July 21, 1772. He published a sermon in 1766, *The Apostles the Light of the World*. See *Fasti Eccles. Scoticanae*, 2:343.

Colquhoun, John (2), D.D.

a Scotch clergyman, was born at Luss in January 1748; educated at the universities of Glasgow and Edinburgh; licensed to preach in 1780; called to the living of St. John's, Edinburgh, in 1781, and died November 27, 1827. He was never absent from his charge excepting On sacramental occasions; his duties were discharged with zeal, and his life was one of sincerity and simplicity. He wrote, *A Treatise on Spiritual Coniobit* (1815): — *On the Law and Gospel* (1816): — *On the Covenant of Grace* (1818): — *Catechism for Directing Young Communicants* (1821): — *On*

the Covenant of Works (eod.): — *View of Saving Faith* (1824): — *Collection of the Promises of Scripture* (1825): *View of Evangelical Repentance* (eod.): — *Sermons on Doctrinal Subjects* (posthumous, 1836). See *Fasti Eccles. Scoticanae*, 1:109.

Colquhoun, Malcolm

a Scotch clergyman, was licensed to preach in 1794; appointed minister at the Gaelic chapel, Dundee, in 1796, and ordained; and died March 19, 1819, aged sixty-one years. See *Fasti Eccles. Scoticanae*, 3:700.

Colquhoun, Robert

a Scotch prelate, was made bishop of Argyle in 1473, and was so in 1495. See Keith, *Scottish Bishops*, page 288.

Colson, Ebenezer

a Methodist Episcopal minister, was born at Plainfield, Massachusetts, about 1805. He was converted at the age of fifteen, and at twenty-four entered the Oneida Conference. In 1844 he joined the Genesee Conference, in which; he labored as health would permit, until his death, December 16, 1864. Mr. Colson was a true man, deeply pious and faithful. See *Minutes of Annual Conferences*, 1864, page 134.

Colston, Edward

an English philanthropist, was born at Bristol, November 2, 1630. Having amassed a fortune in Spanish trade, he spent nearly all of it in establishing charitable institutions, such as schools and hospitals, in Bristol and other cities of England. He died October 11, 1721.

Colston, William Hungerford, D.D.

a Church of England divine, was born in 1774. He graduated at St. Mary's Hall, Oxford, in 1796; was for fifty-seven years rector of West Lydford, and for the same period an active magistrate and a deputy-lieutenant of Somersetshire, and also rector of Clapton. He died at Bath, October 8, 1856. See Hardwick, *Annual Biography*, 1856, page 230.

Colt, Adam, A.M.

a Scotch clergyman, regent in the Edinburgh University, was admitted to the living at Borthwick in 1595; presented to the new erection in 1596; transferred to Inveresk in 1597; was one of the royal commissioners, and nominated a minister for Edinburgh; was at the general assemblies of 1601 and 1602; in 1606 was selected as one of eight, for a conference at London previous to the establishment of episcopacy; detailed in London ten months, then returned, and confined within his parish; resigned the charge in 1641, and died soon after his last sermon, March 24, 1643, "having much reputation for learning, wisdom, and piety; for grace and gifts, faithfulness and success." See *Fasti Eccles. Scoticanae* 1:266, 285, 286.

Colt, John

a Scotch clergyman, was licensed to preach in 1635; admitted to the living at Langnewton in 1642; conformed to episcopacy, and continued in February, 1665. See *Fasti Eccles. Scoticanae*, 1:486.

Colt, Milton

a Methodist Episcopal minister, was born in Oswego County, N.Y., in 1810. He received an early religious education; was converted in his twentieth year; licensed to preach in 1830, and in 1833 entered the Pittsburgh Conference. He ended his short but highly successful career January 1, 1836. Mr. Colt was remarkable for his energy and piety. See *Minutes of Annual Conferences*, 1837, page 484.

Colt, Oliver (1), A.M.

a Scotch clergyman, Regent of Humanity in the Edinburgh University, was appointed to the living at Holyrood House, Edinburgh, in 1611; transferred to Foulden in 1614; presented to the vicarage of Lammerton in 1616, and died before 1630. See *Fasti Eccles. Scoticanae*, 1:88, 438.

Colt, Oliver (2)

a Scotch clergyman, took his degree at Edinburgh University in 1621; was licensed to preach in 1627; appointed helper to his father at the living of Inveresk in 1632, and ordained; was a member of the General Assembly in 1638; presented to the living in 1641, in succession to his father; had protection from earl Montrose during the war in 1645, and took shelter in

Dundee from the invading army of England in 1651. He died December 30, 1679, aged eighty-one years. He was a man of marked diligence, piety, persuasiveness, and integrity. See *Fasti Eccles. Scoticanae*, 1:286.

Coltart, James

a Scotch clergyman, tutor in the family of colonel McLean, was licensed to preach in 1810; presented to the living at Fintry in 1822, and ordained; and died June 11, 1840. See *Fasti Eccles. Scoticanae*, 2:355.

Coltellini, Michele

a Ferrarese painter, flourished about 1517. His principal works are at Ferrara in San Andrea, *The Virgin and Infant*, with saints; in the sacristy of the Augustines, a picture of *St. Monica*, with four saints of that order; and in Santa Maria, *St. Francis Receiving the Stigmata*.

Colton, Asa Smith

a Protestant Episcopal minister, was born at Champion, Jefferson County, N.Y., October 26, 1804. He received his preparatory education at Guilford, and graduated at Hamilton College in 1827. He then taught one year at Freehold, N.J.; entered Princeton Theological Seminary in November 1828, where he remained nearly two years; then studied one year with the Reverend Thomas H. Skinner, D.D., in Philadelphia; was licensed by the Presbytery of Philadelphia, October 30, 1830, and taught three years in Philadelphia. Having united with the Protestant Episcopal Church, he was admitted to deacon's orders, August 4, 1833, and ordained a presbyter, August 27, 1839. He taught in Morristown, N.J., from 1834 to 1836; preached and taught in Bordentown, from 1837 to 1839; was missionary in Bucks County, Pennsylvania, in 1839 and 1840; taught privately at Gulf Mills, Montgomery County, from 1840 to 1842; was rector of St. Andrew's Church, West Vincent, and St. Mark's, Honeybrook, both in Chester County, from 1842 to 1845; of Christ Church, Towanda, from 1845 to 1847; at Pike, from 1847 to 1849; of St. Peter's Church, Montgomery County, St. Paul's, Point of Rocks, and minister of Zion's Parish, Urbana, Indiana, from 1849 to 1854; taught and supplied several vacant parishes at Wilmington, Delaware, from 1854 to 1859; and afterwards resided at Princeton, N.J., preaching occasionally until his death, August 19, 1881. See *Necrol, Report of Princeton Theol. Sem.* 1882, page 22.

Colton, Benjamin

a Congregational minister, was born at Long Meadow, Massachusetts. He graduated at Yale College in 1710; was ordained pastor of the Church at West Hartford, February 24, 1713, and died March 1, 1749. See Sprague, *Annals of the Amer. Pulpit*, 1:180.

Colton, Caleb C.

an English clergyman, was educated at Eton, and King's College, Cambridge, and became vicar of Kew and Petersham. A passion for gaming so embarrassed him financially that he was compelled to abscond to America in 1828, to avoid his creditors. He next took up his residence at Paris, where he is said to have been very successful at play, clearing £25,000 in less than two years. The dread of an impending surgical operation unbalanced his mind, and he blew out his brains at Fontainebleau in 1832. He published, *Narrative of the Sampford Ghost* (1810): *Hypocrisy, a Satirical Poem* (1812): — *Napoleon, a poem* (eod.): — *Lines on the Conflagration of Moscow* (1816): — *Bacon, or Many Things in Few Words* (1820). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Colton, George

a Congregational minister, son of Reverend Benjamin Colton, of West Hartford, graduated at Yale College in 1756; was ordained at Bolton, November 9, 1763, and died in 1812. See Sprague, *Annals of the Amer. Pulpit*, 1:180.

Colton, Henry Martyn

a Congregational minister, was born at Royalton, N.Y. He graduated at Yale College, and remained one year after graduation, pursuing a select course in philosophy and languages. The next three years were spent in the Yale Divinity School, and in November 1852, he was ordained pastor of the First Congregational Church in Woodstock, Connecticut. In January, 1855, he removed to East Avon, and supplied the pulpit of the Congregational Church until April 1857. In this year Mr. Colton established a classical school in Middletown, which continued for eleven years. In September 1858, he opened the "Yale School for Boys," in New York city, and conducted it till the time of his death, June 2, 1872. See *Obituary Record of Yale College*, 1872.

Colton, John

an English divine of the 14th century, was born at Terrington, Norfolk, and became chaplain to William Bateman, bishop of Norwich, and the first master (by appointment of the founder) of Gonville Hall, Cambridge. Leland says he was a man "plus quam mediocriter doctius et bonus," for which, qualities it is presumed Henry IV promoted him to be bishop of Armagh and primate of Ireland (or, as Fuller says, correcting Lits, this was done by Richard II). He was employed at the court of Rome in the schism between pope Urban VI and Clement VII, which occasioned the writing of his learned treatise, *De causa Schismatis*, and another book as a sequel, *De Remediis Ejusden*. He is supposed to have resigned his archbishopric before his death, which occurred in 1404. See Warens, *De Scriptoribus Hibernicis*, page 129; Fuller, *Worthies of England* (ed. Nuttall), 2:459.

Colton, Richard Francis

a Protestant Episcopal clergyman, became assistant minister of the Church of the Atonement, in Philadelphia, in 1866; the following year was instructor in Hebrew in the Divinity School of that city; in 1870, retaining his place in the Divinity School, he assumed the rectorship of the Church of Our Saviour, Jenkintown, in which offices he remained until his death, in July 1880. See Whittaker, *Church Almanac and Directory*, 1881, page 172.

Colton, Simeon, D.D.

a Congregational minister, was born at Long Meadow, Massachusetts, about 1786. He graduated from Yale College in 1806, was ordained at Palmer, June 19, 1811, and dismissed November 13, 1821. For a time he was engaged in teaching at Munson, also in North Carolina, and subsequently became president of a college in one of the south-western states. See *Hampden Pulpit*, page 97. (J.C.S.)

Colton, Walter

a Congregational minister, was born at Rutland, Vermont, May 9, 1797. He graduated from Yale College in 1822, and from Andover Theological Seminary in 1825; was ordained June 5, 1827; was professor of moral philosophy and Biblical literature at the Military Academy, Middletown, Conn., from 1825 to 1830; and editor of the *American Spectator*,

Washington, D.C., in 1830 and 1831. In the latter year he was appointed chaplain of the navy, and ordered to the Mediterranean; while there gathered the materials for his *Ship and Shore in Madeira, Lisbon, and the Mediterranean* (New York, 1835); in 1835 was assigned to the naval station at Charlestown, Massachusetts; in 1837 edited the *Colonization Herald*, and in 1838 the *North American*, Philadelphia; in 1845 was ordered to the Pacific coast, and July 28, 1846, was appointed alcalde of Monterey, in California, by the American military authorities; established the first newspaper (*Alta California*), and built the first schoolhouse in California. Having returned to Philadelphia in 1849, he died there January 22, 1851. His *Deck and Port*, and *Three Years in California*, were published in 1850, and a volume of *Literary Remains* in 1851. See *Gen. Cat. of Andovers Theol. Sem.* 1870, page 64; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Coltrin, Cyrus

a Free-will Baptist minister, was born at Lenox, Madison County, N.Y., December 10, 1813. He went to Illinois about 1848, having been previously ordained, and labored within the bounds of the Fox and Rock River Quarterly Meetings. In 1869 he removed to Iowa. Broken in health by hardships as an evangelist in a new and sparsely settled country, he died at Waltham, Tama County, September 13, 1872. See *Morning Star*, July 8 1874. (J.C.S.)

Coltrin, Nathaniel Potter

a Congregational minister, was born at Steubenville, Ohio, February 17, 1820. He graduated from Wabash College in 1845; was a member of Lane Theological Seminary; one year, in the class of 1849; was ordained (by the Illinois, now the Quincy, Association) at Mendon, Illinois, October 13, 1850; was acting pastor at Jacksonville, until April 1851; at Chandlerville, and Round Prairie (now Plymouth), from 1851 to 1857; at Griggsville, from 1857 to 1861; for a short time chaplain in the army, after which he preached a year at Litchfield, having no church; from December 1862, to May 1864, was acting pastor at Wythe; chaplain of the 33d Regiment until December, 1865; during 1866 was without charge; and finally acting pastor at Sandoval and Clement until his death at Centralia, December 26, 1877. (W.P.S.)

Colum

SEE STRAINER.

Colum (or Colam)

is the primary form of the name which becomes also *Columbus*, *Columba*, and, as a diminutive, *Colman*, *Colmoc*, *Columban*, and with the prefixes *da* and *mo* becomes *Dacholmoc* and *Mocholmoc*, or *Mocholmog*. *SEE COLMAN*. It appears as the proper name of Irish saints, but more or less interchangeable with the other forms.

1. Son of Aedh of Cuil-Damhain, or Cuil-Brinin, is commemorated November 8 and December 11.
2. Of Tirdaglas, is commemorated December 13. He is, often called son of Crimthainn, or of Ui Crimthainn, so that the abbots of Tirdaglas were styled the coarbs of, Colum Mac-Crimthainn. He was a pupil of St. Finian at Clonard. About A.D. 548, he founded the celebrated monastery of Tirdaglas. He died, with many other saints, of the great epidemic, about A.D. 552 (Reeves, *Adamnan*, pages 186, 332; Lanigan, *Eccl. Hist. of Ireland*, 2:71; Butler, *Lives of the Saints*, 12:259).
3. Cruimthir (priest) Colulm, of Domhuach-mor Maighe Imnchclair, is commemorated June 4 in the *Mart. Domeg*. On this day Colgan places the Columbanus or Columba, presbyter of Kill-Erain (in Meath, or Limerick), who is said to have been one of those who met St. Patrick as he returned from Rome, and received from him the skin to form the book-satchel, which remained in the Church of Kill-Ernain.
4. A priest of Enach, is commemorated September 22. Colgan places him among the disciples of St. Columba, but this is denied by Lanigan (*Eccl. Hist. of Ireland*, 2:141, 407).
5. Of Inis-Cealtra, is often mentioned in Irish history, but the details of his life are lost. He had his monastery on one of the islands in Lough Derg, now included in the parish of Innishctaltra, and called the island of seven churches. He died of the great epidemic A.D. 548, and is to be distinguished from St. Caimin (commemorated March 24) of the same place (O'Donovan, *Four Masters*, 1:187).

6. Of Ros-Glanda, is commemorated September 6. *SEE COLIAN* (4) son of Eochaidh.

7. Gobha (the Smith), is commemorated June 7. Colgane identifies Columbus Coiliginus (whose soul Columbus in Hy is said to have seen carried by the angels to the heavenly joys for his abundant alms to the poor) with this Colum or Columbus the Smith. See Smith, *Dict. of Christ. Biog.* s.v.

Columba

Picture for Columba 1

Picture for Columba 2

Picture for Columba 3

(*a dove*) is a vessel shaped like a dove. Anciently the sacrament was reserved within a vessel of precious metal made in the form of a dove, which was suspended before the high-altar by a chain from the roof of the church. To this chain was hung a corona-like dish, basin, or disk, enclosed by other chains, on which the dove itself was placed. This vessel opened li the back; while in the body of it was formed a receptacle for the host. The custom of reserving the sacrament in such a vessel was originally common to East and West. Perpetuus, bishop of Tours, A.D. 474, left in his will a silver dove to Amalarius, a priest. It is record ed of Basil the Great that he reserved the Lord's body in a dove made of gold. The smaller example, illustrated by the engravings here given, is from the celebrated French collection of M. le Comte de Bastard. The "peristerium," however, occurs in several old English inventories of Church *oramenta*. *SEE DOVES*. Figures of doves, as appropriate ecclesiastical symbols, were likewise suspended over English baptisteries, and are sometimes found carved on the canopies of fonts. As symbolic representations of the Holy Spirit, they are likewise carved over altars; and sometimes, as on the brass corona at Thame Church, Oxfordshire, they symbolize the light and glory of God. Examples of this custom are found in illuminated MSS., and such vessels exist in several foreign sacristies, though their use has lately given place to the ordinary tabernacle. *SEE TABERNACLE*.

Columba

is the name of several early saints besides the bishop of Iona and the virgin martyr. *SEE COLOMBA.*

1. Said to have flourished about A.D. 640, is often given as the first bishop of Dunkeld, and the educator of St. Cuthbert and St. Brigida (Lanigan, *Eccl. Hist. of Ireland*, 2:165). Dr. Reeves, however (*Adamnan*, page 6 n., 296-298), says that the only Columba connected with Dunkeld is St. Columba of Iona, whose relics were deposited there, and who was honored as the patron saint on June 9 (Grub, *Eccl. Hist. of Scotland*, 1:129. sq.).

2. Another Columba was the son of the regulus or lord of Appleby, Congere, Troclyngham, and Malemath, all situated in England, who is said to have been raised from the dead, and baptized by St. Blane (q.v.). He is buried at Dunblane, Perthshire (Forbes, *Kal. of Scot. Saints*, page 307).

Columbanus (or Colomban), Saint

was a French poet, and abbot of Trudo (St. Trond). He died about the middle of the 9th century. Among the works of Rabanus Maurus is a poem or dirge on the death of Charlemagne. written by a certain Colomban, who is supposed to have been the abbot of St. Trond. To him is also attributed the poem entitled *De Origine atque Primordiis Gentis Francorum (Stirpis Carolinae)*. It was written about the year 840, and dedicated to Charles the Bald, and published with the notes of Thomas Aquinas (Paris, 1644). See *Histoire Litteraire de la France*, 4:422, and 9; Migne, *Patrol Lat.* 106, page 1257.

Columbarium

(so called from its resemblance to a dove-cote) was a Roman vault with recesses for the funereal ashes. It is an utterly untenable view, that this distinctively pagan arrangement, essentially belonging to the practice of burning the dead, which was held by the Christians in such abhorrence, is ever found within the limits of, or in close connection with, a Christian catacomb. The misconception has arisen from the fact that the Christian excavators in carrying forward their subterranean galleries not unfrequently came into contact with the walls of a heathen columbarium. As soon as this unintentional interference with the sanctity of the tomb was discovered, *thefossore*s proceeded to repair their error. The gallery was abruptly

closed, and a wall was built at its end to shut it off from the columbarium. Padre Marchi (*Monum. Primit.* page 61) describes his discovery of a gallery in the catacombs of St. Agnes closed in this way with a ruined wall, on the other side of which was a plundered columbarium. This is probably the true explanation of the fact that a passage has been found connecting a large heathen tomb full of columbaria, on the Via Appia, near the Porta San Sebastiano, with a catacomb. See Rostell, *Beschreib. d. Rom*, page 389; Raoul-Rochette, *Tableau des Catacombes*, page 283.

Columbi, Dominique

a French historian and Jacobin monk, who died October 6, 1696, wrote *Histoire de Sainte-Madeleine* (Aix, 1688). See Hoefler, *Nouv. Biog. Generale*, s.v.

Columbi, Jean

a French theologian and historian of the Jesuit order, was born in 1592, at Manosque, in Provence. He was successively, in the College of Lyons, professor of rhetoric, of philosophy, of theology, and of Holy Scriptures, and died at Lyons, December 11, 1679, leaving, *De Rebus Gestis Episcoporum Valentinorum et Diensium* (Lyons, 1638): — *Quod Joannes Montlucius non Fuerit Haereticus* (1640): — *De Rebus Gestis Episcoporum Vivarensium* (1651): — *De Rebus Gestis Episcoporum Vasionensium* (1656): — *Commentaria in Sacram Scripturam* (Lyons, 1656, vol. 1): — *De Rebus Gestis Episcoporum Listariensium* (1663). See Hoefler, *Nouv. Biog. Generale*, s.v.

Columbus, Jonas

a Swedish Protestant theologian, became pastor of Dalecarlia, made a great effort to impress with dignity the acts of worship in that province, and especially the music in the churches. He died in 1669, leaving some poems.

His son SAMUEL died July 8, 1679. He was also a poet, and a collection of his works was published by J. Renstierna in 1687. See Hoefler, *Nouv. Biog. Generale*.

Columcille

SEE COLUMBA, SAINT.

Colvener, George

a Flemish theologian, was born at Louvain in 1564. He was provost of the college and chancellor of the University of Douay, and died in 1649, leaving, *Joh. Nideri Formicarium*, with notes (Douay, 1602): — *Chronicon Cameracense et Atrabatense* of Balderic (ibid. 1615): — *Miraculorum et Exemplorum Memorabilium Libri duo*, of Thomas de Cantipre, with the life of the author (ibid. 1627): — *Kalendarium S.V. Mariae Novissimum* (ibid. 1638). See Hoefer, *Nouv. Biog. Generale*, s.v.

Colver, Nathaniel, D.D.

a Baptist minister, was born at Orwell, Vermont, May 10, 1794. He had limited facilities for obtaining an early education, but his natural endowments were such that he took an honorable position among the ministers of his denomination. He served as a soldier in the war. of 1812, and for some time followed the business of tanning. After he was settled in life, his thoughts were turned towards the ministry. For several years he preached in Vermont and New York, until, in 1836, he was called to the pastoral charge at Union Village, N.Y., where he remained seven years. During this period he made for himself a high reputation, both as a preacher and an eloquent pleader for temperance and anti-slavery. In 1843 he was invited as pastor to Tremont Temple, Boston. For thirteen years he prosecuted his work with eminent success, adding constantly to his reputation as a pulpit orator and a platform speaker. Leaving Boston, he went to the West, spending a year in Detroit, then a year or two in Cincinnati, and finally taking up his residence in Chicago, where with the exception of a short time when he had charge of the "Colver Institute," an institution at Richmond, Virginia, where he devoted himself to the work of preparing colored students for the ministry — he spent the remainder of his life. He died at Chicago, December 25, 1870. More than sixteen hundred converts were baptized by him. (J.C.S.)

Colvill (Colville, or Colwil)

is the name of a number of Scotch clergymen:

1. ALEXANDER (1), was born in 1620, near St. Anirews; became rector of the University of Edinburgh, and died there in 1676, leaving, among other works of controversy *Fludibras Ecosais*, a poem in the style of

Butler, directed against the Presbyterians. See Hoefler, *Nouv. Biog. Generale*, s.v.

2. ALEXANDER (2), was licensed to preach in 1755; called to the living at Gask in 1763; transferred to Ormiston in 1765, and died November 3, 1813. He published *An Account of the Parish*. See *Fasti Eccles. Scoticanæ* 1:303; 2:765.
3. GEORGE, D.D., studied theology in the Edinburgh University; was licensed to preach in 1821; presented to the living at Kilwinning in 1824, and ordained; transferred to Beith in 1831, and died May 13, 1852. His son George was minister at Canonbie. See *Fasti Eccles. Scoticanæ*, 2:161,183.
4. HENRY, was presented to the parsonage and vicarage of Mukhart in 1577, and to the living at Orphir in 1580, and continued in 1595. He was "hunted to a savage death on the Noup of Nesting," July 9, 1596, and Gilbert. Pack was beheaded at the market cross, Edinburgh, for his part of the murder. See *Fasti Eccles. Scoticanæ*, 3:399.
5. JOHN (1), took his degree at the University of St. Andrews about 1561; was presented to the chantry of Glasgow in 1567, and remained the minister at Kilbride when it was separated in 1569. He was accused of neglect and non-residence in 1575; deserted his charge in 1578, but on examination before the synod was acquitted. He was appointed master of requests the same year; was ambassador to queen Elizabeth in 1582; was found guilty of treason in 1584, and imprisoned in Edinburgh; afterwards restored, and named one of the lords of session in 1587, but resigned within a month. Disappointed, he joined the earl of Bothwell in his seditious practices, was driven from the kingdom, became a papist, wrote bitterly against Protestant principles, and died at Paris in November, 1605, in great want and misery. His several published works were chiefly in defence of his own erratic conduct. See *Fasti Eccles. Scoticanæ*, 2:288.
6. JOHN (2), took his degree at the University of St. Andrews in 1635; was admitted to the living at Kirknewton in 1648, and died in February, 1663, aged about forty-eight years. See *Fasti Eccles. Scoticanæ*, 1:142.
7. JOHN (3), A.M., was regent in the old college, St. Andrews, presented to the living at Mid-Calder in 1663, and died in 1671, aged about forty-one years. See *Fasti Eccles. Scoticanæ*, 1:175.

8. PATRICK, took his degree at Edinburgh University in 1629; was appointed to the living at Beith in 1645, and ordained; was a member of the General Assembly in 1648; was appointed, in 1654, one of those for authorizing admissions to the ministry; elected moderator of the synod in 1661, which was the last meeting they held previous to the reestablishment of the presbytery after the Revolution. He was a very learned and good man, and died in May 1662, aged about fifty-three years. See *Fasti Eccles. Scoticanen*, 2:159.

9. ROBERT (1), became minister at Culross in 1593; was one of the forty who, in 1606, consulted about holding the assembly at Aberdeen against the king's authority; signed, with forty-one others, a protest to parliament against the introduction of Episcopacy, and was one of the fifty-five who petitioned parliament in behalf of the liberties of the Kirk in 1617. He continued in 1629 with an assistant, and died in 1630. See *Fasti Eccles. Scoticanae*, 2:584.

10. ROBERT (2), took his degree at Edinburgh University in 1682; was appointed to the living at Barra in 1694; transferred to Glenluce in 1698; resigned in July, 1714, and retired to Stranraer, where he died, June 6, 1729, aged seventy years. See *Fasti Eccles. Scoticanae*, 1:334, 766.

11. ROBERT (3), took his degree at Edinburgh University in 1691; became schoolmaster at Jedburgh, and was licensed to preach there in 1695; admitted to the living at Annan in 1696, and ordained: transferred to Yetholm in 1699, and died before March 2, 1731, aged about sixty years. See *Fasti Eccles. Scoticanae*, 1:477, 613.

12. ROBERT (4), was licensed to preach in 1758; presented to the second charge at Dysart the same year, and ordained. A libel was charged against him, to part of which he confessed, and for which he was suspended in 1784, but allowed an assistant. He died January 23, 1788. He published, *Britain*, a poem (1757): — *Caledonian Heroine*, a poem (1771): — *Atalana*, a poem (1777): — *The Downfall of the Papal Confederacy* (1788): *Poetical Works* (1789, 2 vols.): — *Savannah*, a poem (1793): — *To the Memory of the Hon. William Leslie*, a poem: — *Extracts from Synod Sermon*, etc. See *Fasti Eccles. Scoticanae*, 2:538.

13. WILLIAM (1), brother of lord Colvill, took his degree at the University of St. Andrews in 1617; was elected minister of Cramond in 1635; changed to the second charge at Greyfriars in 1638; was a member

of the General Assembly the same year; promoted to Trinity College Church, Edinburgh, in 1639; the same year sent by the Covenanters to the king of France to solicit his aid against the despotic actions of Charles I. He and his papers were seized in England, and he was imprisoned, till released in 1640 by the Scottish army. When the Tron Church was made a new parish, in 1641, he was appointed the first incumbent. In 1645 he obtained protection from the marquis of Montrose, for which he was suspected of treason, in 1648 suspended, and deposed in 1649. In 1652 he was made a prisoner, but was restored to the ministry in 1654; appointed to the Collegiate Church at Perth in 1655; refused a bishopric, and was promoted to the principalship of Edinburgh University in 1662. See *Fasti Eccles. Scoticanae*, 1:31, 55, 133; 2:615.

14. WILLIAM (2), took his degree at Edinburgh University; was licensed to preach in 1821; presented to the living at Eaglesham in 1829, and ordained. He died March 12, 1859, aged fifty-nine years. See *Fasti Eccles. Scoticanae*, 2:66.

Colvil, Robert, D.D.

a Scotch clergyman, a native of Sanquhar, was tutor in the family of Hope Johnston; was licensed to preach in 1805; presented to the living at Johnston in 1808, and ordained in 1809. He died September 4, 1851, aged seventy-two years. He left two sons, Walter, minister of Cramond, and Robert Francis, minister of Kirkpatrick-Juxta. See *Fasti Eccles. Scoticanae*, 1:651.

Colvius, Andrew

a Protestant divine, was born at Dort in 1594. He became minister of several Walloon churches, and at length of that in Dort; and in 1620 went to Venice as chaplain to Paul Sarpi, whose work on the Inquisition he translated into Latin (Rotterdam, 1651). He died in 1671. He was an industrious writer in some branches of science, philosophy, and poetry, and published, in 1655, a *Catalogus Muscei Andraea Colvii*.

Colvius, Nicholas

son of the foregoing, was born in 1634, became co-pastor at Dort in 1655, afterwards pastor at Amsterdam, and died in 1717. Colwell, Charles, an English Methodist preacher, was a native of Cornwall. He entered the

English Wesleyan ministry in 1810, became a supernumerary at Falmouth in 1837, removed to Helstone, Cornwall, in 1838, and died June 20, 1860, in the seventy-eighth year of his age. See *Minutes of the British Conference*, 1860.

Colwell, John W.

a Free-will Baptist minister, was born about 1810. He was ordained at Rochester, Massachusetts, September 3, 1841, and was pastor there four years; at Charlestown and Richmond, R.I., in 1846. During the next five years he organized a Church at Cranston. He died April 26, 1852, on board the steamer off the coast of Mexico, near Acapulco. See *Free-will Baptist Register*, 1853, page 87.

Colymbion

Picture for Colymbion

(*κολύμβιον*) is a vessel used for containing holy water (q.v.) at the entrance of a church. A representation of such a vessel is found in one of the mosaics of the Church of San Vitale at Ravenna, and is here engraved. It is noteworthy that the aspergillum which hangs from the arch above the basin is in shape not unlike those of modern times (Neale, *Eastern Church*, introduction, page 215).

Colyns, David

a Dutch painter, was born at Amsterdam about 1650. There are two very highly esteemed pictures by him, at Amsterdam, representing the *Israelites Fed with Manna*, and *Moses Striking the Rock*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Comaigh (Lat. Comngia)

a virgin, is commemorated as an Irish saint May 27. She was the daughter of Eochaidh. Her mother was Aiglema. She had a monastery at Suamhluthair, and also her brother, Colman (q.v.) (Reeves, *Adamnan*, page 172 sq.).

Coman (or Comman), son of Ernan

is commemorated as an Irish saint March 18. He was a brother of Cumin Finn, abbot of Hy. He went to Hy as, a monk, and was alive in the time of

St. Adamnan. His church is Kilchoman, in the Rinns of Islay. The date of his death is unknown.

Comande, Francesco

a Sicilian painter, was born at Messina about 1580, studied under Deodato Guinaccia, and painted in conjunction with his brother, Giovanni Simone. His best pictures are, *The Martyrdom of St. Bartholomew*, in the church of that saint at Messina, and *The Adoration of the Magi*, in the monastery of Basico. See Spooner, *Biog. History of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Comasius

was a *rhetor* in the 5th century, who turned monk, and still continued in the monastery collecting "the rubbish" of classical Greek literature, for which he is severely rebuked by Nilus (*Epist*; 2:73, page 153; 2:257, page 251).

Comb, Ecclesiastical

A comb of ivory or precious metal, with which the first tonsure was made and the hair was arranged in the sacristy, was one of the *ornamenta* found in ancient sacristies for the practical use of the clergy. Each cleric had his own. The comb was usually buried with the priest on his decease. St. Cuthbert's, of ivory, found in his tomb when opened, remains in the library of Durham Cathedral, and St. Loup's, of the 12th century, at Sens. The latter is jewelled and has symbolical animals. *SEE IVORIES*.

Comb, George

an English Baptist minister, was born at Edinburgh, February 12, 1782. At the age of twenty-six he was converted, and united with the Church at Guildford. He studied for the ministry, in due time took charge of a new Church at Horsell Common, and in 1823 accepted a call to Oxford-Street, London, where he remained until his death, February 20, 1841. See (Lond.) Baptist *Hand-book*, 1841, page 37. (J.C.S.)

Combadoxus

a deity of the eastern Asiatics, was a bonze, or Indian priest, while living.

Combal Theodore

a famous Roman Catholic preacher of France, was born at Chatenay, in the Isere Department, August 21, 1798. At the age of twenty-three he received holy orders, and pope Gregory XVI, before whom he once preached, appointed him apostolic vicar. For a number of years he acted as vicargeneral of Rouen, Arras, and Montpellier, and, died suddenly at Paris, March 19, 1873. He wrote, *Elements de Philosophie Catholique* (Paris, 1833): — *La Connaissance de Jesus-Christ* (1841; 4th ed. 1852): — *Memoire Adresse aux Eveques de France*, etc. (1844), for which he was imprisoned for thirty days: — *Conferences sur les Grandeurs de la Sainte-Vierge* (1845): — *Lettre a M. Guizot*, etc. (1858). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Vapereau, *Dict. des Contemporains*, s.v. (B.P.)

Comb, Marie Magdaleine de Cyz de

a Dutch nun, was born at Leyden in 1656. She was brought up in the Calvinistic belief, and at the age of nineteen married a wealthy gentleman of Holland, Adrian de Combe, from whom she soon afterwards separated. She went to France, joined the Catholics, and by the aid of the abbot, La Bermondieu, rector of St. Sulpicius, obtained a pension of two hundred pounds. In 1686 she formed a religious community called *Le Bon Pasteur*, which the king took under his protection. The order spread through the province, and was confirmed by letters-patent in 1698, after the death of its founder, which occurred at Paris, June 16, 1692. Boileau published a *Vie de Madame Combe* (Paris, 1700, 1732). See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Comber, Thomas (1), D.D.

an English divine, uncle of the dean of Durham, was born in Sussex, January 1, 1575, and educated at Trinity College, Cambridge, where he became a fellow, October 1597. He was preferred to the deanery of Carlisle in August 1630, and made master of Trinity College in October 1631. In 1642 he was imprisoned, plundered, and deprived of all his preferments. He died at Cambridge, in February 1653.

Comber, Thomas (2)

an English clergyman. great-grandson of the dean of Durham, was rector of Oswaldkirk, Yorkshire. He published, *Memoir of the Life and Writings of Dean Comber* (1779): — *Sermons* (1807): — *History of the Massacre of St. Bartholomew* (1810): — *Adultery Analyzed* (eod.): — *A Scourge for Adulterers, Duellists, Gamesters, and Self-murderers*. (anon., eod.). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Combes, Andrew J.

a Methodist Episcopal minister, was born in Indiana, November 12, 1845. He lived successively in Illinois, Iowa, and Nebraska; was converted in 1865, licensed to preach in 1872, and in 1875 entered the Nebraska Conference, wherein he labored heroically until his death, in 1878. See *Minutes of Annual Conferences*, 1878, page 61.

Combes, Francisco

a Spanish Jesuit and traveller, was born at Saragossa in 1613. He was sent to the Philippine Islands to propagate the Catholic faith. On his way to Rome to represent his province, he died at Acapulco, in 1663, leaving, in Spanish, a *History of the Islands of Mindanao* (Madrid, 1667). See Hoefler, *Nouv. Biog. Generale*, s.v.

Combet, Claude

a French Dominican, was born at Lyons in 1614. He was bachelor of the University of Paris, and became a famous preacher. He died at Lyons in 1689, leaving, *Oraison Funibre de Louis XIII* (Lyons, 1643): — *Oraison Funebre de la Reine Anne d'Autriche* (Vannes, 1666). See Hoefler, *Nouv. Biog. Generale*, s.v.

Combonus, Hieronymus

an Italian Hebraist, lived in the early part of the 17th century. He belonged to the order of Observantists, and was professor of Hebrew at Bergamo. He wrote, *Compendium in quo Quidquid ad Hebraicam Linguam Legendans Pertinet Continetur* (Bergamo, 1616). See Hoefler, *Nouv. Biog. Generale*, s.v.

Comdhan

SEE COMGAN; SEE CONGAN.

Come, Saint

SEE COSMAS.

Comegern

was eighth bishop of Llandaff, contemporary with Ywyr, king of Gwynedd (Stubbs, *Register*, page 156).

Comeiras, Victor Delpuech de

a French ecclesiastic and geographer, was born at St. Hippolyte-du-Gard, September 11, 1733. He was abbot of Sylvanes, and vicargeneral of Beauvais, but was deprived of his position at the Revolution, and died at Paris, March 29, 1805. He wrote volumes 22-32 of *L'Abrige de l'Histoire Generale des Voyages* (Paris, 1780-1801; volumes 1-20 were published by La Harpe): — *La Vix du Sage* (ibid. 1799): — *Histoire de l'Astronomie*, transl. from Bailly (ibid. 1806). Other writings remain in MS. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Comes

SEE LECTINARY.

Comestor (or le Mangeur, i.e., devourer of books), Pierre

a French theologian, was born at Troyes. He was successively canon and dean of Troyes, then, in 1164, chancellor of the Church of Paris and master of the school of philosophy. He gave up his benefices in order to become canon-regular of St. Victor at Paris. At his death, which occurred in that city October 21, 1198 (others say 1178 or 1185), he left all his goods to the poor. He wrote, among other works, *Scholastica Historics super Novum Testamentum* (written before 1176, and published at Reutling, 1471; Utrecht, 1473; Strasburg, 1483, 1502; Basle, 1486; Paris, 1513; Haguenau, 1519; Lyons, 1526; Venice, 1728; transl. into French in 1494 by Guyart des Moulins, under the title: *La Bible Historie*; Paris, without date, with engravings): — *Catenua Temporum* (transl. into Gothic-French by Jehan de Rely, tinder the title, *Mer des Histoires*; Paris, 1488): *Sermones*, under the name of *Pierre de Blois* (Mayence, 1600, 1605;

Lyons, 1677, and often since). See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Comfort, David

a Presbyterian minister, a graduate of Princeton, was licensed to preach by the Presbytery of New Brunswick in 1798, and soon after became pastor of the Presbyterian Church at Kingston, N.J., where he labored during a long life. From 1816 till his death, in 1853, he was a trustee of Princeton College. Mr. Comfort was honored and beloved by all. See Alexander, *Princeton College in the 18th Century*.

Comfort, David D.

a minister of the Methodist Episcopal Church South, was received on trial in the North Mississippi Conference in 1880, and died in September 1882. See *Minutes of Annual Conferences of the M.E. Church South*, 1882, page 104.

Comfort, Silas, D.D.

a Methodist Episcopal minister, was born at Deer Park, Orange County, N.Y., May 18, 1803. He was converted at the age of nine, he became a class-leader at eighteen, a travelling preacher at twenty, and in 1827 entered the Genesee Conference. Then began in earnest his student life, studying on horseback, by torchlight, amid the confusion of families, always rising at four o'clock. Thus the dead languages, science, general literature, Biblical criticism, and systematic theology were thoroughly explored by him. During his forty-five years in the ministry he served sixteen years as presiding elder, wrote several valuable volumes, and contributed largely to the first periodicals of the Church. In 1835 he was transferred to the Missouri Conference, returned to the Oneida Conference seven years later, and in it labored until his sudden death, January 10, 1868. See *Minutes of Annual Conferences*, 1868, page 105; Simpson, *Cyclop. of Methodism*, s.v.

Comfort, William C.

a Methodist Episcopal minister, received an early religious training, was converted at the age of twenty, and, after exercising his talents as a local preacher a short time, was admitted into the Michigan Conference, wherein he labored many years faithfully until his death, June 15, 1862. Mr.

Comfort was a man of decided opinions and uncompromising integrity. See *Minutes of Annual Conferences*, 1862, page 206.

Comfortable Words, The

A modern feature in the existing Anglican form for the celebration of the holy communion, first introduced in the second prayerbook of Edward VI., A.D. 1552, consisting of four texts of Scripture, which the priest is directed to address to the people. These words follow the absolution, and precede the preface.

Comforted, The

one of the two classes (the *consolati* or comforted, and the *faederati* or confederated) into which the Manichsean congregations were anciently divided. *SEE MANICHEISM*. The Albigenes (q.v.) classified their people in precisely the same way, and the *comforted* led a life of celibacy and strict austerity.

Comgall (or Congall)

is the name of several early Irish saints:

1. An abbot of Bangor, commemorated May 10. He was one of the most prominent leaders of monasticism in Ireland, and is said to have had three thousand monks under him at one time in various affiliated houses. His parents were Setna or Sedna, and Brig or Briga, and he was born about A.D. 517. After teaching for some years, he founded, in 558, his great monastery at Bangor, County. Down, Ireland, to which multitudes flocked. Comgall drew up for it and kindred institutions a rule which was one of the most famous in Ireland. His most noted disciples at Bangor were Cormac, son' of Diarmaid and king of South Leinster, and St. Columbanus (q.v.). While on a visit to Scotland, he founded a monastery in Heth. Comgall died at Bangor on May 10, 602, and was buried there. In 824 the Danes plundered the city and abbey, and, breaking open his shrine, scattered the contents to the four winds (see Reeves, *Eccl. Hist.* pages 93-95, 152-154, and *Adamnan*, pages 213, 317; Ussher. *Eccl. Antiq.* c. 17, in *Works*, 6:473 sq.). Comngall is commemorated in the Scotch calendars, but Camerarius places him on Jan. 2, and suggests a Scotch Bangor. See Lanigan, *Fccl. Hist. of Ireland*, 2, c. ,10; Todd and Reeves, *Mart. Doneg.* page 123;

Butler, *Lives of the Saints*, 5:195 sq.; Forbes, *Kal. of Scott. Saints*, pages 108-110.

2. Son of Eochaidh, commemorated September 4. His monastery was at Both-conais, in Inis-Eoghan. He is said to have received this monastery from St. Cialnan of Duleek. He belongs to the 8th century (Todd and Reeves, *Mart. Doneg.* page 237; Lanigan. *Eccl. Hist. of Ireland*, 1:345; 3:162).

3. Of Gobhal-linin, commemorated July 28. His monastery was at what is now Galloon. On July 27, Butler (*Lives of the Saints*, 7:425) gives a short memoir of St. Congall, abbot of Jabhualhini.

Comgan (Comdhan, or Comman)

is the name of two early Irish saints:

1. Of Cluain-Connaidh, commemorated October 13. There is a St. *Comnganns* named among the relatives of St. Columba. who is supposed to be the same as this Comgan. *SEE CONGAN*.

2. Of Glenn-Uissen, commemorated February 27. He was the son of Diarmaid. and his mother was Ethne. He founded a monastery in his native province at Ceanw-indis, and succeeded St. Diarmaid in the government of the monastery at Glenn-Uissen. He died about A.D. 569, it is supposed (Lanigan, *Ecclesiastical History of Ireland*, 2:76 sq.; Reeves, *Adamnan*, 70 note).

Comi, Girolamo

a painter of Modena flourished about 1550. He painted sacred subjects. and was much employed by the churches in ornamental work. One of his pictures in San Michele at Bosco is dated 1563. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Noun. Biog. Generale*, s.v.

Comiers, Claude

a learned French mathematician, was born at Embrun. He was canon there, provost of the chapter of Ternant, doctor of theology, and apostolic prothonotary; also professor of mathematics at Paris, and was considered an able physician and chemist. He had contributed to the *Journal des Savants* from 1676 to 1678, and had invented several curious machines. Having become blind in 1690, he entered the hospital of Quinze-Vingts,

where he took the title of *aveugle royal* because he had a pension from the king. He died at Paris in October, 1693, leaving *La Nouvelle Science de la Nature des Cometes* (Lyons, 1665): — *Instruction pour Reunir les Eglises Pratendues Reformees a l'Eglise Romaine* (Paris, 1678): — *Traite des Langues et Ecritures* (in the *Mercure* of September, October 1684, and February 1685): — *Traite des Propheties* (*ibid.* of August, September, December 1689, and September 1690): — *Lettre a une Dame Nouvellement Convertie a la Religion Catholique* (*ibid.* of December 1691), and many other pieces. See Hoefer, *Nouv. Biog. Generale*. s.v.; *Biog. Universelle*, s.v.

Comin (or Cumin)

SEE COMYN.

Comingo, Henry G., D.D.

a Presbyterian minister, was born at Harrodsburg, Kentucky, February 2, 1809. He was carefully reared by Christian parents; graduated from Centre College, Danville, in 1832; studied two years (1833-34) in Princeton Theological Seminary; was licensed in 1836 by the New Brunswick Presbytery, and became pastor, May 24, 1837, in Steubenville, Ohio, where he labored until the close of his life, December 1, 1861. He was a living Christian and an earnest minister of the gospel. See Wilson, *Presb. Hist. Almanac*, 1863, page 155.

Comingoe, Bruin Romcas

a German Reformed minister, was a native of Germany. He was pastor at Lunenburg, Nova Scotia, for forty-nine years, from 1770. Old age and ill health caused him to resign in 1819. He returned to Germany soon after, and nothing more was heard of him. See Harbaugh, *Fathers of the Germ. Ref. Church*, 2:159.

Comitibus, Blaseus De

an Italian theologian, was born at Milan. He was a Minorite, and for fifteen years regent of the order at Prague; then director of the grand seminary, and theologian to the archbishop. He died at Prague in 1685, leaving *De Deo Trino et Uno* (Prague, 1682): — *De Intellectu, Scientia, Providentia, Prædestinatione et Reprobatione* (*ibid.*): — *De Creatione, Statu*

Innocentice, Angelis, etc. (ibid. 1688). See Hoefler, *Nouv. Biog. Generale*, s.v.

Comitin, Jean Baptiste

a French theologian of the Jesuit order, who lived in the latter part of the 17th century, wrote *Defense de l'Honneur des Saints* (Dijon, 1657): — *Initinto Sapientice et Finis, Timor et Amor Dei* (Chalon, 1662, 1672): — *Selectae de Fide Controversiae* (about 1666). See Hoefler, *Nouv. Biog. Generale*, s.v.

Comitolo, Neapolio

an Italian prelate, was born at Perugia in 1544, of the family of the counts of Colle-Mezzo. He at first followed the profession of law, but afterwards obtained an abbey, and became auditor of the Rota; was appointed bishop of Perugia in 1591, founded a college and several religious societies, and died there, August 24, 1624, leaving, in Latin, a *History of the Bishops of Perugia*, a collection of the decisions of the tribunal of the Rota, and some liturgical works. See Hoefler, *Nouv. Biog. Generale*, s.v.

Comitolo, Paolo

an Italian theologian of the same family as the foregoing, was born at Perugia in 1545. He was not more than fourteen years of age when he became a Jesuit, and later one of the best casuists of that society. He taught successively rhetoric, the Sacred Scriptures, and moral theology. He died at Perugia, February 18, 1626. His principal works are *Catena Illustrum Authorum in Librum Job* (transl. from the Greek, Lyons, 1586; Venice, 1587): — *Consilia seu Responsa Moralia* (Lyons, 1609): — *Doctrina de Contractu Universo* (ibid. 1615). See Hoefler, *Nouv. Biog. Generale*, s.v.

Comman

is a not uncommon name among the Irish saints, and is often exchanged with *Colman*, *Comgan*, *Coeman*.

1. *Mac Va Theimhue*, commemorated February 27. Colgan (*Acta Sanctorum*, page 417) distinguishes "St. Comgan Hua-Teanne" from St. Gomgan of Glenn-uissen, who is commemorated on the same day, and gives from the Irish *Annals* the date of the former's death as A.D. 663. O'Donovan thinks he was the brother of Muirchu Maccuthennuis, who

wrote, a life of St. Patrick from the dictation of Aldus, bishop of Sletty, and if so he may have been the son of Cogitosus (q.v.).

2. Of Roscommon (Ross-Commain), commemorated December 26. It is thought he died A.D. 742. He is said to have been of the race of Irial, son of Conall Cearnach. He wrote a monastic rule, and in the *Annals*, about the year 790, there is mention made of the promulgation of "the law of St. Coman" throughout the three divisions of Connaught (O'Donovan, *Four Masters*, 1:343, 349, 395; Todd and Reeves, *Mart. Doneg.* page 349; Lanigan, *Ecclesiastical History of Ireland*, 2:225; 3:177).

Commandery

(*commendata*, a benefice), or Preceptory (*praeceptio*. a first share), is a cell of the Templars and Hospitallers for collecting demesne-rents, and a home for veteran members of those orders. The president paid himself first his own pension, and then accounted for the residue. These houses remain at Swing-field, Cliburn, and Worcester.

Commatres

is a term sometimes used in ancient writers to denote sponsors in baptism. Commemoration, in its liturgical use, designates:

- 1.** The recitation of the names of those for whom intercession is made in the mass. *SEE DIPTYCH.*
- 2.** The introduction of the names of certain saints or events in the divine office. Such commemorations are generally of the cross, of the Virgin Mary, of St. Peter and St. Paul, and for peace.
- 3.** According to the rubrics of the Roman breviary, when a greater festival falls on the day of a "simple" festival, the latter is "commemorated" by the introduction of certain portions of its proper service into that of the greater festival.
- 4.** In the Church of England "commemoration" takes place when two festivals concur, and the office for the greater is used, while the collect only of the lesser is said; or when a festival coincides with a greater Sunday; or a festival of the second class falls on a greater week-day, and the same rule is observed. In Lent, Advent, on ember-days, and greater ferials, a special collect is used.

Commemoration-day

in the University of Oxford, is an annual solemnity in remembrance of the founders and benefactors of the university, when speeches are made, prize compositions recited, and honorary degrees conferred upon distinguished persons. In colleges a form of prayer, prescribed in queen Elizabeth's reign, is used during term, in pious memory of founders and benefactors. The proper Psalms are 145, 146, 147; the lesson, Ecclesiasticus 44. The suffrage is:

*"The just shall be had in everlasting remembrance;
He shall not be afraid of evil tidings.
The souls of the righteous are in the hand of God;
Neither doth any torment touch them."*

Then follows a collect. At Oxford the commemoration by the university is also called *encaenia*.

Commemoration of the Departed

is the solemn remembrance of the faithful in Christ who have passed from hence with the sign of faith, and now rest in the sleep of peace. A prayer substantially containing such a commemoration is found in every ancient liturgy. Prayer for the dead has been pronounced legal by the highest ecclesiastical court in England, but is a relic of Romanism..

Commenda

SEE DIOCESE; SEE MONASTERY.

Commendatio

(παράθεσις), i.e., *collect*.

(1) In the third Council of Carthage it is provided that if a *commendatio* of the dead takes place in the afternoon, it must consist of prayers only, without the celebration of mass. In the African code, he set forms to be ordinarily used in churches seem to be summed up under the heads *preces, praefationes, commendationes, manus impositiones*.

(2) But the word παράθεσις is also used to designate the prayers made in the congregation on behalf of the catechumens. Alexius Aristenus (quoted

by Suicer, s.v.) explains it when designating a part of divine service, as "the prayers over the catechumens, whereby we commend them to the Lord."

Commendation

is (1) the act of commending; a favorable representation in words; (2) the act of commending the dying to the mercy and favor of God.

Commendatory

is one having the grant of a benefice in trust for life, and, enjoying the revenues.

Commendatory Letters

The earliest trace of the practice connected with these words is to be found in ^{<400>}2 Corinthians 3:1. St. Paul, it would seem, had been taunted by rivals, who came with letters of commendation (ἐπιστολὰὶ συστατικαί) from the Church of Jerusalem with the absence of such credentials in his own case, with his attempts to make up for the omission by reiterated selfcommendation. The passage shows the practice was already common, and, of course, necessary. Letters of this kind may have been in previous use among the Jews, and thus helped to maintain their unity as a people through all the lands of the dispersion. Other instances of it in the apostolic ages are to be found in the letter given to Apollos by the disciples at Ephesus (^{<482>}Acts 18:27), in the mention of Zenas and Apollos in the Epistle to ^{<403>}Titus 3:13). The letter to Philemon, though more distinctly personal, has somewhat of the same character. The practice became universal, and it may be said, without exaggeration, that no single practice of the early Christian Church tended so much as this to impress on it the stamp of unity and organization. The bishop of any congregation, in any part of the empire, might commend a traveller, layman, or cleric to the good offices of another. The precautions against imposture might sometimes, as in the instance of Peregrinus, told by Lucian — perhaps also in that of the "false brethren" of ^{<404>}Galatians 2:4 — be insufficient, but, as a rule, it did its work, and served as a bond of union between all Christian churches.

Those outside the Church's pale, however arrogant might be their claims, could boast of no such proof of their oneness. They were cut off from what was in the most literal sense of the term the "communion of saints." It was

the crowning argument of Augustine and Optatus against the Donatists that their letters would not be received in any churches but their own; that they were therefore a sect with no claim to catholicity, no element of permanence. When Paul of Samosata was deposed by the so-called second council of Antioch, the bishops who passed sentence on him wrote to Dionysius of Rome and Maximus of Alexandria, requesting them not to address their letters to him, but to Domnus, whom they had appointed in his place. The letter of Cyprian on the election of Cornelius: and that to Stephen are examples of the same kind. The most remarkable testimony, however, to the extent and the usefulness of the practice is found in the wish of Julian to reorganize heathen society on the same plan, and to provide, in this way, shelter and food for any non-Christian traveller who might be journeying to a strange city (Sozomen, *H.E.* 5:16).

As then Church became wealthier and more worldly, the restrictive side of the practice became the more prominent; it was then what the passport system has been in the intercourse of modern Europe, a check on the free movement of clergy, or monks, or laymen. Thus it was made penal (and the penalty was excommunication) for any one to receive either cleric or layman who came to a city not his own without these letters. Those who brought them were even then subject to a scrutiny, with the alternative of being received into full fellowship if it were satisfactory, or, if it were otherwise, of having to be content with some immediate relief. So the Council of Elvira seeks to maintain the episcopal prerogative in this matter, and will not allow *litterae confessoriae* (letters certifying that the bearer was one who had suffered in *persecution*) to take the place of the regular commendatory letters. It would appear that the abuse had spread so far that the "confessor's" passport was handed from one to another without even the insertion of the name, as a check payable to bearer. The Council of Chalcedon renewed the prohibition of the apostolic canon against allowing any strange cleric, even as reader, to officiate in another city without the "commendatory letters" from his own bishop. That of Antioch (A.D. 341) makes special restrictions in regard to the various kinds of letters. That of Aries places those who have received commendatory letters under the surveillance of the bishop of the city to which they go, with the provision that they are to be excommunicated if they begin "to act contrary to discipline," and extends the precaution to political offences, or to the introduction of a democratic element into the government of the Church. The system spread its ramifications over all provinces. It was impossible

for the presbyter who had incurred the displeasure of his bishop to find employment in any other diocese. Without any formal denunciation the absence of the commendatory letter made him a marked man. The unity of the Church became a terrible reality to him.

It will have been noticed that other terms appear as applied to these letters, and it may be well to register the use and significance of each.

1. The old term was still retained, as in the Council of Chalcedon, where the prominent purpose was to commend the bearer of the letter, whether cleric or layman, to the favor and good offices of another bishop.
2. The same letters were also known as "canonical" in accordance with the *rule of the Church*." This is the word used in the letter from the synod of Antioch, by the councils of Antioch and Laodicea. The Latin equivalent seems to have been the *litterae formatae*, i.e., drawn up after a known and prescribed form, so as to be a safeguard against imposture. It was stated at the Council of Chalcedon by Atticus, bishop of Constantinople, that it was agreed by the bishops at the councils of Nicaea that every such letter should be marked with certain letters, in honor of the three Persons of the Trinity. In the West the signature or seal of the bishop was probably the guarantee of genuineness. The first mention of the use of a seal-ring occurs, it is believed, in Augustine.
3. From the use of the letters as admitting clergy or laymen to communion they were known as *communicatoriae* in Latin, and by a Greek equivalent.
4. The *litterae pacificae* appear to commend the bearer for; eleemosynary aid. They are to be given to the poor and those who need help, clerics or laymen; especially, according; to the Greek canonists, to those who had suffered: oppression at the hands of civil magistrates. The word is used also by the Council of Antioch, as applied to letters which might be given by presbyters as well as bishops,
5. There were "letters dimissory," like those of modern times. The word is of later use than the others, and occurs first in the council in Trullo, in a context which justifies the distinction drawn, that it was used in reference to a permanent settlement of the bearer, "commendatory," when the sojourn in another diocese was only temporary.

Commendatory Prayer

is a name given to the thanksgiving offered by the bishop in the early Church near the close of the morning service. It is called **ευχαριστία ὀρθρινή** (morning thanksgiving), and is in these words: "O God, the God of spirits and of all flesh, with whom no one can compare, whom no one can approach, that givest the sun to govern the day, and the moon and the stars to govern the night; look down now upon us with the eyes of thy favor, and receive our morning thanksgivings, and have mercy upon us. For we have not spread forth our hands to any strange god; for there is not any new god among us, but thou, our eternal and immortal God, who hast given us our being through Christ, and our well-being through him also. Vouchsafe by him to bring us to everlasting life; with whom unto thee be glory, honor, and adoration, in the Holy Ghost, world without end. Amen." — Bingham, *Antiq.* book 13, chapter 10, § 7.

Commentaries, Biblical

We supplement our article on this subject, in volume 2, by a notice of the principal expository works that have appeared later.

Lange's *Bibelwerk*, as translated and augmented by the various (chiefly American) scholars, under the general supervision of Dr. Schaff, covers the entire Bible, including the Apocrypha, in twenty-five large octavo volumes, and is the most complete thesaurus of exegetical, critical, doctrinal, and practical comment extant. The additions by the American editors have greatly enhanced its value.

Keil and Delitzsch on the entire Old Testament (transl. in Clark's *Foreign Theological Library*, Edinb. 25 volumes, 8vo) is, on the whole, the best simply *exegetical* commentary for scholars. The authors have shrunk from no difficulty, but have met every question in a careful, evangelical, and earnest spirit; and have brought to their task the ripest fruits of learning. Their readers, of course, will not agree with them on every point, but they will have reason to weigh well their judgment and their arguments. There is promise of a continuation of the work into the New Testament. Delitzsch has published notes on Hebrews (transl. likewise by the Messrs. Clark), and Keil has begun his comments on the Gospels. For the present, however, their work must be supplemented by Meyer on the New Testament (likewise in an English dress, by the Messrs. Clark of Edinb., 20 volumes, 8vo, not embracing Reverend). This is perhaps, on the whole, the

best exegetical manual for scholars on the New Testament, being accurate, moderately rationalistic, and sufficiently copious for most purposes.

The Bible Commentary, or, as it is generally designated, *The Speaker's Commentary* (republished by the Scribners, N.Y. 10 volumes, 8vo), is peculiarly available for both scholars and ordinary readers, as it embraces a large amount of valuable exposition in a comparatively small compass. It is especially good on archaeological questions; is eminently conservative, and particularly commendable for its brief but excellent introductions to the several books.

Wordsworth (*The Holy Bible, with Notes*, together with his *Greek Testament, with Notes*, covering, together, the entire canonical Scriptures [Lond. 1856-64, and several later editions, 10 volumes, imperial 4to] is throughout sound and judicious; suggestive but not exhaustive; scholarly rather than profound.

The Pulpit Commentary, by a number of English scholars (similar in this respect to *The Bible Commentary* above, but more practical and copious), of which about thirty volumes, octavo, have already appeared, and which is intended to cover the whole Bible, has many excellent features, happily combining sound learning and practical piety. It is adapted to general readers.

The Cambridge Bible is a series of small volumes for popular use (especially schools), and yet containing the results of the latest criticisms and researches, prepared by various English divines, and edited by dean Perowne, a large portion of which has already been issued.

Whedon's Commentary is intended for English readers, especially Sunday-school teachers, and is admirably pithy and suggestive. The New-Testament part (N.Y. and Lond. 5 volumes, 12mo) has lately been completed by Dr. Whedon himself, and the Old Test. has been intrusted to various scholars, who have already issued three volumes in similar style, and are expected to finish the work in five volumes more. Jamieson, Fausset, and Brown have combined in a practical commentary on the entire Scriptures, which has been published in several forms in Scotland, and reprinted in Philadelphia in one thick volume. The annotations are brief, but spiritual, and well adapted to ordinary readers.

Cowles has prepared a very judicious series of notes on all the Biblical books (N.Y. 16 volumes, 12mo), for pastors, teachers, and general readers.

Stier's *Words of the Lord Jesus*, together with his *Words of the Angels*, covers many very important passages of the New Testament, and is an almost unique specimen of exhaustive comment in the most evangelical and practical spirit. The whole has been republished by Tibbals & Son, New York, in three compact octavo volumes, with valuable improvements from Clark's translation out of the original German.

Ellicott's *Commentary for English Readers* (of which the New Testament portion, prepared by various eminent British clergymen, has appeared in London in three super-royal octavo volumes; and of which the Old Testament is in course of publication on a similar plan) is delightfully fresh and instructive.

Dr. Schaff is also editing an elegantly illustrated commentary on the New Testament, prepared by able American scholars, several volumes of which have already appeared, giving the results of criticism and explorations in a popular form.

The issue of the Anglo-American Revised New Testament, recently followed by the revised version of the Old Testament, has given a powerful stimulus to Bible study, and the International Sunday-school. Series of lessons has wonderfully aided in the same direction, especially the comments thereon abundantly issued in books and periodicals.

Among recent expositions on particular books of the Bible, available in an English dress for scholars, we notice as specially valuable, Ellicott's admirable notes on the Pastoral Epistles of Paul (reprinted in 2 volumes, 8vo, at Andover); Murphy, on Genesis, Exodus, Leviticus, and the Psalms (reprinted, *ibid.*); Godet, on Luke, John, and Romans (transl. in Clark's *Foreign Evangelical Library*, Edinb.); Luthardt, on John's Gospel (*ibid.*); Haupt, on 1 John (*ibid.*); Philippi, on Romans (*ibid.*); Gloag, on the Acts (*ibid.*); Glasgow, on Revelations (*ibid.*); Lightfoot, on the Pauline Epistles (Galatians, Philippians, Colossians, and Philemon, already issued by Macmillan, Lond.); Eadie, on Galatians, Ephesians, Colossians, and Thessalonians (Lond. and Edinb., in part reprinted by Carter, N.Y.); Hodge, on Romans (new ed. Phila. 1871), Corinthians, and Ephesians; Turner, on Romans, Galatians, Ephesians, and Hebrews (N.Y. 1852-56);

Demarest, on Peter (ibid. 1851-62); Hackett, on the Acts (new ed. Bost. 1858); Perowne, on the Psalms (new ed. Lond. 1870); Gardner, on Jude (Bost. 1856); Moore, on Haggai, Zechariah, and Malachi (N.Y. eod.); Wright, on Ecclesiastes (Lond. 1883).

An excellent and discriminating review of exegetical writers, in past and recent times, may be found in Terry's *Biblical Hermeneutics* (N.Y. 1883), pages 603-738.

Commentators, Ancient.

SEE INTERPRETATION, BIBLICAL.

Commerce, Christian Views Of

It would be difficult to find in the Bible a passage that disparages trade, whether with or without a handicraft. In the Old Testament as the calling of Bezaleel and Aholiab puts the highest honor on the skill of the artisan, so the ordinary processes of trade are no less sanctified by connecting them with God and his law (^{<4865>}Leviticus 19:35, 36; ^{<4853>}Deuteronomy 25:13-15; Proverbs 40:1; 16:10, 23; 31:24; ^{<3611>}Micah 6:11). Nor is it amiss to observe that the Jewish custom, still prevalent, of bringing up every boy, without exception, to a business, trade, or handicraft, appears to be immemorial, and may serve to explain both the calling by our Lord of fishermen as apostles, and his own training as a carpenter (^{<4063>}Mark 6:3), as well as the tent-making of Paul, Aquila, and Priscilla (^{<4883>}Acts 18:3). No incompatibility, therefore, between the exercise of a trade and the Christian calling, whether among the laity or the clergy, can be coeval with the Church, and all legislation to this effect must belong to what may be termed the secondary, not the primary, aera of its development. The places in which the gospel seems to have preferably taken root were busy commercial cities, such as Antioch, Corinth, Ephesus. The age in which Christianity forced itself on the notice of the pagan world, and was honored with imperial persecution, the time of Nero, was also one of great commercial activity. Under the later emperors trade was looked upon as an occupation of inferior dignity. A constitution of Theodosius and Valentinian (A.D. 436) required all bankers, jewellers, dealers in silver or clothing, apothecaries, and other traffickers to be removed from provincial offices, "in order that every place of honor and official service (militia) should be cleared of the like contagion." Traders generally, except the metropolitan bankers, were again excluded from the *militia* by a

constitution of Justin.. Soldiers, conversely, were, by a constitution of Leo (A.D. 458), forbidden to trade; and a constitution of Honorius and Theodosius forbade men of noble birth, conspicuous dignity, or hereditary wealth, to exercise a trade. The exercise of the smaller trades and handicrafts often differed little from slavery. A constitution of the emperor Constantine (A.D. 329) speaks of freedmen — artificers belonging to the state — and desires them to be brought back, if enticed out of the city where they reside. The bakers seem to have been in an almost lower condition still, since their status is expressly treated as servile. Curiously enough, the swineherds of the capitals, as carrying on a labor for the benefit of the Roman people, were specially exempted from all sordid duties. Ironworkers were to be marked in the arm, and formed also a hereditary caste, the admission to which was regulated with especial care. In the interior of the empire trade was not only restricted by monopolies which under Justinian were carried to a cruel height, but by the reservation of various articles for imperial use, as gold and silver tissue or embroidery, and the dye of the "holy murex." Buying and selling seems to have been in a great measure carried on at fairs and in markets. Fairs were often held on saints' days, though St. Basil condemns the practice; thus, there was a fair in Lucania on the birthday of St. Cyprian; a thirty days' fair free of toll in Edessa at the feast of St. Thomas the Apostle, etc. Notwithstanding the low estimation in which trade was held it seems clear that, until Justinian's time, at least, it was not held civilly incompatible with the clerical office. Hippolytus (3d century) shows us the future pope Calixtus, set up by Carpophorus as a banker, holding his bank in the "Piscina Publica," and receiving deposits from widows and brethren. A law of Constantine and Julian, indeed (A.D. 357), sought to compel trader clerics, among others, to devote their gains to charitable uses. The next passage indicates a custom still more strange to us that of workshops, and even taverns, being kept for the benefit of the Church. Other enactments indicate to us the extent of the trade which was carried on in the eastern capital on this behalf, and the singular character of a portion of it. In consideration of the cathedral undertaking what in modern French parlance would be termed the "Pompes Funebres," Constantine granted to it nine hundred and eighty workshops, of the various trades of the city, to be held free of all tax; Anastasius added one hundred and fifty more. The guilds of the city complained that the number of tax-free establishments was ruining them. It is clear that in the 6th century a very considerable amount of trade, including the liquor traffic, was carried on on behalf of the Church and its

charitable establishments in the capital of the eastern empire. If we turn from the Roman to the barbarian world, the codes of the latter till the time of Charlemagne scarcely contain an allusion to trade.

One form of trade was always forbidden by the Church — that of earning a livelihood by usury. *SEE USURY*. In other respects it was long before trade was deemed by the Church itself incompatible with clerical functions, though the fathers might inveigh against it as a form of worldliness. The growth of some general feeling on the subject is, however, to be traced in the Council of Elvira (A.D. 305), which forbids bishops, priests, and deacons to depart from their places for the sake of trade, or to go round the provinces seeking lucrative markets. To obtain their livelihood they may, indeed, send a son, a freedman, an agent, or any one else; and if they wish to trade let them do so within the province. The main object clearly was to preserve to their flocks the benefits of their ministrations, not to put dishonor on trading itself. A collection of decrees of very doubtful authority, attributed to the Nicene council, contains among its "statutes for priests," a provision that the priest shall not be a barber, a surgeon, or a worker in iron, the two former prohibitions turning, probably, on blood-letting in its most literal form, the latter on the providing instruments for bloodshed.

The fourth Council of Carthage (A.D. 397) forbids clerics to go to markets, except to buy, under pain of degradation, but at the same time enacts that "a cleric, however learned in the word of God, shall seek his livelihood by means of a handicraft;" that "a cleric shall provide for himself food and clothing by a handicraft or by agriculture, without detriment to his office;" and that "all clerics who have strength to work shall learn both handicrafts and letters." These enactments indicate that, at all events in this quarter of the Church, a distinction was made between trade and handicrafts, and that the exercise of the former by clerics was restrained, while the latter was enjoined.

By the time of the Council of Chalcedon (A.D. 451) the line between "secular" and "religious" employments appears to have become much more sharply marked. The 3d canon speaks of clerics who for filthy lucre carry on secular business, and forbids them to do so — a prohibition which would seem to include every form of trade, but which cannot have been so considered, since the Council of Chalcedon is expressly named as one of the four to whose canons force of law is given by Justinian's code (A.D.

533), which expressly recognises both clerical trading and trading on behalf of the Church.

In the West, however, the feeling against clerical trading became continually stronger; a letter of pope Gelasius I. (A.D. 492-496) to the bishops of Lucania speaks of his having heard from Picenum that very many clerics there are occupied with dishonorable business and filthy lucre, and enjoins them to abstain from unworthy gain, and from every device or desire of business of any kind, or else from the fulfilment of clerical functions. The Council of Tarragona (A.D. 516) enacts that "whosoever will be in the clergy, let him not be careful to buy too cheap or sell too dear, or let him be removed from the clergy." A further provision implies a prohibition both of trade and of usury. The third Council of Orleans (A.D. 538) in like manner forbids clerics from the rank of deacons upwards to carry on business like public traders, or to carry on a forbidden business under another's name. In spite of these enactments, we find in the letters of Gregory the Great (A.D. 590-603) mention made of a ship-building bishop in Campania.

The capitularies of Charlemagne (mostly, if not always, invested with the sanction of the Church) deal repeatedly with the subject of trade. The ecclesiastical capitulary of 789 enacts that measures and weights be equal and just, "whether in cities or whether in monasteries, whether for giving or whether for receiving." The Frankfort Capitulary of 794 is one of several which attempt to fix the prices of victuals. The pitch of actual cruelty is reached in the "Capitula de Judaeis," where every Jew is forbidden to have money in his house, to sell wine, victuals, or any other thing, under pain of confiscation of all his goods, and imprisonment, till he come into the imperial presence. The utter absence of all notion of a possible right to freedom in trading is well expressed in one of the Capitula published A.D. 803: "That no man presume to sell or buy or measure otherwise than as the lord emperor has commanded."

Markets are not to be held on the Lord's day (various councils of the 9th century), except where they have been held of old and lawfully. Forestalling for covetousness' sake is forbidden (Capitulary of Aix-la-Chapelle of 809). The Council of Friuli (A.D. 791) even forbade generally the carrying on of secular business to an immoderate extent.

Presbyters were by one capitulary forbidden to trade, or gather riches in any wise by filthy lucre (A.D. 806). On the other hand the Council of

Mayence (A.D. 813) more guardedly forbids clerics and monks to have unjust weights or measures, or to carry on an unjust trade; "nevertheless a just trade is not to be forbidden, on account of divers necessities for we read that the holy apostles traded," the rule of St. Benedict being referred to as a further authority. Trade was, however, forbidden to penitents, "because it is difficult that between the dealing of seller and buyer sin should not intervene."

The exact meaning of some of the later texts above referred to is rendered somewhat doubtful through the gradual narrowing of the term *negotium* and its derivatives, from the sense of business in its widest meaning to the specific one of trade. They show, however, that while the vocations of the early apostles were still remembered, and the rule of St. Benedict had raised the dignity of labor itself, the growing Judaistic distinction between "secular" and "religious" acts and matters, so foreign to the true spirit of Christianity, had by the 9th century begun to render the very idea of trade incompatible with the clerical calling, not so much, as in early times, by reason of its distracting the minister from his sacred functions, as on account of a supposed inherent dishonor attached to it. A comparison with civil legislation shows that the distinction is in itself a result of the secularizing of the Church. The ultra-refined officialism of the later Roman empire, which made the sovereign the only source of honor, and excluded the independent trader (one specially rich class excepted) even from the merely civil *militia*, on the one hand the rude savagery of the barbarian on the other, which looked upon war and warlike sports as the only employments worthy of a man, and almost utterly ignored in legislation the very existence of the trader must both, whatever phenomena to the contrary may present themselves in Justinian's code, have reacted profoundly upon the spirit of the Church. The service of God, which soon claimed the title of a *militia*, must have the exclusiveness of one, whether the term were used in the Roman official sense or in the warlike barbarian one; whatever was incompatible with the dignity of the functionary of an earthly sovereign, of the soldier of an earthly chief, must be incompatible also with that of a minister of God, a soldier in his host. At the same time the influence of this distinction had not gone so far as to exclude the whole realm of trade from Church solicitude, and it is remarkable to observe in the canons of French councils of the beginning of the 9th century similar enactments against dishonesty in trade to those of the Pentateuch. *SEE COVETOUSNESS; SEE DEBTOR.*

Comminerell, Johann Paul

a German theologian, was born at Heilbronn, July 29, 1720. He studied at Tiibingen, where he took his degrees in 1739; then travelled through Germany, England, and Holland. On his return he performed various ecclesiastical functions, especially at Carlsruhe. He died at Goppingen in 1774, leaving, *Heilige Kanzel Reden fiber dans erste Bach Mose* (Carlsruhe, 1783): — *Acht Predigten fiber den Propheten Iesaiam*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Comministri

are the presbyters in the early Christian Church who assisted in the administratioin of the sacraments. Subsequently they regularly administered the ordinances themselves. *SEE PRESBYTER*.

Commistio (or Commixtio)

In the Roman missal, after the breaking of the host, *SEE FRACTION*, the priest places a particle in the chalice, saying to himself, "May this commixtion and consecration of the body and blood of our Lord Jesus Christ avail to us who receive it unto life eternal." This practice appears to be an ancient one, and to be considered as a kind of consecration (q.v.). It is found in the liturgy of St. James, where the priest, after breaking the bread, places the portion which he holds in his right hand in the chalice, saying, "The union of the all-holy body and precious blood of our Lord and God and Saviour Jesus Christ." The fourth Council of Toledo (A.D. 633), canon 18, orders the commixtion to take place between the Lord's Prayer and the benediction. Cranmer explained the ceremony as signifying the joining together of Christ's body and blood at the resurrection, which before were severed at the time of his passion.

Common House (or Parlor)

in a monastery is the calefactory; a common room, with a fire in winter, for the monks.

Common of Saints

is a festal service in honor of a particular kind or class of saints, e.g. a martyr, a virgin, or confessor; suitable, consequently, for any festival commemorating one of the class in which the name of the saint

commemorated is introduced in the collect and at the other appointed places.

Commoner

at Oxford, a student who is not dependent on the foundation for support, but who pays for his own board or *commons*, together with all other collegiate charges.

Commotiae

in Roman mythology, were nymphs of the Cutilian-lake, in the country of the Sabines, where there was a floating island.

Communar

was

- (1) the bursar in a cathedral, who distributed the commons or general capitulary fund, and paid stipends;
- (2) an officer, called the master of the common house, who provided a fire in the calefactory and certain luxuries on festivals.

Communicales

is a term used to designate the vessels used in holy communion, which on certain days were carried in procession at Rome.

Communio

in liturgical use, is

- (1) an anthem in the Roman and cognate missals, said by the celebrant after he has taken the ablutions. It is so called because it was originally appointed to be sung during the communion of the people, and was sung antiphonally after each verse of a psalm, which was continued till the priest gave the signal for the *Gloria*, when the communion of the people was ended. Afterwards the *Communio* was looked upon more as an act of thanksgiving to be said *after* the communion. It varies with the day.
- (2) An anthem in the Mozarabic missal sung by the *choir* after the communion has taken place. There are only two forms: one used in Lent. the other during the rest of the year. — Smith, *Dict. of Christ. Antiq.* s.v.

Communio Praesantificatorum

the reception on Good Friday by the priest of the reserved sacrament in the Roman Church, as follows: The celebrant places it on the paten, and then on the corporal. In the meantime the deacon puts wine and the sub-deacon water into the chalice, which, however, are neither blessed nor consecrated on this day. The celebrant next places the chalice on the altar, the deacon covering it with the pall. The celebrant then incenses the offerings and altar, washes his hands, and recites the *Orate Fratres* and *Pater Noster*. Then all kneel to worship the sacrament, which the celebrant, without any prayer, divides into three parts, placing one in the chalice. He then communicates himself of both sacrament and chalice (with the particle), and proceeds to receive the ablutions in the ordinary way. *SEE PRAESANCTIFICATIO. SEE COMMUNION OF CHILDREN. SEE INFANT COMMUNION.*

Communion, Clerical

a term employed by the early Christian writers in opposition to lay communion (q.v.), to denote the full exercise of all the duties of the clerical office. It is also called *ecclesiastical communion*.

Communion, Ecclesiastical

SEE COMMUNION, CLERICAL.

Communion, Free (Or Open)

is, a term used in opposition to *Close Communion*, to denote the admission of all believers to the Lord's table. *SEE COMMUNION.*

Communion, Holy.

We excerpt the following particulars concerning the celebration of this rite in primitive times from Walcott, *Sac. Archaeol.* s.v.:

"In early times, after the benediction by the bishop, which followed the Lord's Prayer, the deacon called the people to communion, saying 'Attend;' and then the celebrant said, 'Holy [things] for holy [persons];' to which the answer was, 'One holy, one Lord Jesus Christ, to the glory of God the Father, blessed forever, amen;' followed by the *Gloriae in Excelsis*. The eucharistic bread was broken before the ministrations, and in the Greek

Church immediately after the consecration. The Latins divided each bread into three, the Greeks into four segments. The latter used two fractions; one before consecration, into three parts, at the words 'He brake it;' and the second, properly so called, when each part was subdivided, before the Lord's Prayer and after the reading of the diptychs. The Mozarabic rite prescribes nine parts to be made; in allusion to the nine mysteries of the life of Christi the conception, nativity, circumcision, transfiguration, passion, death, resurrection, glory, and kingdom. The fraction was succeeded by the mixture mentioned by the fourth Council of Toledo and that of Orange in 441. After the call 'Holy for the holy,' the congregation communicated, the bishop, priests, clergy, ascetics, women, deaconesses, virgins, widows, children, and then the rest present. The distribution was made by deacons, but in later times the priest ministered the bread, and the deacon the chalice. Deacons sometimes administered the bread, with the restriction that they were not to do so to priests or to the people without the order of a priest. In Spain priests and deacons communicated at the altar, minor clerks within the choir, and the people at the chancel. The Greeks also allowed only the former within the sanctuary. Persons in the East received either prostrate, kneeling, or standing, bowing the head at the ministration. In the West priests alone received in the latter posture. The words of ministration were at first The body of Christ, and the blood of Christ; to which the faithful replied, 'Amen.' In the time of Gregory the Great they were expanded thus, 'The body of our Lord Jesus Christ preserve thy soul;' and in the age of Charlemagne, 'The body of our Lord Jesus Christ preserve thee to everlasting life.' Men received in the hollow of the right hand, bare, crossed over the left, throne-like, as Cyril of Jerusalem says; and women in a linen cloth, called the dominical, from which they raised the element to their lips. The chalice was administered by the deacon, who held it by its two handles, and at length the calamus was used by the people."

Communion, Infant

SEE INFANT COMMUNION.

Communion, Strict

is the same as *Close Communion*.

SEE COMMUNION.

Communion Of The Sick

Although the church is the proper place for a celebration, yet, in cases of necessity, the holy communion was administered, in ancient times, in crypts, at the tombs of martyrs, in a prison, on the celebrant's breast, in the deacon's hands, in a tent, a hut, a house, in the fields, at sea, by a bedside—anywhere, except in the burial-places of the heathen. *SEE VIATICUM.*

Communion Of Strangers

(*communio peregrina*). Strangers and travellers, in the early ages of the Christian Church, were required to have testimonials of their regular standing in the Church, in order to be admitted to the privileges of communion. Otherwise they were treated as members under censure, although they were permitted to receive support from the funds of the Church when necessary: Clergymen under censure were treated in the same way. Then they could neither officiate nor be present at the celebration of the Lord's supper until they had given the required satisfaction. See Gardner, *Faiths of the World*, s.v. *SEE COMMENDATORY LETTERS.*

Communion-books

SEE LITURGICAL BOOKS.

Communion-cloth

is a long cloth of white linen spread over the altar-rails at the time of communion, held at each end by an acolyte, and supported by each of the faithful who come to communicate, so that no irreverence, by accident or otherwise, may occur to the sacrament.

Communions

is a name given to Psalm 23, 24, 42, 118, or 145, sung during the administration in the Greek Church; and mentioned by Jerome, Cyril of Jerusalem, the apostolical constitutions, and early liturgies.

Community Of Goods

SEE COMMUNISM; SEE MONASTICISM.

Comnat (Comnatan, or Connat)

an Irish saint, commemorated January 1, appears among the prelates of Kildare on this day; but of her abbacy we know nothing beyond its close. She died abbess of Kildare in A.D. 590 (Todd and Reeves *Mart. Doneg.* Page 5; O'Hanlon, *Irish Saints*, 1:24, 25).

Comnena, Anna

was a Byzantine princess, the daughter of the emperor Alexius Comnenus, illustrious by her birth, and by the circumstances of her life, but more illustrious by her accomplishments, and by the important historical work which she transmitted to posterity. Whether her subject, her opportunities, her talents, her rank, her associations, or her disappointed ambition be considered, her quaint production is calculated to excite and to reward the liveliest interest. The time in which she lived and wrote, the memorable transactions which she witnessed and in which she often participated, the notable personages with whom she came in contact, the troubles, perils, and perplexities by which she was surrounded, the grand and startling events which she recorded, combine to give a peculiar fascination to her Memoirs. In a dark and dreary age, but one of varied and heroic adventure, in the desperate struggle of a great but declining empire, she related, for the instruction of other times, the strange vicissitudes of fortune — the hopes, the alarms, and the efforts of the wild period, when the East, the West, and the North, the exhausted culture of the old, and the rude chivalry of the new civilization were intermingled with the fierce fury of Tartar and Saracenic violence. That she lived in the days of the emperor Henry IV, the countess Matilda, Godfrey de Bouillon, and Kilidje Arslan, is evidence of the eventful character of the time. That she beheld the passage of the first crusaders, and was, in all probability, acquainted with Peter the Hermit, Bohemond, Tancred, and the other leaders, gives assurance of the highest interest in her reminiscences. That she was brought up in the Byzantine court, familiar with its, delusive splendors, its secrets, its vices, its intrigues, and its hazards; that she was herself designated for the imperial crown, may not attest the accuracy or the profundity of her narrative, but certainly confer upon it a breathing charm and a personal reality which may atone for grievous defects. The inflation of her language, the affectations of her learning, the extravagance of her statements, the moral distempers which warp her judgment, may detract seriously from the trustworthiness of her record, and have been amply and too exclusively

presented. Serious as are these drawbacks, they do not prevent her biography of her father from being the most attractive in the long list of the Byzantine historians, and also the most instructive.

1. *Life.* — Anna Comnena was the eldest child of the emperor Alexius Comnenus, by his second wife, the empress Irene Ducoensa. She was born at Constantinople, on Sunday, December 1, 1083, the day of her father's return from his repulse of Bohemond at Iarissa. She was *Porphyrogenita* — born in the Purple Palace and, a few days after her birth, was proclaimed caesarissa and heiress of the empire, and was betrothed to the boy Constantine, son of the former emperor, Michael Ducas, and the nominal colleague of her father on the imperial throne. She was at once recognized as the image of her father (*Alexiad.*, 6:8). By this betrothal the Comnenian dynasty assumed some pretensions to be the restoration of the sovereign house of Ducas. The young prince was retained, with his mother, in honorable confinement, and soon died, but not before Durazzo, as is often stated. Anna had three brothers and three sisters. Among the former was Ugly John Kalo-Joannes, about four years younger than herself, who succeeded their father on the throne, and was never forgiven for this intrusion. Her uncles, her aunts, and her cousins, her brothers-in-law, sisters-in-law; nephews and nieces, outrun convenient enumeration. Are they not commemorated by Du Cange, in his serviceable *Familiae Byzantine?* "Her mother, Irene, was the grandniece of the emperor, Constantine Ducas, and her father was the nephew of Isaac, the first emperor of the line of the Comneni." She was thus of imperial blood on both sides. The time of her death has not been determined. As she began her history after the death of her husband, wrote under the reign of her nephew, Manuel, and was still writing after thirty years of surveillance, she may be presumed to have lived to a very advanced age. She grew up in the court in close attendance on her mother, and in more intimate and kindly association with her parents than is usual in sovereign households. In her father's frequent absences on military expeditions, she was more a companion of her mother than a child in the family. On more peaceful removals from Constantinople the empress and the caesarissa accompanied the emperor. This affectionate intimacy developed from very early years the inquisitive spirit, the mental powers, and the political aptitudes of the young girl, and afforded her the best opportunities for a present and minute knowledge of the prominent persons and important occurrences of the times. The drama proceeded immediately before her eyes. She was

unquestionably precocious. She was provided with the best instructors and with the best means of instruction. She had great zeal for learning, quick apprehension, and high capacity. She became a prodigy of erudition in the estimation of her contemporaries, and not merely within the circle of the court. It is certainly a mistake to regard the end of the 11th and the beginning of the 12th century as an uncultivated period. The name of the empress Eudocia Macrembolissa; the abilities of Michael Psellus, and, of John Italus, the precursor and Byzantine counterpart of Abelard; the number, rank, and enthusiasm of their disciples; the historical productions of the highest dignitaries of the state, disprove any such hasty conclusions. The Ducases, and particularly the emperor Michael and his brothers, were noted for their literary zeal (*Alexiad*, 5:8). Tastes may be corrupt, pursuits mistaken, modes of thought distorted, but these aberrations do not preclude diligence of culture. Rhetoric and logic and philosophy, the inflated style of zealots for Attic polish, the arid and tangled ingenuity of the schoolmen, the sophistry of the new Platonists or new Pythagoreans, and of later unnamed sects, were the objects of admiration; but these objects were seriously prosecuted. The imperial Anna was among the most eager and successful of such students. She boasts of having mastered both the Aristotelian and the Platonic philosophy. She expresses decided opinions upon the merits and demerits of John the Italian. She displays in her writings an ample if indiscriminate acquaintance with the classics of ancient Greece. Such studies, however, furnished only the skeleton and vesture of her inquiries. Their substance was very different. The actual range of solid information exhibited in the work of her later life, the patient industry with which she sought, and the quick judgment with which she estimated the most important matters of daily concern, may be recognized under all the extravagant finery with which they were disguised. Her acquaintance with the scholars of the day, her court life, her intercourse with her parents, her familiarity with the statesmen and chief actors of the bustling period in which she lived, furnished her with constant and valued opportunities for the most abundant knowledge, and for the quickest appreciation of what transpired around her. Nor were the habitual dangers by which she was encompassed and which threatened the station and the lives of herself, her family and her multitudinous relations, without influence in sharpening all her faculties and enlarging her range of reflection. It is necessary to reason back from the characteristics of her subsequent life, and of her *Memoirs*, to her original predispositions. Grapes are not gathered from a bramble bush.

With remarkable aptitudes, with favoring appliances, with exciting and invigorating experiences, Anna grew up to womanhood, and, if the testimony of herself may be accepted, crowned her intellectual accomplishments with rare beauty and feminine grace. The Comneni were long eminent for talent, and were even more distinguished for their personal appearance. Anna partook of both kinds of endowment. There is every reason to conclude that she was entitled to be regarded as singularly handsome. Such charms as she possessed may have been masculine, like her mind and temperament. This may be an entirely erroneous inference. The illuminated miniature of the celebrated countess Matilda, her contemporary, which adorns the coeval MS. of Donizo, represents a small figure with almost infantile features. Whatever may have been the style of Anna's beauty, in this remarkable historian were united the highest rank, fortune, family, energy, decision, personal appearance, intellect, and learning—a marvellous combination in a princess of the Byzantine empire.

As the young Ducas had disappointed Anna's matrimonial expectations by an early death, her father; for some unascertained reason, bestowed her hand upon Nicephorus Bryennius, the eldest son (Zonar. 18, 22; Du Cange says grandson) of that Bryennius who had pretended to the empire, but had been defeated, captured, and blinded by Alexius. He was probably much older than herself. She expressed a most devoted attachment to his memory in her lonely and desolate widowhood, though she had not restrained the bitterness of her tongue during their married life (Nicet. Chon. 1:3). Of the course and character of their wedded career we have no information beyond the widow's indistinct regrets. Her husband was a man of education and ability. He was much employed in the incessant military transactions of the times. His death was attributed to poison, administered by direction of his wife's able but unscrupulous nephew, Andronicus. His literary culture is shown by the very interesting history of the Comneni, which was interrupted by his death, and which furnished the example and the stimulus for its continuation by his learned relict (*Alexiad*, *Praef.* 3). He brought his *Memoirs* down only to the accession of Alexius. His bereaved spouse records for us the whole reign of her father.

Anna Comnena was married, probably about the time of Peter the Hermit's passage through Constantinople, on his return from the Holy Land and its desecrated sanctities. It was about two years after her marriage that the turbulent, rapacious, arrogant hosts of the Crusaders swarmed round Constantinople, plundering and devastating the famished provinces through

which they pursued their lingering and disorderly way. The years that followed were filled with multifarious adventures, with diversified hazards, with wars, with conspiracies, and with romantic tales of heroic achievements and selfish audacity.

The troubled career and the difficult reign of Alexius Comnenus at length drew to a close. His waning life and his days of suffering were curiously watched by the wife of his bosom and the daughter of his heart. His sick-bed was besieged by them, and his palace guarded by their orders, in order to determine the succession according to their wishes. John, the heir and successor, was excluded from his father's presence. Conspiracy was active within and without the city, to secure the imperial crown for Anna and her husband. It is unfortunate that the MS. of the closing chapters of Anna's work is so mutilated as to leave the account of the death-bed scenes unintelligible. The other authorities assert that the sinking emperor was importuned by wife and daughter to declare the latter heiress to the throne. He died without gratifying this desire; and his affectionate wife addressed words of savage contumely to his departing spirit.

Though the desires of the empress and the princess were thus frustrated, the hopes which had been so long entertained, and the aims so long contemplated, were not renounced. The palace was held under guard. Ugly John, the son and brother, was neither informed of the death, nor invited to the presence of the dead emperor. The partisans of the faction; were prepared for the seizure of the throne. Their retainers were assembled, military support was organized, and Nicephorus Bryennius was urged to prompt action, and to make himself master of the city and empire. A masculine energy and daring were exhibited by the empress and caesarissa; which would have been notable in a conquering usurper — *Dux faenina facti*.

The calm resolution and promptitude of John Comnenus, and the irresolution or conscientiousness of Nicephorus Bryennius, defeated these bold, and well-matured schemes. Bryennius refused to perform the part assigned to him — whether unwilling to uphold disloyal practices, or warned by the failure and fate of his father or grandfather, or by mingled motives. His wife ascribed his reluctance or delay to faintness of heart, and expressed her scorn in terms of contempt stronger and coarser than the language of Lady Macbeth.

John secured the throne without serious commotion. His mother and sister were pardoned and put under slight and honorable restraint. Nicephorus Bryennius seems to have been unharmed and uncensured. Even the princely fortunes and the wide domains of his rivals were left untouched by the successful emperor. The representations of his follower, his friend; and his able minister, the Turk, John Axuch, who had been captured by the Crusaders at Nice, dissuaded him from his first purpose of confiscating the possessions of the near relatives who had conspired against him.

Anna was soured for life by her defeat, and poured her long lamentations throughout her history (especially *Alexiad*, 14:7). The long-deferred hope, the design nursed in silent anxiety during weary years, were altogether frustrated. The unsisterly dislike of the sovereign was intensified. The wrong that had been prevented seemed an injury received. After the death of her husband, and probably under the reign of her nephew, Manuel, Anna appears to have been compelled to retire, or to seek refuge in a nunnery. There she fanned the ancient flames, cherished the old passions, and relieved her anguish by mingling angry regrets with all her reminiscences.

*"In seas of flame her plunging soul is drown'd,
While altars blaze, and angels tremble round."*

The date of Anna Comnena's death is wholly unknown. Nothing is recorded of her after the decease of her husband, except what is contained in the venomous moanings of her work and in some very brief notices. One son survived her, Alexius, who took his grandfather's family name, Comnenus (*Nicet. Chon.* 2:7), and was captured in the Capitanata by the Normans, against whom he commanded. Her memory has been more effectually preserved by the memorial of her father, which she is supposed to have completed about thirty years after his death. It is only stated by her that she was writing at that time (*Alexiad*, 14:7).

2. *The Alexiad.* — The fame of Anna Comnena has been perpetuated by a single literary monument. This is beyond question the most entertaining and instructive of the Byzantine histories, after those of Procopius and Agathias. Nevertheless, the work has been too little esteemed. It has been oftener cited with a sneer than read with fairness and intelligence. Much of the depreciation and neglect must be ascribed to her own extravagant rhetoric, and to unmeasured admiration of her father, equally in his failures and in his achievements. More may, undoubtedly, be attributed to the contempt with which Gibbon has spoken of the history and its author. The

supercilious censure of the great historian has repressed curiosity, and prevented considerate judgement, while it has often discouraged examination. It is forgotten that this *Alexiad* is a sort of prose epic, according to the false taste of the age, as the *Philippeid* of Gulielmus Brito, and the *Gesta Friderici* of Gunther Tigurinus, were verse histories of their respective heroes. Yet, whatever censures may be justly passed upon the work, our acquaintance with a most eventful period would be both meagre and distorted without the aid of Anna's discredited labors. A clearer and juster apprehension of some of the most surprising and complex changes in the current of human affairs than has yet been attained may be expected from a cooler, kindlier, and more dispassionate study of her remarkable contribution to the varying story of the Byzantine empire.

The interruption of the history of the Comneni, by the death of Nicephorus Bryennius, induced his disconsolate widow, in her enforced seclusion, to take up the broken thread of the narrative, and to continue it to her father's decease. She had her own abundant recollections of incidents and scenes at which she had been present, of counsels and projects of which she had been cognizant, of conspiracies in which her own fate had been involved. She was familiar with the secrets of the palace, with her husband's labors, with the materials he had gathered, and with the notes which he had prepared. Not content with these sources of knowledge, she diligently pursued, in every quarter, information regarding past events; sought out those who had participated in the grave transactions of the times, or possessed the most thorough acquaintance with them. The zeal for the fulness of historical truth is asserted by herself, but it is also attested by the abundance, the variety, and the minuteness of the knowledge displayed throughout her work. The statements may often be prejudiced, the sentiments affected, the exaggerations frequent, the expression turgid, the rhetorical decorations inappropriate and excessive — but these were the defects of the age. They do not destroy the high qualifications which they conceal by their gaudy splendor. Making due allowance for the grave blemishes which have too much engrossed the attention of critics, the substance that remains is of the highest interest and of the greatest value. The undue depreciations of Anna's *Gesta* has had a very injurious effect on the estimation of that memorable age, when the seeds of growth and the tares of decay were so widely scattered. It has certainly occasioned such a discoloration of the pictures of the crusades as has led to erroneous conceptions of their origin and conduct. Yet Anna, who has been so

injudiciously slighted, was their earliest historian, witnessed their passage, was cognizant of their inception and progress, and was personally acquainted with the chiefs of the first, and, probably, with the sovereigns of the second crusade. Much discernment and more than ordinary skill may be required to detect the true lineaments of the personages and the scenes, under the glaring pigments and prodigal daubing of the pictures; but they may be detected, and their detection will reward the labor: expended upon the task. But the first crusade constitutes only a small, though a very prominent, part of the narrative. The career of the emperor Alexius forms the subject of the *Alexiad*; and in his troubled and constantly imperilled reign there occurred many other greater dangers, and more arduous problems for statesmanship. It is only necessary to mention some of these to show the multitudinous topics of interest recorded by Anna: the war with Robert Guiscard, and the later war with Bohemond; the wars with the Turks, Romans, Hungarians, Slavonians; the revolts and the conspiracies; the heresies of John Italus, of the Paulicians, and of the Bogomilians; the reconstitution of the army, by which a precedent was furnished for the Ottoman Janizaries; the military stratagems and devices; the ambitious schemes of Norman auxiliaries; the reorganization of the state; the debasement of the coinage; the restoration of the finances; the provision for the poor, the great orphan asylum and the poorhouse; the plagues and famines and physical disturbances; the ceremonies, the occupations, and the amusements of the court. These and numerous other subjects, exhibiting the civil and social aspects of the fainting and beleaguered empire, receive their fullest exposition in the *Alexiad* of Anna Comnena. Later chroniclers contented themselves with copying and abridging her relations, and did credit to themselves and justice to their original by repeating her praises. It belonged to a later age to see only the blemishes, and to remain totally blind to the merits of her work.

3. Literature. — Anna Comnena, *Alexias* (ed. Bonn. 1839-76); Du Cange, *Familiae Augustae Byzantinae*, apud. *Script. Rer. Byz.* volume 21. (Venet. 1729); Bayle, *Dict. Hist. Crit.*, tit. *Anna Comnena*; Fussli, *Dissertatio de Annae Alexiade* (Tigur, 1766); Wilken, *Rer. a Comn. Gestar.* l. 4. (Heidelb. 1811); Nikolai, *Gesch. des Byzant. Lit.*, apud. Ersch u. Gruber. *Enkyklopadie*; Calliades, *Anna Comnena* (Constantin. 1879); Krug, *Chronologie des Byzantiner.* (G.F.H.)

Comodi (or Commodo), Andrea

a reputable Florentine painter, was born in 1560, and was the friend and scholar of Cigoli. His principal works are in Rome, among which are the following: *The Baptism of Christ*, in San.Giovanni in Fonte; *Christ Bearing the Cross*, in the tribune of San Vitale; and the principal altarpiece in San Carlo a Catinari, representing the titular saint kneeling. He died at Florence in 1638. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Comp, Jacob S.

a Methodist Episcopal minister, was born in Markleville, Pennsylvania, June 24, 1845. He experienced religion at the age of fourteen, received license to preach in 1867; graduated from Dickinson Seminary in June, 1869, entered the Central Pennsylvania Conference, and travelled the remainder of that year and all the next on Watsontown Circuit. In 1872 failing health obliged him to retire from the active ranks, and he returned to the home of his childhood, where he died, Nov. 16, 1876. See *Minutes of Annual Conferences*, 1877, page 26.

Compagnoni, Camillo

an Italian preacher, brother of the bishop of Osimo, was born in 1698, entered the Jesuit order, and distinguished himself by his knowledge and talent as a preacher. He died in 1777. See Hoefer, *Nouv. Biog. Generale*, s.v.

Compagnoni, Pietro

an Italian ecclesiastic, was born at San Lorenzo, near Lugo, March 28, 1802. He received his education first under his uncle; afterwards studied belles-lettres, philosophy, and theology under the famous professor Tommaso Ancarani, who died at Rome in 1830, vicar-general of the Dominicans. Compagnoni, at the age of eighteen, aided by Giovanni Nuvoli, published *Salmri Penitenziali Davide* (Lugo, 1821). After ordination he was made professor of rhetoric and geography in the Lyceum at Lugo, at the same time officiating as preacher. He died Sept. 13, 1833, leaving some minor pieces, for which see *Biog. Universelle*, s.v.

Compagnoni, Pompeo

an Italian prelate and writer, was born at Macerata, March 11, 1693. He studied first in his own town, and in 1712 at Rome, under Gravina. Having entered holy orders, he became archdeacon of Macerata, and auditor to cardinal Francesco Barberini. He was made bishop of Osimo and Cingoli, October 2, 1740, and died July 25, 1774, leaving, besides some minor pieces, a *Memorie della Chiesa d' Osimo* (Rome, 1782, 5 volumes, 4to). See Hoefer, *Nouv. Biog. Generale*, s.v.

Compan, Abbe

a French scholar, was born at Aries about 1730. He studied jurisprudence and theology in his native country, and was made advocate to the parliament of Paris. Later he entered upon the ecclesiastical calling, and was one of the clergy of Saint Andre des Arts. He wrote, *L'Esprit de la Religion Chretienne* (Paris, 1763): — *Le Temple de la Pogie, et OEuvres Diverses* (ibid. 1765, 1769): — *Nouvelle Methode Geographique* (ibid. 1770). See Hoefer, *Nouv. Biog. Generale*, s.v.

Compan (Compan, or Compano), Jean

a French priest and religious writer, was born at Dalon, in the diocese of Pamiers, in 1771. He was a pupil at the seminary of Cahors, in charge of the priests of SaintLazare, having entered that celebrated order; and after having taught philosophy in several seminaries of the province, he was called to the same position in the seminary of Saint-Firmin, at Paris. Later he was almoner of the Hotel des Invalides, and eventually superior of the seminary at Toulouse. The Revolution forced him to seek an asylum, first at Barcelona, and then at Rome. After twelve years of exile he returned to the capital of Languedoc, where he accepted a chair of theology, and occupied it until 1830.. He died February 7, 1835, leaving *Traite des Dispenses de Collet* (with notes, corrections, additions, and explanations): — *Histoire de la Vie de Jesus-Christ* (composed at the request of madame Louise, daughter of Louis XV). See Hoefer, *Nouv. Biog. Generale*, s.v.

Compass, Worship Of The

The Chinese were accustomed to pay divine honors to the compass by burning little odoriferous balls, and offering meats and sacrifices to it. They

threw gilded paper punctually twice a day into the sea to attract its favor and wil it to be propitious. See Gardner, *Faiths of the World*, s.v.

Compassivity

is a term used by Romanist writers to express the feelings of a saint on beholding in a vision the sufferings whereby his soul is transpierced with the sword of a *compassive* pain, thus literally enduring the passion of Christ.

Compatres and Commatres

SEE SPONSORS.

Compendiense, Concilium

SEE COMPIEGNE.

Compere, Lee

a Baptist minister, was born in England in 1789. Soon after entering the ministry he went as a missionary to Jamaica, but ill health obliged him to return after one year. In 1817 he came to America, and for some time labored in South Carolina, having charge for six years of the mission among the Creek Indians. The transfer of the tribe west of the Mississippi broke up the mission. He followed the tide of emigration, until finally he settled in Yazoo County, Mississippi, where he labored with considerable success for several years. He lived for a time in Arkansas, then removed to Texas, and died there in 1871. See Cathcart, *Baptist Encyclop.* page 258. (J.C.S.)

Competentes

(i.e., *seekers* of the grace of Christ) was an advanced class of candidates for baptism, who had received adequate instruction. They acquired this name on Palm-Sunday, when the Creed was delivered to them; on the second Sunday following the Lord's Prayer was explained in their hearing.

Compiegne, Councils Of

(*Concilium Compendiense*), were provincial synods, as follows:

I. Held in 756. At this council, Pepin, king of France, several bishops and lords, together with the legates of pope Stephen, were present. An organ sent by the eastern emperor to Pepin was received. Eighteen canons were published, chiefly relating to questions about marriages:

1. Orders the separation of parties marrying within the third degree.
3. Declares that a wife taking the veil without her husband's consent must be given up to him, if he requires it.
5. Allows a free man who marries a slave under the idea that she was fief to put her away and to marry again; also allows the same to a free woman.
9. Declares baptisms administered by an unbaptized priest, in the name of the blessed Trinity, valid. See Labbe, *Concil.* 6:1694.

II. Held August 5, 1235, concerning certain articles which, according to the archbishop of Rheims, violated the liberties of the Church. The archbishop and six of his suffragans proceeded to St. Denis, in order to make a second monition to the king, which step induced the lords to prefer a complaint by letter to the pope against the bishops and clergy; this letter is dated September 1235. The king (St. Louis), by an ordinance, declared that his own vassals and those of the lords were not bound, in civil matters, to answer any charge in the ecclesiastical courts; and that if the ecclesiastical judge should proceed to excommunicate any one in such a case, he should be compelled to remove the excommunication by the seizure of his temporalities. The pope exhorted St. Louis to revoke this ordinance, declaring, among other things, that God had confided to the pope both the temporal and spiritual government of the world. However, the letter seems to have had little effect upon the king, who refused to revoke the edict. See Labbe, *Concil.* 11:503.

III. Held in 1277, by Peter, archbishop of Rheims, with eight of his suffragans. They made a decree relating to the insubordinate conduct of the chapters of the cathedral churches of the province, who pretended, among other things, to a right to put a stop to divine service, and to lay the city under an interdict, for the sake of protecting their own immunities. See Labbe, *Concil.* 10:1031.

IV. Held January 4, 1304, by Robert de Courtenay, archbishop of Rheims, assisted by eight bishops, and the deputies of three absent. They made five decrees:

2. Forbids the levying imposts upon the clergy under false pretences.

5. Restricts the dinner of the clergy of the province to two dishes over and above theottage or soup, except they have some great person at the table. See Labbe, *Concil.* 11:1492; Landon, *Man. of Councils*, s.v. Besides the foregoing, which were the most important councils held at Compiègne, there are notices of others at the same place, of which we present an account from Richard et Giraud, *Bibliothèque Sacree*, 7:425.

I. Held in 758, at which Tassillon, duke of Bavaria, pledged fealty to king Pepin (Mansi, 1:607).

II. In 833, at which Louis le Debonnaire was subjected to penance (Labbe, 7; Hardonin, 4).

III. In 871, at which Hincmar, archbishop of Rheims, excommunicated the followers of Carloman, who had revolted against Charles the Bald (Mansi, 1:1013).

IV. In 877, against idolatry.

V. In 1085, by Renatid, archbishop of Rheims, in favor of certain French abbeys (Labbe, 10; Hardouin, 6).

VI. In 1256 (*Gallia Christ.* 3:89).

VII. In 1270, by Jean de Courtenay, archbishop of Rheims, against encroachments upon Church property (Labbe, 11: Hardouin, 7).

VIII. In 1301, at which seven canons were passed, concerning ecclesiastical jurisdiction (Labbe, 11:2; Hardouin, 7).

IX. In 1329, by Gunillaume de Brie, archbishop of Rheims, at which seven canons were enacted, the third relating to clerical jurisdiction.

Compitalia

among the pagan Romans, was a festival celebrated, especially at cross-roads, with plays and banquetings, in honor of the Lares. At the same time,

as an atonement to the female daemon, Mania, honey-cakes and onions were offered. All families of Rome at this festival hung on the outside of their houses as many woollen balls as they had slaves, and as many woollen dolls as there were free people in the house, in order that Mania might take these instead of the slaves. It is stated that, originally, at this festival children were sacrificed, which abomination the consul Brutus ended by instituting the above-mentioned substitute.

Compostella, Councils Of

(*Concilium ad Sanctum Jacobum*), were provincial synods:

I. Held May 6, 900, upon occasion of the dedication of the Church of St., James. Seventeen bishops were present, together with king Alfonso, his family, and many others. See Labbe, *Concil.* 9:482.

II. Held in 1056, by Cresconius, archdeacon of Compostella. Among other things, it was decreed that all bishops and priests should say mass daily, and that the clergy should wear hair shirts on days of fasting and penitence. See Labbe, *Concil.* 9:1087.

Comprising Arch

is an architectural term for the large, exterior arch of a window, which encloses the subordinate lights and tracery.

Compromise, Election By

is one of the modes of electing the pope. When the cardinals fail to agree upon any one candidate, they sometimes refer the matter to a committee of their own number by way of compromise, binding themselves to nominate as pope the person on whom the arbiters shall fix. *SEE POPE.*

Coimpte, Nicolas De

a French monk, who died at Paris in 1689, is the author of several geographical works, and a *History of the Jews*.

Compton, Robert

an English Baptist minister, was born at Withybrook, Warwickshire, February 21, 1780. He was converted before arriving at eighteen years of age, and united with the Church at Hinckley, Leicestershire. He soon

began, as a licentiate, to preach in the neighboring villages. In 1816 he removed to Isleham, Cambridgeshire, and was ordained pastor of the Church there, October 29, 1817. In 1831 his health began to fail, and he died August. 8, 1834. See (Lond.) *Baptist Magazine*, 1835, pages 189-191. (J.C.S.)

Compton, Samuel

an English Congregational minister, was born at Gargrave, near Skipton, March 11, 1803. In 1822 he went to Rochdale, joined the Church, and began to assist in conducting cottage services. He moved to Bury in 1831, to Radcliffe in 1838, to Bradford, Yorkshire, in 1850, and in 1855 to Settle, where he was ordained, having previously labored as home missionary. After twelve years' work at Settle, Mr. Compton retired to Radcliffe, where he died, July 1, 1870. See (Lond.) *Cong. Year-book*, 1871, page 309.

Compton, William

a minister of the Methodist Episcopal Church South, was born in London, and emigrated to America in early life with his parents. In 1809 he entered the Virginia Conference, and subsequently became a member of the North Carolina Conference, in each of which he labored, as health would permit, to the close of his life, in November, 1847. Mr. Compton was methodical in his work, eminently a Bible student, an excellent preacher, and highly esteemed. See *Minutes of Annual Conferences of the M.E. Church South*, 1847, page 130.

Compton, William F.

a minister of the Methodist Episcopal Church South, was born in Morgan County, Alabama, in 1837. He removed to Texas in 1855, united with the Church South, and in 1870 joined the East Texas Conference. In 1874 he was transferred to the North-west Texas Conference, and labored therein till his sudden death in 1878 or 1879. See *Minutes of Annual Conferences of the M.E. Church South*, 1879, page 78.

Comptitus

SEE CALENDAR.

Comstock, Elkanah

a Baptist minister, was born at New London, Connecticut, and commenced preaching in 1800. His first settlement was in Albany County, N.Y. Subsequently he went to Cayuga County. The New York Baptist Convention appointed him one of its missionaries to Michigan, and he removed to Pontiac in 1824. Having rare gifts for this position, he "made full proof" of his ministry. In 1834 he returned to visit his native place, somewhat broken in health, and died there at the age of sixty-three. See Cathcart, *Baptist Encyclop.* page 258. (J.C.S.)

Comstock, Oliver C.

a Baptist minister, was born in Oswego County, N.Y., in 1784. He received an academic education, and commenced a course of study with a view to entering the Christian ministry. Subsequently he abandoned his theological studies and turned his attention to medicine, and, in due time, was licensed, and practiced his profession at Trumansburg, N.Y. For two years (1810-12) he was a member of the State House of Representatives, and afterwards was elected a representative from the state of New York to Congress, and was twice re-elected, his whole term of service reaching from May 24, 1813, to March 3, 1819. He retired from the practice of medicine, having decided to return to the vocation of his early choice, and was ordained as a Baptist clergyman. For a time he acted as chaplain of the House of Representatives at Washington. His death occurred at Marshall, Michigan, January 11, 1860. See Poole, *Congressional Directory*, page 342. (J.C.S.)

Comstock, Thomas

a Methodist Episcopal minister, was born in Wayne County, Ohio, March 2, 1829. He was converted in 1841, and in 1854 licensed to preach, and received into the North Indiana Conference. In 1858 he was elected professor in Fort Wayne College. After laboring in that capacity two years, he again held regular appointments until 1864, when he once more occupied, for a year, a professorship in the same college, then resumed his place in the active ministry, and continued until his death, June 17, 1872. Mr. Comstock was a man of rare culture, a practical, earnest preacher, an extraordinary pastor, and a Christian of deep and uniform piety. See *Minutes of Annual Conferences*, 1873, page 59.

Comstock, William

a Methodist Episcopal minister, brother of the foregoing, was born in Wayne County, Ohio, May 2, 1832. He removed with his parents to Indiana, and settled on Eel River; was converted in 1843; studied for the ministry, and was admitted into the North Indiana Conference in 1866. In 1871 his health failed, and he died December 11, 1875. Mr. Comstock was a man of great faith and Christian activity. See *Minutes of Annual Conferences*, 1876, page 37.

Comus

god of nocturnal revels and festivals, was a Grecian deity, represented as a young man crowned with roses or myrtle, holding in one hand a golden cup, and in the other a platter of fruit.

Comdyn (Comin, or Cumin), John

an Irish prelate, was a native of England, and a monk of the Benedictine abbey of Evesham. His education was superior. September 6, 1181, he was elected to the see of Dublin, and was subsequently ordained a priest, at Velletri; March 21, 1182, he was there consecrated archbishop by pope Lucius III. In September 1184, he was sent to Ireland by the king to prepare for the reception of prince John earl of Moreton. In 1185 he was one of the English nobles who received John. and his train on their arrival at Waterford, and in the same year he obtained from the boy prince, during his sojourn in Ireland, a grant of the bishopric of Glendalough, with all its churches, lands, tithes, etc. In 1186 Comyn held a provincial synod in Dublin, in the Church of the Holy Trinity. He assisted at the coronation of king Richard I, September 3, 1189, and was the witness to that monarch's letters-patent for surrendering to William, king of Scotland, the castles of .Rockbork and Berwick. In 1190 this prelate erected a church, dedicated to St. Patrick, in the southern part of Dublin. At the same time he repaired and partly enlarged the choir of the cathedral of Christ Church, and founded and endowed the nunnery of Grace Dieu in Dublin. He died October 25, 1212. See D'Alton, *Memoirs of the Abps. of Dublin*, page 68.

Conaid

an early British saint, was a companion of St. Sampson. He is called by the French *St. Mein*, and is probably the same as *Mevennius*. He is said to have

died A.D. 590, and was commemorated June 15 (Cressy, *Church History of Britain*, lib. 11, c. 28).

Conain

SEE CONAMHAIL.

Conaing

SEE CONANG.

Conall, Saint

In the *Mart. Doneg.* there are seven Conalls, and Colgan says there are nine or ten in the Irish martyrologies:

- 1.** Son of Aedh, is commemorated April 2. He succeeded St. Cairpre as bishop of Coleraine, having before been abbot of the monastery of Cluain-dallain (Todd and Reeves, *Mart. Doneg.* page 93; Reeves, *Eccl. Ant.* page 114 n.).
- 2.** Abbot of Inis-Caeil, is commemorated May 22. Colgan calls him the son of Mannis Ccelius, son of Caitherius. A panegyric written upon him by St. Dallan Forgaill, the poet, enables us to fix his date as prior to A.D. 594. He is said to have brought over from Rome, though probably not promulgated for more than a century after his death, a curious law-tract or rule, still extant, entitled the *Cain Domnaigh*, for the observance of Sunday as a day totally free from labor, with certain unavoidable exceptions (O'Curry, *Lect. Anc. Ireland*, 2:32, 33; Butler, *Lives of the Saints*, 5:345, 346).
- 3.** A bishop, commemorated March 18. At this date Colgan gives a memoir of St. Conall, founder of the Church of Kilcommnell. He was made bishop by St. Patrick. Together with St. Etchen, he ordained, unknown to that official, some persons who were unfit for the episcopate, and was severely rebuked for it by his superior. Lanigan (*Eccl. Hist. of Ireland*, 1:429) doubts the connection with St. Patrick.
- 4.** There is a St. Conall or Connell in Scotland, who gives his name to Kirkconnell, but whom it seems impossible to identify (Forbes, *Kal. of Scot. Saints*, page 311).

Conamhail (or Conain)

an early Irish and Scottish saint, son of Failbhe, and abbot of Hy, is commemorated September 11. He was the first abbot of Hy, or Iona, that was not of the race of the founder, and was the last under whom the native usage regarding Easter prevailed. He succeeded St. Adamnan, A.D. 704, and died A.D. 710 (Lanigan, *Ecclesiastical History off Ireland*, 3:150, 153; Grub, *Ecclesiastical History of Scotland*, 1:113, 114; O'Donovan, *Four Masters*, 1:309).

Conan

was fifth of the metropolitan bishops of London in the British period (Stubbs, *Register*, page 152).

Conan

was also a common Irish name, and assumed several forms, as *Cona*, *Conna*, *Connan*, and with the affectionate or honorary prefixes *Do* or *Da*, and *Mo*, *Dachonna*, *Mochonna*, etc. It is given to several early Irish saints:

- 1.** Commemorated January 13. In the Irish calendars, on this day, there are *Mochonna*, bishop of Leamhchoill, and *Mochonna* of Inis-Patraig. The second is likely to have lived on the island of Inis-Patrick (Lanigan, *Eccl. Hist. of Ireland*, 1:303-307; O'Hanlon, *Irish Saints*, 1:191, 195, 447; Todd and Reeves, *Mart. Doneg.* page 15).
- 2.** *Dil*, of Eas-ruaidh, commemorated March 8. He was the son of Tighernach, and nearly related to St. Columba. "He is called also *Conna*. *Connan*, *Conda*, *Mochonda*, and came to be generally and affectionately known as *Conan-dil*, "Connanus dilectus." He had three brothers, saints Begbile, Colman, and Cuan-Caoim. He flourished about the end of the 6th century, and ruled over a monastery, probably of his own foundation, at Cnodain, on the Erne. He probably was also a bishop, and is numbered among the disciples of St. Columba (Lanigan, *Eccl. Hist. of Ireland*, 2:222, 226; Kelly, *Cal. of Irish Saints*, page 89).
- 3.** Bishop of Sodor or Man, is commemorated January 26. From the Scotch hagiographies we learn that St. Conan was bishop in Man, or ancient Ebona, in the beginning of the 7th century, and his influence extended through the Hebrides and great part of Scotland. He died about A.D. 648, and is honored in the Hebrides, Perthshire, and Forfarshire

(O'Haulon, *Irish Saints*, 1:446-449; Butler, *Lives of the Saints*, 1:377, 378; Forbes, *Kal. of Scot. Saints*, pages 307, 308).

4. Of Aeg, commemorated January 12. O'Hanlon suggests that St. Conan of Aeg, or Egg, may have given his name to the neighboring island of Canna, among the Hebrides, but beyond the mention of the name and dedication in the calendars there is nothing known of this saint (Reeves, *A damnan*, page 308; O'Hanlon, *Irish Saints*, 1:180, 181). — Smith, *Dict. of Christ. Biog.* s.v.

Conang (or Conaing)

an early Irish saint, son of Lucunan, is commemorated September 23. This person is identified with *Conaingus O'Daithil*, coarb of St. Ailbhe of Emly, and called archbishop in *The Life of Mochomocus*. If this be so, he died in A.D. 661 (Lanigan, *Eccl. Hist. of Ireland*, 3:34, 35).

Conant, Daniel M.

a Methodist Episcopal minister, was born in Herkimer County, N.Y., February 19, 1786. He joined the Church at the age of eighteen; removed to Ohio in 1819; began preaching there in 1820, amid the hardships of a wilderness life, and in 1835 was admitted into the Ohio Conference. He became superannuated in 1871, but continued to preach until his decease, December 27, 1873. Mr. Conant was a man of good natural abilities, well versed in Methodism, of genuine cheerful temperament, and untarnished life. See *Minutes of Annual Conferences*, 1874, page 109.

Conant, Gaius

a Congregational minister, was born at Bridgewater, Massachusetts, September 6, 1776, and graduated from Brown University in 1800. He pursued his theological studies in part with Reverend Dr. Fobes of Raynham, but becoming dissatisfied with his Arminian views, placed himself under the tuition of Reverend Dr. Emmons of Franklin. He was ordained February 17, 1808, pastor of the Congregational Church in Paxton; was installed, in April, 1834, over the Second Congregational Church in Plymouth; remained seven years, and then returned to his old home in Paxton, where he died, February 6, 1862. See *Hist. of Mendon Association*, pages 279, 309. (J.C.S.)

Conant, John, D.D.

a learned English divine, was born October 18, 1608, at Yealmpton, in Devonshire. He was educated in private schools and at Exeter College, in Oxford, where he was chosen a fellow in 1633, soon after became an, eminent tutor, and June 7, 1649, was unanimously chosen rector by his fellows. In 1652 he received priest's orders at Salisbury, and in December, 1654, became divinity professor of the University of Oxford. In October, 1657, he was made vice-chancellor of the university, and held that dignity until August 5, 1660; was deprived of his rectory of Exeter College, September 1, 1662; in 1670 was invited to St. Mary, Aldermanbury, in London, but declined. In 1676 he became archdeacon of Norwich, and in December, 1681, prebendary in the cathedral of Worcester. He died March 12, 1693. Dr. Conant understood thoroughly the Oriental languages, and was well versed in the Syriac. There have been six volumes of his *Sermons* published (Oxf. 1693-1722). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Conant, Liba

a Congregational minister, was born at Bridgewater, Massachusetts, March 6, 1797. He studied in his native town, graduated from Brown University in 1819, pursued his theological studies with Reverend Holland Weeks, of Abington, and became pastor at Northfield, N.H., where he remained fourteen years. His subsequent pastorates were in Hebron, for nine years, Canaan, Groton, and Oxford, all in New Hampshire. He spent the closing years of his life in Bristol, where he died, April 3, 1881. See *Necrology of Brown University*, 1880-81. (J.C.S.)

Conant, Robert Taft

a Presbyterian minister, was born at Barre, Massachusetts, September 1, 1810. He joined the Congregational Church in 1826; graduated at Amherst College in 1836, and at Auburn Theological Seminary in 1841; commenced preaching at Clintonville, N.Y., in 1840, and was ordained there November 4, 1841; removed to St. Lawrence County in 1849, and united with the old Ogdensburg Presbytery in 1850; preached at Oswegatchie, Morristown, Antwerp, Evanston, and Heuvelton. From 1865, he became a teacher in a classical school at Ogdensburg, also preaching occasionally. He died there, January 28, 1879. Mr. Conant was a profound scholar, and an ardent

advocate of temperance. He published only some *Sermons* and articles in periodicals. (W.P.S.)

Conant, Sylvanus

a Unitarian minister, was born at Bridgewater, Massachusetts, in 1722, and graduated at Harvard College in 1740. He was ordained at Middleborough, March 28, 1745, and remained there until his death, December 8, 1777. He was a man of good talents, of deep piety, and of great circumspection in his personal and official deportment. See *Hist. of First Church in Middleborough*, pages 31, 32; Sprague, *Annals of the Amer. Pulpit*, 8:292. (J.C.S.)

Conant, William

a Congregational minister, was born at Bridgewater, Massachusetts; graduated at Yale College in 1770; was ordained pastor of the Church in Lyme, N.H; December 22, 1773, and died March 8, 1810, aged sixty-seven years. See Sprague, *Annals of the Amer. Pulpit*, 2:265.

Conant, William M.

a Methodist Episcopal minister, was born at Aurora, Ohio, September 16, 1824. He was converted under the ministry of his father, Reverend D.M. Conant, in early youth; studied at Norwalk Seminary and Ohio Wesleyan University, and in 1849 entered the North Ohio Conference. He died in the midst of his labors, December 28, 1871. Mr. Conant was deeply pious, prudent, attractive, loving, exemplary, and eminently conscientious. See *Minutes of Annual Conferences*, 1872, page 72.

Conantius

a Spanish prelate of the 7th century, was bishop of Palentia (Palencia, in Old Castile) from the reign of the Visigothic king Gundemar, A.D. 610, to that of Sisenaud, in 636. He subscribed the decrees of the fourth, fifth, and sixth councils of Toledo. He was dignified, eloquent, and devoted, and was acquainted with ecclesiastical music, composing many new melodies. He was the author of a book of discourses on the Psalms (Cave, *Hist. of Lit.* 1:582; Migne, *Patrol.* 96:203);

Conanus

SEE CUMANUS.

Conca, Sebastiano

an Italian painter, was born at Gaeta in 1676, and studied in the school of Solimena. His abilities soon became known, and procured him the patronage of cardinal Ottoboni, who rewarded him liberally for a picture of *Herod and the Wise Men*. He was employed to decorate the Church of St. Clement. His principal works at Rome are *Jeremiah*, in St. John Lateran, and *The Assumption*, in San Martino; at Loretto. *San Niccolo*; at Ancona, *San Saverio*; and at Foligno. *San Agostino*. He died in 1764. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Concanen, Richard Luke

a Roman Catholic bishop, was a native of Ireland, but at an early age was sent to receive the white habit in Lorraine, at the convent of the Holy Cross, belonging to the Irish Dominicans, from which, at the expiration of his novitiate, he was removed to Santa Maria Sopia Minerva, Rome. He acquired distinction during his course of study, and, at its termination, he was selected to be professor of St. Clement's, the college of the Irish Dominicans in the same city. He also, for several years, filled a chair in the school founded at the Minerva in connection with the celebrated library instituted and endowed by the munificence of the illustrious cardinal Casanate, one of the qualifications of which was a doctorship acquired by teaching the course of St. Thomas Aquinas. While residing at the Minerva, Dr. Concanen became agent to archbishop Troy of Dublin, and such was the esteem in which he was held in the Propaganda, that he influenced every ecclesiastical appointment made for Ireland and the British colonies. Dr. Concanen was also well known in Rome as a preacher in the Italian language—a rare thing for a foreigner to attempt. He had long taken an interest in the American missions, and it was through his advice that the first convent of the Dominicans was founded in Kentucky in 1805. On account of his health, Concanen declined the see of Kilmacduagh, Ireland, but was persuaded to accept the bishopric of the newly formed see of New York, to which he was consecrated in Rome, April 24, 1808.. After a residence of forty years in Rome, he went to Naples, intending to take passage for the United States. French authorities, then in possession of that port, detained him prisoner as a British subject. These disappointments and

hardships, with age (he was now nearly seventy), proved too much, and he died — not without suspicion of poison — at the convent of St. Dominic, Naples, June 10, 1810. Concanen bore with him the pallium for archbishop Carroll, and bulls of institution for three new bishops. It was not until 1816 that a successor to Concanen was appointed, when John Connolly became the first resident bishop of New York. His library and a legacy of \$20,000 Dr. Concanen bequeathed to the Dominican convent of St. Rose, Kentucky. See De Courcy and Shea, *Hist. of the Cath. Church in the U.S.* pages 90, 353-357; Bayley, *Hist. of the Cath. Church in N.Y.* (1853), page 53; Brady, *The Episcopal Succession*, 2:168.

Conceigam, Agostinho da

a Portuguese theologian of the Franciscan order, was a native of Lamego. He engaged as a sailor and started for Brazil, was shipwrecked, and finally, arriving at his destination, entered upon a religious career, and founded a convent of his order in the city, of Cabo Frio, where he died in 1693. He wrote many *Sermons*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Conceicam (or Barbosa da Costa), Antonio da

a Portuguese theologian of the Franciscan order, was born at Porto, June 7, 1657. He entered the order in 1673 and distinguished himself by his talent as a preacher. He died April 20, 1713, leaving *Clamores Evangelici* (Lisbon, 1698). See Hoefer, *Nouv. Biog. Generale*, s.v.

Conceicam, Appolinario da

an ecclesiastical writer of Portugal, was born at Lisbon, July 25, 1692. He was but thirteen years of age when he went to Brazil, joined the Franciscans as a lay brother, September 3, 1711, and was finally taken into the employ of the general of the order. He was appointed chronicler of the Franciscans in 1740, and died, probably at Rio de Janeiro, about 1750, leaving a large number of works, especially, *Pequenos na Terra Grandes no ceo Memorias Historicas dos Religiosos da Ordem Sersaica*, etc. (Lisboni, 1732-38): — *Claustro Franciscano Erecto no Dominio da Coroa Portugueza*, etc. (ibid. 1740). See Hoefer, *Nouv. Biog. Generale*, s.v.

Conceicam, Duarte

a Portuguese theologian, was born at Villavicoso, October 13, 1539. He entered the priesthood in 1614, took charge of several ecclesiastical establishments, and performed various functions. He died September 26, 1662, leaving *Collecao de Estatutos Estabelicidos em Diversos Capitulos Antecedentes* (1646). See Hoefer, *Nouv. Biog. Generale*, s.v.

Conceicao, Antonio Da

a Portuguese ecclesiastic and theologian, was born at Pombal, May 12, 1522. He was secular canon of St. John the Evangelist, and gained the reputation of a saint. He died May 12, 1601, leaving *E Quatorae Cartas Espirituaes*, published in his *Vie*, by Luiz de Mertola. See Hoefer, *Nouv. Biog. Generale*, s.v.

Conception, The Miraculous

SEE MARIOLATRY.

Conception, Antonio De La

(called *da Siena*), a Portuguese biographer and theologian, was born at Guimaraes, Portugal. The name of his family was *La Conception*. He completed his studies at Lisbon and Coimbra. went to the Netherlands, and was made doctor at Louvain. He afterwards went to Brittany, where he remained some time with don Antonio, who assumed the title of king of Portugal. Antonio da Siena afterwards went to Rome. He died in 1586, having published notes upon the *Summa* of St. Thomas, and some other works, such as the *Annals* and the *Bibliotheca* of the authors of his order who wrote upon morality and spirituality (Paris, 1647). See Hoefer, *Nouv. Biog. Generale*, s.v.

Conceptione (or Concezione), Maria Crucifixa

an Italian nun, was born in Sicily in 1645. She entered the Benedictine convent of St. Rosaire at Palma, took the vows in 1662, and died in 1699, leaving, *Della Orribile Brutezza dell' Anima d'un Sacerdote*, etc. (Rome, 1672; Palermo, 1675, without the name of the author, and in 1695 with her name): — *Scielta di Lettera Spirituali* (Girgenti, 1704); and various other writings which are found in her *Life*, by Jerome Turanus. See Hoefer, *Nouv. Biog. Generale*, s.v.

Conchenn

SEE COINCHENN.

Concilia Martyrum

is a term sometimes applied to the Roman catacombs. SEE ARENARIA.

Concina, Daniele

an Italian theologian, was born at Friuli in 1686. He entered the Dominican order March 16, 1708; distinguished himself by his preaching talents and received proofs of the esteem of popes Clement XII and Benedict XIV. He died at Venice, February 21, 1756, leaving numerous works, among which we notice, *Aninmadversiones Critico-Morales in Menda Pontasiana* (Augsburg, 1733): — *Commentarius Historico-Apologeticus*, etc. (Venice, 1736): — *Epistola Theologico-Morales* (ibid. 1744): — *In Rescriptum Bened. XIV, Pont. Max.* (ibid. 1745): — *Usura Contractus Trini Dissertationibus Historico-Theologicis Demonstrata*, etc. (ibid.): *Theologia Christiana Dogmatico-Moralis* (Rome and Venice, 1749); this work is very highly esteemed: — *De Sacramentali Absolutione* (Rome, 1755). See Hoefler, *Nouv. Biog. Generale*, s.v.

Concina, Nicolo

an Italian philosopher, brother of the foregoing, took the habit of a Dominican, was professor of theology and philosophy, and in 1732 taught metaphysics at Padua. In 1748 his health obliged him to retire to Venice, where he died in 1763, leaving *Oratio in Gymnasio Palavino* (Venice, 1732): — *Synopsis Tertiae Partis Metaphysicae* (without date): — *Juris Naturalis et Gentium Doctrina Metaphysicae Asserta* (Venice, 1736). See Hoefler, *Nouv. Biog. Generale*, s.v.

Conciolo

an Italian painter of the 13th century. At Subiaco is a picture on panel by him, representing the consecration of a church, inscribed "Conciolus Pinxit, 1219." See Spooner, *Biog. Hist. of the Fine Arts*, s.v; Hoefler, *Nouv. Biog. Generale*, s.v.

Conclamatio

was the cry of lamentation which the ancient Romans made over their dead. As soon as the eyes were closed in death, the relatives of the deceased who happened to be present called upon him by name several times at intervals, repeating *ave*, hail, or *vale*, farewell. Hence when any affair was desperate, the phrase was frequently used in reference to this practice, *conclamatum est*, i.e., "all is over." *SEE MOURNING*.

Conclavists

are the attendants on cardinals when met in conclave for the election of a pope. There are usually two to each cardinal, one of them being an ecclesiastic. If the cardinals be princes, or old or infirm, they are sometimes allowed three. They are shut up as strictly as the cardinals themselves, and though the situation of a conclavist is far from being comfortable, it is much coveted. He must be immured in a little corner of his master's cell, and do every menial office for him. A conclavist may assign the pensions which he has out of benefices for a particular sum, which is determined by the order which the pope-elect grants to him who makes the assignment. The office also gives a man the privilege of being a citizen in any town within the ecclesiastical jurisdiction; besides which, he receives a sum of money from the pope after his election. Each conclavist, before entering upon his office, takes an oath that he will not reveal the secrets of the conclave. Conclavists are sometimes the hired tools of foreign governments to procure the election of a particular individual to the papal chair. *SEE POPE*.

Concomitance

in ecclesiastical phrase, is the Romish doctrine that under the form of bread the blood of Christ is also received, although the chalice is not partaken.

Concord, Saint

a priest and martyr, lived about 170. He was son of Gordianus, a Roman priest of great piety. The persecution of Christians under Marcus Aurelius obliged him to withdraw into retirement. The report of miracles which he accomplished soon made him known. Torquatus, governor of Spoleto, made strenuous efforts to cause him to abjure the Christian faith, but Concord remained resolute. After cruelly torturing him, he threw him into

a dungeon. Three days later he was offered the choice of worshipping an idol or giving up his life. Scorning the idol, one of the soldiers cut off his head. He is honored on January 1, and the anniversary of his removal is celebrated July 4. The Spanish clergy claim to have the remains of this saint in a monastery of Gerona, Catalonia. See Hoefer, *Nouv. Biog. Generale*, s.v.

Concordance

We add the following:

I. HEBREW CONCORDANCES. — *A Concordance of the Hebrew and Chaldee Scriptures* (London, 1876, an excellent work): — *An English, Hebrew, and Chaldee Lexicon and Concordance for the more Correct Understanding of the English Translation of the Old Testament, by Reference to the Original Hebrew* (ibid. 1866): — *Concordantiae Nominum Propriorum, quae in Libris Sacris Continentur, a G. Brecher Inchoata, Finita, Demum a Filio* (Brecher, Frankfort, 1876, on the proper names, but deficient).

II. GREEK CONCORDANCES *on the New Testament*. — **Ταμειών τῆς καινῆς διαθήκης ἐγχειρίδιον**, by Schmoller (Stuttgart, 1868): — *A Critical Greek and English Concordance to the New Testament*, by Hudson, revised and completed by Abbott (Boston, 1870).

III. ENGLISH CONCORDANCES. — *The Twofold Concordance to the Words and Subjects of the Holy Bible, Including a Concise Dictionary, a Chronological Arrangement of the Sacred Narrative, and other Tables Designed to Facilitate the Consultation and Study of the Sacred Scriptures* (Edinburgh, 1858): — *Dictionary and Concordance of Scripture Proper Names*, by Henderson (ibid. 1869): — *An Analytical Concordance to the Holy Scriptures; or, The Bible Presented under Distinct and Classified Heads or Topics*, by Eadie (reprinted, New York, 1877): — *An Analytical Concordance to the Bible on an Entirely New Plan. Containing every Word Alphabetically Arranged under its Hebrew or Greek Original, with the Literal Meaning and Pronunciation. Exhibiting about 311,000 References, Marking 30,000 Readings in the New Testament, with the Latest Information on Biblical Geography and Antiquities, etc.*, by Young (Edinburgh, 1880), answering a similar purpose with that of the *Englishman's Hebrew and Greek Concordances*. There

have also been issued several concordances to the Revised New Testament. (B.P.)

Concordia

in Roman mythology, was the goddess of union. She had a number of temples at Rome: one on the Capitoline Hill, rebuilt after having been burned to the ground under Constantine and Maxentius, the ruins of which are still shown. Another temple was built in consequence of a vow which L. Manlius had made in Gaul. A third was dedicated by Cn. Flavius, an aedile, during the Samanite war. Concordia appears on coins as a matron, sometimes standing and sometimes sitting, bearing in her left arm a cornucopia, sometimes an olive branch or a shell. Clasped hands are also her symbol.

Concordia

nurse of St. Hippolytus, and a martyr at Rome, is commemorated August 13, in Usuard's *Martyrology*. Concordius is the name of several early Christians. *SEE CORDIUS*.

1. A deacon of the Church of Aries, who was present at the election of Hilary to the see of Rome, A.D. 461.
2. A presbyter and martyr at Spoleto, under Antoninus, is commemorated January 1, in Usuard's *Martyrology*. *SEE CONCORD, ST.*
3. A bishop of Arles (A.D. 374, circ. 409), canonized as a saint, was one of the twenty-two or thirty bishops present at the first council of Valence (A.D. 374). One of the decrees of this council was that those ecclesiastics who, in order to get rid of the burdens of office, accused themselves of mortal sin, should be taken at their word. Under this canon came Acceptus, bishop of Fregus, whom Concordius defended in the council (Tillemont, *Hist. Eccl.* 8:551-553).

Concurrence Of Holidays

Festivals are said to "concur" when one feast is succeeded by another feast, so that the second even-song of the former concurs with the first even-song of the latter.

Conda

SEE CONNA.

Conde, Nicolas

a theologian of Lorraine, was born at Clermont, in Argonne, in 1609. He became a Jesuit May 2, 1622, and taught rhetoric from 1632, to 1636, and afterwards philosophy until 1639. He was also distinguished as a preacher. He died October 5, 1654, leaving *Oraison Funebre de Louis XIII* (Dijon, 1643): — *L'Annee Chretienne dans son Parfait Accomplissement* (Paris, 1649): — *Vie da Charles de Lorraine* (ibid. 1652). See Hoefer, *Nouv. Biog. Generale*, s.v.

Condedus, Saint

a presbyter and recluse (also called *Condelus*, *Condedes*, and *Candidus*), was a native of Great Britain, but migrated into Gaul in the time of Theodoric, son of Clovis, about A.D. 511. After leading a solitary life for a short time near Fontana Walarici (St. Valery-en-caux, or St. Valery-sur-Somme), and visiting St. Lambert and brothers of the monastery of Fontenelle, he took up his abode upon the island of Belcinaca, in the Seine. Here Condedus built two churches, and he himself was buried in one, but his body subsequently was removed to the monastery of Fontenelle, A.D. 1027. Condedus is commemorated October 21. The date of his death is uncertain (Le Cointe, *Ann. Eccl. Franc.* 2:58, 316; Migne, *Encyclop. Theol.* 40:645).

Conder, George William

an English Congregational minister, was born at Hitchin, November 30, 1821. He was educated at the grammar school in his native town; entered business in London; joined the Church in early manhood; received his theological training at Highbury College, and began his ministry in 1845 as co-pastor at High Wycombe. Afterwards he labored successively two years at Ryde, fifteen years at Leeds, six years at Manchester, and finally four years at Forest Hill, a London suburb, where he died, November 8, 1874. Mr. Conder exerted a powerful influence as pastor, openair preacher, and lecturer; was a public-spirited townsman, an earnest advocate of education, and a nervous and pithy writer of some charming articles for the young. He

was also the composer of a few notable hymns. See (Lond.) *Cong. Year-book*, 1875, page 317; (Lond.) *Evang. Mag.* 1875, page 95.

Conder, John (1)

an English Independent, was chosen assistant to John Nesbitt, in 1710, as pastor at Hare Court, London, and continued there till his death, March 3, 1746. He attended the Salter's Hall Synod in 1719, and sided with both the signers and non-signers, which created considerable mirth. See Wilson, *Dissenting Churches*, 3:287.

Conder, John (2), D.D.

an English Independent minister, was born at Wimpole, in Cambridgeshire, in 1714; educated in London; was ordained at Cambridge in September, 1739; and chosen theological tutor at the Mile End College in 1754, when the institution was opened in that locality. In 1759 he became one of the preachers of the Merchants' Lecture, and in 1760 assistant preacher at the Pavement, near Moorfields, where he continued until his death in 1781. He published the *Sermons* of the Reverend Samuel Hayward of Silver Street about 1760. See Rose, *Gen. Biog. Dict.* s.v.; Wilson, *Dissenting Churches*, 2:85, 531; 3:111.

Condict (or Condit), Aaron

a Presbyterian minister, was born at Orange, N.J., August 6, 1765. He graduated from Princeton in 1788; was licensed to preach by the New York Presbytery in 1790, and soon after accepted a call to Stillwater, N.Y. In 1796 he was installed pastor at Hanover, N.J., where he labored for thirty-five years. He died in April 1852. His ministerial labors were crowned with great success. See Sprague, *Annals of the Amer. Pulpit*, 4:39.

Condict, Edward William

a Presbyterian minister, was born at Morristown, N.J., January 17, 1833. He graduated from the College of New Jersey in 1853, and from Princeton Theological Seminary in 1855; was licensed by the Presbytery of Passaic, April 14 of the same year; in October following joined the Presbytery of Lewes, and became a missionary within its bounds. He died at Morristown, November 28, 1858. See Wilson, *Presb. Hist. Almanac*, 1860, page 69; *Gen. Cat. of Princeton Theol. Sem.* 1881, page 199.

Condict, Joseph D.

a Presbyterian minister, graduated at the College of New Jersey in 1826; was settled as the sixth pastor at Easthampton, Long Island, in 1830; dismissed in 1835; installed pastor of the Congregational Church at South Hadley, Massachusetts, in July of the same year; and died in September, 1847. He possessed extraordinary talents, and was distinguished, through his whole ministry, for his zealous and successful labors. See Sprague, *Annals of the Amer. Pulpit*, 4:39.

Condie, Thomas

a Scotch clergyman, was licensed to preach in 1741; called to the living at Dairsie in 1747; and died June 28, 1767. See *Fasti Eccles. Scoticanæ*, 2:487.

Condit, Ira

a Presbyterian minister, was born at Morristown, N.J., March 6, 1772. He graduated at Cannonsburg, Pennsylvania, in 1808; studied theology under private instructors, teaching school in the meantime, and was licensed by the Presbytery of Ohio, October 17 1811. The first year of his labor was spent as a missionary. In 1812 he went to Sandy Creek, and after preaching for some time in various churches, accepted calls from the congregations of Fairfield and Big Sugar Creek. His ordination took place November 8, 1814. In 1827 he accepted a call from Georgetown, Ohio; was afterwards installed over the congregation of Amity; in 1829 accepted a call from Cool Spring for one third of his time; and in this united charge — Fairfield, Georgetown, Cool Spring — labored till his death in 1836. See *Hist. of the Presbytery of Erie*.

Condit, John Howel

a Presbyterian minister, was born in New Jersey in 1806. He graduated at the College of New Jersey in 1831, and at the Princeton Theological Seminary in 1835. He was ordained evangelist, by the Presbytery of New Jersey, October 5, 1836; preached as a stated supply at Bethesda, Kentucky, from 1837 to 1839; was pastor at Washington, in the same state, from 1840 to 1868; and died at Ashland, August 1, 1869. See *Gen. Cat. of Princeton Theol. Sem.* 1881, page 87.

Condit, Jonathan Bailey, D.D.

a Presbyterian minister, son of the Reverend Aaron Condit, was born at Hanover, N.J., December 16, 1808. He graduated from Princeton College in 1827, and spent the next year in the Theological Seminary. He was licensed by the Presbytery of Newark, at Orange, N.J., in 1830; was ordained in July 1831, by a Congregational Council, as pastor at Long Meadow, Massachusetts, where he remained four years and six months., From September 1835, until May 1838, he held the position of professor of rhetoric in Amherst College. In June 1838, was installed pastor of the Second Congregational Church of Portland, Maine, with which he remained until December 1845. In February 1846, he became pastor of the Second Presbyterian Church, Newark, N.J.; resigned on account of ill health, April 15, 1851; from October of that year to June 1855, was professor of sacred rhetoric and pastoral theology in Lane Theological Seminary; and thereafter, until January 1874, professor in Auburn Theological Seminary. In 1861 he was elected moderator of the General Assembly (new school). He died at Auburn, N.Y., January 1, 1876. Dr. Condit was a man of the loveliest type of Christian character, reminding one of the apostle John by his sweetness, gentleness, and serenity of spirit.. He was eminently courteous and judicious. As a preacher, he was tender, sympathetic, and solemn. As a professor, he was able, instructive, conservative, and- safe in his teachings. See *Necrol. Report of Princeton Theol. Sem.* 1876, page 17 (W.P.S.)

Conditor

in Roman mythology, was a god of the fields, and presided over the gathering of the fruits. He was represented with flowing robes, and had some fruits in his arms. In his hand he bore a sickle.

Conditorium

a burial-place among the ancient Greeks and Romans, in which dead bodies were deposited entire, as distinguished from those sepulchre which contained only the bones and ashes. The word *conditorium* is also used to denote the coffin in which a dead body was placed when consigned to the tomb.

Condlaedh

SEE CONLAER.

Condo, Eli E.

a Methodist Episcopal minister, was born July 12, 1846, in East Germantown, Indiana. He was converted in 1863, entered the ministry in 1866, was ordained deacon in 1868, and elder in 1871. In 1873 and 1874 he edited the *Carthage Advance*, Missouri. He joined the St. Louis Conference in 1878, his previous labors having been in connection with the Evangelical Association. He perished in the tornado which swept over Marshfield, Missouri, April 18, 1880. Mr. Condo was a man of fine ability, scholarly attainments, unblemished character, and a good preacher. See *Minutes of Annual Conferences*, 1881, page 95; *Evangelical Messenger*, May 25, 1880.

Condorcet, Jacques Marie De Caritat de

a French prelate, was born at the Chateau of Condorcet, near Nyons, in Dauphine, in 1703. He at first inclined towards a military life, but afterwards entered upon an ecclesiastical career, and became grand-vicar of his uncle. Yse de Saleon, bishop of Rodez. In 1741 Condorcet was appointed bishop of Gap, in 1754 of Auxerre, and in 1761 of Lisieux. He was a confessed enemy of the Jansenists, had some lively contests with the clergy, and by his violence even occasioned some disorders in the bishopric of Lisieux. He died September 21, 1783, leaving various writings against the Jansenists. See Hofer, *Nouv. Biog. Generale*, s.v.

Condren, Charles De

a French theologian, was born at Vaubuin, near Soissons, in 1588. His family at first chose for him a military life, but his great wish was to enter upon an ecclesiastical calling; and in 1616 he was made doctor of the Sorbonne. From that time he renounced the world, consecrated himself to works of charity, and at length, in 1617, entered the society formed by cardinal Berulle, who appointed him, in 1622, superior of the house of St. Magloire, and chose him as his director. Having become confessor of Gaston, duke of Orleans, he showed great skill in very difficult negotiations. After the death of Berulle, in 1629, he was unanimously elected general of the oratorio. He refused the archbishoprics of Rheims

and of Lyons, as well as the cardinal's hat. He died January 7, 1641, leaving *Discours et Lettres* (Paris, 1643,1648): — *Idee du Sacerdoce et Sacrifice de Jesus-Christ* (ibid. 1677). See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Conduct

(*Conductitius*, a stipendiary) is a term for a chaplain without endowment.

Condy, Jeremy

a Baptist minister, graduated at Harvard College in 1726. After preaching a few years he went to England, and remained till 1738, when he came back at the call of the First Baptist Church in Boston. He was an Arminian, and this caused his removal from the pastorate. He died in 1768, leaving two *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 6:37.

Cone, Jonathan

a Congregational minister, was born in Connecticut. He graduated from Yale College in 1808; studied theology at Andover Theological Seminary over a year; was ordained May 22, 1811; and acted as pastor at Bristol, Connecticut, until 1828, and at Durham, N.Y. from 1830 to 1848. He resided thereafter, without a charge, in New Haven, Conn., until his death, January 4, 1850. See *Trien. Cat. of Andover Theol. Sem.* 1870, page 20.

Cone, Salmon

a Congregational minister, was born in Bolton, Connecticut. He graduated from Yale College in 1789; was ordained pastor of the First Church in Colchester, February 29, 1792; and remained there until August 11, 1830. For some time thereafter he preached as a stated supply in the neighboring parish of Goshen. He died March 24, 1834. See Sprague, *Annals of the Amer. Pulpit*, 2:204.

Cone, William H.C.

a minister of the Methodist Episcopal Church South, was born in Greene County, Georgia. He began preaching in 1849, and for twelve years was a faithful and laborious member of the Georgia Conference. He died in 1862. Mr. Cone was a remarkably sweet singer, and an earnest preacher. See

Minutes of Annual Conferences of the M.E. Church South, 1862, page 401.

Conecte (or Connecte), Thomas

a Carmelite monk, was born at Rennes in the 14th century. He acquired in his native place a great reputation as a preacher, and attracted crowds of hearers in Flanders and various parts of France. He finally passed into Italy, everywhere preaching a reformation among the clergy, but was finally burned at the stake, in Rome, in 1434. See Hoefer, *Nouv. Biog. Generale*, s.v.

Conegliano

SEE CIMA.

Conei (or Cowne; in Lat. Conceus), George

a Scotch theologian, who, while very young, left his native country and went to Modena, then to Rome. Pope Urban VIII sent him as nuncio to the queen of England, Henrietta Maria. He died at Rome, January 10, 1640, leaving *Life of Mary Stuart* (Rome, 1624): — *De Institutione Principis*: — *De Duplici Statu Religionis apud Scotos* (ibid. 1628): — *Proofs of the Catholic Faith*, in three books, with a *Hymn to the Virgin* (Bologna, 1631). See Hoefer, *Nouv. Biog. Generale*, s.v.

Conestaggio, Geronimo Franchi De

a Genoese historian, was first secretary to cardinal Sforza, next chaplain to Philip III, and eventually bishop of Nardo, and archbishop of Capua. He died in 1635, leaving *Dell' Unione del Regno di Portogello olla Corona di Castiglia* (Genoa, 1585; transl. into French by Th. Nardin, Besangon, 1596; into Latin, Frankfort, 1602; into Spanish, by L. de Bania, Barcelona, 1610: — *Historie delle Guerre delle Germania Inferiore* (Venice, 1614; Holland, 1634): — also *An Expedition against Tunis*, various Italian poems, and the *Life of Sforza, Count of Santa Flore*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Coney, Jeremiah Boice

a Presbyterian minister, was born at Cambridge, N.Y., December 7, 1810. After spending more than two years in Princeton Theological Seminary, he

was stated supply at Upper Freehold, N.J., in 1841; was ordained by the Presbytery of Albany, October 4, 1842; pastor at Hamilton Union Church, Guilderland, N.Y., in 1843; pastor thereafter at Princeton, until his death, May 16, 1848. See *Gen. Cat. of Princeton Theol. Sem.* 1881, page 118.

Coney, Thomas, D.D.

an English clergyman, was born about 1676, became prebendary of Wells in 1716, and died April 6, 1752. He published several volumes of sermons, and *Sick Bed* (1747). See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Confalonieri, Giovanni Augustino

an Italian religious author, was born at Milan in 1571. He entered the Jesuit order, was employed in the German missions, and distinguished himself by his learning and talent in controversy. He died April 10, 1639, leaving various works in Latin and Italian, such as *Vita Beatae Mariae Virginis* (Dillingen, 1612; Milan, 1620): — *Del Verbo di Dio Umanato* (Milan, 1624): — *Miscellanea Varia* (ibid. 1623): — also a number of MSS. See Hoefer, *Nouv. Biog. Generale*, s.v.

Confarreatio

was one of the modes of solemnizing marriage among the ancient Romans. The parties were joined in marriage by the Pontifex Maximus, or *Flamen Dialis*, in presence of at least ten witnesses, by a set form of words, and by tasting a cake made of salt, water, and flour, called *far* or *panis farreus*, which was offered with a sheep in sacrifice to the gods. A marriage effected in this way brought the woman into the possession or power of her husband by the sacred laws. She thus became partner of all his substance and sacred rites, those of the *penates* as well as of the *lares*. If he died intestate and without children she inherited his whole fortune. If he died leaving children, she shared equally with them. If she committed any fault, the husband judged of it along with her relations, and punished her at pleasure. The children of this kind of marriage were called *patrimi and matrimi*. From these were chosen the *flamina* of Jupiter and the vestal virgins. **SEE MARRIAGE.**

Confederated.

SEE COMFORTED.

Confederated Monasteries

are those united in prayer for the dead members, mutual hospitality, and admission to chapter. Westminster was confederated with Bury, Worcester, Malmesbury, St. Albans, Winchester, York, Colchester, Wenlock, Reading, Bermondsey, Tavistock, Tewkesbury, Rochester, Ramsey, Hulme, Canterbury, Shrewsbury, Cirencester, Malvern, Hurley, and Fecamp.

Conference, Lay Electoral

IN THE METHODIST EPISCOPAL CHURCH, is a body consisting of one lay member from each charge within the bounds of all Annual Conference, appointed by the Quarterly Conference, and meeting on the third day of the session of the Annual Conference preceding the General Conference, to elect two lay representatives to the latter body. The latter lay delegates must be at least twenty-five years of age, and church-members for five consecutive years previous to election. *SEE LAY REPRESENTATION.*

Conferentie

(from Lat. *confero*, to bring together, to unite) is the name of a party in the Reformed (Dutch) Church in America, which was opposed to the *Caetus*, or party of independence. Its members insisted upon the maintenance of organic ecclesiastical relations with the mother church in Holland, and the education and ordination of ministers in that country. Zeal for a learned ministry and attachment to the Church of Holland led these educated clergy and their adherents into measures which produced the most bitter animosities and lamentable divisions, and which rent the Church in twain, until unity was restored in 1771, through the agency of Dr. Livingston. *SEE REFORMED CHURCH IN AMERICA.* (W.J.R.T.)

Confessio

was originally the place where a saint or martyr who had "witnessed a good confession" for Christ was buried, and hence the altar raised over his grave, and subsequently the chapel erected on the hallowed spot. From its subterranean position such an altar was known as *descensus*. Of these underground "confessiones" we have many examples in Rome, above all, in the Basilica of St. Peter's. Not unfrequently they were merely imitative, as

in the crypts of early churches in England. The term was also used for the altar in the upper church, placed immediately above that built over the martyr's grave, sometimes covered with silver plates, and its canopy.

This memorial to a saint was a tomb beneath an altar containing a window, called the *jugulum*, or cataract, through which the pilgrim let down a cloth (called the *pall*, *brandeum*, *sudary*, or *sanctuary*) to touch the body below. It was surrounded by a screen of perforated marble, or a rail of bronze, and was often closed in with pillars, covered with metal plates, and illuminated by lights and candelabra. The theory was, that every church was erected over a catacomb: and where it was impossible to have a real *confessio*, relics were enclosed within an altar, which was erected on an elevated platform, and called the *confessio*. The true *confessio* was the germ of the crypt; in Old St. Peter's it formed a subterranean Chapel of St. Peter. At the beginning of the 13th century the steps to it were removed. and the entrance closed. The altar built over the actual grave was the lower *confessio*; the upper *confessio* was the larger altar of marble erected above it, in the church itself, as at Santa Prisca, San Silvestro, San Martino, and San Lorenzo in Rome.

Concilia martyrum is applied to the burial-places of the martyrs in the catacombs. Jerome uses a similar expression, in speaking of the graves the young Nepotian had been in the habit of decorating with flowers.

Memoriae martyrum is a term of constant occurrence in early Christian writings for the memorial chapel of a saint or martyr, also called *cella*. The church of St. Euphemia, where she lay buried, in which the Council of Chalcedon was held, is styled in the acts of that council *martyrium*; and also that erected by Constantine over our Lord's sepulchre on Calvary. The word *tropaea* is used for the tombs of Peter and Paul in the Roman cemeteries. *SEE CELLA MEMORIE.*

Confession

is (1) general — made by a congregation; (2) auricular — private, to the priest's ear. Public confession of sins prevailed in the 4th century, and lasted longer in the West than in the East. Private confession is supposed to have been first appointed during the Decian persecution, from 249 to 251; but public confession in the East was first given up at Constantinople, owing to a scandal in 390. Theodulph, bishop of Orleans (835), ordered confession to be made once a year; and the rule was made absolute by the

Council of Lateran (1215). It was usual to confess on the first Sunday in Lent. Tertullian, Origen, and St. Cyril are supposed to allude to private confession.

Confession, Liturgical,

is the acknowledgment of sins made publicly in certain services of the Church.

I. *The Confession Preceding the Celebration of the Eucharist.* — It has been supposed by some that the Christian presbyters borrowed the custom of confessing sin before the eucharistic celebration from the Jewish priests, who, before sacrificing, confessed their sin in such terms as these: "Verily, O Lord, I have sinned, I have done amiss, and dealt wickedly; I repent and am ashamed of my doings, nor will I ever return unto them." Whether the precedent of the Jewish sacrificing priest were followed or not, no doubt the same feeling which prompted the use of the 26th Psalm in the early part of the liturgy, caused also the use of a public general confession by the priest and ministers before the altar.

In many Greek liturgies some acknowledgment of sin and unworthiness forms part of the prothesis, said in the sacristy before entering the sanctuary in the liturgy of St. James, for instance, the priest adopts the words of the publican, "God be merciful to me a sinner," and of the prodigal, "I have sinned against Heaven and in thy sight." The words of the prodigal are also adopted at greater length in the opening of the Mozarabic liturgy.

For the West, many forms of the liturgical confession of the priest about to celebrate have been preserved. These, it is asserted, were formerly used before the offertory, with which the *Missa Fidelium* began; but in some missals they are directed to be said immediately before the Introit, while the *Gloria in Excelsis* and the Gradual are chanted by the choir. But the ancient formularies of the Roman Church contain no trace of a confession in a set form to be made publicly at the beginning of mass. They only testify that the celebrant, after paying his devotions before the altar in a low voice, with bowed head besought God's pardon for his own sins. The very diversity of the form and manner in saying the confession in different churches shows that no form was prescribed by any central authority, but that the several churches followed independent usages.

The usual place for the liturgical confession before mass is the lowest step of the altar; but there was anciently considerable diversity of practice; for the confession was sometimes made (as in the East) in the sacristy, sometimes by the side of the altar, sometimes in the middle of the presbytery. A peculiar custom, probably derived from ancient times, was long maintained in the Church of St. Martin at Tours, that the celebrant should make his confession at the tomb of that saint.

II. *In the Main Office.* — Something of the nature of confession of sin appears to have formed part of the matin office from very early times. This custom is thought by some to have been inherited from the synagogue, which has, in the ancient "Eighteen Prayers," the form, "Have mercy upon us, O our Father, for we have transgressed; pardon us, for we have sinned. Look, we beseech thee, on our afflictions; heal, O Lord, our infirmities." Very similarly, the Greek matin office has, "O most Holy Trinity, have mercy on us; purify us from our iniquities, and pardon our sins. Look down upon us, O Holy One; heal our infirmities."

In the 4th century the early matin office of many Eastern churches began with a confession; for St. Basil describes the early matins of the Church of Neo-Caesarea in the following manner: "The people at early dawn seek the house of prayer, and, after confession, made with sighing and tears to God, rising at length from their prayer, pass to the chanting of the Psalms."

In the Western matin office the confession is made in the form called *Confiteor* (q.v.), from its first word.

III. Confession of past sins formed also one of the preliminaries of baptism, as we learn from Tertullian (*de Baptismo*, c. 20). *SEE BAPTISM.*

IV. In all liturgies of the Alexandrian family, and in many other Oriental liturgies, there is found, immediately before communion, a confession, or declaration of faith by the recipient, that the bread and wine are now really and truly the body and blood of Christ. In the Coptic of Basil, the priest, holding the elements, says: "The Holy Body and precious, pure, true Blood of Jesus Christ the Son of our God. Amen. This is in very truth the Body and Blood of Emmanuel our God. Amen."

Confession, Psalm Of,

is a name applied in the early Christian Church to Psalm 51, as being peculiarly appropriate to the case of one confessing his sins. Confessional. A stone chair found in the catacombs has been presumed to have been thus used. A small recess at the foot of the dormitory stairs of St. Albans, and a stone chair with two armed warders, in the south-arm area of the transept at Gloucester, and two wooden structures at Bishop's Cannings and Tavistock, are said to have served as confessionals. The usual place was a seat in the chancel, in the face of day, and open to all passers-by; the modern closed boxes are of recent introduction. In 1378, women were confessed without the chancel veil, and in an open place, that they might be seen, though not heard, by the people. Men confessed at Easter, Pentecost, and Christmas. Bedyll, writing to Cromwell, recommended the walling up of "the places where the friars heard outward confessions of all comers at certain times of the year." Probably these apertures were in friary churches, in the form of low side windows. One of the 14th or 15th century remains at Nuremberg. It consists of several canopied compartments; the central was occupied by the priest, and the lateral portions by penitents, who entered by the outermost doors. An open metal screen fills the apertures only half-way up. In England confession was ordinarily made openly in the chancel, the priest sitting in the stall on the north-east side, and the penitent kneeling before him. Roger Van der Weyde, who died 1464, painted a confessional chair as standing on the north side of the nave, next the stairs to the chancel, and outside the rood-screen. In Flemish churches, and St. Helen's, Bishonssgate, orifices in the wall served as confessionals,

Confessor

(1) The name of a singer in the councils of Carthage and Toledo in 400, when anthems were forbidden to be sung by nuns and widows, except in the presence of a bishop. Confession of God's name (~~Psalm~~ Psalm 106:1) is synonymous with its praise.

(2) Saints not actually martyred, who by a good life have witnessed for Christ. Their names were first inserted in the diptychs in the 4th century.

Confessor Of The Household

was the sub-dean or one of the priests in ordinary of the chapel royal, who read daily prayers to the household, visited the sick, and prepared persons for holy communion. The dean of the royal chapel, Stirling, who was always bishop of Glasgow or Dunblane, was the Scottish king's confessor, and the bishop of Chichester was confessor to the king of England. At St. Paul's cardinals acted as confessors. The confessor of the papal household was a Servite. *SEE PENITENTIARY.*

Confirmation Of A Bishop

On the death, removal, or resignation of a bishop in the Church of England, the dean and chapter of the cathedral which is situated within the vacant diocese make application for the royal license to elect a successor. The crown then issues the license and the bishop is elected, whereupon the crown issues letters-patent to the archbishop of the province, requiring him to proceed with the confirmation and consecration. On the day being fixed for the confirmation, notice is publicly given, and all who object to the election of the party proposed are invited to appear. One or more persons delegated by the dean and chapter present the bishop-elect to the archbishop, or to his representative, the vicar-general. Proof is now given of the election of the bishop, and of the royal assent; after which the bishop takes the usual oaths touching allegiance, supremacy, simony, and obedience to the archbishop. Then follows "The definitive sentence, or the act of confirmation, by which are committed to the bishop elected the care, government, and administration of the spiritual affairs of said bishopric, and he is thus decreed to be installed and enthroned." *SEE BISHOP.*

Confiteor

is the form of general confession of sins made in the offices of the Church, so called from its first word. This is prescribed:

1. At the beginning of the mass, when the priest says it standing at the steps of the altar, "bowing very low."
2. At the administration of the holy communion at other times.
3. At the administration of extreme unction.
4. Previous to the absolution "in articulo mortis."

5. In the daily office at compline; and at prime, when the office is not double.

Sacramental confession is also directed to begin with the opening words of the "Confiteor." It is prefaced by the versicle "Deus in adjutorium," etc., and is said alternately by the priest and congregation, who each respond with a prayer for the forgiveness of the other; in addition to which the priest pronounces a short formula of absolution over the people. There have been various forms in former ages, but since the publication of the missal of Pius V there has been complete uniformity in this respect throughout the Roman Church. *SEE CONFESSION.*

Conforte, David

a Jewish rabbi, was born at Salonica in 1619. In 1644 he went to Palestine, and died there in 1671. He is the author of a chronological work, entitled *twowDhianeq*, which treats of the Jewish literati in Turkey, Africa, Italy, etc. (Venice, 1746). It has been edited; with a corrected text, valuable notes, and indices, by David Cassel (Berlin, 1846). See Fiirst, *Bibl. Jud.* 1:186; De' Rossi, *Dizionario Storico* (Germ. transl.), page 86, but more especially Cassel's introduction to his edition of the work. (B.P.)

Confractorium

is an anthem in the Ambrosian missal at the breaking of the host. It usually has some reference to the gospel of the day.

Congal

(or Congall), an early Irish saint, is commemorated January 2. Some say he lived about A.D. 59. He must not be confounded with St. Comgal!, abbot of Bangor, in Ireland (Forbes, *Kal. of Scot. Saints*, pages 233, 310).

Congan (Comdhan, or Comgan) (1)

an early Irish saint, is commemorated October 13. He was brother to St. Kentigern and uncle to St. Fillan. He succeeded his father, Cellach Cualann, king of Leinster, A.D. 715. But, leaving his kingdom in company with St. Kentigern and her three sons, he went to Lochelch, where they lived a severe life. He died at a great age, and was buried in Iona. The date of his death is unknown. He has given his name to many places in the

islands and west of Scotland (Forbes, *Kalendar of Scottish Saints*, page 310; Reeves, *Adamnan*, pages 384, 419).

Congan (2)

a religious writer, lived in 1120. He entered the order of the Cistercians, and became an abbot in Surrey, England. He composed a *Life of Saint Malachi*, which St. Bernard afterwards wrote at his request. The preface of St. Bernard commenced thus: *Tu mihi, abbas Congane, injungis*, etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

Congdon, Benjamin

a Baptist minister, was born at Pomfret, Connecticut, in 1803. He united with the Church in his native town, and having prepared himself for the ministry at the New Hampton Theological Institution, was ordained in 1837 pastor of the Second Church in Sanbornton, N.H., where he remained until 1843. He then returned to Connecticut, and finished his ministry in his native town. He died June 28, 1846. Mr. Congdon was a man of an excellent spirit, and much devoted to his work. (J.C.S.)

Congdon, James

a minister and elder connected with the Oswego (N.Y.) Monthly Meeting of the Society of Friends, died there September 24, 1834, aged seventy-five-years. See *The Friend*, 8:132.

Congdon, Sylvester L.

a Methodist Episcopal minister, was born at Rhinebeck, N.Y., January 26, 1826. He was converted at the age of seventeen, and in 1847 admitted into the Genesee Conference. He continued faithful and laborious during life, and died May 27, 1868. Mr. Congdon was endowed with a clear and comprehensive mind, marked conscientiousness, an ardent, genial temperament, and a deep spiritual nature. See *Minutes of Annual Conferences*, 1868, page 154.

Congio, Camillo

a Roman designer and engraver, was born about 1604. The following are some of his principal plates: *The Annunciation; The Adoration of the Magi; The Creation of Angels; An Assembly of Saints*.

Congnet, Louis Henri

a French educator, was born at Soissons, December 6, 1795, and died there July 5, 1870. He was canon of the cathedral of Soissons, a member of the Asiatic Society of Paris, and of the Historical Institute of France. He was the inventor of a new method for teaching the Greek language, to which he gave the name *l'Enseignement Positif*. He wrote, *Grammaire de la Langua Grecque* (Soissons, 1840): — *Le Pieux Helleniste*, etc. (in Greek and Latin, Paris, 1845), and several other works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Congregation

is the ancient name for a chapter, used by St. Benedict. It designates some religious orders, and in the University of Oxford the assembly of all regent graduates, mainly for the purpose of granting degrees.

Congregation On The Morals Of Bishops

is a committee of three cardinals, two bishops; four prelates, and a secretary (the pope's auditor), instituted by Innocent XI, to see that churchmen who are raised to the episcopal, or any other, dignity in the Church, should be men of virtuous and regular lives. *SEE CONGREGATION*.

Congregational Methodist Church, The

was organized in Monroe County, Georgia, May 8, 1852, by the union of three local preachers and eight laymen, all members of the Methodist Episcopal Church, South. Their chief dissatisfaction was with the itinerant ministry and the episcopal polity. They were soon joined by others from the same region, and within a year about a dozen societies were formed in that state. A convention was held at Mount Zion, early in 1855, at which there were present delegates from Georgia, Alabama, and Mississippi, and a complete organization was effected by the ratification of a book of discipline, which had been early put forth by the leaders of the enterprise, and by the adoption of a formal constitution, as follows:

(1) Church Conferences. — Composed of all the local church members, which by a majority vote, elect church officers; namely: an elder or pastor, class-leader, deacon or steward, and clerk. This conference is held monthly; the elder or pastor presides, or, in his absence, a chairman *pro*

term is elected. Reception or dismissal of members is by majority vote of the members present.

(2) *District Conferences*. — Meet semi-annually, composed of delegates from the local churches, in the ratio of one delegate for every twenty members.

(3) *State Conferences*. — Composed of delegates from the district conferences, meet annually, electing their own officers. They review the acts of the district conferences, change or form new districts, determine all questions of doctrine or discipline, and supply destitute sections of states beyond the districts.

(4) *General Conference*. — Meeting quadrennially, and composed of delegates elected the state conferences. This makes general rules and regulations for the whole Church, subject to certain restrictions. The system of government is not purely Congregational. The itinerancy is not observed, and ministers and laymen have equal rights in all the conferences. In doctrine this body does not differ from other Methodists.

In 1872, an official organ, called *The Congregational Methodist*, was established at Opelika, Alabama, which has lately been edited by L.T. Jones. In 1888 many of the churches and ministers joined other congregational bodies. In 1893 there were 9 conferences, 214 societies, and 8765 members, chiefly in Alabama. There are also two conferences of colored members, presided over by the presidents of the white conferences, with 9 societies and 319 members. Besides these is a branch called "The New Congregational Methodists," organized in Ware County, Georgia, in 1881, and now having 24 societies and 1059 members, chiefly in Georgia.

Other Congregational Methodists, generally called Independents, exist in Maryland, Tennessee, and the District of Columbia, without any Conference connection, having 15 societies and 2569 members in 1893.

Sporadic secessions from Methodist bodies at various times have elsewhere assumed congregational forms, but have soon disbanded or joined other bodies.

Congus

(Lat. *Congussius*), bishop and scribe of Armagh, succeeded Suibhne A.D. 730, and held the see for twenty years (Ware, *Irish Bishops*, page 4; O'Donovae, *Four Masters*, 1:331, 352 n, 353).

Coniac

a French Benedictine of the society of St. Maur, was born at Rennes in 1731, and died in Paris in 1802. He commenced the *Collection des Conciles de France* (completed by Labat, Paris, 1785), and published, in connection with J.P. Deforis, the *Collection des OEuvres de Bosslet* (Paris, 1772-1790). See Hoefer, *Nouv. Biog. Generale*, s.v.

Conibear, William

a minister of the Bible Christians, was born at Hiscott, Devonshire, England, in August 1799. He was converted in 1818, and in 1825 entered the ministry, and was appointed to the Chatham circuit. For twenty-nine years he labored on circuits and stations, making full proof of his ministry. In 1854, becoming very deaf, he took a superannuated relation. He died at Ilfracombe, September 30, 1873. See *Minutes of the Conference*, 1874.

Coninanus

an early Irish saint, who died December 9, A.D. 710, is said to have been abbot of Hy, and preceptor to king Ferquhard's sons (Reeves, *Adamnan*, pages 378, 404).

Coninck, Gilles De

a Flemish theologian, was born at Bailleul in 1571. He was a disciple of Lessins, entered the society of the Jesuits, and taught scholasticism for several years at Louvain, where he died in June, 1633. His principal works are, *In Universam Doctrinam D. Thomae* (Antwerp, 1616, 1619; Rouen, 1630): — *De Mortalitate, Natura et Ejectibus Actum Supernaturalium; et de Fide, Spe, Charitate* (Antwerp, 1623): — *De Deo Trino et Incarnato* (ibid. 1645). See Hoefer, *Nouv. Biog. Generale*, s.v.

Coningham, John

an English Presbyterian minister, was born about 1670; educated at Edinburgh University, where he took his degree, and settled first at

Penrith, Cumberland. In 1700 he removed to Manchester, to assist John Chorlton with his large congregation, and to train students for the ministry. He had much success till prosecuted for keeping a dissenting academy. In 1712 he became pastor at Haberdashers' Hall, London, and was both popular and useful till his premature death, September 1, 1716. See Wilson, *Dissenting Churches*, 3:133-136.

Conington, John

an English theologian of the 14th century, early took the Franciscan habit, and: became general of the order. He defended the papacy against William of Occam. He died at Cambridge in 1330, leaving *Sermones Solemnes in Quadagesimam Gregorii: — De Magistro Sententiarum: — De Christo Domino*, etc. See Hoefler. *Nouv. Biog. Generale*, s.v.

Conisalus

(*cloud. of dust*), in Greek mythology, was a daemon attendant on Priapus (q.v.).

Conklin, Benjamin

a Congregational minister, was settled November 23, 1763, over a Church in Leicester, Massachusetts. He resigned June 30, 1794, and died January 30, 1798. Mr. Conklin was a laborious minister. He was pleasing and interesting, without being brilliant; useful and instructive, without being great. See Alexander, *Princeton College in the 18th Century*.

Conklin, Robert Harvey

a Congregational minister, was born at Claverack, N.Y., April 22, 1808. He was converted at Camden, studied with Reverend Henry Smith of that place, and Reverend Sylvester Eaton, was ordained in 1831 as an evangelist, and labored in that capacity in New York, Springfield, Massachusetts, Providence, R.I., and Ashtabula, Ohio. He died at Cleveland, December 15, 1865. As a preacher, Mr. Conklin was argumentative and earnest, personally amiable and kind, and on all the moral questions of the day his position was that of a radical reformer. See *Cong. Quarterly*, 1866, page 300.

Conla

SEE CONNLA.

Conlaedh

(Condlaedh, Con-laidh, or Conlian), an Irish saint, is commemorated May 3. When St. Brigida founded her monastery at Kildare, she chose the learned and pious Conlaedh to be her bishop, but in submission to the monastic authority. He was also St. Brigida's chief artist, artificer, or brazier, for the working in all kinds of metals, and making chalices, patens, bells, shrines, etc. He was devoured by wild dogs or wolves as he was on his way to Rome, A.D. 520 (Todd and Reeves, *Mart. Doneg.* page 119; Lanigan, *Eccl. Hist. of Ireland*, 1:409, 450; Forbes, *Kal. of Scot. Saints*, page 311; Todd, *St. Patrick*, pages 19-27.

Conley, Andrew

a minister in the Methodist Episcopal Church South, was born in Williamson County, Tennessee, in 1818. He was converted in early life, and in 1845 was admitted into the Tennessee Conference. He located in the fourth year of his ministry. In 1870 he removed to Arkansas, served as supply, and in 1872 entered the White River Conference, wherein he labored until his death, April 19, 1875. See *Minutes of Annual Conferences of the M.E. Church South*, 1875, page 250.

Conlin, Albert Johann

a German writer, was pastor of Monning, in Bavaria, at the close of the 17th century. He left a voluminous work on religion. and morality, in. German (Augsburg, 1708). See Hoefler, *Nouv. Biog. Generale*, s.v.

Conmach

SEE CONNMACH; SEE CONNACHTACH.

Conn, Hugh

a Presbyterian minister, was born at Macgilligan, Ireland, in 1685. He studied at the school in Fanlghanvale, and afterwards at the University of Glasgow. A Presbyterian congregation having, through London merchants, who carried on a trade with the Patapsco river, Maryland, secured him as their minister, he was accordingly sent over, ordained, and installed

October 1715. After two years' service he obtained leave from the presbytery to resign his pastoral charge, on account of his want of success and the paucity of his flock. He received a call from Pomonkey, in the New Castle Presbytery, which he accepted, and was installed. He died almost instantly, June 28, 1752, while preaching at the funeral of a person who had died suddenly. (W.P.S.)

Conna

(Conda or Dachonna), an early Irish saint, abbot of Daire-Dachonna, in Ulster, is commemorated April 12. Owing to there being so many saints of this name, it is impossible to keep the lines of identification clear (*Mart. Doneg.* pages 71, 127).

Connachtach

(or Conmach), an early Irish saint, is commemorated May 10. He was the eighteenth abbot of Hy or Iona, and presided A.D. 801-2. In the *Annals* he is called "choice scribe" (Reeves, *Adamnan*, page 388; Lanligan, *Eccl. Hist. of Ireland*, 3:252).

Connell

SEE CONALL.

Connell, David

a Scotch clergyman, son of Matthew, took his degree at Glasgow University in 1727; was licensed to preach in 1736, became assistant to his father at Kilbride, and in January 1744, minister at Blantyre. He died June 15, 1790, aged eighty-three years. See *Fasti Eccles. Scoticanae*, 2:290, 291.

Connell, James

a Scotch clergyman, was licensed to preach in 1746; called to the living at Sorn in 1752, and ordained. He died July 14, 1789, aged sixty-seven years. He was eminent for his exemplary discharge of the pastoral, domestic, and social duties. See *Fasti Eccles. Scoticanae*, 2:140.

Connell, John Martin

a Presbyterian minister, was born in Philadelphia, Pennsylvania, October 22, 1819. He graduated at the University of Pennsylvania in 1838; was licensed by the Presbytery of New Castle, April 14, 1842; was stated supply in Delaware County; at Bladensburg and New Windsor, Maryland; at Wilmington, Delaware, and was killed at Burlington, N.J., August 29, 1855. See *Gen. Cat. of Princeton Theol. Sem.* 1881, page 122.

Connell, Matthew

a Scotch clergyman, studied theology at Glasgow University; was licensed to preach in 1702; called to the living at Blantyre in 1703; ordained in 1704; transferred to Kilbride in 1720, and died October 1, 1743, aged sixty-five years. He was very useful among his people. See *Fasti Eccles. Scoticanæ*, 2:140, 290.

Connelly, Henry

a Presbyterian minister, was born at Greensburg, Pennsylvania, November 5, 1798. He graduated at Washington College in 1824; was a student in the Associate Reformed Seminary, Allegheny, and part of a year (1830) in Princeton Theological Seminary. He was ordained an evangelist by the Associate Reformed Presbytery of New York, September 21, 1832; became pastor at Bloomingburgh, N.Y., in 1833; principal of the academy, Newburgh, in 1848; agent of the New York Cololization Society; principal of an academy at Goshen in 1867, and died at Newburgh, August 5, 1868. See *Gen. Cat. of Princeton Theol. Sem.* 1881, page 75.

Connelly, William

a Methodist Episcopal minister, was born in Talbot County, Maryland, in 1793 or 1794. He labored some time as exhorter and local preacher, and in 1829 entered the Philadelphia Conference, in which he continued diligent until his death, August 8, 1844. As a minister, Mr. Connelly was plain, practical, and powerful; as a friend, warm and generous; a buoyant, happy companion, an exemplary citizen. See *Minutes of Annual Conferences*, 1845, page 596.

Conner, Aaron

a Methodist Episcopal minister, was born in Peru, May 22, 1822. He removed to Akron, Ohio, with his parents, at the age of seven; was converted at sixteen; went to Southl Bend, Ind., in 1853, where shortly afterwards he was licensed to preach, and in 1860 was admitted into the North-west Indiana Conference. In 1872 he became superannuated, removed to California, spent five years as agent of the California Bible Society, and died September 28, 1878. See *Minutes of Annual Conferences*, 1879, page 23.

Conner, Champ C., D.D.

a Baptist minister, was born in Culpepper County, Virginia, March 13, 1811. He united with the Church September 14, 1828, and soon after began to preach; moved to West Tennessee in 1835, and was one of the pioneer Baptist preachers in that section of the state. For a term of years he was president of the Baptist Female College at Hernando, Miss. He died at Indian Mound, Lauderdale County, Tennessee, February 14, 1875, being at the time pastor of four churches. He was a strict Baptist in faith and practice, yet, while he was bold and fearless in the advocacy of the doctrines he held, he was always courteous and respectful to those who differed from him. See Cathcart, *Baptist Encyclop.* page 269. (J.C.S.)

Conner, Charles W.

a Methodist Episcopal minister, was born in Franklin County, Ohio, October 6, 1839. He was converted when a boy; served three years in the Union army; spent two years in study at Abingdon College, and in 1868 entered the Illinois Conference. Having taken a superannuated relation, he removed to Louisiana, Missouri, in 1873, engaged in business, and thus continued until his decease, January 27, 1876. As a preacher, Mr. Conner was always interesting and earnest, and, as a citizen, he had a large place in the hearts of the people. See *Minutes of Annual Conferences*, 1876, page 144.

Conner, George J.

a Methodist Episcopal minister, was born at Frederick, Maryland, April 9, 1829. He was converted at the age of fourteen, and was soon instrumental in leading his Roman Catholic father and Lutheran mother and his sisters to

Christ. He graduated at Dickinson College, led a class of students while there, and acted as Sunday-school superintendent; studied medicine also, receiving the degree of M.D., as well as a diploma from the Dental College of Baltimore; and, after serving as principal of the Cassville Seminary eighteen months, became a member of the East Baltimore Conference. In 1859 he joined the Virginia Conference of the Church South, and at the beginning of the Rebellion removed to Parkersburgh, West Virginia, where he opened a successful seminary for young ladies. Subsequently he re-entered the ministry of the Church South, and in Ashland, Ky., conducted an academy for some time. In 1871 he was admitted into the Cincinnati Conference of the Northern Church. Disease obliged him to retire from regular work in 1872, and he died April 1, 1873. Mr. Conner was a methodical sermonizer; possessed a pleasant, well-trained voice; was a cultured man, a devoted friend, and naturally retiring in disposition. See *Minutes of Annual Conferences*, 1872, page 79.

Conner, James

a Methodist Episcopal minister, was born in Buckingham County, Virginia. He was two and a half years in the work; a pious, solid, intelligent man. In the midst of a blameless, useful career he died, in 1789 or 1790. See *Minutes of Annual Conferences*, 1790, page 37.

Conner, Joseph

a Methodist Episcopal minister, was born at Rensselaerville, N.Y., July 5, 1810. He was converted in 1831, licensed to exhort in 1837, and in 1840 entered the Troy Conference, wherein he labored zealously until attacked by consumption, which soon terminated in his death, December 27, 1861. Mr. Conner was an excellent minister, modest, devoted, and greatly beloved; powerful in exhortation, mighty in prayer, and sympathizing and faithful in friendship. See *Minutes of Annual Conferences*, 1862, page 100.

Conner, William

a Presbyterian minister, was born in Allegheny County, Pennsylvania, May 17, 1799. He was converted early in life, and from 1820 until 1830 was engaged in business. At thirty years of age he entered Jefferson College, Pennsylvania, where he pursued his studies with more than ordinary diligence. He was licensed by the Monongahela Presbytery in 1837, and stationed at Unity, Westmoreland County, Pennsylvania. In 1850 he

accepted a call to Bethel; and in 1858 an invitation to Blairsville. He died September 28, 1863. See Wilson. *Presb. Hist. Almanac*, 1864, page 348.

Connla

(or Conla) is found twice in the Irish calendars, *first* as a son of Leinni, bishop, at May 10, and next as a bishop of Ruscach (perhaps Russagh, Westmeath) at December 30. But the most famous person bearing the name was a renowned worker in brass, who lived in the 5th century or early in the 6th (Petrie, *Round Towers*, pages 202, 203).

Connmach

(or Conmach), an early Irish prelate, succeeded Cudiniscus as bishop of Armagh some time after A.D. 790 (*Four Masters*). He died suddenly in 807, and the *Psalter of Cashel* gives him a rule of fourteen years. Under his influence St. Fothad the Canonist drew up the remonstrance which procured for the clergy of Ireland the right of exemption from military service (Lanigan, *Ecclesiastical History of Ireland*, 3:233, 244, 252; *Primitive Church History of Ireland*. 2:1106).

Of Conmmach of Ath-blair, commemorated as an Irish saint on July 9, we have no account.

Connolly, John

an eminent Roman Catholic prelate, was born on the banks of the Boyne, near Navan, Ireland, in 1750, and was educated in Belgium. At an early age he proceeded to Rome, and there spent most of his life in the convents of his order, that of St. Dominic. He was for many years agent in that city of the Irish bishops, and filled various chairs as professor.. He was selected by the cardinal-bishop of Albano as the examiner of candidates for the priesthood. In these duties he displayed great ability and virtue, and is remembered by his pupils as a man of gentleness of character. In 1814 he was appointed to succeed Concanen as the second bishop of New York, and was consecrated November 6 of that year. His diocese comprised! the state of New York and part of New Jersey, in which were thirteen thousand Catholics, three Jesuit fathers, and one secular priest. After a faithful episcopate, Connolly died in New York, February 6, 1825, and was succeeded by Dubois. See De Courcy and Shea, *Hist. of the Cath. Church in the U.S.* pages 375-388.

Connolly, Thomas Louis, D.D.

a Roman Catholic dignitary, was born at Cork, Ireland. He joined the Capuchins, and in his eighteenth year went to Rome to prepare himself for holy orders, remaining there six years. He was ordained in Lyons in 1838. Returning to Ireland the following year, he labored in Dublin for three years. In 1842 he accompanied archbishop Walsh to Halifax, N.S. as secretary. In 1845 he was appointed vicar-general of that diocese. In 1851 Pius IX appointed him bishop of St. John, N.B., as successor of bishop Dollard. After administering this diocese for seven years, Dr. Connolly was, on the death of archbishop Walsh, in 1859, transferred to the archiepiscopal see of Halifax, N.S., which he filled for seventeen years. He was admirably fitted for this position. Of an imposing presence, he possessed a powerful eloquence, great energy, Sincere and unaffected piety, and magnanimous and broad views. He became loved for innumerable acts of kindness to the poor and unfortunate, and his death, on July 27, 1876, in his sixty-third year, was regretted by all denominations. He was succeeded by Dr. Hannan, who died in 1882. See (N.Y.) *Cath. Almanac*, 1877, page 73.

Connor

SEE OCONNOR.

Connor, James R.

a minister of the Methodist Episcopal Church South, was converted in early life, and joined the Church in 1846, in Randolph County, Alabama. In 1848 he received license to preach, and in February 1850, entered the Florida Conference, and was appointed to Hillsborough Mission, where he labored until his death, December 17 of the same year. Mr. Connor was a young man of great promise, able, devout, fervent. See *Minutes of Annual Conjerennes of the M.E. Church South*, 1850, page 316.

Connor, Wilson

a Baptist minister: was born in Marlborough. District, S.C., July 7, 1768. In his early *manhood* he was a Methodist preacher, but was baptized at Cheraw, and ordained as a Baptist in Effingham County, Georgia, in 1803. Having fallen into a backslidden state, he retired from the active duties of the, ministry for a long time. For eighteen years he was justice of the

inferior court in Montgomery County, and also a member of the legislature. He was at last brought back to his religious experience, and once more became a preacher of the Gospel. In his latter days his ministry was signally blessed. He was also an earnest advocate of temperance and other good causes. As an evangelist he made the whole state of Georgia his mission field, traveling more than thirty-five thousand miles in thirteen years. For some time he held official connection with the Georgia Baptist Convention as its missionary. He was also actively engaged, for a time, as the financial agent of Mercer University, in collecting funds for that institution. Having preached a most solemn discourse in Telfair County, in the summer of 1844, he sat down and expired instantly. His personal appearance and address were striking. His voice is said to have been extraordinary, resembling the rumbling of distant thunder. See Haynes, *Bapt. Cyclop.* 1:167. (J.C.S.)

Cono (or Conon), Johann

a German theologian, was born at Nuremberg in 1463. He entered the Dominican order, and went to Padua to study Greek under Marcus Musurtus. Erasmus spoke in eulogistic terms of this monk in several of his works. Cono died at Basle, February 21, 1513. In 1512 he published in Greek some treatises of the different fathers of the Church, and the *Institutes* of Justinian, with numerous annotations. See Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Conoc

SEE CANOC.

Conodhar

(or Conodran), of Fobhar, commemorated as an early Irish saint November 3, seems to have been a person of note, as his death is entered in most of the Irish annals; but of his parentage or life at Fobhar we have no trace. He died A.D. 707 (Todd and Reeves, *Mart. Doneg.* page 296; Colgan, *Acta Sanctorum*, 143, c. 3).

Conon

is the name of several early Christians. *SEE CONAN.*

1. A martyr at Iconium, under Aurelian, is commemorated May 29 in Usuard's Martyrology, and March 5 in the Byzantine. — Smith, *Dict. of Christ. Antiq.* s.v.
2. A martyr under Decius, in Pamphylia, commemorated March 6. He is said in one account to have been a gardener of Nazareth, and a poor, simple, hospitable man. When told the praefect wanted him, he said, "What can he want me for, especially as I am a Christian." When bidden to sacrifice, he groaned, and wished the praefect could renounce idols and come to Christ. His ankles were pierced, and nails were driven through them, and in that state he was made to run before a chariot till he died. Another story was afterwards told of him, or perhaps of another man of the same name, in Isauria, to suit the taste of a later age. He was baptized by the chief captain Michael. He used to make the devils guard his folds, and then shut them up in casks. He taught the people to say, "There is one God, even Conon's." When he was tortured there was a rescue, and he survived two years, and died in peace (*Menolog. Basil.*).
3. Bishop of Edessa, who, in the year 313, laid the foundations of a church in that city, which was completed by his successor, Saades, and enlarged by Aitallaha (Herzog, *Real-Encyklop.* 3:646).
4. Bishop of Apamea, who, in the Isaurian rebellion in the reign of Anastasius, A.D. 497, "left his throne, and was converted from a priest to a soldier and a general." Conon became a leader of the rebels, and was killed while besieging the town of Claudiopolis, A.D. 498.
5. Bishop of Tarsus (flourished about 601), a disciple of Joannes Philoponus, whose cause he defended in conjunction with Eugenius against the Eutychians, Paul and Stephen, before John, the patriarch of Constantinople. The acts of this disputation existed in the time of Photius, and were read by him. Conon subsequently disagreed with Philoponus as to the perfect equality of the three natures in the Trinity, and, separating from him, founded a new church, of which he acted as bishop. His quarrel with Philoponus led to his anathematization of his former teacher, and the publication of an *Oratio Invectiva*, directed against the views of Philoponus, as to the resurrection of the flesh, which Photius records having read. Photius speaks of Conon and his followers under the name of Tritheists. *SEE CONONITES.*

6. Abbot of Lerins, who lived about A.D. 600. Pope. Gregory wrote a letter to him on the government of his monastery, commending Conon for his vigor; ability. and excellence (Le Cointe, *Ann. Eccl. Franc.* 2:478).

Conondrius

is supposed to have been bishop of Man, consecrated by St. Patrick, A.D. 447 (Stubbs, *Register*, page 154).

Conov, Peter

a Lutheran theologian of Germany, was born February 8, 1580, at Prenzlau. In 1602 he was preacher at Karnow; in 1605 he was called to Berlin as archdeacon of St. Mary's, and in 1611 to Alt-Brandenburg, where he died, August 18, 1642. He wrote, *Repetitio Sanes Doctrinae de vera ac Reali Corporis Praesentia in S. Cana* (Wittenberg, 1613): — *Antiparathesis Orthodoxiae Lutheranae et Heterodoxiae Calvinianae* (ibid. 1615), etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Conoway, John O.

a Methodist Episcopal minister, was born in Baltimore County, Md., in 1810. He was converted at twenty; received into the Ohio Conference in 1835; labored at St. Mary's, Risdon, Finley, Bucyrus, Clarksfield, and Quincy, and died Dec. 8, 1841. See *Minutes of Annual Conferences*, 1843, page 453.

Conrach

(or Conry), an early Irish saint, is commemorated February 23. On this day the calendars give *Cruimher Conrach*. Colgan says this is the brother of St. Aidan. His mother is said to have been Sinecha, *sister* of St. Columba, and he was buried at Durrow (Reeves, *Adamnan*, pages 247, 277).

Conrad, Saint

a German prelate, was son of Henry, count of Altdorf, and was educated by Noting, bishop of Constance, who brought him through the various clerical degrees and placed him in charge of his church. The chapter chose him for provost. Noting having died in 934, the people and the clergy of Constance elected Conrad bishop. He fulfilled with zeal his episcopal

functions, and founded three churches and a hospital. Three times, according to Udalric, he made a pilgrimage to the Holy Land, returning with the gift of prophecy and miracles. He foretold to St. Gebhard who would be his successor. Conrad died November 26, 976. Pope Calixtus II canonized him at the Council of Lateran, held in 1123. His anniversary is Nov. 26. An account of his miracles is given in the *Chronique de Constance*. A history of his life is given by Ulric or Udalric, one of his successors, as related by Surius. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Conrad Of Asti

a theologian of Piedmont, entered the Dominican order, of which he became general in 1462, in place of Martial Auribelli, whom Pope Pius II deposed. Paul II having in his turn deposed Conrad, Auribelli was restored to his position. Conrad died at Asti in 1470. His works were, *Commentaria injus Canonicum*: — *Summa Casuum Conscientiae*: — *Opus Praeclarum et Laboriosum quo Dicta B. Thomae de Aquino per aiterias Ordinavit*: — *Epistola Encyclica in Universus Ordinem*, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Conrad Of Austria

(or WALDHAUSEN). *SEE WALDHAUSEN, CONRAD*.

Conrad Of Befort

a German theologian and philosopher of the Capuchin order, who died at Muhlberg, August 12, 1720, wrote *Problemata Philosophica* (Cologne, 1720). See Hoefer, *Nouv. Biog. Generale*, s.v.

Conrad Of Braunweiler

a German biographer, lived about 1090. He belonged to the Benedictine order, and wrote, *Vita Miraculaque Sancti Wolphelmi, Abbatis Bruwilerensis*, which he dedicated to Everhard, abbot of Braunweiler, and to Hermann, abbot of St. Pantaleon of Cologne. See Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Conrad Of Cologne

SEE CONRAD OF HIRSCHAU; also *SEE CONRAD OF HOCHSTADT*.

Conrad Of Constance

SEE CONRAD, ST.

Conrad, abbot Of Everbach

(or ESTERBACH), a German ecclesiastic, was born about 1140, and died in 1226. He left a biography of the principal Cistercian and Clairvaux monks, entitled, *Exordium Magnum: Odinis Cisterciensis*. This contains some historical information worthy of interest, but in the main is a very dry compilation. See Hoefer, *Nouv. Biog. Generale*, s.v.; Jicher, *Allgemeines Gelehrten-Lexikon*, s.v.

Conrad Of Furstenberg

a German prelate, was son of Egon or Eginon, count of Urach and of Furstenberg. After being dean of St. Lambert, at Liege, he became a monk of the Cistercian order, and then abbot of Villers, Brabant. In 1214 he was elected abbot of Clairvaux, and in 1217 head of the general order. In 1219 pope Honorius III appointed him cardinal and bishop of Oporto, and two years after sent him to France to preach against the Albigenses. Conrad afterwards returned to Germany, and published ordinances for the reform of the manners of the clergy. At the death of Honorius III he refused to be a candidate for the papacy, and thus aided the election of Gregory IX, who sent him to preach a crusade against the Mussulmans, and to lead it to the Holy Land. Conrad died during the expedition, Sept. 30, 1227, leaving, *Constitutiones in Germania pro Cleri Reformatione*, published in the *Annales* of Bzovius: — *De Erroribus Albigensium*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Conrad Of Geisenfeld

a native of that city, was a Bavarian theologian, who pursued his studies and took his degrees at Vienna. In 1433 he entered the Benedictine order at Melk, in Austria, became prior in 1434, and resigned his functions in 1435. Nevertheless he had charge of reforming several houses of his order. For this purpose he was sent to Augsburg, Etthal, and Tegernsee. He was authorized to remain in this last-named place, where he died, in May 1460. He left several MS. works on theology, such *Commentarii Interlineares in Epistolam Sancti Pauli ad Galatas et ad Titum*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Conrad (or Conrard) Of Halberstadt

(called *The Elder*), a German theologian, lived in 1321. He was a Dominican, and definator of the province of Saxony. He added the indeclinable particles to the Concordance of the Holy Scriptures which Hugh of St. Cher had made; also wrote, *Lectura in Jobun*: — *Summa Studentium*: — *Responsorium, seu Tractatus Musae Philosophiae*: — *Sermones de Tempore et de Sanctis*, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Conrad Of Heresbach

a learned German theologian, was born at Heresbach, in the duchy of Cleves, August 2, 1496. He studied at Cologne, and in 1522 visited the universities of France and Italy. He was the teacher and counsellor of prince William of Cleves, and died at Wesel, October 14, 1576. He wrote *Psalmorum Explicatio* (Basle, 1578), and several educational works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Conrad Of Hirschau

or OF COLOGNE, a learned German, lived about 1140. He was a Benedictine at the monastery of Hirschau, in the diocese of Cologne. He was a philosopher, rhetorician, poet, and musician, and wrote, *De Musica et Differentia Tonorum*, and other works. See Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Conrad Of Hochstadt

(or OF HOHENSTEDEN), archbishop of Cologne, was son of Lothaire, count of Hochstadt, and was elected in 1238 to succeed the archbishop Henry of Molenarck. After a turbulent administration, he died, September 28, 1261. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Conrad Of Lichtenau

(or *Urspergensis*), known as the *Priest of Urspery*, a German chronicler, was at first canon at Constance, then took vows at the monastery of Ursperg, of the order of Premonstrants, where he became priest in 1216, and died in 1240 or 1241. He composed a work called, *Life of the Saints*, in twelve books, of which no trace remains. He also wrote, *Chronicon Universale*, commencing with Belus, king of Assyria, and continuing down

to 1229. This work was published first by Conrad Pentinger, at Augsburg, in 1515. A second edition, dedicated to the duke of Bavaria, entitled *Prolegomena*, extending down to the time of Charles V, was prepared by Melancthon, at Strasburg, in 1537; a third edition, by Paul Pierna, published in 1569, bore the name of the author, which the previous editions omitted; and a fourth edition was published, at Strasburg, by Lazarus Zeltner, in 1609. The chronicle of Conrad of Ursperg contains valuable matter upon the history of Germany, and especially as to the contest which was carried on between the emperors and popes in the time in which the author lived. See Hoefler, *Nouv. Biog. Generale*, s.v.; Jicher, *Allgemeines Gelehrten-Lexikon*, s.v. *Biog. Universelle*, s.v.

Conrad Of Lowenberg

(or *Leontorius*), a German scholar, was born at Liwenberg, Suabia, in 1460. He was a Benedictine of the Cistercian order, of the abbey of Milbrun, Wurtemberg, and became secretary to the general of his order in 1490. He died at Engenthal, (Arcta Vallis), near Basle, about 1520. He published, *Textus Biblicus, cum Glossa Ordinaria*, etc. (Nuremberg, 1496; Engenthal, 1499; Basle, 1498-1502; Arcta Vallis, 1506-1508; Lyons, 1520, 1528): — *Postillae Hugonis de Sancto Calo* (Basle, 1504): — *Opera Sancti Ambrosii* (ibid. 1506): — *Aurelii Augustini Hipponensis AEpiscopi, ad Marcellinum, de Civitate Dei, contra Paganos, Libri 17*. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Conrad

(by some incorrectly called *Clandarns*), bishop OF LUBECK in 1183, went to Palestine in 1189, became bishop of Hildesheim in 1196, and of Wurzburg in 1198. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Conrad, Cardinal-Archbishop Of Mentz

was son of Otho IV, count of Wittelsbach, and was made archbishop in 1160, at the wish of the emperor Frederick I. In 1162 he made a pilgrimage to the shrine of St. Jago of Compostella. In 1165 Frederick, having convoked the diet of Wiirzburg in order to acknowledge the antipope, Conrad retired to Tours with the rightful pontiff, Alexander III. Frederick then placed Christian of Buche in the archiepiscopal see of Mentz, and the pope named Conrad cardinal-priest and bishop of Sabina. But he did not resign the archbishopric of Mentz until 1177, after peace was made

between the emperor and the pope; in indemnification he was named archbishop of Salzburg. Christian of Buche having died in 1183, Conrad, returned to Mentz. The following year he wished to seize that which had belonged, in Thuringia and Hesse, to the lost house of Franconia; but he found an adversary in the landgrave, Louis III. The result was a war of pillage and devastation, lasting for several years. In 1189 Conrad aided Henry VI, prince of Germany, in vanquishing Henry the Lion, duke of Saxony. In January 1197, the emperor, being unable to go to the Holy Land, as he was urged by the pope, put in his place the warlike archbishop, at the head of a large army. Conrad, with the title of legate, made it one of his tasks on the route to bring back to the Romish Church Livon, king of Armenia, and to reconcile him with Bohemond III, prince of Antioch. We are ignorant of his exploits in Palestine. He returned to Europe and landed in Apulia, July 15, 1199, rendered an account of his mission to pope Innocent III, then went to Mentz, and thence to Thuringia. He desired the same year to hold a diet at Boppard, in order to establish peace between the two competitors for the empire; but Otho refused to grant it. He then went to Hungary, and reconciled the king, Emeric, with Andrew, his brother; and succeeded, in 1200, at the assembly of Andernach, in pacifying the quarrels of the princes of the Rhine. In the same year he died. It was perhaps he who wrote the *Chronicon Rerum Moguninarum*, giving an account of German events from 1140 to 1152 (published in Helverich's *Hist. German*, Frankf. 1550.) See Hoefler, *Nouv. Biog. Generale*, s.v.

Conrad Of Nuremberg

a learned German-Benedictine, studied, probably, at Vienna; entered at Gottwig, in 1423, the Benedictine order; later returned to Melk; and in 1426 became abbot of the monastery of Obernburg. His knowledge was varied, embracing mathematics, theology, and music. He died at Obernburg, May 16, 1441, leaving *Reductio Gradualis in Introitibus, Antiphonis, Kynrie Eleeson, etc.*: — *Tractatus utrum Omnia quae Continet Regularis Instituiuo sunt Praecepta?* etc.: — *De Phlebotomia, ejus Causis, usu et Eectibus*: — *De Positione seu Applicatione Ventosarum*: — *Tractatus Nomina Morborum Exhibens*. These works remain in MS. See Hoefler, *Nouv. Biog. Generale*, s.v.

Conrad Of Scheuern

(or *Seiren*), in Bavaria, called *The Philosopher*, a German chronicler, lived in the early part of the 13th century. He was a Benedictine, and became prior of his monastery. He wrote, *Chronicon Schirensense*, that is, the chronicle of the abbey of Scheuern, from 1196 to 1226, published at Ingolstadt in 1623, and Strasburg in 1716. He wrote more than fifty volumes upon other matters. Aventin says that the works of Conrad, of which he gives a list, aided him greatly in completing his *Annales*. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Conrad Of Ursperg

SEE CONRAD OF LICHTENAU.

Conrad, bishop Of Utrecht

was born in Suabia. He was at first chamberlain to the archbishop of Cologne; then had charge of the education of prince Henry, afterwards Henry IV; emperor of Germany. After the death of William de Pont, in 1075, Conrad was chosen his successor. He accomplished the construction of the fort of Ysselmonde, opposite Rotterdam. Robert the Frison, count of Flanders, restrained by this fortress, contested its possession with Conrad, who was conquered and taken prisoner, and obliged to yield to Robert a part of Holland as well as the isle of Ysselmonde. The emperor: Henry IV, made amends to the prelate by the gift of the county of Stavoren, on October 30, 1077, and on February 7, 1086, of those of Ostergo and Westergo. Conrad warmly espoused the cause of Henry IV when Gregory VII wished to depose him. He was the architect and designer, as well as the founder, of the college of Notre Dame at Utrecht. Conrad was assassinated in his palace at Utrecht, April 14, 1099. He wrote, *Pro Imperatore contra Papam*, published in the *Apologia pro Heanrico IV* (Hanau, 1611). This discourse, the style of which is concise and smooth, was delivered by Conrad at the assembly of Gerstungen in 1085. See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Conrad Of Waissenau

a German theologian, having lived for some time at the court of the emperor Henry V, entered the order of Premonstrants; and was successively abbot of Waissenau, in Suabia, of Valsery, near Soissons, then general of his order. He was deposed from this office and became abbot of Cuissy, near Laon, where he died in 1241. See Hoefer, *Nouv. Biog. Generale*, s.v.

Conrad, Frederick William

a Methodist Episcopal minister, was a member of the North-western German Conference, and died in the twenty-sixth year of his age, and ninth of his itinerant ministry, at Columbus, Wisconsin, April 16, 1864. See *Minutes of Annual Conferences*, 1864, page 140.

Conrad, George W.

a Methodist Episcopal minister, was born in Franklin County, Indiana, December 15, 1836. He joined the Church when fifteen years of age; was educated in Brookville College, where he afterwards became a teacher; removed to Iowa in 1856; received license to preach the same year; in 1857 was admitted to the Iowa Conference; became a supernumerary in 1859; and died April 27, 1860. See *Minutes of Annual Conferences*, 1860, page 224.

Conrad, Louis L.

a Presbyterian minister, was born in Prussia, June 24, 1817. His parents emigrated to the United States in 1829, and settled near Columbia, Pennsylvania. He was educated in Lafayette College, Easton, and Hampden-Sidney College, Virginia. About 1847 he completed his studies, was licensed by the Allegheny Presbytery, and preached at Lawrenceville, Pennsylvania. He was settled at Manchester in 1852, where he remained till his death, in 1867. See Wilson, *Presb. Hist. Almanac*, 1868, page 79.

Conrad (or Conrard), Olivier

a French poet, a native of Gatinais, lived in 1546. He completed his studies at Paris, and took the habit of a Cordelier at Meung. He distinguished himself by his Latin verses; and so well did he imitate Faustus Andrelinus, that he was surnamed *Faustulus*. He wrote, *Poesies Latines* (Paris, 1530):

— *Le Miroir des Pecheurs: — La Vie, Faits et Louanges de Saint-Paul* (ibid. 1546). See Hoefler, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Conrad, P.

a Baptist minister, was born in Wyoming County, N.Y. He pursued his studies at the Hamilton Institution, and in 1842 was sent by the American Baptist Home Mission Society to Wisconsin. His pastorates were at Milwaukee, Geneva, Prairie-du-Lac, and two or three other places. He performed a large amount of work as an itinerant, so that there is hardly a town in the state in which he did not sow the Gospel seed. He was for many years the "Missionary Apostle" of Wisconsin. For a short time Mr. Conrad acted as the financial agent of the American Bible Union in that state; but the work in which he most delighted was missionary work. Having gone to Santa Barbara, California, to recruit his health, he died there, November 1, 1875. See Cathcart, *Baptist Encyclop.* page 20. (J.C.S.)

Conradi, Ernest

a German physician and theologian, was born at Hamburg, March 2, 1677. He studied at Wittenberg, was pastor of the Church of St. George at Bremen, where his father was a merchant, and died there, April 21, 1715, leaving some dissertations, among which we mention, *De Surdorum Enunciationibus* (1698, 1701): — *Finitor Physicus, Scientiae Naturalis Limites et Confixa Dirigens* (Wittenberg, 1703). See Hoefler, *Nouv. Biog. Generale*, s.v.

Conradi, Ignatius Norbert

a Hungarian theologian and poet, of the order of Pietists, was born at Pesth in 1718. After a journey to Italy he became professor of philosophy at the Academy of the nobility in Vienna; later. he was professor of theology at Waitzenand Wesprim; he also filled important offices in his order. He died August 20, 1785, leaving, *De Jani Pannonii Vita et Scriptis Commentarii* (Buda, 1754): — *Eduardi Corsini Dissertationes Agonisticae* (Leipsic, eod.): *Paulinianarum Orationum Volumen Secundum* (Buda, eod.). An edition of the *Odes Epigrammes*, and other poems of Conradi, were published by Zimanyi (Pesth, 1792). See Hoefler, *Nouv. Biog. Generale*, s.v.

Conradin Of Bornada

(called *The Happy*), an Italian Dominican, was born near Brescia in 1392. His family being noble and rich, allowed him to pursue his studies at Padua, where, in 1413, he assumed the habit of the Dominicans. He devoted himself to preaching, for which he showed a remarkable talent. The pestilence having broken out at Bologna, Conradin went to its relief. This city was at that time at war with the pope. Conradin, failing in bringing the citizens into submission, published an interdict which the pope had pronounced against them. He was then treated as an enemy, thrown into prison and allowed little food, but his life was wonderfully spared, and, a treaty being concluded, he was set at liberty. Conradin performed with ardor all his tasks, and, the pest again raging, he devoted himself to the sick until he himself fell a victim and died, November 1, 1429. See Hoefer, *Nouv. Biog. Generale*, s.v.

Conradin Of Suabia

SEE KONRADIN.

Conran, John

an Irish minister of the Society of Friends, was born in Dublin in 1739. He was brought up in the Established Church, and received a good education, his father being a man of means. He was placed as an apprentice to learn the linen trade at Lisburn. For a time he was inclined to be somewhat dissipated, but when, at the age of thirty-three, he was brought under the ministry of Robert Willis, of America, then on a religious visit to Ireland, the result was his conversion and uniting with the Friends. In 1780 he began, in a quiet way, to speak in public, and was recognized as a minister. At that time there was prevailing a spirit of unbelief in the north of Ireland. Socinianism was spreading. John Conran contended valiantly for what he believed was "the faith once delivered unto the saints." His ministerial work, for many years, was carried on chiefly in Ireland. When nearly eighty years of age he united in a religious visit to all the families of Friends in Dublin, in which he was greatly blessed. His death, which was sudden, took place at the house of a friend, with whom he resided, at Moyallen, June 14, 1827. See *Piety Promoted*, 4:298-303. (J.C.S.)

Conran

SEE CAEMHAN.

Conrard

SEE CONRAD, OLIVIER.

Conrntinus

SEE CHORENTINUS.

Conrood, Stephen

a Baptist minister, was born in Shelby County, Kentucky, February 4, 1798. He united with the Church in 1812, was licensed to preach in 1828, and ordained a few years later. In 1829 he settled in Greene County, Illinois, and for forty years was pastor of a single church at Bethlehem, near Greenfield. During this time he baptized a large number of converts. Although he was very conservative in his ideas, and did not favor some of the movements of the modern Church, he was nevertheless an earnest man of God, and a successful preacher. He died in 1873. See *Minutes of Illinois Anniversaries*, 1873, page 8. (J.C.S.)

Conry (Lat. Conrius), Florence

an Irish theologian, was born in Connaught in 1560. He was a Franciscain, became provincial of his order in Ireland, and was appointed archbishop of Tuam by Clement VIII, who ordered aid to be given by all means to the Spanish forces sent to the relief of the Irish Catholics, against queen Elizabeth. Doll Juan d'Aguilla commanded the Spaniards, but the earl of Tyrone having been defeated at Kinsale, Conry was banished, escaped to Belgium, and thence passed on to Spain. He founded a convent of Irish Observantists at Louvain, under the title of St. Anthony of Padua. Conry died at Madrid, November 18, 1629, leaving, *De Sancti Augustini Sensu Circa Beatae Marliae Conceptionem* (Antwerp, 1619): — *De Statu Parvulorum sine Baptismo, Juxta Sensum Beati Augustini* (Louvain, 1624, 1635; Rouen, 1643): — *Mirror of Christian Life*, in Irish (Louvain, 1626): — *Compendium Doctrinae Sancti Augustini Circa Gratiam* (Paris, 1634, 1646): — *Peregrinus Jerichontinus, hoc est de Natura Humana*, etc. (ibid. 1641, 1644): — *De Flagellis Justorum, Juxta Mentem Sancti Augustini* (ibid. 1644): — *Tractatus de Gratia Christi* (ibid. 1646): — *Epistola*

Diffusa, contra eos qui Assensum Praebuerunt in Parlamento Hiberniae Proscribendis Bonis, etc. (given by Philip O'Sullivan, in his *Hist. of Ireland*, volume 4, book 12). See Hoefer, *Nouv. Biog. Generale*, s.v.

Conscience

signifies knowledge in conjunction; that is, in conjunction with the fact to which it is a witness, as the eye is to the. action done before it; or, as South observes, it is *a double or joint knowledge*, namely, one of a divine law or rule, and the other of a man's own action. It may be defined to be the judgment which a man passes on the morality of his actions, as to their purity or turpitude; or the secret testimony of the soul, whereby it approves things that are good, and condemns those that are evil. Some object to its being called an act, habit, or faculty. An act, say they, would be represented as an agent, whereas conscience is a testimony. To say it is a habit, is to speak of it as a disposition acting, which is scarcely more accurate than ascribing one act to another; and, besides, it would be strange language to say that conscience itself is a habit. Against defining it by the name of a power or faculty it is objected, that it occasions a false notion of it, as a distinct power from reason.

I. *The moral ground of conscience.* We must distinguish between a rule that of itself and immediately binds the conscience, and a rule that is occasionally of use to direct and satisfy the conscience.

1. The will of God is the only rule immediately binding the conscience. No one has authority over the conscience but God. All penal laws, therefore, in matters of mere conscience, or things that do not evidently effect the civil state, are certainly unlawful.

2. The commands of superiors, not only natural parents, but civil, as magistrates or masters, and every man's private engagements, are rules of conscience in things indifferent.

3. The examples of wise and good men may become rules of conscience; but here it must be observed, that, no example or judgment is of any authority against. law: where the law is doubtful, and even where there is no doubt, the side of example cannot be taken till inquiry has been first made concerning what the law directs.

II. Conscience has been divided into the following kinds:

1. *Natural*, or that common principle which instructs men *of* all countries and religions in the duties to which they are all alike obliged. There seems to be something of this in the minds of all men. Even in the darkest regions of the earth, and among the rudest tribes of men, a distinction has ever been made between just and unjust, a duty and a crime.
2. A *right* conscience is that which decides aright, or according to the *only* rule of rectitude, the law of God. This is also called a *well-informed conscience*, which in all its decisions proceeds upon the most evident principles of truth.
3. A *probable* conscience is that which, in cases that admit of the brightest and fullest light, contents itself with bare probabilities. The consciences of many are of no higher character; and though we must not say a man cannot be saved with such a conscience, yet such a conscience is not so perfect as it might be.
4. An *ignorant* conscience is that which may declare right, but, as it were, by chance, and without any just ground to build on.
5. An *erroneous* conscience is a conscience mistaken in its decisions about the nature of actions.
6. A *doubting* conscience is a conscience unresolved about the nature of actions, on account of the equal or nearly equal probabilities which appear for and against each side of the question.
7. Of an *evil* conscience there are several kinds. Conscience, in regard to actions in general, is evil when it has lost more or less the sense it ought to have of the natural distinctions of moral good and evil: this is a polluted or defiled conscience. Conscience is evil in itself when it gives either none or a false testimony as to past actions; when, reflecting upon wickedness, it feels no pain, it is evil, and said to be seared or hardened (⁵⁰⁴²1 Timothy 4:2). It is also evil when, during the commission of sin, it lies quiet. In regard to future actions, conscience is evil if it does not start at the proposal of sin, or connives at the commission of it.

III. For the right management of conscience, we should,

1. Endeavor to obtain acquaintance with the law of God, and with our own tempers and lives, and frequently compare them together.

2. Furnish conscience with general principles of the most extensive nature and strongest influence; such as the supreme love of God; love to our neighbors as ourselves; and that the care of our souls is of the greatest importance.
3. Preserve the purity and sensibility of conscience.
4. Maintain the freedom of conscience, particularly against interest, passion, temper, example. and the authority of great names.
5. We should accustom ourselves to cool reflection on our past actions.
SEE MORAL SENSE.

Consciousness

is the perception of what passes in a man's own mind. We must not confound the terms *consciousness* and *conscience*; for though the *Latin* be ignorant of any such distinction, including both in the word *conscientia*, yet there is a great deal of difference between them in our language. Consciousness is confined to the actions of the mind, being nothing else than that knowledge of itself which is inseparable from every thought and voluntary motion of the soul. Conscience extends to all human actions, bodily as well as mental. Consciousness is the knowledge of the existence; conscience, of the moral nature of actions. Consciousness is a province of metaphysics; conscience, of morality.

Consecration Of The Elements Of The Communion.

SEE EUCHARIST.

Consecration, Eucharistic

(*Consecratio, Sanctificatio*). For the distinction between consecration and benediction, *SEE BENEDICTION*. The general consideration of the doctrine of eucharistic consecration belongs to theology, and the question is considered here only in its relation to the liturgy.

1. The principal formulæ of consecration are given under *SEE CANON OF THE LITURGY*. The most noteworthy difference between the forms of consecration used in the Eastern and Western churches consists in this, that in the Eastern Church the Holy Spirit is invoked, after the recitation of the words of institution, to descend upon the elements, and make them the body and blood of Christ, *SEE EPICLESIS*; and this invocation is

commonly thought to imply that consecration would be imperfect without it. In the Western Church the invocation of the Holy Spirit at this part of the liturgy is generally wanting, and the whole consecrating virtue is attributed by Western ritualists to the recitation of the words of institution, accompanied by the fitting gestures. It would seem from the Mozarabic liturgy, however, that such an invocation is an ancient rite which the Latin Church has lost, not an innovation of the Orientals (Neale, *Eastern Church*, introd. page 492 sq.).

2. In the *Ordo Romanus*, 3, c. 16, the following rubrical directions are given: "After the pope has communicated of the cup, which is held by the archdeacon, the latter pours a portion of the remaining wine into the larger chalice from which the people are to communicate; for wine not consecrated but mingled with the Lord's blood is completely sanctified." The reason of this custom probably was that in a very large congregation it was difficult to consecrate exactly the quantity of wine required. A small portion was, therefore, consecrated in the first instance, and amplified according to the number of communicants by pouring in fresh wine. The whole of the wine in the cup was held to be completely consecrated by mingling with that which had been originally consecrated. The same practice is enjoined in a number of other documents.

3. The placing of a particle of the consecrated bread in the chalice is sometimes called "consecration." *SEE COMMISTIO.*

4. On certain days it is an ancient custom not to consecrate the sacred elements. *SEE PRESANCTIFIED, LITURGY OF.*

Consecration Cross

Picture for Consecration

According to the directions of the ancient Western Pontificals, twelve crosses should either be sculptured or painted in different parts of a new church. Generally, they are found inside; but sometimes (as at Uffington Church, in Berkshire) outside the sacred edifice. Occasionally a recessed stone quatrefoil is charged with a floriated brass cross; but ordinarily consecration crosses are painted either on the walls or pillars. An example of a painted cross may be found under the word *BRANCH* *SEE BRANCH*; another specimen of a consecration cross sculptured within a circle is given from the old cathedral church of Brechin, in Scotland. In the act of

consecrating a church, a Catholic bishop anoints the twelve crosses with holy chrism, "in the name of the Blessed Trinity, to the honor of God and of the glorious Virgin Mary and of all saints," and specially of the saint whose name the church is to bear. Then the crosses are incensed. A branch for a taper is usually placed opposite each consecration cross, and the taper is lighted during the service of consecration; as also. in some places, on the anniversary of that ceremony.

Consensus Sandomiriensis

SEE SANDOMIR.

Consent to Marriage

The marriage-law of all countries turns upon one or other of two principles. Either marriage is viewed as a union between persons, or as the disposal of a property. In the former case, the consent of the parties themselves is the main element in it; in the latter, that of some other person or persons. Still, in legislations founded upon the former principle, the element of consent by others comes in as a salutary check upon rash self-disposal by the young; in those founded upon the latter, the recognition of a right of self-sale in the adult may equally check the too authoritative interference of others. The Jewish law is in its inception essentially personal. Christ needed but to refer to the first history in the Jewish Scriptures in order to bring out the full spirituality of the marriage relation (^{<0904>}Matthew 19:4; ^{<4106>}Mark 10:6). In Genesis, the woman is at once brought before us as the one "help meet" for the man. God simply *brings* the woman to the man, who at once recognizes her as bone of his bones, and flesh of his flesh (^{<0023>}Genesis 2:20, 22, 23). As the history proceeds, however, other elements develop themselves. Slavery makes its appearance, and the slave-owner is exhibited as giving the slave in marriage (^{<0163>}Genesis 16:3; 30:4).

Throughout the patriarchal history (Genesis 24, 29, 34; ^{<0021>}Exodus 2:21), under the law (^{<0204>}Exodus 21:4, 7, 8; 22:17; ^{<0216>}Deuteronomy 22:16), in the time of the judges (Joshua 15, 16, 17; ^{<0012>}Judges 1:12; 15:1, 2; 21:1, 7, 8; ^{<0840>}Ruth 4:10), under the monarchy (^{<0972>}1 Samuel 17:25; 18:19, 21, 27; ^{<0033>}2 Samuel 13:13; ^{<0027>}1 Kings 2:17), after the captivity (^{<0635>}Nehemiah 13:25), in our Lord's time (^{<0238>}Matthew 24:38; ^{<0277>}Luke 17:27), and in the apostolic Church (^{<0738>}1 Corinthians 7:38), — the right of the father to give his daughter in marriage, of the king to give one who was under his

control, is either assumed or asserted. Among the Jews the power of self-disposal in marriage was singularly wide for either sex, the man being held of full age, and capable of marrying at his will, on the last day of his fifteenth year, the woman in the second half of her twelfth; while, if betrothed under that age by their fathers, girls could repudiate the engagement at ten. Yet the forms used in Jewish practice belong to the material, and not to the spiritual, view of marriage. The prominence given to the *Arrha* (q.v.) or earnest, and the necessity for its being presented to the woman herself either in money or money's worth, show clearly that the grand spirituality of marriage had been lost sight of, that it had come to be viewed essentially as an act of wife-buying; and yet the fact that the woman, from earliest puberty, was reckoned as having the sole right of self-sale, preserved an amount of freedom in the contract. *SEE BETROTHAL.*

The Roman law starts from the material view to grow more and more into the spiritual one. Originally the father's "power," scarcely to be distinguished from absolute ownership, overshadows all the domestic relations, extending equally to the wife and to the children of both sexes. Eventually, so far as marriage is concerned, the "power" resolves itself simply into a right of consent. Consent is made the very essence of marriage. The validity of marriages contracted by mere consent was admitted in a constitution of Theodosius and Valentinian, A.D. 449. This consent, moreover, must be at once that of the parties themselves, and of those in whose "power" they are. The Roman law, indeed, never recognised such a thing as the marriage of slaves, and the unions between them, which might be permitted and even respected by their masters, were of no more legal value than the coupling of domestic animals, although they might be recognized by the superior morality of the Church. Where, indeed, a master gave away, or allowed another to give away, his slave girl in marriage to a freeman, or constituted a *dos* upon her, Justinian ruled that this should amount to an enfranchisement. But this of itself shows that marriage and slavery were held to be incompatible. *SEE CONTRACT.*

Substantially the Church did little else than follow the municipal law on the subject of consent, eventually adopting the Roman civil law as the basis of her own. If we except a canon of doubtful authority attributed either to the fourth or fifth council of Aries (A.D. 524 or 554), and enacting that widows, before professing continence, may marry whom they will, that virgins may do the same, and that none shall be forced to accept a husband

against the will of their parents, the earliest Church enactments seem to belong to the British Isles. An Irish synod of uncertain date, presided over by St. Patrick, speaks thus: "What the father wills, that let the girl do, for the head of the woman is the man; but the will of the girl is to be inquired of the father." The so-called *Excerpta* of Egbert, archbishop of York; in the 8th century, read: "Parents ought to give women to be united to men in marriage, unless the woman absolutely refuse, in which case she may enter a convent;" not a very wide stretch of female freedom. Further on, the husband whose wife has deserted him, and refused for five years to make peace with him, is allowed to marry another woman, "with the bishop's consent."

The council of Friuli (A.D. 791) forbade the marriage of infants, requiring parity of age and mutual consent. The Carolingian capitularies, which have a sort of mixed clerical and civil authority, enact among other things that none shall marry a widow "without the consent of her priest." It is, however, also enacted that women are not to be compelled to marry, under penalty of treble ban and public penance; or, in default of means, of prison or banishment. Lastly, the edict of Charlemagne, in 814, required inquiry to be made, among other things, as to men who had wives "against the will of their parents." *SEE MARRIAGE.*

Consentes

in Roman mythology, were the twelve Etruscan deities who formed the council of Jupiter. They are not all known, but include Juno, Minerva, Summanus, Vulcan, Saturn, Mars; possibly also Vertumnus, Janus, Neptune, Nortia. It was a later error to confound them with the twelve great Grecian deities, Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercury, Jove, Neptune, Vulcan, and Apollo.

Consentius

a lay theologian of the time of Augustine, lived probably in the Balearic islands, and wrote to submit some of his treatises to Augustine's judgment (*August. Ep.* 119 [221]; 2:449, ed. Migne).

Consessus Cleri

is a name given by Cyprian to the altar-part of the ancient Christian churches, within the rails, where none but the clergy were allowed to enter. *SEE BEMA.*

Consessus Presbyteriorum

are the seats of the presbyters, in the ancient Christian churches, which were ranged in a semicircle on either side of the bishop.

Consignatio Ablutrum

is an ancient Latin term for confirmation of the baptized.

Consignatorium

As the act of blessing by the use of the sign of the cross, e.g. in confirmation, is termed *consignare*, hence the word *consignatorium* is occasionally used to designate the place set apart for that rite. Bishop John of Naples (about 616) is said to have erected a beautiful building, called *consignatorium ablutarum*, so arranged that the newly baptized should pass in on one side, be presented to the bishop, who sat in the midst, and then pass out by the other side.

Consistentes

(*bystanders*, [συνεισταμένοι](#)) were an order of penitents in the early Church, who derived their name from being allowed to remain and hear the prayers of the Church after the catechumens and other penitents were dismissed, but were not allowed to make their oblations nor partake of the eucharist. They remained in this class two years. *SEE PENITENTS*.

Consistories

is a term sometimes applied to certain civil courts of judicature among the ancient Jews, commonly known as the *Small Sanhedrim*. *SEE SANHEDRIM*.

Consistory

in the Anglican Church, is the diocesan court of a bishop, in which are tried causes of *voluntary* jurisdiction, that is, affecting visitations, censures, institutions, and sequestrations; and *contentious* or judicial, touching probate of wills and hearing of cases to be decided, the former by a vicar-general, the latter by an official, but now by the chancellor of the diocese. Criminal clerks were committed to the bishop's prison by this court.

Consolati

is a name applied among the *Cathari* (q.v.), in the 12th century, to those who had received the *consolamentum*. *SEE COMFORTED*.

Consortia, Saint

was a virgin of Clugny, the daughter of Encherius (q.v.) and Galla, and is said to have declined an offer of marriage and afterwards built a church. She lived about the end of the 6th century, and is commemorated June 22. Her legend is given at length in Bollandus, *Acta Sanctorum*, June 4, 250.

Constabile

(Lat. *Constabilis*), PAOLO, an Italian theologian of the Dominican order, was born at Ferrara about 1509. Gregory XIII appointed him inquisitor of Ferrara and master of the sacred palace. He was also elected general of his order, and died at Venice, September 17, 1582, leaving *De Causis in Sancto Officio Cognoscendis*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.

Constable, John

a Scotch clergyman, took his degree at the University of St. Andrews in 1674; was presented to the living at Kingoldrum in 1684, and ordained. He died in February, 1703, aged about forty-nine years. See *Fasti Eccles. Scoticanæ*, 3:753.

Constable, Thomas, D.D.

a Scotch clergyman, took his degree at the University of St. Andrews in 1772; was licensed to preach in 1783; presented to the living at Liff in 1785, and ordained. He died April 17, 1817, aged sixty-one years. See *Fasti Eccles. Scoticanæ*, 3:711.

Constable, William (1)

a Scotch clergyman, was licensed to preach in 1785; presented to the living at St. Martin's, Perth, in 1802, and ordained. He died October 6, 1836, in his eightieth year. See *Fasti Eccles. Scoticanæ*, 2:663.

Constable, William (2)

an English Wesleyan minister, was born at St. Albans. He was converted in early life, and began to preach in connection with the conference in 1806, his first station being St. Kitts, W.I. From 1807 he preached in England and Scotland. From 1810 to 1814, "being in doubt with regard to his station in the Church," he retired from the ministry. He finally removed to the Isle of Man, where he died, October 10, 1845. See *Minutes of the British Conference*, 1846, page 297.

Constance, Council Of

We give additional particulars of this important synod, from Landon, *Manual of Councils*, s.v.

The council was opened on the 5th November, 1414, with solemn prayer, and the *first session* was held on the 16th, in which pope John presided, and delivered an address, exhorting all present to give themselves entirely to the business of the council. After this the bull of convocation was read, and the officers of the council were appointed, viz. ten notaries, one guardian of the council, the auditors of the rota, four advocates, two promoters, four officers to superintend all matters relating to arrangement and ceremony. Lastly, the canon of the eleventh Council of Toledo, held in 675, was read, which relates to the gravity and decorum to be observed in such assemblies.

In the interval between the first and second session, John Huss, who, upon the strength of the emperor's safe conduct, had ventured to Constance, was treacherously seized and thrown into prison by order of pope John XXIII, and his trial commenced. His accusers, who are said to have been also his personal enemies, drew up a catalogue of his imputed errors, which they presented to the pope and to the council. Among other things, they charged him with having taught publicly that the laity had a right to the communion in both kinds; that in the holy sacrament of the altar the substance of the bread remains unchanged after consecration; that priests living in mortal sin cannot administer the sacraments; that, on the contrary, any other person, being in a state of grace, can do so; that by "the Church" is not to be understood either the pope or the clergy; that the Church cannot possess any temporalities, and that the laity have a right to deprive her of them. In this interval, moreover, vast numbers of temporal and spiritual dignitaries arrived; among others, the well-known Peter

Daille, cardinal of Cambrai; also the emperor Sigismund, who, on Christmas day, assisted at mass in the habit of a deacon, and chanted the gospel. In the month of February the deputies of Gregory and Benedict arrived, and now several congregations, were held, and steps taken to persuade John to abdicate, on account of his notoriously immoral conduct. It was resolved to take the opinion of the various nations composing the council, and for that purpose it was divided into four classes, according to their nations, viz. 1, Italy; 2, France; 3, Germany; 4, England. From each class a certain number of deputies were elected, having at their head a president, who was changed every month. The deputies of each nation then met separately to deliberate upon such measures as they considered best to propose to the council, and when any one class of deputies had agreed upon a measure, it was carried to the general assembly of the four nations; and if the measure, upon consideration, was approved, it was signed and sealed, to be presented at the next session, in order to receive the sanctions of the whole council.

In one of these congregations a list of heavy accusations against pope John XXIII was presented, and, in consequence, deputies were sent to him to engage him to resign the pontificate. He, in answer, promised to do so, if his two competitors would, on their part, engage to do the same. Nevertheless, he put off from day to day making any clear and formal act, of cession and during that time the deputies of the University of Paris arrived, with Gerson, their chancellor. In the second session (March 22, 1415) John made a formal declaration, accompanied with an oath, to the effect that he would abdicate, if by that means the schism could be healed. But when, in a subsequent congregation, they proceeded to deliberate about a new election to the pontificate, John, disguised in a prostilion's dress, secretly escaped from the city to the castle of Schaffhausen. The council proceeded, nevertheless, to labor to effect the union of the Church, and Gerson made a long discourse tending to establish the superiority of the council over the pope. This discourse was the origin of the question, which was then very warmly argitated, viz. whether the authority of an ecumenical council is greater than that of a pope or not?

In the *third session* (March 25) the cardinal of Florence read a declaration made in the name of the council, by which it is declared, first, that the council is lawfully assembled; secondly, that the flight of the pope cannot dissolve it, and that it shall not separate, nor be transferred to another place, until the union of the Church shall have been effected, and the

Church reformed as to faith and morals: thirdly, that John XXIII shall not withdraw his officers from Constance without the approval and consent of the council, nor shall the prelates leave the council without just cause.

The emperor Sigismund was himself present in the *fourth session* (March 30), in which the cardinal of Florence read the five articles upon which the fathers of the council had agreed. The most worthy of note is the decree which declares that the aforesaid Council of Constance having been lawfully assembled in the name of the Holy Spirit, and forming an oecumenical council of the whole Church militant, has received its authority immediately from our Lord Jesus Christ; a power which every person whatsoever, of whatever state or dignity he may be, even the pope himself, must obey in all matters relating to the faith, the extirpation of schism, and the reformation of the Church in its head and in its members. It was also decreed that the pope should not transfer the council to any other place, and declared null and void all processes and censures directed by the pope against those attending the council.

In the *fifth session* (April 6) the articles which had been read in the last were a second time read and unanimously approved. The departure of John was declared to be unlawful, and that he would justly subject himself to corporal punishment and imprisonment should he refuse to return. The emperor was charged to arrest all persons endeavoring to quit Constance in disguise. Also the decree of the Council of Rome against the writings of Wycliffe was confirmed.

The emperor was present in the *sixth session* (April 16), in which pope John XXIII was summoned to present himself at the council, or to issue a bull, declaring that he had vacated the pontificate. A citation was also issued against Jerome of Prague. It is, however, easy to see, by the answer of the latter to the deputies, that his design was only to amuse the council, and thenceforward the fathers resolved to proceed against him as against a notorious heretic and schismatic.

Letters from the University of Paris to its deputies in the council, and others to the emperor, were read, in which both of the parties are exhorted to proceed firmly with the matter of the union, notwithstanding the pope's absence.

In the interval between the sixth and seventh sessions disputes arose among the theologians as to the form in which the decree condemning the

doctrines of Wycliffe should be drawn up; some wishing that this condemnation should be made in the name of the pope, with consent of the council, while others insisted upon the omission of the pope's name altogether. Daille was of the latter opinion, and he composed a treatise in support of his views: he maintained that the position of his adversaries was heretical, viz. that the council had no authority in itself, except through the pope, its head; for in that case, he urged, the Council of Pisa would have possessed no authority, not having been assembled by any pope; and if so, then the election of John himself would be invalid, since he succeeded Alexander V, who had been elected by the Council of Pisa. In the second place, he maintained that this very Council of Pisa was superior to the pope, from the fact that already two popes had been deposed by it; and that any other ecumenical council would possess the same power (Gerson, *Op.* 2:950).

In the *seventh session* (May 2) John was cited to appear in person with his adherents in the nine days, in order to justify himself with respect to the charges of heresy, schism, simony, and various other enormous crimes brought against him in case of refusal, they declared that they would proceed against him. It may be observed that John, after many removals, had at this time settled at Brisac.

In this session the affair of Jerome of Prague was again discussed.

In the *eighth session* (May 4) the condemnation of Wycliffe's errors was proceeded with. The errors imputed to him were contained in forty-five articles or propositions. He is said in the first three to deny the doctrine of transubstantiation and a real corporal presence. In

4, to assert that a bishop or priest, in mortal sin, cannot perform the proper functions of his office.

6. That God is obliged to obey the devil.

8. That a bad pope has no power over the Church.

13. That they who hinder preaching will be held excommunicated by Christ until the last day.

16. That the temporal powers may, at will, take away the property of the Church.

- 18.** That titles are merely charitable offerings, which may be denied to the bad ministers.
- 21.** That all things happen by all absolute necessity.
- 28.** That confirmation, ordination, and consecration of places have been reserved to the pope and to bishops solely for the sake of gain.
- 29.** That universities, schools, etc., are mere vanities, which help the devil as much as they do the Church.
- 34.** That all of the order of mendicants are heretics.
- 35.** That no one entering into any order of religion can keep the divine precept, and therefore cannot attain to the kingdom of heaven.
- 37.** That the Church of Rome is the synagoge of Satan.
- 38.** That the decretals are apocryphal, and the clergy who study them fools.
- 39.** That the emperor and secular princes who endowed the Church were seduced by the devil.
- 41.** That it is not necessary to salvation to believe that the Roman Church is spread among all other churches.
- 42.** That it is folly to put faith in the indulgences of popes and bishops.
- 44.** That Augustine, Benedict, and Bernard are damned, unless they repented of having had property, and of having entered the religious state.
- 45.** That all religions indifferently have been introduced by the devil. All of these forty-five articles, together with all the books written by him, were condemned, and his bones ordered to be dug up, and cast out of consecrated ground.

In the interval between sessions eight and nine, John XXIII was arrested at Fribourg.

In the *ninth session* (May 13) a proposition was received from the pope, offering to send three cardinals to the council, to answer the charges brought against him; but the council rejected the offer. Two cardinals and five prelates were nominated to summon the pope thrice at the door of the church, and, as he did not appear, an act declaring this citation was drawn

up. After this session the depositions of witnesses against him were taken; among the ten who came forward were bishops, abbots, and doctors.

On the following day, in the *tenth session* (May 14), the commissioners made their report of the depositions against the pope. After this, having been again cited thrice without appearing, the council proceeded to declare John XXIII convicted of the charges brought against him viz. of having brought scandal upon the Church by his corrupt life, and of having publicly been guilty of simony and as such, suspended from the exercise of any of the functions of the papal office, and from every administration, temporal or spiritual, with a prohibition, at the same time, to every Christian, of whatever rank or condition, against obeying him thenceforth directly or indirectly, under penalty of being punished as an abettor of schism. The accusations were contained under seventy heads, all well proved; but fifty only were read in the in the council (in the following session), relating chiefly to his simony, his worldly life, his vexations conduct, his false oaths, etc.; other things which decency required to be passed over in silence were suppressed. Sentence of suspension having been thus pronounced, messengers were sent to him to notify to him what the council had decreed. He did not in any way deny the justice of his sentence, and recognized the council as holy and infallible, and at the same time delivered up the seal, ring, and book of supplications, which they demanded of him, begging the council to take measures for his subsistence and honor.

In the *eleventh session* (May 25) the various heads of the accusation against John XXIII were read Jerome of Prague, who had endeavored to escape, was arrested, and thrown into prison. In the *twelfth session* (May 29) the sentence of deposition against John XXIII having been read, and unanimously approved, was definitively passed; at the same time, all the three competitors of the papacy were declared incapable of being elected again.

In the thirteenth session (June 15) a decree was made, in reply to a petition presented by the Hussites, upon the subject of the communion in both kinds, to this effect, that, although Jesus Christ instituted the holy sacrament of the eucharist after supper, under the two kinds of bread and wine, nevertheless, the use sanctioned by the Church is not to celebrate that sacrament after supper, nor even to permit the faithful to receive it otherwise than fasting, except in cases of sickness or other necessity; and that, secondly, although in the primitive Church this sacrament was

received by the faithful in both kinds, yet, in after ages, the laity had been permitted to receive in one kind only, viz. the bread, and for this reason, because it ought to be most surely believed that the whole body and the whole blood of Jesus Christ is truly contained under the species of bread; that, therefore, the custom introduced by the Church must be regarded as a law, which may not be rejected or altered at the will of individuals, without the sanction of the Church; and that to maintain that this custom is sacrilegious or unlawful is an error, such that the obstinate perseverance in it deserves to be punished as heresy, and even with the secular arm, if necessary.

In the *fourteenth session* (July 4) several decrees were read: the first of which forbade to proceed to the election of a new pope, without the consent of the council; also the abdication of Gregory XII was received, being made in his name by Charles de Malatesta and cardinal Dominic. Pedro de Luna was called upon to do the same; but he steadily refused to the day of his death, which happened in 1424.

In the *fifteenth session* (July 6) the trial of Huss, who was brought before the council, was terminated. The promoters of the council demanded that the articles preached and taught by John Huss, in Bohemian and elsewhere, being heretical, seditious, deceitful, and offensive to pious ears, should be condemned by the council, and that the books from which they were extracted should be burned. Huss not being willing to retract, was condemned to be degraded and given over to the secular arm, and in the end was cruelly burned alive, on the 6th of July, 1415.

In the same session, the opinion of John Petit, a doctor of Paris, was condemned as heretical, scandalous, and seditious; he maintained that any individual had a right to take away the life of a tyrant, and that the deed was even meritorious; no sentence, however, was passed upon the author of this opinion, who was protected by the duke of Burgundy and other powerful friends. In the *sixteenth and seventeenth sessions* (July 11, 15) preparations were made for the departure of king Sigismund, who proposed to go in person to the king of Aragon, to induce him to renounce then cause of Pedro de Lunla.

In the *eighteenth session* (August 17) various decrees were made, one declaring the same credit and obedience to be due towards the bulls of the council as to those of the holy see.

In the *nineteenth session* (September 23) Jerome of Prague, terrified by the horrible end of Huss, was induced to make a recantation of the errors imputed to him. A declaration was also made, in which it was stated that, notwithstanding the safe conduct of kings, inquisition might always be made into the conduct of heretics. In the *twentieth session* (November 21) the differences between the bishop of Trent and duke Frederick of Austria were discussed. The twelve chapters of Narbonne, agreed upon between king Sigismund and the deputies of the council and the deputies of Benedict, were approved.

After the session, an assembly was held to consider the reformation of the Church, and the repression of simony. Also, in the interval between the twentieth and twenty-first sessions, several congregations were held. In one, the affair of John Petit was further discussed; in another, Jerome of Prague, whose retraction was suspected, being brought forward, boldly declared that he had not sincerely retracted, spoke of Huss as a saint, and proclaimed his entire adherence to his doctrine, and to that of Wycliffe.

In the *twenty-first session* (May 30, 1416) Jerome was again brought before the council, and revoking his forced retraction, spoke boldly in favor of his original opinions; sentence was then passed upon him, he was declared to be a relapsed heretic, was excommunicated and anathematized, and lastly, was handed over to the secular arm, and burned.

Measures were taken in the *twenty-second session* (October 15) to unite the Aragonese to the council, they having acknowledged Benedict XIII.

In the *twenty-third session* (November 5) the proceedings against Benedict XIII (Pedro de Luna) commenced, and he was definitively condemned in the thirty-seventh, when he was deposed, and declared to be a perjurer, and to have brought scandal upon the whole Church, etc.; and, as such, the council degraded and deposed him, deprived him of his dignities and offices, forbidding him thenceforward to consider himself as pope, and all Christian people to obey him, under pain of being dealt with as abettors of schism and heresy.

In the *thirty-eighth session* (July 28, 1417), the decree of the council, annulling all sentences and censures uttered by Benedict XIII against the ambassadors or allies of the king of Castile, was read.

In the *thirty-ninth session* (October 9) the question of Church reform was entered upon, and several decrees made, one of which declares the

necessity of frequently holding councils, in order to check the progress of heresy and schism; and directs that another oecumenical council shall be held five years after the dissolution of the present; a third, seven years after the second; and after that, one every ten years, in a place appointed by the pope at the close of each council, with the approbation and consent of the council; in case of war or pestilence, the pope, with the concurrence of the cardinals, to have power to appoint, any other place, and to hasten, but not to retard, the time for assembling. Another decree provides for cases of schism, and orders that, when there shall be two claimants of the papal chair, a council shall be held in the very next year, and that both claimants shall suspend every administration until the council shall have commenced its sittings. The third decree relates to the profession of faith which the newly elected pope was to make in the presence of his electors; in it eight ecumenical councils are recognized, besides the general councils of Lateran, Lyons, and Vienne. A fourth decree is directed; against the translation of bishops.

In the *fortieth session* (October 30) a decree containing eighteen well-matured articles of reformation was proposed. It was there provided that the new pope, whom they were about speedily to elect, should labor to reform the Church, in its head and in its members, as well as the court of Rome, in concert with the council, or the national deputies. Its principal articles relate to the annals, the reserves of the apostolic see, the collations to benefices, and the expectatives; what clauses may or may not be carried to Rome; in what cases it is lawful to depose a pope, and how it can be done in the extirpation of simony, to dispensations, to indulgences, and to tithes.

The article upon the annals or first fruits was very warmly discussed by the cardinals and national deputies, but the latter finally declared that it was unnecessary to suppress them altogether, and chiefly for this reason, that whereas they had originally been but a voluntary offering to the Roman see, they had subsequently been made, under pretext of custom, an obligatory payment. In fact, we find no mention of annates before the time of Clement V, who for three years imposed them upon England, but was opposed by the parliament. Boniface IX was the first who pretended to claim them as a right attached to the dignity of sovereign pontiff. Moreover, the taxing of benefices was pronounced a simoniacal exaction.

In the *forty-first session* (November 8) it was decreed, that, for this time alone, six prelates of different nations should be chosen within the space of ten days, in order to proceed to the election of the pope with the college of cardinals. Accordingly the electors held a conclave, and on November 11 after, cardinal Colonna was elected pope, and took the style of Martin V. After his coronation, the national deputies having required of him that he would labor to effect a reformation of the Church, he renewed his promise to do so.

In the *forty-second session* (December 28) the new pope presided, and the emperor was present. A bull was read, releasing the emperor from the custody of Balthasar, and ordering him to be delivered over to the pope. The national deputies presented to the pope a memorial on the subject of reform. Martin, troubled by their importunity, gave in a scheme of reformation, based upon the eighteen articles proposed in session — forty. Between this and the forty-third session the pope issued a bull confirming the acts, etc., of the Council of Constance. In the edition of Liagenau, A.D. 1500, this bull is regarded as the act of the council itself, whereas in other editions it appears to be the pope who approves and confirms the council. However this may be, the first article of this bull is worthy of remark, for in it Martin desires that any one suspected in the faith shall swear that he receives all the oecumenical councils, and especially that of Constance: which proves that the pope considered this council lawful and oecumenical, and as he desired that all the acts of this council should be received by all persons, he thereby approves that passed in the fifth session, which declares the superiority of the council to the pope.

In the *forty-third session* (March 21, 1418) decrees were published restraining the abuse of exemptions and dispensations, and condemning simony. The canons relating to modesty of dress in ecclesiastics were renewed, but no other objects of reform were proposed besides those contained in the decree of the fortieth session, and of them six only were drawn up in this forty-third session. The reformation of the college of cardinals and of the court of Rome, which had been decreed by the council, was passed over without notice.

In the *forty-fourth session* (April 19) the pope, in order to satisfy the decree made in the thirty-ninth session, appointed Pavia for the meeting of the next council.

On April 22, 1418, the *last session* was held. After the celebration of high mass, the pope read a discourse to the council, which being ended, one of the cardinals, by order of the pope and council, dismissed the assembly with the words, "Go in peace." This council lasted three years and a half. See Labbe, *Concil.* 12:1-294.

Besides this most celebrated council, there are notices of other synods held at Constance, of which we give a brief account from Richard et Giraud, *Bibliothèque Sacree*, 8:118:

I. Held in 1044, at which Henry IV of Germany proclaimed a general peace (Labbe, 9; Hardouin, 6).

II. Convened in 1094, by Gebhard of Hirschau, bishop of Constance and legate of pope Urban II, on points of Church discipline, especially the incontinence of priests, simony, and fasting (Labbe, 10; Hardouin, 6).

Constans

SEE CONSTANTINE; SEE CONSTANTINUS.

Constans

is a supposed bishop of Winchester, A.D. 293, according to Rudborne (Stubbs, *Register*, page 153).

Constans

an Irish *saint*, was a priest and anchorite of Eo-inis, in Lough Erne, and is commemorated November 14.

Constant (De Rebecque), David

a Swiss philosopher, was born at Geneva, March 16, 1638. He pursued his studies in Germany, Holland, and France, under Maresius, Cocceius, Amyraut, and other reformed scholars, with whom he allied himself in friendship. On his return to Lausanne, in 1658, he consecrated himself to the Church, and was appointed pastor at Coppet in 1664. In 1674 he became principal of the college of Lausanne, in 1684 professor of Greek, and in 1703 professor of theology. He died there, February 17, 1733, leaving *Traite de la Providence* (Leyden, 1679): — *Florus, cum Notis Philologicis et Historicis* (Geneva, 1684): — *Erasmi Colloquia, cum Notis* (ibid.): — *Systema Ethico Theologicum* (Lausanne, 1689): — *Transitus*

per Mare Rubrum (Geneva, 1690): — *Dissertationes de Uxore Lothi, Rubo Mosis et Serpente A eneo* (Lausanne, 1693): *Dissertatio de Zelo*. See Hoefler, *Nouv. Biog. Generale*. s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. Constant, Philippe. **SEE CONTANT**.

Constantia

sister of the emperor Constantine the Great, and wife of the emperor Licinius, was the patroness of Eusebius of Ceasarea and of Arius. She is said to have imbibed the views of the latter — at least, through her influence the emperor Constantine was led to invite Arius to his court, where he soon established an exclusive influence (Robertson, *Hist. of the Christ. Church*, book 2, chapter 1; Ceillier, 3:250, 417).